

THE BOOK OF PSALMS.

INTRODUCTION.

The Psalms are called by the Hebrew, **Tehillim**; that is, hymns of praise. The author, of a great part of them at least, was king David; but many are of opinion, that some of them were made by Asaph and others, whose names are prefixed in the titles. (Challoner) --- These, however, are not unquestionably of divine authority, though they deserve to be respected. (Calmet) --- St. Jerome (ad Cyprian) says: "Let us be convinced that those labour under a mistake, who suppose that David was the author of all the Psalms, and not those whose names appear in the titles." Paine is not, therefore, the first who has made this discovery. (Watson) (2 Paralipomenon xxix. 30.) --- Psalm lxxvi., compared with Psalms xxxviii., lxiv., lxx., cxi., cxxv., cxxxvi., and cxlv., seems favourable of this opinion, (Calmet; Tirinus; &c.) which is contrary to St. Ambrose, &c. The matter is not of great moment, as all confess that the 150 Psalms were dedicated by the Holy Ghost. (Du Hamel) --- St. Augustine (City of God xvii. 14.) attributes all the Psalms to David; and it seems best to adhere to this opinion, as it is most generally received. (Menochius) --- Our Saviour cites the cix. Psalm as belonging to David, (Matthew xxii. 44.) agreeably to the title; and the 2d Psalm is also attributed to him, by the apostles, (Acts iv. 25.) though it have no title at all, no more than the first. (Haydock) --- It has generally been asserted, that when a Psalm is in this position, it must be referred to the author who was mentioned last. But Bellarmine calls this in question: and the titles of themselves afford but a precarious argument, either to know the author or the real import of the Psalm. (Calmet) --- St. Jerome himself (ad Paulin.) seems to suppose that David was the writer of all the Psalms, (Worthington) and that he has left us compositions which may vie with those of the most celebrated pagan bards. In effect, nothing could excel the harmony of these divine hymns, to judge even from a translation. (Fleury.) --- What then would they be in the original? The difficulty of coming to a perfect knowledge of the author's meaning, arises chiefly from the variety of translations and commentaries, which have been more numerous on this work than any other. To examine all minutely, would require more volumes than our present limits will allow. The version which we have to explain, is not that which St. Jerome made from the Hebrew and which possesses the same intrinsic merit as the rest of his works: but the Church has declared authentic the holy doctor's corrected (Haydock) version from St. Lucian, (Bellarmine; Tirinus) or from the Septuagint as the people had been accustomed to sing the psalter in that manner; and it would have been difficult for them to learn another. (Calmet) --- A critical examination would show, that the Septuagint have not so often deviated from the original [Hebrew] as some would pretend. See Berthier, &c. Pellican extols the fidelity of our version on the Psalms, though he was a Protestant. (Ward. Err. p. 6.) --- When therefore we offer a different version, we would not insinuate that the Vulgate is therefore to be rejected. The copiousness of the Hebrew language, (Haydock) and on some occasions the uncertainty of its roots, or precise import, (Somon. Crit.) ought to make every one diffident in pronouncing peremptorily on such subjects. Let us rather adhere to the decision of the Church, when it is given on any particular text; and when she is silent, let us endeavour to draw the streams of life from our Saviour's fountains, and read for our improvement in virtue. (Haydock) --- No exhortations could be more cogent, than those which we may find in the Psalms. They contain the sum of all the other sacred books, as the Fathers agree. (St. Augustine; St. Basil; &c.) To understand them better, we must reflect upon what key or string they each play. Expositors discover ten such stings on this mysterious harp: 1. God; 2. his works; 3. Providence; 4. the peculiar people of the Jews; 5. Christ; 6. his Church; 7. true worship; 8. David; 9. the end of the world; 10. a future life. On some of these subjects the Psalm principally turns. The titles, composed by Esdras, or the Septuagint, (Worthington) or by some other, (Calmet) will often point out the subject; and if that be not the case, the context and other

parts of Scripture will (Worthington) commonly (Haydock) do it. (Worthington) --- The greatest stress must be laid on these. (Calmet) --- An intimate acquaintance with the history of David, and with the Jewish and Christian religion, will also be of essential service to enable us to penetrate the hidden treasures contained in these most heavenly canticles. (Haydock) --- David excels all the pagans in point of antiquity, as he lived 100 years before Homer. His natural genius led him to follow the pursuits of poetry and music; (1 Kings xvi. 23.) and God inspired him to compose these poems, as works in metre are more easily remembered, and make a more pleasing impression upon the heart. Hence Moses and other prophets adopted the same plan, both in the Old and the New Testament. The pious king [David] not being permitted to build the temple, made nevertheless all necessary preparations for it; and among the rest, procured 288 masters of music to train up 4000 singers, 1 Paralipomenon xxiii. 25. He foresaw that these Psalms would be of service, not only on the Jewish festivals, but also in the Christian Church, (Psalm lvi., 10., &c.) gathered from all nations, (Worthington) among whom he sings by the mouths (Haydock) of the clergy, who are commanded daily to sing or recite some of these Psalms. (Worthington) --- The psalter takes its name from an instrument of ten strings, resembling the Greek [letter] *Lamda*, (Ven. Bede) and sounding from above, to insinuate that we may (Worthington) here learn to observe (Haydock) all the decalogue, and to aim at heaven. If difficulties present themselves in the perusal of these sacred writings, we must remember not to trust private interpretation, (2 Peter i.) but to the doctrine of the Church, (John xiv. 16., and 1 Corinthians xii.) which we may find in the works of the holy Fathers, (St. Augustine, Doct.[On Christian Doctrine?]) and exercise ourselves in humility, when any thing occurs above our comprehension. (St. Gregory xvii. in Ezechiel) (Worthington) --- We must pray with all earnestness to the Father of Lights, and surely no prayers can be more efficacious to obtain what we want, than those which he has here delivered. Whether just or sinners, whether in joy or sorrow, we may here find what may be suitable for us. (Haydock) --- *In hoc libro spiritualis Bibliotheca instructa est.* (Cassiodorus)

PSALM 1

PSALM I. (BEATUS VIR.)

The happiness of the just: and the evil state of the wicked.

Theodoret observes that this psalm has "no title in Hebrew;" and some have attributed it to Esdras, when he collected the psalms into one book. But the Complutensian Septuagint reads, "A psalm of David;" "without a title among the Hebrews." The Fathers attribute it to David, and suppose that he speaks particularly of Joseph of Arimathea, or of Jesus Christ; though the Jews refer this high encomium to Josias. Jeremias (xvii. 7.) has imitated this psalm, which may be considered as a preface to all the rest, and an abridgment of the whole duty of man. (Calmet) --- *Blessed.* Hebrew also, Manifold are (Haydock) "the blessings" (Pagnin) both for time (Haydock) and eternity. (Worthington) --- *Ungodly*, who mind no religion, or a false one. (Haydock) --- Hebrew, "inconstant." --- *Sinners*, who are still more obstinate. (Calmet) --- *Pestilence.* Hebrew, "scoffers," who are the most dangerous sort of people, boldly deriding all religion, and maintaining atheism. There is a beautiful gradation here observed, showing the fatal consequences of evil company. If the virtuous associate with one even of the least contagious, the infection presently catches him, and he is soon introduced among the more dissolute, where he stops with little remorse, till at last he even glories in his shame, and becomes a champion of impiety, 1 Corinthians xv. 33. (Haydock) --- These three sorts of wicked people may designate pagans, Jews, and heretics. (Clement of Alexandria, Strom. ii.; St. Jerome) (Calmet) --- He is on the road to heaven, who has not consented to evil suggestions, nor continued in sin, so as to die impenitent. (Worthington)

Virtus est vitium fugere, et sapientia prima. (Horace i. ep. 1.)

--- The suggestion, delight, and consent to sin, are here rejected, as well as every offence against God,

ourselves, or our neighbours. (Hopper.)

Ver. 2. *Will.* He is wholly occupied and delighted in keeping God's commandments. (Worthington) --- This distinguishes the saint from him who only refrains from sin through fear. (Calmet) --- *Qui timet invitatus observat.* (St. Ambrose) --- Yet even servile fear is of some service, as it restrains exterior conduct, and may, in time, give place to filial reverence. (Haydock) --- *Meditate,* and put in practice. (Menochius) --- *Night.* The Jews studied the books of the law so earnestly from their childhood, that they could recite them as easily as they could tell their own names; (Josephus, contra Apion 2.; Deuteronomy vi. 6.) and is it not a shame that many Christians should be so negligent, that they have never so much as read the gospels! (Calmet) though they be eager enough after idle books. The sacred writings are the records of our inheritance. They shew us our true destination, and deserve to be most seriously considered from the beginning to the end. (Haydock)

Ver. 3. *Tree.* Probably the palm-tree, the emblem of a long life, Job xxviii. 18. The tree of life is watered by the river of living waters, proceeding from the throne of God, who is the source of all grace, Apocalypse xxii. 1., Luke xxi. 33., and John iv. 14. (Calmet) --- Those who make good use of favours received, are continually supplied with fresh graces. (Worthington) --- *And.* In the office-book a new verse begins here, though not in Hebrew, which the Vulgate follows. They were not marked by the sacred penman. --- *Prosper,* and be rewarded hereafter, though the just man even among the Jews might be here afflicted. Prosperity was only promised to the *nation*, as long as it continued faithful. Individuals were in the same condition as Christians. They were to trust in the promises of futurity, though some have very erroneously asserted, that there is no mention of eternal felicity in thee holy canticles; (Berthier) Ferrand says, hardly in the Old Testament. (Calmet) --- All this verse might perhaps be better understood of the tree. "And its leaf...and whatever it shall produce," *faciet (fructum).* (Haydock) --- Some trees are always covered with leaves, like the palm-tree, &c. (Menochius)

Ver. 4. *Not so.* Hebrew, "but are like the chaff which the wind driveth away." (Haydock) --- They are inconstant (St. Jerome) in the good resolutions which they sometimes form. (Haydock) (Job xxi. 18.) --- The good corn remains, but they are tossed about by every wind, and their memory perishes with all their children and effects. (Calmet) --- They yield to the slightest temptation. (Worthington)

Ver. 5. *Again.* So as to gain their cause, (Amama) or to make opposition; as the Hebrew *yakumu*, "stand up," with defiance, intimates. (Haydock) --- They are already judged, (John iii. 18.) and can make no defence; they being separated from the just, like goats, Kimchi (though he is defended by Amama. Haydock) and some other Jews, falsely assert that the souls of the wicked will be annihilated, and that only the just Israelites will rise again. (Buxtorf, Syn. 1.) --- But this is very different from the belief of the ancient Jews, who clearly assert the truth respecting future rewards and punishments, 2 Machabees vii. 9, 14, 23, and 36., and Wisdom v. 1., or Josephus, or 4 Machabees x.) See Job, &c. --- The Fathers have adduced many such proofs from the other parts of Scripture, which they had read with as much attention as modern critics. (Calmet) --- *Council,* (Menochius) or rather "counsel," as the same word, *Greek: Boule,* is used by the Septuagint as [in] ver. 1., (Calmet) though the Hebrew *hadath*, here be different, and mean a *council*, or assembly. (Menochius) --- Septuagint and Vulgate may be understood in the same sense. (Haydock) --- Sinners shall be destitute of all hope at the resurrection, and shall be driven from the society of the blessed. (Worthington) --- They will not even be able to complain, since they had been so often admonished of their impending fate, (Berthier) and would not judge themselves in time. (St. Augustine; 1 Corinthians xi., and Acts xxiv. 15.) Protestants, "They shall not stand," &c. (Haydock)

Ver. 6. *Knoweth,* with approbation. There is only one road which leads to heaven: but these men, having sown in the flesh, must *reap corruption*, Galatians vi. 8. (Berthier) --- God will reward or punish

(Worthington) all according to their deserts. (Haydock) --- To some he will thunder out, *I never knew you*; while others shall hear, *Come*, &c., Matthew xxv. 34., &c. (Calmet) --- In this world, things seem to be in a sort of confusion, as the wicked prosper. But, at the hour of death, each will receive a final retribution. Temporal advantages have been dealt out to the wicked for the small and transitory acts of virtue, the afflictions of this world have served to purify the elect from venial faults. (Haydock)

PSALM 2

PSALM II. (QUARE FREMUERUNT.)

The vain efforts of persecutors against Christ and his Church.

This psalm has no title, and therefore, St. Jerome, after the Jews, consider it as a part of the former. In Acts xiii. 33., some copies have, in *the first*, others in *the second psalm*; and Origen testifies that he saw a copy where this and the former psalm were joined together; and he says, the psalms were not distinguished by numbers or letters, as they have been since. We find in some Greek and Latin manuscripts, "a psalm of David." It is certain that he composed it, speaking of the Messiah, (Acts iv. 25., and Hebrews i. 5.) though some passages may be applied to himself. The Rabbins would restrain it to him entirely; and some Christians have been so much off their guard, as to allow (Calmet) that it refers to David in the literal sense, and to Christ only in the spiritual; (Lyranus; Grotius) which would destroy the force of the prophecy. David takes occasion, (Calmet) from the opposition which was made by Saul, (Haydock) the Philistines, &c., (2 Kings v. 7; Josephus, [Antiquities?] vii. 4.) to his own exaltation, to foretell the similar rage with which many would resist the Messiah. (Calmet) --- The Philistines, however, had no *kings* to oppose David, as Kimchi confesses; and we had better refer the whole psalm to Christ. (Berthier)

Ver. 1. *Raged.* Hebrew, "come together with tumult," (Symmachus) "loud cries," like a furious army, composed of several nations. (Haydock) --- Why have the Philistines, &c., assembled to obstruct my reign? or (Calmet) "why will the Gentiles be troubled, and the tribes meditate vain things?" (St. Jerome) Pilate, Herod, and the chiefs of the Jews, met to destroy the Messiah; though, on other occasions, they were at variance. (Haydock) --- Their attempts were fruitless. Their false witnesses could not agree. (Calmet) --- The priests had, in vain, meditated on the law, since they had not discovered Him who was the end of it. (St. Athanasius; &c.) --- *People* of Israel, Acts iv. 27. (Menochius)

Ver. 2. *Kings.* Herod and Pilate, (Worthington) who acted for the Roman emperor. --- *Princes*, of the priests, (Haydock) Annas and Caiaphas. But all the rage of the Gentiles and Jews against Christ was fruitless, (Worthington) and wicked, (Haydock) as the attempt of the surrounding nations to dethrone David was, in contradiction to the divine appointment. He is sometimes styled the Christ, or "anointed of the Lord," Psalm xix. 7. But the Chaldean has, "to revolt from the Lord, and fight with his Messiah." So that the ancient Jews agreed with us, (Calmet) and it would be "rash to abandon the interpretation given by St. Peter." (St. Jerome)

Ver. 3. *Us.* Let us no longer be subject to the old law, which is abrogated, (St. Augustine) or the enemies of David, and of Christ, encourage one another (Calmet) to subvert their authority, before it be too well established. Protestants still seem to be actuated with the same phrensy; fearing nothing more than the restoration of the Catholic religion [in Great Britain]; and incessantly pouring in petitions to [the British] Parliament to withhold the common rights of subjects from people of that [Catholic] persuasion. (Haydock) --- "I fear there are more *political* than *religious* objectors to emancipation [of Catholics in Great Britain]." (Nightingale)

Ver. 4. *Them*, who continue rebellious, Proverbs i. He speaks thus to shew that we deserve derision. (Haydock) --- *Quod nos derisu digna faciamus*. (St. Jerome) --- Yet he will convert many, (Worthington) even of those who, like St. Paul, were bent on persecuting the faithful. If they still resist, (Haydock) he will shew the futility of their plans, and triumph over all, as David did over his opponents, and Christ over those who wished to have obstructed his resurrection, and the propagation of his gospel. Thus Jesus has proved his divinity, and confirmed our hopes that he will still protect his Church; as he did when it seemed to be in the greatest danger. (Calmet) --- God can fear no opposition to his decrees. (Menochius) --- He is in *Heaven*, to whom we ought to address our prayers. The *Lord* seems to be here applicable to Christ. Chaldean, "the word of God." He has the title of the Creator, *Adonai*, as the Jews have marked it with a *Kamets* 134 times, when it is to be taken in that sense. (Berthier)

Ver. 5. *Rage*. These, and similar expressions, when applied to the immutable Deity, only denote that men have deserved the worst of punishments. (Haydock) --- God had discomfited the enemies of David (2 Kings v. 20, 24.) by his thunder. But he still more confounded the devil, when Christ descended to take away his spoils; and he chastised the Jews by the ruin of their city, (Calmet) as he has or will do all persecutors of his Church. (Haydock) --- He will severely reprehend, and justly punish the obstinate. (Worthington)

Ver. 6. *I am*. Hebrew, "I have anointed....over Sion, my," &c. St. Jerome and others have read in the first person, what the Septuagint translate in the third. The sense is much the same. (Calmet) --- But the Vulgate seems to be better connected, and the same letters may have this sense, if we neglect the points, which were unknown to the Septuagint and of modern invention. These interpreters may also have read a *v* for *i*, as these letters are very similar. (Berthier) --- "But I am anointed king by him over Sion, his holy mountain." (Houbigant) --- Theodoret, observing that Christ is king not only over Sion, but also over all, alters the punctuation: *On Sion....preaching, &c.*, which is very plausible, since Isaias (ix. 3.) says, *the law shall come forth from Sion*, (Berthier) and [Isaias] chap. xxxvii. 32., *and salvation from Mount Sion*. Hence Christ preached frequently in the temple. It is certain David was not anointed here, but at Hebron; and the temple was not built till the reign of Solomon. See Psalm cix. 2.\

Ver. 7. *Thee*. Chaldean weakens this text. (Haydock) --- "I love thee as my son, and look upon thee with the same affection, as if I had this day created thee;" which might be applied to David, now settled more firmly on the throne by his late victory. But it literally refers to Christ, either born in time, (ver. 1., St. Augustine; Calmet) or baptized; (St. Justin Martyr) or rather rising again, (Acts xiii. 33.) and born from all eternity, Hebrews i. 5. This shews him superior to the angels. The prophet had both these events in view. Eternity is always the same. (Berthier; Bossuet; Du Hamel) --- He to whom God may speak thus *to-day*, at all times, must be God also. (Robertson, Lexic.) (John v. 25.) --- To this Socinians can make no reply, without giving up the Epistle to the Hebrews or allowing that the apostle's arguments were inconclusive. (Berthier) --- The same text may thus have many literal senses. (Du Hamel) --- The eternal birth seems here to be the chief, as from that source the nativity, baptism, priesthood, (Hebrews xv. 5.) and miraculous resurrection of Christ, necessarily spring. (Haydock)

Ver. 8. *Ask*. The Messiah must be invested with human nature, and merit all graces for man. When did David ask for such an extensive dominion? (Berthier) --- But Christ's kingdom extends over the world. His Church cannot fail, as St. Augustine proved hence against the Donatists, and his arguments confute Protestants as well. (Worthington) --- Our doctors used to refer this psalm to the Messiah, said R. Solomon; but it is better to apply it to David, on account of "Christians." (Du Hamel)

Ver. 9. *Rule*, as a shepherd, (*Greek: poimaneis*) as it is cited [in] Apocalypse ii. 26. But he is speaking of vengeance taken on the rebellious; and we might translate, "Thou shalt break," &c. (Calmet) --- Yet this is not necessary, as a shepherd sometimes beats with severity, to prevent his sheep from straying.

(Haydock) --- The Church guides also use coercion, but for the good of the flock. (Calmet) --- God brought the murderers of his Son to an evil end, and destroyed their city. (Haydock) --- He broke the Gentiles, to make them a more noble vessel, Jeremias xviii. 4. (St. Hilary) --- He will execute judgment at the last day, Apocalypse xix. 11. (Calmet) --- When the clay is still soft the vessel may easily be repaired; so the sinner may be reclaimed, when he has only just fallen. (St. Jerome) --- Even the most obdurate, are as clay in God's hands. (Worthington)

Ver. 10. *And.* Here the prophet may address kings, unless the Father or the Messias continue to speak. It is evident these words are not to be understood of David's dominions alone. Fear and joy keep the Christian in proper order, Philippians ii. 12., and iii. 1. (Berthier) --- "The love of God pushes us forward, and the fear of God makes us take care where we walk." (St. Theresa [of Avila?]) --- The one guards us against despair, the other against presumption. Kings are here instructed to support the Church, for which some have been styled, "Most Christian," "Catholic," or "Defenders of the Faith." The Donatists falsely asserted, that they were ever found enemies to religion, because of Constantine, &c., attempted to repress their errors. But Julian favoured them, to increase dissensions. See St. Augustine, *contra Pet. et contra Gaud.* ii. 26. (Worthington)

Ver. 11. *Trembling,* with reverential awe and humility, (1 Corinthians ii. 3.; Amama) as none is sure of salvation. (Bell.[Bellarmine?]) --- More are list by presumption than by trembling. (Amama)

Ver. 12. *Discipline.* Chaldean, "doctrine." St. Jerome, "adore purely." Protestants, "kiss the Son, lest he be angry," &c. (Haydock) --- Houbigant, "adore the son, lest he be angry, and you perish. For he comes forward, and shortly his wrath will be enkindled." This version seems to be judicious: that of the Vulgate is less energetic, but come to the same end, as those who adore the Messias, must follow his doctrine. (Berthier) --- *Lord* and *just* is not in [the] Hebrew. (Haydock) --- The way or projects of sinners will perish; (Psalm i. 6.) they will be hurried before the tribunal, as soon as they are dead; (St. Hilary) and when they least expect it, 1 Thessalonians v. 2. (Calmet) --- Some fall from salvation, and God will bring them to judgment at the end of this short life. (Worthington) --- Hebrew, "Kiss purely." Kissing is often used in Scripture to express submission, love, and adoration. (St. Jerome, *contra Ruf.* i.) (Genesis xli. 40.) (Calmet) --- We testify our respect for God, by kissing the Bible, &c. (Haydock) --- But it cannot be shewn that *bar* means "a son," in Hebrew. (Calmet) --- Amama blames the Vulgate for withdrawing a text in favour of Christ's divinity. We must, however, submit to the law and faith of Christ with confidence and live, if we desire to escape his indignation and enter heaven, Acts iv. 12. Mr. Nightingale (*Portrait of Cath.* 1812. p. 117 and 332) may represent this doctrine as uncharitable and groundless, though he allows it has been maintained by most (p. 473) who have professed to be the true disciples of Christ, whether Catholics or Protestants. The principle is good, though some apply it wrong. If he and Lord Milton, (speech. 1812. to whom we must express our manifest obligations) had contented themselves with saying that they believed our doctrine was "unscriptural," &c., (p. 18) we should not have much wondered; as they could not consistently have said less, and remained out of the Catholic Church. But for any man who has read the Bible, to persuade himself that it is not necessary to profess the one only true religion, wherever it may be, after Christ has plainly declared, *He that believeth not is already judged, and shall be condemned;* (John iii. 18., and Mark xvi. 16.) and after the apostle has delivered over to satan those who only asserted that the *resurrection was past*, (2 Timothy ii. 17.) this fills us with astonishment. Not a single text can be produced in favour of the contrary system leading to indifference about religion; which, if true, would shew the preaching of the prophets and apostles was nugatory, and their blood shed in vain. All the "Scriptures" proclaim the necessity of faith and good works. We may observe, that the doctrine of the blessed Trinity seems to be no less objectionable to Mr. N. than the rest of our faith, p. 117, &c. Yet (Haydock) we must not refuse him the praise of liberality. (Catholic Review, &c., Jan. 1813.) (Haydock)

Ver. 13. *Trust* for salvation through Christ, (Du Hamel) acting as he has directed, so that our hope may be well founded. (Menochius) --- This psalm is quoted six times in the New Testament, [Acts iv. 25., and xiii. 33., Hebrews i. 5., and v. 5., and Apocalypse ii. 27., and xix. 15.] which shews the concord of Scripture, and that the prophets saw the promises at a distance, following the law of love, which is as ancient as the world. (Berthier)

PSALM 3

PSALM III. (DOMINE QUID MULTIPLICATI.)

The prophet's danger and delivery from his son, Absalom: mystically the passion and resurrection of Christ.

Hebrew and Septuagint have literally, "a psalm of David," (*Greek: to David*) which may mean that it was addressed to him by God, or that he would set it to music himself, (Haydock) or that it was composed by him, or on his occasion. The part.[particle?] *l.* has various meanings, and it does not incontestably prove that the person before whose name it is placed, must be regarded as the author. (Calmet) --- Yet there is no reason for doubting that this psalm was composed by David. (Haydock) --- The Jews say he wrote it on the ascent of Mount Olivet, 2 Kings xv. 17. But he rather waited till he had re-entered his capital, and herein expressed his gratitude, specifying at the same time the sentiments with which he had been impressed in the hour of danger. Ven. Bede explains this and many other psalms of Ezechias, as he perhaps did not read or attend to the title. (Calmet) --- This deserves more attention, as it is the same in all Bibles, though all interpreters do not consider them as canonical, no more than that which is prefixed to the Lamentations. (Berthier) --- They are authentic, being inspired to Esdras or the Septuagint. (Worthington) --- But this is doubtful. (Haydock)

Ver. 2. *Why.* Let me know the enormity of my sins. All Israel follows Absalom, 2 Kings xv. 13. So all rose up against Christ. (Worthington) --- The Church was assailed on all sides, (Calmet) and every soul must live in expectation of battle from innumerable enemies. Hebrew also, (Haydock) "How are they multiplied." (Houbigant) --- David is surprised at the sudden change, and adores the depth of God's judgments, which had been denounced unto him, 1 Kings xii. 10. (Calmet)

Ver. 3. *God.* His case is desperate. (Worthington) --- He must therefore be a criminal. This is the usual judgment of the world, though very false, as we have seen in the person of Job; for temporal punishments are frequently an effect of the divine clemency. Semei upbraided David on this occasion, as the Jews did Christ, 2 Kings xvi. 7., and Matthew xxvii. 42. At the end of this verse, Hebrew adds, *Selah*, (Calmet) *sle* and Septuagint *Greek: diapsalma*, (Haydock) a word which is not much better understood. Houbigant therefore informs us that he has omitted it entirely, as the Vulgate seems to have done, except [in] Psalm lxi. 8., where it is rendered, *in æternum*, "for ever," (Berthier) as St. Jerome expresses it *semper*, in his Hebrew version. It would perhaps be as well to leave the original term. (Haydock) --- It occurs seventy-one times in the psalms, and thrice in Habacuc. Some think it is a sign to raise the voice, or to pause, &c., (Berthier) at the end of the lesson, before the psalter was divided. None, except Eusebius, asserts that it was inserted by the original authors, and it seems now to be useless. (Calmet, Dis.)

Ver. 4. *Protector.* Hebrew, "shield." --- *Glory.* God is the hope of his servants, (1 Corinthians xv. 31.) and grants their requests. (Calmet) --- He has not abandoned me, when I had fallen into sin. (Haydock) -- - He gives me the victory, and confirms my throne. (Worthington)

Ver. 5. *Hill.* Sion, where the ark had been placed, (Calmet) or from heaven. (Menochius) --- Hebrew adds, "*Selah*." (Protestants) (Haydock)

Ver. 6. *Rest*, in sin; (St. Athanasius) or, I have not lost my confidence in God, though dangers threaten on every side. (Calmet) --- Jesus remained undaunted, when his enemies surrounded him; he continued (Theodoret, &c.) free among the dead, and rose again by his own power. (Haydock) --- If he prayed that the chalice might be removed, it was to teach us how to behave. (Calmet) --- He was buried, and rose again, and his disciples *believed the Scriptures* (John ii. 22.) recorded here, and in other places. (Worthington) --- The same word refers to past and future things. (St. Gregory, Mor. xx. 1.) (Worthington)

Ver. 7. *Thousands.* Septuagint, "myriads." (Haydock) --- If my enemies were still more numerous, I should not fear. (Calmet) --- I beseech thee to help me. (Worthington)

Ver. 8. *Without cause.* Hebrew, "on the jaw." (Haydock) --- Without redress. (Calmet) --- Septuagint seems to have read *leinom*, as "some Jews say that the ancient copies were different." (Origen, A.D. 231.) (Kennicott) --- *Teeth.* Strength and fury.

Ver. 9. *Blessing.* Abundance of grace is promised to God's servants, who must look up to him for salvation. David gives thanks for the victory, though he grieved at his son's death. (Worthington) --- He shewed proofs of the greatest clemency on this occasion. It is evident, from this psalm being inserted before many which regard Saul, that no chronological order is observed. (Calmet) --- *Selah* occurs a third time here, as some may have ended the lecture at one, while others ordered it to be continued to another, or even to the 3d and 5th verse of the next psalm, if that be its real import. (Haydock)

PSALM 4

PSALM IV. (CUM INVOCAREM.)

The prophet teacheth us to flee to God in tribulation, with confidence in him.

Ver. 1. *Unto the end.* Or as St. Jerome renders it, *victory to him that overcometh*; which some understand of *the chief musician*; to whom they suppose the psalms, which bear that title, were given to be sung. We rather understand the psalms thus inscribed to refer to Christ, who is the *end of the law*, and the *great Conqueror* of death and hell; and to the New Testament. --- *In verses, in carminibus.* In the Hebrew, it is *neginoth*, supposed by some to be a musical instrument, with which this psalm was to be sung. --- *For David*, or *to David*, *Greek: to David*, that is, inspired to David himself, or to be sung by him. (Challoner) --- *Lamnetseach*, from *nitseach*, "to push to an end," may signify (Haydock) *to the end*; and this sense is more noble than (Berthier) "To the precentor, or president." (Calmet) --- *Binginoth.* (Haydock) --- "Over the female musicians." (Calmet) --- "To the chief of the singers on stringed instruments." (Duguet.) --- The psalms which have this title, related to future times, and to the Church of Christ; (St. Augustine; Worthington) or were to be sung at the close of the Jewish festivals, &c. (Berthier) --- This is considered as a sequel to the preceding, to thank God for the late victory over Absalom. (Calmet)

Ver. 2. *The God.* Hebrew, "When I call, hear me, O God of my justice:" source and witness of my virtue. If I have offended thee, I have done no wrong to my rebellious son and his adherents. Many copies read *Cum invocarem te, exaudisti me.* (Calmet) --- *Thou.* The change of persons intimates that when God is present (St. Augustine) the soul is animated with confidence to speak to him. (Haydock) --- *Prayer.* Though his request had been granted, he still continues to address God, as we ought to pray without ceasing, 1 Thessalonians v. 17.

Ver. 3. *O.* This is a sort of manifesto to the rebels; and an invitation for them to return to their duty, desisting from setting up a false king, or a *lie*. (Haydock) --- *Dull.* Hebrew, "my glory to shame." But the reading of the Septuagint seems to preferable, (Calmet) as the rhyme in Hebrew is now lost, (Fourmont) and the text has been altered (Houbigant) by an injudicious junction of words, and by using *c* for *b*. In ancient manuscripts, the words were all joined together, (Berthier) as may be seen in the specimen of the Alexandrian Septuagint given by Grabe. Protestants, "How long *will ye turn* my glory into shame?" &c. (Haydock)

Ver. 4. *Wonderful, (mirificavit)* according to the Hebrew means also has chosen in a striking manner his appointed ruler, *or* holy person. (Berthier) --- *Holy*, often means one set aside, (Luke ii.) or commissioned, though the person be a pagan, Isaias xiii. 3. *Chasid*, (Haydock) particularly signifies a "clement" character, such as a king ought to be. (Calmet) --- "The Lord has set aside for himself the pious." (Pagnin) --- I am ready to pardon you, but know that if you continue rebellious, you go against the ordinance of heaven. (Haydock)

Ver. 5. *Angry.* My soldiers, do not resent this offence too much, kill not the boy; (2 Kings xviii. 5.) or (Haydock) you, my deluded subjects, enter into yourselves. St. Paul (Ephesians iv. 26.) cites this as a moral sentence. (Calmet) --- It is more difficult to moderate anger than to deny access to it entirely. (St. Francis de Sales) (Haydock) --- *Beds.* Repent for the most secret evil thoughts, before you fall asleep. (Worthington)

Ver. 6. *Justice.* External devotion will not suffice. (St. Chrysostom) --- No sacrifice will please God as long as people take part with rebels. (Calmet) --- Besides external sacrifices, which have always been required, and those of praise and contrition, (Psalm xlix., and l.) we must offer to God the sacrifice of justice, by complying with our duties to him, ourselves, and neighbours, and by hating sin, and also the world, the flesh, and the devil, which prompt us to offend, and thus to give the preference to *vanity*. For this purpose, we must not trust in ourselves, but in God; and that no one may plead ignorance, the *light* of reason and grace is given us, plainly indicating that we have a God to serve, and must expect reward or punishment, Hebrews xi. 6. (Worthington)

Ver. 7. *The.* Houbigant transposes this to ver. 9, which is not necessary. David answers those diffident people, (Berthier) who thought they had received no marks of God's favour, and were in great want of provisions, till some were brought by Berzellai. (Haydock)

Ver. 8. *By.* Hebrew and St. Augustine, "From the time of their corn and wine" (Calmet) gathering. I rejoiced "more" than those who live in the greatest affluence, which is nothing but vanity. No mention is made of *oil*, but the original term, "liquor," includes it. (Berthier) --- St. Jerome found it not in the Hexapla. But it now occurs in the Arabic, Syriac, &c. (Calmet) --- David envies not the present prosperity of the rebels. (Haydock) --- He comforts his followers with the assurance of God's favour, which he had again testified by sending provisions. (Bullenger) --- He may also here express the disappointment of the rebels, who promised themselves great riches, of which Providence would soon deprive them, by restoring the king, whom he had chosen, and hitherto so wonderfully protected. (Haydock) --- God gave temporal advantages to the just in the old law, as the figure of heavenly rewards. (Worthington)

Ver. 9. *Same, (in idipsum)* which signifies *with one accord*, Acts i. 14. Hebrew, "altogether," when we shall be united as one people, which I expect will shortly be the case. Confiding in God, I will repose as in the arms of peace. Absalom was already cut off. But all his adherents were not reclaimed. Yet their number was so small, as to cause no apprehensions. (Haydock) --- Under thy protection, I am secure, (Calmet) no longer kept between fear and hope. (St. Bernard) --- When I lie down, I can enjoy rest,

(Berthier) being free from turbulent passions. (Haydock)

Ver. 10. *Singularly.* Art "alone" (Pagnin) the source of all my happiness; (Haydock) or thou hast taken such care of me, as if thou hadst no other. (Menochius) --- I am at a distance from the contagion of evil company, (St. Chrysostom) which I hate. (Berthier) --- "For thou only art Lord, thou hast made me dwell secure." (St. Jerome)

PSALM 5

PSALM V. (VERBA MEA AURIBUS.)

A prayer to God against the iniquities of men.

Ver. 1. *For her that obtaineth the inheritance.* That is, for the Church of Christ, (Challoner) and every faithful soul, which gains the victory and heaven. (Worthington) --- *Nechiloth*, may also, (Haydock) signify musical instruments with holes, or "women dancing," on religious and joyful occasions, as they did when the ark was removed, &c., 2 Kings vi. 12., (Calmet) and Psalm lxvii. 26. --- We may (Haydock) as well follow the Vulgate and St. Jerome. Some have supposed that David alludes to Saul, Absalom, &c. But in most of the psalms, the wicked in general are reprobated, and the sentiments of the faithful expressed. This psalm contains an excellent form of morning prayer, as an armour against all our spiritual enemies. (Berthier)

Ver. 2. *Cry.* Hebrew, "meditation." (Menochius) --- The cry of the heart, (St. Chrysostom) and "the groans," which the spirit forms within us, Romans viii. 26. God cannot reject such prayers. If he seems inattentive, it is because we *ask amiss*, James iv. 3. (Calmet) --- He attends to the prayers of the Church, and of every faithful soul, (Worthington) and even exhorts sinners to come to him, that they may emerge from the abyss. (Haydock)

Ver. 4. *Morning.* This hour of prayer is also specified, (Psalms lxii. 1., and cxviii. 147.) as that of the evening is, Psalms iv. 9., and liv. 19. We read also of noon being a time for prayer among the Jews, Acts x. 9. Daniel (vi. 10.) diligently observed these holy customs. (Calmet)

Ver. 5. *Stand.* Hebrew implies "in order," as those who neglect prayer must be all in confusion. God enables those who are diligent, to *see* wonderful things. (Berthier) --- *Iniquity.* No: he has it in abhorrence; (Calmet) consequently he cannot be the author of it, but hates those who commit evil, though he loves them as his creatures, and wishes their conversion. (Worthington) --- On this subject I will meditate. (Menochius)

Ver. 6. *Eyes.* God suffers them to remain for a time. (St. Jerome)

Ver. 7. *Workers, (operantur)* "who work," (Haydock) and die impenitent. --- *Lie.* All heretics, who kill their own and neighbours' souls, (St. Jerome) and in general all seducers, (Calmet) who will be treated like those who have committed murder. (Eusebius) (Cæsar.)

Ver. 8. *Mercy,* not trusting in my own merit, (Haydock) but with the greatest awe. (Calmet) --- The just trust in mercy, not in man's power. --- *Temple,* the Church, and in God's presence. (Worthington) --- Some would infer hence that David was not the author of this psalm. But the tabernacle is called by the same name; (1 Kings i. 7, 24, and iii. 3.) so that this reason is not sufficient. (Calmet)

Ver. 9. *Enemies.* Hebrew, "observers." They are always on the watch to discover any fault. Grant me

thy preventing grace. (Berthier) --- Let me not stumble, (Haydock) but cause me to walk cheerfully in thy paths. (Calmet) --- If thou approve, it matters not how much worldlings blame me. (St. Augustine)

Ver. 10. *Their.* Hebrew, "his." But it is incorrect. (Houbigant) --- St. Jerome has "their."

Ver. 11. *Sepulchre*, which never says there is enough, Proverbs xxx. 15. (Calmet) --- *Dealt*, &c. St. Paul authorizes this version, (Romans iii. 13.) though the Hebrew be rendered, "they flatter cunning;" (Berthier) or "they sharpen their tongue," and polish it like a sword, that it may cut more easily. This may be applied to heretics. (Sts. Athanasius, Chrysostom, and Jerome) (Calmet) --- *Judge*, or "condemn them." Hebrew may be explained as a prediction. (Berthier) --- The Holy Ghost could not dictate an imprecation or desire revenge. But David might beg that God would frustrate the designs of his enemies; and, by treating them with some severity, hinder the execution of their wicked schemes, which would bring on their own ruin. (St. Chrysostom; St. Augustine) (Calmet) --- Though the just desire the conversion of all, yet if any die impenitent, they approve of God's judgment, manifested at the end of the world. (Worthington) --- *Provoked.* Hebrew, "rebelled against." I forgive them for what they have done to me. But I grieve at thy offence; make them return to a sense of their duty. (Calmet) --- He might abhor the enemies of salvation, the world, &c., whom Christ has condemned. (Berthier)

Ver. 12. *Dwell.* Hebrew, "protect," (St. Jerome) "or shade them." (Calmet) --- The just will rejoice under thy protection, (Haydock) and at the conversion of the sinner. (St. Chrysostom)

Ver. 13. *Us.* Hebrew, "him." (St. Jerome; Aquila) (Calmet) --- But neglecting the points, the Septuagint is as accurate, and more beautiful. (Berthier) --- *Shield.* Hebrew *tsinna*, (Haydock) which was probably large enough to cover the body. (Calmet) --- If God be with us, who is against us? (Haydock) --- The just shall receive the sentence of eternal glory. (Worthington)

PSALM 6

PSALM VI. (DOMINE NE IN FURORE.)

A prayer of a penitent sinner, under the scourge of God. The first penitential Psalm.

Ver. 1. *For the octave.* That is, to be sung on an instrument of eight strings. St. Augustine understands it mystically, of the last resurrection, and the world to come; which is, as it were, the octave, or eighth day, after the seven days of this mortal life; and for this octave, sinners must dispose themselves, like David, by bewailing their sins, whilst they are here upon the earth. (Challoner) (Worthington) --- It may also signify, that this psalm was to be sung by "the eighth" of the 24 bands, 1 Paralipomenon xv. 21. David might compose it after sickness, with which he had been punished for his adultery; (Calmet) or under any distress: he expresses the sentiments of a true penitent, (Berthier) with which he was ever after impressed. (Haydock) --- It is applicable to penitents of the new law. (Worthington)

Ver. 2. *Indignation.* Literally, "fury." (Haydock) --- Such strong expressions were requisite to make the carnal Jews fear God's judgments, though a being of infinite perfection can have no passion. (St. Chrysostom) --- David does not beg to be free from suffering, (Haydock) but he requests that God would chastise him with moderation, Jeremias x. 24., and xlv. 28. (Calmet) --- Justice without mercy is reserved for the last day. (St. Gregory) --- *Wrath.* This regards those who have built wood, &c., on the foundation. They shall be purified by fire. (St. Augustine) Purgatory was then believed in the 4th Century. (Berthier) --- Let me not be condemned either to it, or hell. (St. Gregory, hic.[here] and Psalm xxxvii.)

Ver. 3. *Troubled*, with grief. (Worthington) --- I am sinking under my illness: my virtue is lost. (Calmet) --- The whole human race is this sick man, requiring the aid of Jesus Christ. (St. Augustine) --- The ineffable name *Jehova*, (Haydock) is repeated thrice, to insinuate that salvation must come from the Blessed Trinity. (Berthier, ver. 9) --- Under the allegory of sickness, the ravages of sin appear. (Menochius)

Ver. 4. *Long?* Wilt thou leave me in distress? (Worthington) --- He breaks off abruptly to express his sorrow, See Isaias vi. 11; Jeremias xiii. 26. (Berthier) --- True converts are often tried a long time, that they may conceive how God will treat those who never return him, (St. Augustine; Eusebius) and that they may beware of a relapse. (Calmet)

Ver. 5. *Turn.* God never abandons us first, Jeremias ii. 27. (Berthier) --- We drive him away by sin. (St. Athanasius) --- *Sake.* I cannot take one step without thee. (Calmet) --- Treat me not as my sins deserve; but mercifully restore me to favour. (Worthington)

Ver. 6. *Hell.* The hardened sinner will not praise thee, (St. Augustine) much less will the damned, who are confirmed in evil. (Berthier) --- Even those who are in "the grave," though just, cannot sound forth thy praises; and consequently, if I be cut off, the number of they adorers will be diminished. This motive is often urged, as if God was forgotten in the rest of the world, Psalm xxix. 10., and Isaias xxxviii. 18. (Calmet) --- This life is the time for repentance. After death there is no conversion, but eternal blasphemies in hell. I will strive to prevent this misery, by continuing to do penance, till I am watered with thy grace. (Worthington)

Ver. 7. *Bed.* St. Jerome, "I will make my bed swim" (Haydock) with tears, or sweat. (Berthier) --- Here we behold the effects of true repentance, which will not suffer the sinner to enjoy any repose, (Calmet) when he reflects on the pains of hell, and the perfections of God. (Haydock) --- "O sweet affliction, which extinguishes the fire of hell, and restores man to the friendship of his God." (St. Chrysostom)

Ver. 8. *Indignation* of God (Theodoret) or of my enemies. I am also indignant when I behold my foes exulting in my ruin. (Calmet) --- *I have.* Hebrew, "It," *the eye.* (Berthier) --- The eye is naturally injured by excessive grief. Yet David could not think of his sins, without floods of tears. (Haydock)

Ver. 9. *Iniquity*, who have fostered my passions, (Berthier) or sought my ruin. I now perceive who were my true friends. (Calmet) --- *Lord.* He is twice mentioned in the next verse, in honour of the blessed Trinity, as a German commentator remarks, after the ancient interpreters (Berthier) and Fathers. They have constantly had an eye to these grand truths, which are nevertheless proved by clearer passages of Scripture. (Haydock) --- David confides in God, as every true penitent may do, for protection. (Worthington) --- He had also been assured of pardon by Nathan, the prophet. (Haydock)

Ver. 11. *Troubled.* This is a prophecy, (St. Augustine) or a prayer for their speedy and earnest conversion, (St. Jerome; Calmet) or a threat if they persist. (Worthington) --- *Speedily.* At the last day, the wicked will perceive how short life has been. *Tunc sentient peccatores quam non sit longa omnis vita quæ transit.* (St. Augustine)

PSALM 7

PSALM VII. (DOMINE DEUS MEUS.)

David, trusting in the justice of his cause, prayeth for God's help against his enemies.

[Ver. 1.] *Shiggaion* (Haydock) is a word which has greatly puzzled interpreters. See Robertson in *shage*. Protestants have, "Shiggaion of David." The Rabbins confess that they know not its meaning, and it is of no service for the explanation of the psalm. (Berthier) --- St. Jerome follows the Septuagint, (Haydock) which may suit very well. Others have, "ignorance." (Menochius) --- "Perplexity." (Calmet) --- "Secret." (Vatable) --- "Song of wanderings." (Parkhurst, &c.) --- *Chusi* is scarcely less difficult to understand. The person who has inserted this historical title, and many others, without much judgment, had probably in view the wars of Absalom, and the curses of Semei. But the psalm seems rather to refer to the persecutions of Saul, (Calmet; 1 Kings xxii. 8.; Menochius) who was of the tribe of Benjamin. (Haydock) --- Sts. Augustine, Basil, and Chrysostom explain it of Chusi, (Worthington) the Arachite, from a town of Benjamin, (Calmet) who defeated the counsel of Achitophel, (Worthington) as it is supposed that David was given to understand that his friend had betrayed him, and in consequence speaks of him in such harsh terms. But if that had been the case, he would have suppressed what was founded on error; (Calmet) and the supposition is contrary to the idea which we have of inspiration. Yet there is nothing in the psalm which requires the harsh expressions to be applied to Chusi. They may as well refer to Achitophel, who spoke in answer to him.

Ver. 2. *My God.* This title is prompted by love and confidence. (Haydock) --- *All.* David had only few followers, while he was pursued by Saul (Calmet) and Absalom. (Haydock)

Ver. 3. *Lion.* In a spiritual sense this is the devil, 1 Peter v. 8. (St. Augustine) --- "Let him only see the sign of the cross, or the lamp continually burning before the altar, he will flee away. Should we wonder at this? the garments alone of Paul drove him from possessed person." [Acts xix. 12.] (St. Chrysostom) -- - Will modern sectaries still ridicule these things? --- *While.* Hebrew, "tearing, and not snatching away." But there is a similar construction, (Lamentations v. 8.) which shews that we ought to follow the Vulgate. (Berthier) --- Absalom, or any other enemy, may be this lion. (Worthington) --- They threatened David with utter ruin, which he could never have escaped, without God's visible protection.

Ver. 4. *Thing,* alluding to some calumny, (Haydock) with which he was assailed (Worthington) by Saul, Absalom, and Semei. (Berthier) --- He disclaims all such ambitious or unjust sentiments, though he allows that he is not innocent before God. (Calmet)

Ver. 5. *That repaid.* This seems better than "my peaceable one," as some translate the Hebrew, for it would be but a small commendation not to injure a friend: the pagans do as much. Duport therefore agrees with the Vulgate, and St. Jerome has, "If I have rendered evil to those who did me any, and sent my enemies empty away;" or, as the Hebrew is in the future, "I will let my enemies depart without fighting;" which is equivalent to, I will gain no advantage over them. (Berthier) --- The man who takes revenge, injures himself, and becomes the devil's slave. (St. Augustine) --- David had been so far from giving way to ingratitude, that he would not even hurt his enemy. (Haydock) --- He let Saul escape, when he might easily have slain him. [1 Samuel xxvi.] (Calmet)

Ver. 6. *Dust.* Hebrew adds, "to dwell," (Haydock) as if the ignominy was not to be effaced. This would be very sensible for a king. (Berthier) --- *Glory* is here synonymous with life, or *soul*, Genesis xlix. 6. Let my life and (Calmet) reputation be lost. (Worthington) --- *Summum crede nefas animam præferre pudori.* (Juvenal viii.)

Ver. 7. *Borders.* Hebrew is rendered, "fury of my enemies." --- *My* is found in some copies of the Septuagint, though the edition of Complutensian and Aldus agree with the Vulgate, and Bos observes, that an ancient interpreter rendered the first word as we do. (Berg.) --- *Habar* means, "to pass;" and, of course, *behabroth* (Haydock) may denote, *in the borders*; (Berg.) though St. Jerome, &c., have, "rise up indignant over mine enemies." Avenge thy own cause, as they would overturn thy decree, which has

called me to the throne. (Haydock) --- *Commanded*. Shew thy power, and protect me, since thou hast ordered me to reign. (Worthington) --- Convince my enemies of the injustice of their proceedings, (Haydock) and cause them to repent. Thy order is what displeased Saul. Protect me as thou hast promised. Chaldean, "Execute the judgment in my favour, which thou hast decreed." Then all will obey. (Calmet) --- *O Lord, my God*. Hebrew has not *Lord*, and some translate *elai*, "to me." But it also means, "my God." (Berthier)

Ver. 8. *High*, on thy tribunal, to decide this dispute. The Fathers apply this to the ascension of Jesus Christ, who will judge the world. (St. Augustine; Theodoret) (Calmet) (2 Corinthians x. 11.) --- The interference of Providence (Haydock) will induce many to come to thy tabernacle, (Menochius) to embrace the true religion, (Worthington) and sectaries will decrease. These will be refuted most effectually, when they see the law well observed. (Berthier)

Ver. 9. *Innocence*. Hebrew, "simplicity," which has the same meaning. (Haydock) He speaks of the justice of his cause (Muis) against his particular enemies. (Worthington) --- St. Paul thus commends himself, 2 Timothy iv. 7. The justice of the saints is not merely imputed, as the first Protestants foolishly imagined: for how should God reward those whom he saw still in sin, and who were only reputed holy? a notion which their disciples have modified or abandoned, as they have also done what had been taught respecting grace. Justice is an effect of God's grace, and of man's co-operation, 1 Corinthians xv. 10. (Berthier) --- David begs that the disposer of kingdoms would convince Saul that he was not a rebel: and the world, that he had not lost God's favour, like his rival. (Haydock)

Ver. 10. *Reins*; affections, (Jeremias xii. 2.; Calmet) and inmost recesses, which are open to God. (Menochius)

Ver. 11. *Just*. This epithet refers to God, in Hebrew. Septuagint might easily explain it of *help*, before the words and verse were divided: (Haydock) yet it is still taken in the former sense, in some Greek and Latin copies. The wicked shall be frustrated in their designs, though they may succeed for a time, (Calmet) *consumetur*, (Symmachus; Haydock) or rather let their ruin be determined on, 1 Kings xxv. 17. (Calmet)

Ver. 12. *Strong*. Hebrew *el*, means also "*God threatening every day*;" (Haydock) which must be a proof of his patience, as the Septuagint have intimated, since he could destroy at once. Thus *numquid*, must be rendered "is he not?" (Isaias xxvii. 7.) (Berthier) --- God cannot but be displeased at every sin. He threatens the offender daily by secret remorse, or by his preachers and good books. (Haydock) --- But he often defers punishment (Worthington) till death, when the measure of crimes is full. (St. Augustine) --- This silence or delay is one of the most terrible of his judgments, (Haydock) and a mark of his great indignation. If he were, however, to strike every one as soon as he had committed sin, where should we be? "He would soon be alone," as a pagan observed of "Jupiter, if he were presently to hurl his thunderbolts against every offender." (Calmet) See Val. Max. i. 2. (Ecclesiasticus v. 4.)

Ver. 13. *Except you*. Hebrew, "if he be not." Houbigant would read, "God will not be turned aside." (Berthier) --- "For him who does not change, he will sharpen his sword." (St. Jerome) (Haydock) --- God threatens before he strikes, (Calmet) expecting amendment. (Worthington)

Ver. 14. *For them that burn*. That is, against the persecutors of his saints. (G.[Calmet?]) --- Hebrew also, "he has made his arrows to turn." (Houbigant after Symmachus.) (Haydock) --- The ancients used fiery darts or arrows, Psalm cix., and Ephesians vi. 16.

Sed magnum stridens contorta phalarica venit,

Fulminis acta modo. (Virgil, *Æneid* ix.; Herod.[Herodotus?] viii.)

--- The death of Saul seems to be foretold. (Calmet)

Ver. 15. *Iniquity.* Hebrew, "a lie." All the labour of the wicked ends in smoke. See Micheas ii. 1., and Isaiax lix. 4. (Haydock) --- The psalmist sometimes speaks of many enemies, and sometimes of one, who was the chief. Yet what he says of him must, according to the genius of the Hebrew language, be applied to the rest. (Berthier) --- Saul, (Calmet) Absalom, and Achitophel, each found their ruin, in their unjust attempts. (Haydock) --- They had injustice in view, and were actuated by envy, which destroyed them. (Worthington)

Ver. 17. *Sorrow.* The evil which he designed for me (Menochius) will fall on him, like an arrow shot upwards. (Calmet) --- *Crown.* Protestants, "pate." (Haydock)

Ver. 18. *Justice.* "Truly thou art just, O Lord," cries out St. Augustine, "since thou protectest the just, so as to enlighten them by thyself; and so disposest of sinners, that they are punished, not by thine, but by their own malice."

PSALM 8

PSALM VIII. (DOMINE DOMINUS NOSTER.)

God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.

Ver. 1. *The presses.* In Hebrew *Gittith*, supposed to be a musical instrument: (Challoner) or, "the musicians from Geth," who were famous, and might follow David, 2 Kings i. 20., and xv. 18. The Septuagint must have read a *v* for *i*. (Calmet) *Gothuth*. Yet St. Jerome and Pagnin agree with them; (Haydock) and that sense seems as plausible as any other. The psalm relates to Christ alone; (Matthew xxi. 16., 1 Corinthians xv. 26., and Hebrews ii. 6.) who is represented treading the wine-press, Isaiax lxiii. 3., and Apocalypse xix. 13. (Berthier) --- The Jews confess that it speaks of the Messias. (Ferrand.) --- We may explain it also for the natural prerogatives of man, (Calmet) though (Haydock) this weakens the force of the prophecy. (Berthier) --- St. Augustine applies the expressions to the good and bad in the Church. (Worthington) --- It might be sung during the feast of tabernacles, after the vintage. (Menochius)

Ver. 2. *O Lord, (Jehova) our Lord, (Adonenu).* (St. Jerome) *Dominator noster*, "our Ruler." (Haydock) --- God is Lord of all by creation, and still more of those who believe. (Worthington) --- Adonai is pronounced by the Jews, and sometimes applied to men. But they have lost the pronunciation of the first term, which some read Jehovah, (Calmet) or Jaho, (St. Jerome) Jave, &c. (Haydock) --- *Admirable.* It expresses all that He is. (Exodus iii. 14.; Berthier) Essence itself. (Haydock) --- *Earth.* This was verified after the incarnation; (St. Chrysostom) for before, the Gentiles knew it not, and the Jews caused it to be blasphemed. (Berthier) --- Now all confess the glory of Jesus Christ, the master-piece of God. (Calmet) --- *Heavens;* which are nothing in comparison, (Menochius) for he hath created them. (Worthington) (Habacuc iii. 3.)

Ver. 3. *Praise.* But why does the prophet take notice of this proof of Christ's being the Messias, while he passes over his curing the sick? &c. St. Chrysostom answers, because the other miracles had been performed in the old law, but God had never before opened the mouths of infants to proclaim "praise the Lord," as they did when they bore witness to Christ entering the temple. Other commentators greatly weaken this proof. (Berthier) --- We read that after the passage of the Red Sea, wisdom opened the mouth of the dumb, and made the tongues of infants eloquent; (Wisdom x. 21.) which may be a figurative expression. The prophets and apostles, whom the world looked upon as fools, were chosen to declare the

highest mysteries. All nature so clearly proves the existence of Providence, that, if other things were silent, infants would open their mouths to confound the incredulous. The condition of man from his infancy is, in effect, one of the plainest proofs of the divine wisdom. His imitative powers, the ease with which he takes his mother's milk, &c., are something surprising. Hippocrates even, concludes hence, that the child must have sucked, even in the womb, as the art is soon lost, and not easily recovered. God seems to be particularly pleased with the praises of children, Micheas ii. 9., and Joel ii. 16. St. Augustine admires how the Scriptures have been proportioned to the capacity of infants. Hebrew, "Thou hast founded strength." (Aquila) (Calmet) --- But St. Jerome retains *praise*, as our Saviour himself quotes it, Matthew xxi. 16. (Haydock) --- *Avenger*. The old Vulgate read *defensorem* (Haydock) in the same sense. St. Chrysostom explains it of the Jews; and other Fathers understand heretics and the devil. (St. Augustine, &c.) (Calmet) --- Arnobius (contra Gent. i.) seems to think that all have an innate idea of Providence, *ingenitum*. The poor and simple confessed Christ, whom the proud doctors of the law, and Pharisees, *rejected*, despising his followers as children or fools. (Haydock)

Ver. 4. *Fingers*, as if they had been formed in play, while the Incarnation is the work of God's right hand. (Eusebius) (Calmet) --- *Heavens, moon, and stars*, denote the Church. No mention is made of the sun, because it is the emblem of Christ, who was the Creator. (Berthier) (Apocalypse xii. 1.) --- This text proves that the world was not formed by angels, as some ancient heretics asserted. David, perhaps, wrote this at night; and the sun and stars are not seen together. (Menochius)

Ver. 5. *Him*. The prophet considers the nature of man at such a distance from the divinity. Being, nevertheless, united with it in Jesus Christ, it is raised far above the angels, Hebrews ii. 6. (Berthier) --- When we reflect on the meanness of our nature, on the one hand, and on what God has done for it on the other, we are lost in astonishment. The pagans were aware of the corporal infirmities of man, (Seneca Consol. xi.) but not of his spiritual disorders. Hebrew has here, the son of *Adam*, or one of the lowest class; and not of *ish*, which means a person of nobility, *vir*, Psalm iv. 4. (Calmet) --- Yet Christ applies to himself the former appellation, to shew us a pattern of humility. (Haydock) --- St. Augustine inquires, what difference there is between *man* or *the son*. The Hebrew *v*, means, likewise, *and*; yet *or* would have been better, Exodus xxi. 16. --- "Whether he have sold him, or he be in his hand." (Amama)

Ver. 6. *Angels*. Elohim means also "God," as St. Jerome, &c., explain it. Thou hast placed man like a deity upon earth. But St. Paul adopts the sense of the Septuagint. (Calmet) --- St. Jerome doubted whether the epistle to the Hebrews belonged to him or he would have done the same. Some of the Fathers suppose, (Berthier) that the prophet speaks of man before the fall. (Theodoret) --- Yet he has Christ principally in view. (Calmet) --- *A little less* may be better rendered, "'for a little while:" *Greek: brachuti*, Acts v. 34., and Isaias x. 25.; *modico*, Hebrews ii. Notwithstanding the prerogatives of Adam, before the fall, what is said by the prophet and St. Paul can be true of none but Christ; who was subject to death only for a short space, and quickly rose from the tomb, Lord of all, 1 Corinthians xv. 26. If we do not see it yet, (Hebrews ii. 8., and Psalm lxix. 2.) our faith must not waver. He is *crowned*, and will one day assert his dominion. (Berthier) (Matthew xxviii. 18., and Ephesians i. 19.) (Calmet) --- In his assumed nature, Christ became less than the angels; but he has raised it above them, and is appointed Lord of angels, men, and creatures of every description. The sea and the winds obey him, Matthew viii. (Worthington)

Ver. 8. *All sheep*. St. Paul did not judge it necessary to specify these things, as they are included in the word *all*. (Berthier) These tame cattle designate the believing Jews; *beasts*, the Gentile converts; *birds*, the proud; *fishes*, the voluptuous. (St. Athanasius) --- The *birds* may also be put for men of genius, who dive into the secrets of theology; and *fishes*, for anxious worldlings. (Hesychius) --- Sts. Augustine and Jerome understand that people who labour not for their salvation, or who are attached to the earth, men who rise up against God, or never elevate their thoughts to heaven, are emblematically specified by these

creatures.

Ver. 9. *Sea.* All things are subjected to man's dominion., Genesis i. 26., and ix. 2. (Calmet) --- "The Stoics are in the right, who say that the world was made for us. For all its parts and productions are contrived for man's benefit." (Lactantius, ira. xiii.)

Ver. 10. *Earth.* This repetition of the first verse insinuates, that as God was admirable in giving man the power to avoid sin and death; so he is wonderful in raising him again, in such a state the he can sin no more. (Worthington)

PSALM 9

PSALM IX. (CONFITEBOR TIBI DOMINE.)

The church praiseth God for his protection against her enemies.

Ver. 1. *The hidden things of the son.* The humility and sufferings of Christ, the *Son* of God; and of good Christians, who are his *sons* by adoption; and called *hidden things*, with regard to the children of this world, who know not the value and merit of them. (Challoner) --- It may also signify, "to Ben, the master of music, over the young women." See 1 Paralipomenon xv. 18. (Calmet; Menochius) --- These authors have joined *almuth*, which St. Jerome, &c., read as two words, "*on the death* of the son." Protestants, "upon Muth Labben." David might allude to the death of Absalom, or of some of his other children. But he has his Son, Christ, the conqueror of death and hell, principally in view, as this psalm sings of victory over nations. His incarnation and the afflictions of Christians are hidden in God. (Worthington) --- *Lamnatseach* has generally a preposition, *l, al, &c.*, after it, which might induce us to prefer rendering "death," before "secrets or young women." (Haydock) --- But *al* may be understood, as it is found [in] Psalm xlv., where all have, "for the secrets." In Hebrew, this psalm is divided (Berthier) at ver. 22nd, and formerly it seems at the 17th. (Calmet) --- This division is arbitrary, and of no consequence for the understanding of the psalms. (Berthier) --- It would be well if there were no more serious controversy between Catholics and Protestants. The Jews agree with neither. Some unite the 1st and 2nd, as Kimchi does the 114th and 115th. (Amama) --- What is here rendered *a psalm for David*, is the same in the Hebrew and Septuagint as has been before expressed *of David*, Psalm iii. (Haydock)

Ver. 2. *Praise* and thanks, or I will confess. (Worthington) --- *To thee.* Hebrew, "to the." David had received many favours from God, and he has testified his gratitude, and shewn how we ought to praise God, (St. Jerome; Calmet) with soul and body. (Berthier; Worthington) --- *Wonders*; victories gained over the neighbouring nations, so that Israel was at peace and liberty to transport the ark to Sion, 1 Paralipomenon xv.

Ver. 4. *Back*; routed. After Saul's family was taken off, none durst oppose David. They saw that the Lord had set him on the throne. (Calmet) --- Only after his sin, rebels began to molest him. (Haydock) -- - The Fathers explain this of the devil and his agents. (St. Jerome) --- God repelleth the enemy, when man is not able to resist. (Worthington)

Ver. 5. *Justice*, or rightly. (Calmet) --- God alone always discerns what is just. (St. Chrysostom) --- Man overcomes the devil, with the assistance of God's grace. (Worthington)

Ver. 6. *Name*, or destroy them. The name is often put for the thing itself. Yet many of those nations who once made such a noise, are now quite forgotten. No traces of them can be found. (Haydock) --- The Egyptians and Chanaanites had been exterminated. (Calmet) --- *Ever*, for all eternity, as long as God

shall *reign*, ver. 8, 40, or Psalm x. 16. This shews that he speaks of the latter times, and of the final destruction of idolatry, by the preaching of apostolic men, (Berthier) and by the last fire. For some will be so infatuated as to uphold it[idolatry] even to the end. (Haydock) --- We have even reason to fear that it[idolatry] will again become more general, (Pastorini; Apocalypse) as faith shall decrease. Jesus Christ and his apostles gave it however (Haydock) a mortal wound, so that in the fifth age[century] many of its mysteries were quite forgotten. (Theodoret; Sts. Augustine and Jerome) (Calmet) --- They took the *towns*, or the souls, of many from the strong-armed, Luke xi. 21. (Berthier) --- All sinners may be here styled Gentiles, because they were generally wicked. If their reputation survive here for a while, it will certainly perish in the future world. (Worthington)

Ver. 7. Swords. "My enemies have sunk under the sword." (Syriac) (Haydock) --- *Frameæ* is a German word for "javelins," pointed with iron, which they might either throw, or use in close fight. (Tacitus) --- It is often put for a sword. *Et martii frameam.* (Juvenal xiii.) --- The weapons of the enemy being exhausted, they are forced to yield. --- *Their.* Hebrew, &c., "the." --- *Noise*, as swiftly. These fierce nations are fallen like a huge Colossus. (Calmet) --- Hebrew, "they themselves," or "with them." --- *Cities*, &c.

Ver. 8. In judgment. St. Jerome, "to judge." (Haydock)

Ver. 9. World. This globe must give place to new heavens and earth, (Berthier) after its inhabitants have been judged. (Haydock) --- *Justice.* Men may be corrupt judges, but God cannot. (Worthington)

Ver. 10. Poor. Hebrew *ladac*, "the oppressed," (St. Jerome) "broken with grief." (Calmet) --- *Tribulation.* God's assistance is requisite both in prosperity and adversity. He generally manifests his power only, when all human succour proves useless. (Haydock) --- Thus he acted at the Red Sea, and when he sent delivers to Israel. Our Saviour came at the time appointed, when he was most wanted. (Theodoret) (Galatians iv. 4.) (Calmet) --- "We are often oppressed with tribulation, and yet it is not the *due time*; that so we may be helped by the desire of being set free." (St. Gregory) --- Thus the delay is for our advantage. (Worthington)

Ver. 11. Know, with love. Such are always heard. What wonder if others be rejected, who flee from God? (St. Chrysostom and St. Augustine) (Calmet) --- The learned often trust too much to their own knowledge, whereas God has made choice of the simple, Matthew xi. 25. (Berthier)

Ver. 12. Ways, (studia) "favours," (Haydock) works, &c. (Calmet) --- This was done by the apostles. (St. Augustine) --- Men ought chiefly to study the precepts of God. (Worthington)

Ver. 13. Their, may be omitted, as it would seem to refer to the *Gentiles*. God declares that he will demand the blood of all that shed it without authority, Genesis ix. 5. (Haydock) --- He had punished the Chanaanites, &c., for their cruelty, as he did afterwards the persecutors of his Church. If the names of Herod, Nero, &c., be infamous in history for their sanguinary proceedings, they are not less so on account of the judgments which God exercised upon them, even in this world. (Calmet) See Lactantius, *de Mort. Persec.* (Haydock) --- God avengeth the blood of his martyrs. (Worthington)

Ver. 14. Enemies. Israel has been so long under oppression.

Ver. 15. Death, from the most imminent dangers. (Haydock) --- *Daughter.* In the places where the inhabitants of *Sion* assembled, (Berthier) or publicly in the Church. (Worthington) --- In hell, the damned would wish to die. (Theodoret) --- The gates of death may also signify sin, (Origen) and the bad example of parents. (St. Jerome)

Ver. 16. *Hid.* These are the enemies of salvation. (Berthier) --- The nations which had oppressed the Jews found their fortifications and arms turned against themselves, (Calmet) which is often the case of the wicked. (Worthington)

Ver. 17. *Hands.* Caught in the very act, so that he cannot deny the crime. Here we find in Hebrew (Calmet) *higaion sela*, which St. Jerome renders, "by meditation for ever." (Haydock) --- Septuagint, Symmachus, and some Latin copies, "a canticle of the psalm's division," *Greek: diapsalmatos*. Here perhaps the psalm ended. (Calmet)

Ver. 18. *Hell;* shall die, or be lost. (*Convertantur.*) Literally, "Let," &c. But it may be properly explained as a prediction, or menace. (Haydock) --- "Those who are devoid of God's justice, return to the dominion of the devil." (Robertson, Lexic.) --- Zeal, and not revenge, prompts David to speak thus. (Worthington)

Ver. 19. *Not perish.* Hebrew does not express the negation, but it must be understood. (Berthier) --- Protestants supply it from the former part of the verse. The expectation of the just will not be frustrated.

Ver. 20. *Man.* Hebrew *enosh*, (Haydock) "weak," sinful "man." (Berthier) -- *Gentiles*, or all notorious sinners. The Jews despised the Gentiles, as the Romans did all barbarians. (Worthington)

Ver. 21. *Lawgiver.* Hebrew *mora*. (Haydock) --- Septuagint intimates one who rigorously enforces his laws. (Menochius) --- Symmachus, "a law." Hebrew, "instruction." (Calmet) --- Houbigant, "fear." St. Jerome, "terror: let the nations know that they are men always." *Sela* is thus frequently explained as a part of the sentence by St. Jerome, though neglected by others. (Haydock) --- It is no proof that the psalm ends here; but serves to excite attention. (Worthington) --- The Gentiles lived without law, like beasts, except that their conscience sometimes admonished them of their duty, Romans ii. 14. (Haydock) --- Whether a person can ever silence it entirely, is a very serious and terrible question. The great ones stand in need of being admonished frequently of their frail condition. (Berthier) --- When Pausanias, king of Sparta, asked Simonides to give him some important lesson, he replied, "Remember that thou art a man." Whoever reflects on this, will beware never to yield to sentiments of pride. The Fathers understand this *lawgiver* to be Jesus; or Antichrist, whom the wicked have deserved to have set over them. (Theodoret; St. Athanasius, &c.) (Calmet) --- Those who will not believe in Christ, will give credit to Antichrist. (St. Augustine) (2 Thessalonians ii.)

Ver. 22. or Hebrew Psalm x. Ver. 1. [*Psalm x. according to the Hebrews.*] In modern times, the Jews have done it. (Worthington) --- The Church allows this title, though the Septuagint found none in their copies, and therefore looked upon all to be one psalm. The change of subject is no proof of the contrary, as such compositions mingle joy and fear together. David has shewn how the just had got the victory. He now proceeds to declare what persecutions they had to endure. (Berthier) --- After peace war succeeds. There is no settled state here below. (Haydock) --- The same sentiments occur, Psalm xi., and xiii., &c. (Calmet) --- *Trouble.* God assists his servants in distress; (ver. 10,) yet sometimes he delays, in order "to inflame their souls with a desire of his coming." (St. Augustine) --- He is present, (Acts xvii. 28.) but only the men of prayer are truly sensible either of it, or of his absence. (Berthier) --- The weak think he defers his aid a long time when they suffer any great persecution.

Ver. 23. or Hebrew Psalm x. Ver. 2. *Fire.* With zeal (Worthington) and indignation, or rather is oppressed (Calmet) and persecuted. See Micheas iii. 3. (Haydock) --- *They.* Houbigant would substitute "he is caught." But we may well explain this of the *sinner and the unjust*, [Hebrew Psalm x.] ver. 3. (Berthier) --- Indeed both are under perplexity, as the poor knows not why the wicked prosper.

(Bellarmine; Menochius) --- An answer is given to the complaint of the just, intimating that the wicked are caught in their own snares, (Worthington) and are not free from trouble. (Haydock)

Ver. 24. or Hebrew Psalm x. Ver. 3. *Blessed* by flatterers, while his is full of himself also, as the Hebrew insinuates. (Calmet) --- "The miser, applauding himself, has blasphemed the Lord. The wicked in the height of his fury will not seek, nor is God in all his thoughts." (Haydock) --- This is more energetic, and encourages us to study the original. The worldling wishes there were no God; or banishes him from his thoughts as much as possible. (Berthier)

Ver. 25. or Hebrew Psalm x. Ver. 4. *Seek* to regain his favour, (Worthington; Menochius) or rather (Haydock) he flatters himself that God will not punish him, [Hebrew Psalm x.] ver. 13. (Calmet). --- *Multum irascitur, dum non exquirat.* (St. Augustine) See Psalm xxxv. 5.

Ver. 26. or Hebrew Psalm x. Ver. 5. *Filthy.* Hebrew, "as one in labour." He can enjoy no ease. Chaldean, "his ways are prosperous." Junius, "paved." (Calmet) --- *Removed.* Hebrew, "height itself before him, he will blow upon all his enemies." This more forcibly denotes his violence and scorn. (Berthier) (Acts ix. 1.) (Menochius) --- He ruleth for a time, and supposeth that his dominion will never have an end, and that he will enjoy constant happiness. (Worthington)

Ver. 27. or Hebrew Psalm x. Ver. 6. *Evil.* Always happy, or as the Hebrew, Chaldean, &c., may signify, "I shall not desist from evil." (Calmet) --- I will gratify my passions. Who dares to oppose me? (A.[Haydock?]) --- The pride of Nabuchodonosor is known, Daniel iv. 19., &c.

Ver. 28. or Hebrew Psalm x. Ver. 7. *Sorrow.* Which he prepares for others, and yet feels himself. (Calmet) --- *Etiam ad perniciem laboratur.* (St. Augustine) --- To gain hell requires some "trouble. (Haydock) --- The wicked is his own executioner. (Calmet)

Ver. 29. or Hebrew Psalm x. Ver. 8. *Rich.* St. Jerome, "in the porches," is equivalent. Moderns translate, "villages," which Houbigant would change for a word signifying "ditches," without necessity. (Berthier)

Ver. 30. or Hebrew Psalm x. Ver. 9. *Poor.* "His eyes look round the strong," for aid; or "the poor," (Protestants) for destruction. See [Hebrew Psalm x.] ver. 14.

Ver. 31. or Hebrew Psalm x. Ver. 10. *Fall.* Protestants, "and humbleth himself, that the poor may fall by his strong ones." (Haydock) --- He imitates the lion in the fable, which feigned sickness. (Horace, ep.) --- But the Vulgate gives a better sense. (Calmet) --- "He will bring under the broken, (poor) and will rush on violently with all his power." St. Jerome here explains *chelecaim, valenter*, instead of "the poor;" (Haydock) as some of the Greek interpreters must have done, if it be true that his version is formed on the plan of the Hexapla, of a mere selection from Aquila, Symmachus, and Theodotion, as Houbigant asserts, (Pref.) in order to confute the Jews. (Haydock)

Ver. 32. or Hebrew Psalm x. Ver. 11. *End.* God delays for a time; but he will punish. (Calmet) --- Religion lays open all the sophisms of infidelity. (Berthier)

Ver. 35. or Hebrew Psalm x. Ver. 14. *Sorrow.* Thou punishest with pain. (St. Augustine) --- Thou beholdest all the iniquity which is committed, (Calmet) but waitest until the measure be full. (St. Chrysostom) --- Terrible delay! --- *Poor.* St. Jerome, "art left thy strong ones," who distrust in themselves, and rely on thee. (Haydock) --- Others explain *cheleca*, "poor and weak." (Parkhurst) --- *Cheleca* only occurs here and [in] [Hebrew Psalm x.] ver. 9, 10. Protestants, "the poor committeth

himself to thee." (Haydock)

Ver. 36. or Hebrew Psalm x. Ver. 15. *Found.* When the means of sinning are withdrawn, he will repent; (Sts. Chrysostom, Augustine; Isaias xxviii. 19.) or it is a sort of irony: he will see whether, as he said, God will take no notice, [Hebrew Psalm x.] ver. 4. (Calmet) --- He shall be utterly exterminated, Psalm xxxvi. (Menochius) --- No vestige of his magnificent works, founded on injustice, shall remain. (Haydock)

Ver. 37. or Hebrew Psalm x. Ver. 16. *Shall.* Or Hebrew, "have perished." In the prophetic style, things to come are spoken of as past, on account of their certainty. (Berthier) --- The wicked shall not appear in the kingdom of God, to pollute his earth. (Haydock) --- Ye nations which have seized the promised land, except not to keep possession. If God suffer the sinner for a while, it is because he is eternal, so that he will never let him escape. (Calmet)

Ver. 38. or Hebrew Psalm x. Ver. 17. *The.* Hebrew, "Thou, Lord, hast heard the desire of the humble. Thou wilt prepare their heart; thou wilt cause thine ear to hear." (Protestants; Haydock) --- Luther seems to have altered the text in his German version, in order to establish his error of the certitude of salvation; "their heart is sure that thine ear hath heard." The Hebrew intimates that God prepares the heart for all good. (Berthier) --- He hears before his servants cry out, (Isaias lxv. 24.) since his spirit inspires the petitions, Romans viii. 26., and Galatians iv. 6. (Calmet) --- The cry of the heart is charity, *amore petitur*. (St. Augustine, Mor. Ecc.) --- The just man is always ready to suffer whatever God may appoint. (Worthington)

Ver. 39. or Hebrew Psalm x. Ver. 18. *Earth.* St. Jerome is more expressive, "that the man of earth may by no means cherish pride any longer." Though he may be the greatest monarch, he is but man, dust and corruption, ver. 21. (Haydock) --- Christ, who shewed himself wonderful in humility at his birth, (ver. 1.) will display his power at the last day, by giving sentence against the wicked, and by exalting his servants. (Worthington)

PSALM 10

PSALM X. (IN DOMINO CONFIDO.)

The just man's confidence in God in the midst of persecutions.

Ver. 1. Hebrew *Lamnatseach lidavid*, (Haydock) "to the master of music or, *or* to David." (Calmet) --- St. Jerome supplies the word *psalm*. That David, or any other, should give the title of master of music to so great a prince may seem strange; and therefore the Vulgate may perhaps be as accurate. St. Jerome and Pagnin have "to the victor of David." Almost all agree that he composed this psalm (Haydock) when he began to be persecuted by Saul. He expresses his confidence in God; when his friends advised him to flee. (Calmet) --- The Fathers take hence occasion to caution the faithful against the insidious speeches of those who pretend that they can procure greater security than the Church affords, (Haydock) and that they teach a doctrine of greater perfection. (Sts. Augustine, Jerome, &c.) (Calmet)

Ver. 2. *How.* My friends....*say*, &c. (Worthington) --- *To the.* Hebrew now, "to your mountain," as the words are joined which were formerly divided, while a *v* has been lost, and another placed instead of *i*, as we may gather from the ancient interpreters. (Chaldean; Syriac; St. Jerome, &c.) --- Most people suppose that David's friends exhort him to withdraw: but he waits for the divine order. Others think (Calmet) that these are the words of his enemies, who wished to fill him with dismay, that he might retire among the Gentiles, and adore their idols, 1 Kings xxvi. 19. (Mariana) --- *Sparrow.* Hebrew *tsipor*, any little "bird."

(Haydock) (Proverbs xxvii. 8.) (Menochius) --- Heretics false style their conventicles the mountains. (St. Augustine) (Worthington)

Ver. 3. *Quiver.* Hebrew, "on the string," ready to shoot. (Calmet) --- But *yether* (Haydock) means "abundance," and may be well understood of the quiver. (Berthier) --- Persecutors use all rigour, though they disguise the real cause of their resentment against the innocent. (Worthington) --- *Dark.* Septuagint add "moon." (Menochius)

Ver. 4. *Made.* In choosing me for king, Hebrew, "the foundations are, *or* shall be destroyed; and what shall the just do? *or*, what has the just man done?" The foundations, both of religion and of the kingdom, depend on God's ordinances, as the Septuagint well explain. (Berthier) --- Pagnin has, "the nets;" St. Jerome, "the laws." In these days of infidelity and rebellion, the just must experience the greatest perplexity. (Haydock) --- If faith be lost, who shall be just? (Berthier) --- Persecutors, and especially heretics, pull down what others have built. (Worthington)

Ver. 5. *Heaven.* This is the source of my confidence. (Calmet) --- The admirable mother of the Machabees suggested this consoling motive, (Berthier) to strengthen her youngest son, 2 Machabees vii. 28. Heaven is the temple of the Lord, (Haydock) though the tabernacle may be so styled here. See Psalm x. 8. (Calmet) --- *The poor man* is not in Hebrew but it is chiefly of him that the psalmist speaks; (Berthier) and the Septuagint and Arabic (Calmet) seem to (Haydock) have read it. Eliphaz remarks, that God does not disregard human affairs, as the wicked supposed, Job xxii. 12. (Calmet) --- If his eyes seem to be shut, his providence watcheth. (Worthington)

Ver. 6. *Trieth, interrogat,* which is rendered by *examine*, ver. 5. (Haydock) --- God juridically questions all, (Calmet) and makes them give an exact account of themselves, even of every idle word. (Haydock) -- - The word also means that he punishes, or chastises. (Calmet) --- Hebrew, "the Lord trieth the just, but his soul hateth the wicked, and the lover of iniquity." (St. Jerome, &c.) (Haydock) --- Yet the original may be explained in the sense of the Septuagint which is more beautiful and instructive; as the sinner will hardly believe that he is his own greatest enemy. (Berthier) --- By continuing in sin he brings damnation on his soul. (Worthington)

Ver. 7. *Snares.* Wonderful expression! The wicked cannot escape. (Haydock) --- *Brimstone*, as he did upon Sodom, Genesis xix. 4., and Jude 7. --- *Cup.* At feasts, each person (Calmet) had his portion and his own cup. Dreadful indeed is the inheritance of the wicked. See Psalm xv. 5. (Berthier) --- If God spare for a time, He must at last punish severely. (Worthington)

Ver. 8. *Righteousness.* As, on the other hand, (Haydock) the upright shall behold God, (Matthew v. 8.) while the wicked shall be driven into darkness (Calmet) for all eternity. In vain do modern sophists pretend that hell will not last for ever because God is incapable of revenge, or of delighting in the torture of his creatures. They use the word revenge in a wrong sense. (Berthier) --- God is not subject to any passion; but his justice requires that those should be eternally punished, whose will is always impious. (Haydock) --- Can they shew that there will be room for repentance in the other world? (Berthier) or that the wicked would make use of it, if granted, since they would not repent as long as they lived? By the same arguments, they might as well prove that God could not punish at all. (Haydock) (Daniel iii. 27.)

PSALM 11

PSALM XI. (SALVUM ME FAC.)

The prophet calls for God's help against the wicked.

Ver. 2. *Save.* David, persecuted by Saul, (Bossuet) or Absalom; (Grotius) the captives at Babylon; (Calmet) our Saviour suffering, or coming to judge; (St. Augustine) in a word, any just man who sees the corruption of men, may use this language. (Haydock) --- We cannot open the writings of the prophets, or of the Fathers, without meeting with such complaints. Hebrew, "no saint;" *chasid*, "pious" (Pagnin; Haydock) clement person. (Calmet) --- *Truths.* Hebrew, "people of veracity." (Calmet) --- Bias said, "All men are bad;" (Clement of Alexandria, Strom. 1.) or, as Laertius expresses it, "Most people are wicked." Hence *few are chosen.* (Haydock) --- Christ is the *truth.* If we admire his doctrine, let us put it in practice. (Berthier)

Ver. 3. *Deceitful.* Hebrew, "flattering;" and of course not free from deceit. (Berthier) ---
 "That man I hate, e'en as the gates of hell,
 Who thinks *one* thing, and will *another* tell." (Homer, Iliad I.)
 --- None can have (Haydock) confidence in a liar, St. James i. 8. (Calmet)

Ver. 4. *Lips.* "The saints do not curse, but foretell what will happen." (St. Jerome) --- Hebrew, "the Lord will destroy" the deceitful, (Berthier) who mean to injure men; (Haydock) and the proud, who attack God and religion, which they pretend they can prove (Berthier) to be a mere fiction, by their superior eloquence! (Haydock)

Ver. 5. *Own.* "We have lips," (Symmachus) or eloquence to gain our cause against these miserable exiles. (Calmet) --- *Lord.* Hebrew *adon*, "master." We admit of no superior, neither in heaven nor on earth. (Haydock) --- Such was the haughtiness of Pharaoh, &c., Exodus v. 2., and 4 Kings xviii. 19., and Daniel iii. 15. (Calmet)

Ver. 6. *Arise*, and redeem lost man; (Theodoret) or, protect my servants (Calmet) from such insolent oppressors. (Haydock) --- *Regard.* This may be put in the mouth of the afflicted. (Calmet) --- "I will place my confidence in the Saviour, and will act boldly in him." (Haydock) --- His promises give me full assurance, ver. 7. The Hebrew seems to be incorrect, and very different from what the ancients read. (Calmet) --- St. Jerome has, "I will place their aid in salvation;" (Haydock) which he explains of Jesus Christ. See Isaiah xii. 2. (Calmet) --- Moderns insert many words. "I will save him, that he may learn to trust in me." (German.) --- "I will set *him* in safety *from him that* puffeth at him." (Protestants) Or "would ensnare him." (Marginal note) We may better translate, "I will put in safety, *the Lord* will act freely herein;" or, "safety *which* will act freely upon him," the poor. (Berthier) --- "I will raise up a Saviour, who with his breath will destroy the wicked." (Prin. disc.)

Ver. 7. *Pure words*, very different from those of the deceitful, ver. 3. (Calmet) --- *Earth*, dross, or in the crucible, or "for the ruler of earth:" (Pagnin; Haydock) current money. If we alter the Hebrew a little, it may be, "with care, (*bahalil*, which is never elsewhere used for a crucible) gold refined seven times;" often, (Proverbs xxiv. 16.) or as much as possible. (Calmet)

Ver. 8. *This corrupt generation;* or, both in this world and in the next. Hebrew, "preserve them;" the just, or thy *words.* (Calmet) --- "And thou wilt keep him." (Pagnin) --- Protestants marginal note, i.e., "Every one of them." St. Jerome reads, "us." (Haydock)

Ver. 9. *About.* Their life is a circle of relapses; or rather they continually attack the just, (Calmet) but their designs are made subservient to their advancement in virtue, by the power of God. (Tirinus) --- Hebrew, "They (the just) shall go round the wicked, when baseness shall have raised herself up, on account of the children of men." When God shall have restored the Jews to liberty, the Babylonians shall be, in their turn, oppressed by Cyrus and the Persians, whom they now despise: or, when the miserable

shall be placed in power, the wicked shall not dare to approach them. (Calmet) --- "The wicked shall walk round about, when the vilest of the sons of men shall be exalted." (St. Jerome) (Haydock) --- The former have spent their life in vanity, and shall be kept for ever out of the kingdom of heaven; as the error of the Platonists, who assert that all things will come to pass again, the world being compared to a wheel, is manifestly refuted by Scripture, which assures us that God will preserve the just from this generation, (St. Augustine) and the wicked will knock at the door, like the foolish virgins, and will be rejected with, I never knew you, Matthew xxv. (St. Jerome or some other learned author.) (Worthington) --- For some suspect that the commentary which goes under the name of St. Jerome, is not in the state in which it came from his hands. --- (Haydock)

PSALM 12

PSALM XII. (USQUEQUO DOMINE.)

A prayer in tribulation.

Ver. 1. *Me?* These expressions are figurative. God seems displeased: but it is often for our greater good. Some explain this of David, Ezechias, the captives, &c. It may be applied to every afflicted soul, which places her whole trust in God. (Calmet)

Ver. 2. *Day;* frequently. (Worthington) --- Septuagint adds, "and night." (Calmet) --- These cares and perplexities arise from persecutions and from man's weakness. (Worthington)

Ver. 3. *Enemy;* Saul, &c., or the devil. (St. Augustine) (Calmet)

Ver. 4. *Death,* by mortal sin, (Worthington) or through excessive sorrow, Jeremias li. 39. Shew me thy favour, (Calmet) and I shall be secure. Sleep is represented as nearly related to death. (Homer, Iliad xiv.)
Tum consanguineus lethi sopor. (Virgil, Æneid vi.) (Haydock)

Ver. 7. *Mercy.* Man must attribute nothing to himself, otherwise he will be *moved* by pride. (St. Augustine) (Calmet) --- *Things;* patience and reward. (Worthington) --- The prophet feels a secret confidence arising in his breast, in consequence of God's protection. --- *Yea,* &c., is not in Hebrew but it is in the Septuagint, Arabic, and the ancient Fathers. Hebrew, "My heart shall be transported in thy salvation; I will praise the Lord, because he has rendered me the like," as I placed my hopes in him: (Calmet) or, "he hath rewarded me." The blessed Mary adopts the language of this verse, [Luke i. 46-55] and the prophet probably had the same salvation, Christ, in view. (Berthier)

PSALM 13

PSALM XIII. (DIXIT INSIPIENS.)

The general corruption of men, before our redemption by Christ.

Ver. 1. *Fool:* the man of the most depraved morals, the atheist and deist. There have always been (Berthier) such pests of society. (Haydock) --- David has refuted them again, Psalm lii. (Berthier) --- Some have imagined that this psalm was composed in consequence of the blasphemies of Rabsaces, (4 Kings xviii. 32.; Theodoret, &c.) or of the Babylonians. (Calmet) --- The Fathers explain it of Jesus Christ, denied by the Jews, &c. --- *Heart.* This must be strangely corrupted, before the mouth can utter such impiety. (Haydock) --- *No God.* Chaldean, "no power of God on earth." *Elohim* denotes particularly "judges." There have been a few philosophers who have denied the existence of God; and

more who have called in question his Providence: though this amounts to the same thing. But the number of those who confess God with the mouth, and deny him by their works, is immense. (Haydock) --- These live as if there were no judge. (Calmet) --- By sin they come at last to think there is none to govern the world. (Worthington) --- Plato (Leg. 10.) acknowledged that three sorts of people offend God; those who deny him; who say that He does not mind human affairs; or those who think that presents may prevail on him to connive at their wickedness. It is doubtful whether the mind can ever be so darkened as to believe that there is no God. (Berthier) --- The *heart* may wish there were none to punish its impiety. (Haydock) --- Libertinage or pride gives birth to so many infidels. They have begun by reducing conscience to silence. Their arguments only tend to destroy. --- *No, not one*, is not in Hebrew, Septuagint, &c., except in ver. 3. (Calmet) --- Yet it occurs in the Vatican Septuagint, which is the best. (Berthier) (Calmet) --- "They are become abominable, with earnestness there is none who doth good." (St. Jerome) (Haydock) --- Or they sin designedly and with affectation. (Calmet) --- All are unable to do good without the Redeemer. (Worthington) --- Some explain this of mankind in general, as all are born in sin. David refers also to actual and habitual sinners. (Berthier) --- St. Paul (Romans iii.) proves from this text, and Isaias lix. 7, that all stand in need of grace and faith, and cannot be saved either by the law of nature or of Moses. But it does not follow that faith alone will save, or that the most just are still wicked, as Calvin and Beza falsely expound the Scriptures. For the prophets speak of those who were not yet justified, teaching that all mankind were once in sin, and could not be justified but by Christ. At the same time, they assert that, when they are justified, they must serve justice to bear fruit, and obtain happiness, Romans vi. These points are well explained by St. Augustine: (de Sp. et lit. i. 9.) "The just are justified freely by his grace," not by the law or will; though this is not effected without the will, &c. The same holy doctor (c. 27) observes, that the just do not live free from all venial sins, and yet remain in the state of salvation; while the wicked continue in the state of damnation, though they do some good works. (Worthington)

Ver. 2. God. Those only who seek God, understand their real interests. (Haydock) --- The pagans, and particularly those of Babylon, lived in the greatest dissolution, so as to call loudly for vengeance, ver. 5. (Calmet) --- Both the understanding and the will were gone astray. (Berthier)

Ver. 3. Unprofitable. Without faith in Christ, none have meritorious works. (Worthington) --- *Not one*. Such was the condition of the world before Christ, as all were born in sin. "No one," says St. Augustine, "can do good, except he shew the method." All were immersed in ruin, "except the holy Virgin, concerning whom, for the honour of the Lord, I would have no question at all, in treating of sins." (St. Augustine, de Nat. et Grat. contra Pelag. xxxvii. 44.) (Calmet) --- The Council of Trent approves of this reserve, when speaking of original sin. Our Saviour is the source of this privilege, and much more out of the question. He could not be guilty of any sort of transgression. He was in *all things like to us, excepting sin*. (Haydock) --- *Their*, &c. What follows to *shall not*, (ver. 4.) occurs in St. Paul; (Romans iii. 11, 12, 13.) whence St. Jerome supposes that it has been inserted here, though the apostle took the quotations from different parts of scripture. (Praef. in xvi. Isaias.) He informs us, that all the Greek commentators marked it as not found in Hebrew or the Septuagint, "except in the Vulgate or *Greek: koine*, which varied in different parts of the world." There seems to be no reason why it should have been omitted designedly, whereas some might insert it, through the false notion that St. Paul had taken it from this psalm. (Calmet) --- The Hebrew is not therefore mutilated, but the Vulgate redundant. (Amama) --- Yet this is not absolutely clear. We find the quotation in the Roman Septuagint which is the most correct; (Berthier) though some prefer the Alexandrian manuscripts. (Haydock) --- It is also in the Arabic and Ethiopic versions; so that it might have been in St. Paul's copy. Our Saviour read a passage from Isaias, which is not extant, Luke iv. 19. (Berthier) --- St. Justin Martyr, St. Augustine, &c., agree with the Vulgate; and Lindan mentions a Hebrew copy which had these verses, though the learned have reason to think that this Hebrew was of a modern date. (Calmet) --- Protestants, 1577, inserted these three verses, (Worthington) which they now omit. --- *Sepulchre*. They are never satisfied with destruction, (Haydock)

and with vexing others. (Worthington) --- We bear in ourselves the seed of corruption, which can be prevented from growing up only by the grace of Jesus Christ. (Berthier) --- Perdition is from thyself, O Israel. (Haydock)

Ver. 4. *Know* my just providence, though they would fain keep it out of sight, (ver. 1.) that they may indulge their passions. (Haydock) --- *My people*. These we may conclude, were just; (Berthier) at least in comparison with their cruel oppressors, (Haydock) who made it their daily practice to injure them, (St. Augustine) as they could do it with facility, Numbers xix. 9., Proverbs xxx. 14., and Micheas iii. 2. (Calmet) --- The prophet, in God's name, complains of their eagerness to hurt the good. (Worthington)

Ver. 5. *Where*. This expression refers to *there*, which is in Hebrew, though this last part of the verse is wanting. (Capel) --- It is in Psalm lii. 6, and this renders the former omission (ver. 3.) more credible. (Berthier) --- When Cyrus approached to besiege Babylon, Nabonides, the king, met him, and gave him battle; but losing the victory, he, in a panic, retreated to Borsippe, and abandoned the defence of his capital. (Berosus cited by Josephus, contra Apion i.) The citizens were in the utmost consternation, Isaias xiii., and xxi., &c. (Calmet) --- But the wicked tremble at the prospect of temporal losses, (Menochius) and at shadows, while they boldly affront the Deity. Unbelievers find difficulties in the Catholic doctrines, which are frequently attributed to their own mistakes. (Haydock) --- The pagans would not believe in God, but trembled before idols; which cannot hurt the faithful. (Worthington)

Ver. 6. *Man*, who wished sincerely to practise his religion, like Daniel, &c. Such you have persecuted, and hence God has filled you with alarms, and will punish you. (Calmet) --- Some persevere in justice, amid the general contagion and insults of men. (Worthington)

Ver. 7. *Sion*; which God has chosen for his sanctuary. (Haydock) --- *Salvation*, or the Saviour, whom Jacob expected, Genesis lxix. (Berthier) --- This Redeemer would fill all, both Jews and Gentiles, with joy, who should embrace his faith. (St. Augustine, &c.) --- The prophet seems to foretell the restoration of the ten tribes to the kingdom of Judea, as it took place after the captivity. (Calmet, Diss.) --- But he sighed for, and designated more particularly, (Haydock) the Saviour of the world; who would redeem man from the tyranny of the devil, to the great joy of those who strive to supplant every vice, and to *contemplate* God, (Worthington) as some interpret the names of Jacob and Israel. (Haydock) --- The Gentiles will then be ingrafted into the stock of Abraham, (Menochius) into the true olive-tree, Romans xi. (Haydock)

PSALM 14

PSALM XIV. (DOMINE QUI HABITABIT.)

What kind of men shall dwell in the heavenly Sion.

Ver. 1. *David*. The word *psalm* being appropriated to some, while others are styled *hymns*, &c., does not hinder the latter from being also psalms or spiritual songs, to be set to music: so the insertion of David, "the beloved's name," in some of these divine canticles, is no proof that the rest were not written by him. (Worthington) --- The author describes the perfection of priests, &c., contrasts the sanctity of those who shall inherit Jerusalem with that of the wicked mentioned in the last psalm. Some copies have *To the end* in the title, while others omit it, with the Hebrew, St. Chrysostom, &c. --- *Hill*. The Jews comforted themselves with the hopes of seeing Jerusalem rebuilt, Psalm cxxxi. 1. The prophets describe those who should return from captivity, as holy people, (Isaias xxvi. 3., and Sophonias iii. 13.; Calmet) a figure of the Church. (Haydock) --- Heaven is also styled a tabernacle and mountain, (Apocalypse xv. 5., and Hebrews xii. 22.; Berthier) and is here chiefly (Haydock) meant. See ver. 5. (Worthington)

Ver. 2. Justice. These two things characterize the true Israelites. (Calmet) --- We must avoid sin, and do good, in thought, word and deed, ver. 3. (Worthington)

Ver. 3. Heart, as he thinks. (Haydock) --- Those who sincerely love truth, will not deceive others. (Calmet) --- We must be attached to all revealed truths, and avoid all the disorders of the tongue. --- *Up*, which would otherwise have fallen to the ground, &c. (Berthier) --- *Reproach.* Rashly giving credit to injurious reports, (Calmet; St. Augustine; Exodus xxiii. 1.) or speaking with insult, (Theodoret) even in giving correction, (St. Hilary) or listening to detraction. (Worthington)

Ver. 4. Nothing. He despises all wickedness, though done by kings, whose power he considers as the means of destruction, 1 Kings xv. 26., and Luke xxiii. 9. The wicked dares not appear before an upright judge, like David, Psalm c. 2. Hebrew may be "the wicked is despised." (St. Jerome) (Haydock) --- Those who follow the Jews, have "he thinks meanly of himself," which is very good; but the sense of the Vulgate seems more pointed, (Calmet) though the other contains a noble maxim of the gospel. (Berthier) --- Protestants, "in whose eyes a vile person is contemned." The sinner is the only person who is truly vile, in the opinion of the just, who forms not his opinion on outward appearances. (Haydock) --- *Lord.* Glory is the reward of good works. (Worthington) --- *Neighbour.* This sense is conformable to the Hebrew without points, (Geneb.) and more beautiful than that of the Rabbins, "against his own interest," (Junius) "to do evil," (Ainsworth) "friendship," (Symmachus) or "to afflict himself." (St. Jerome) --- We find such vows strongly enforced, Number xxx. 3., and Deuteronomy xxiii. 21. (Calmet) --- Protestants, "that sweareth to his own hurt, and changeth not." (Haydock) --- It were to be wished that oaths were not necessary. (Calmet) --- But when they are, the Lord must be the arbiter of truth, and not idols; as by swearing, we testify that we believe God is the sovereign truth, and thus honour his name. See Leviticus xix 12., and Matthew v. 33. (Haydock)

Ver. 5. Usury. This was always blameable, though Moses tolerated it with respect to the Jews lending to the Chanaanites, Deuteronomy xxiii. 19., and Luke vi. 35. The Roman law condemned the guilty to pay double as much as the thief, who was to restore twice the value of what he had stolen. (Cato 1.) --- Under the semblance of kindness it does a real injury; (St. Hilary) *etiam his invisae quibus succurrere videtur.* (Columella, præf.) (Calmet) --- *Bribes, (munera)* "presents." Even these are dangerous, as they tend to prepossess the judge. (Haydock) --- Both usury and doing wrong for bribes exclude from heaven. (Worthington) --- A judge must shake such things from his hands, (Isaias xxxiii. 15.) as he cannot take them to give either a just or a wrong sentence. His duty requires him to give the former; so that the innocent would thus be purchasing what was his own. (Calmet) --- The same maxims must be applied to all in authority, (Haydock) to witnesses, &c. (Calmet) --- Those who have not failed in any of these respects, must be possessed of faith, and all other necessary virtues, before they can enter heaven. For when the scripture attributes salvation to any one virtue in particular, it does not mean to exclude the rest. --- *For ever.* All terrestrial things are mutable; and of course, the psalmist speaks of heaven. If so great perfection was required, to appear in the tabernacle, how much more must be expected of the candidate for heaven! (Worthington) --- The good Christian who has not yielded to temptation, may there enjoy undisturbed repose. Isaias (xxiii. 15.) uses similar expressions, when describing the state of Jerusalem, after the defeat of Sennacherib. (Calmet)

PSALM 15

PSALM XV. (CONSERVA ME DOMINE.)

Christ's future victory and triumph over the world and death.

Ver. 1. *The inscription of a title.* That is, a pillar or monument, *Greek: stelographia*: which is as much as to say, that this psalm is most worthy to be engraved on an everlasting monument. (Challoner) --- *Mictam.* Protestants, "Michtam." Marginal note, or "golden *psalm* of David," or most excellent. St. Jerome, &c., have divided the word into two: "of the humble and upright David." (Haydock) --- It may signify "inscribed." (Calmet) --- But there seems to be no reason for abandoning the Septuagint, who were well acquainted with the original. The psalm is in the form of a prayer, which David pronounces in the person of Christ, to whom the apostles apply several verses; and, as the rest seem to be of the same nature, we must understand all of the Messias, praying, in his sacred humanity, (Berthier) that his body may remain incorrupt. It may refer to Ezechias, to the captives, or rather to David, persecuted by Saul, and provoked to serve false gods, 1 Kings xxvi. 19. But then many expressions must be explained figuratively, (Calmet) and this would tend to weaken the prediction, (Berthier) which all the Fathers have understood of Christ suffering. (Calmet) --- The thing most worthy to be noted, (*stilographia*) by the prophet *David*, is our Saviour's crucifixion; (Worthington) the memory of which must be perpetuated. Job (xix. 24.) wished that what he said about the resurrection, might thus be engraven on flint. (Haydock) --- *Preserve.* David acknowledges his infirmity, and that all good comes from God. (Calmet) --- Jesus was heard praying with tears, &c., Hebrews v. 7. In his humanity, He might use these expressions, (Haydock) as He was the head of a new people, whom he wished to sanctify and instruct. (Berthier) --- He often prayed, as the gospel informs us. (Worthington)

Ver. 2. *I have.* Hebrew, "Thou, *my soul*, hast said." But St. Jerome agrees with us. --- *Goods.* Hebrew, "my good is not above thee." I can desire nothing greater. (Berthier) --- Aquila and Vatable seem to have the same idea as the Septuagint. We reap all the profit from our piety. (Calmet) --- The redemption was entirely for man's benefit, (Worthington) though it gave the greatest glory to God. (Haydock) --- Since God, therefore, wants nothing, I will shew my kindness (Bellarmine) to the poor. (Haydock)

Ver. 3. *Saints.* Hebrew, "the magnificent" priests, God himself, (Exodus xv. 11.; Calmet) and ceremonies of religion, (Haydock) for which David had a wonderful affection. (Calmet) --- But Christ has displayed the greatest love towards all his converts, and they had need of it. (Berthier) --- God here speaks, shewing that Christ should make known his wonderful charity to the apostles and other saints.

Ver. 4. *Haste.* Men who are convinced of their own infirmities, hasten to find a remedy. (Worthington) --- No sooner had fallen man been redeemed, that he strove to advance in the ways of perfection. (Berthier) --- The sins, to which the saints sometimes yield, tend to make them more cautious (Calmet) and grateful to their deliverer, like St. Peter. Persecutions likewise cause them to cling closer to God, and fill them with interior joy, Acts v. 41. (Haydock) --- If we explain it of the wicked, chastisement often makes them repent, Psalm lxxvii. 34. (Calmet) --- "Their idols have been multiplied after their followers, I will not join in their libations of blood." (St. Jerome) --- David was continually exposed to such temptations, among the idolaters; but out of contempt, he would not even pronounce the name of the idols. (Calmet) --- *Blood*, or bloody. (Du Hamel) --- The pagan (Worthington) and Mosaic sacrifices shall cease. Christ will unite us (Berthier) by a more excellent oblation of his own body and blood. (Haydock) --- Christians shall be distinguished by a fresh appellation, being styled children of light and of God, in opposition to the sons of men, (St. Augustine, &c.; Calmet) and pagans.

Ver. 5. *Cup.* Eternal happiness consists in seeing (Worthington) and enjoying God, (Haydock) and is promised to the patient. Though Christ was truly king of Israel and exercised jurisdiction, (John xii., and xviii. 37., and Matthew xxi., &c.; Worthington) yet it was not of a temporal nature; (Haydock) and his chief inheritance was the Lord, who would reward his merits. He has taught all clergymen to make this happy choice; as they declare when they become such. Man may call God *his* inheritance, as he was made for him; and though he may have fallen, if he rise again, his title will be restored, and he may obtain felicity, whether he live in the world or retire from it. (Worthington) --- David alludes to the custom of

allotting each his portion of wine and meat, which was greater in proportion to the person's dignity. He rejects with disdain all worldly and sensual joys. (Calmet) --- God in not "a part," but the whole *portion* of a good man. --- *It is*, &c. St. Jerome, "Thou are the possessor of my lot." I trust in thee for all. (Haydock) (1 Peter i. 4., and 2 Timothy i. 12.) In the ancient sacrifices a part was reserved for the offerer. But Jesus keeps nothing back.

Ver. 6. *Lines*, with which land was measured. (Berthier) --- Christ expresses his satisfaction with his church, which is gathered from all nations, to manifest the choicest virtues, Titus ii. 14. (Euthymius, St. Jerome, &c.) (Calmet) --- This was his inheritance, not measured out with lines, (Josue x.) but reaching to the very ends of the earth, Psalm ii. (Haydock)

Ver. 7. *Understanding*. Hebrew, "counsel." In the *night* of tribulation God directs the *reins*, or affections of the soul. Christ might speak thus concerning his human nature. (Berthier) (Luke ii. 40., and Hebrews v. 7.) David also gives thanks to God for enabling him to make so happy a choice, and to avoid being seduced. (Calmet) --- He derives instructions from pain. (Worthington)

Ver. 8. *That I*. Hebrew, "I shall not," &c. The sense is the same, but St. Peter agrees with us and the Septuagint, Acts ii. 25, &c. It is not of faith that the seven preceding verse regard Jesus Christ as the following do; but as the same person speaks, we may rationally infer that all should be explained of him. Though he always enjoyed the beatific vision, his soul had the affections of other men, and always tended to keep in God's presence. So the angels who see God, *desire* more and more to contemplate him, 1 Peter i. 12. How earnestly ought we to strive always to keep in the divine presence! (Berthier) then we should constantly advance in virtue, and fear no dangers. The patriarchs thus *walked with God*, and arrived at such perfection. (Haydock) --- The Father was always at the right hand of his Son, to support and glorify him; and the Son, having continually performed what was pleasing to God, (John viii. 29.) was placed at his right hand at his ascension, though his divinity had never been separated from him. (Calmet) --- He had always God in view, and has left us a pattern how to behave. (Worthington)

Ver. 9. *Tongue*. Hebrew, "glory." Yet Protestants translate, "tongue," (Acts ii.) as St. Peter follows the Septuagint (Haydock) and he surely understood the force of the Hebrew; so that his testimony in their favour is very strong. Commentators observe that the tongue manifests the joy of the heart, (Berthier) and the same word is used for the *soul*, Psalm vii. 6. (Calmet) --- Yet very different words signify the *tongue* and *glory*; and we follow the text, adopted by the apostle. Joy naturally flows from the presence of the best of friends. (Berthier) --- Our Saviour sometimes suspended this joy, that he might suffer the more for us. (Calmet)

Ver. 10. *Soul in hell*. Beza, (in his 1st edition, which he corrected afterwards) would translate "more corpse (*cadaver*, or carcass) in the grave;" for which he has been justly blamed. For, though the corpse is sometimes called soul, as it has been animated by it, (Haydock) and the soul and blood are often used synonymously, yet we shall find no instance of the body of any one still living being styled a soul. When speaking, therefore, of a person's future death, the *soul* means either life or the spiritual substance, Genesis xxxvii. 22., and Psalm xlix. 16. Hence the explanation of the Fathers, who understand this of Christ's descent into hell, to free the saints who were detained in limbo, is more probable. (Berthier) --- The instances which are adduced to maintain the opposite sentiment, which Calmet, &c., assert is more literal, either prove nothing, or they relate to people deceased, whose bodies were not to be touched. See Genesis ix. 5., Leviticus xvii. 11., and xxi. 11., Numbers vi. 6., and xix. 13., and Aggeus ii. 14. Christ speaks of his body in the following part of the verse, (Haydock) calling it *Holy*, because it was never separated from the divine nature. (Berthier) --- The erroneous interpretations or corruptions of Beza and Calvin on this head, opposing themselves to the consent of all the ancient Fathers, who believed this passage related of the descent into limbo, are noted, Genesis xxvii., Acts ii., and 1 Peter iii. The

Protestant editions vary. Some retain the word hell, others the grave; remarking that "this is chiefly meant of Christ, by whose resurrection all his members have immortality." And (Acts ii.) they paraphrase, "Thou shalt not leave **me** in the grave;" wresting that which regards the body, rising from the grave, to the soul, which was never there. (Worthington) --- The last edition of [King] James I agrees however with us, in both places. "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." It is observable that in the Hebrew editions, (except Stephen's and some few others) we find the word *chasicidic* in the text, though the last *i* be properly omitted in the margin; as the word would otherwise signify "saints:" and thus make the apostles false witnesses, Acts xiii. 35, &c. (Haydock) --- "But who shall lay any such thing to their charge? Other men may be deficient in their knowledge, and in their honesty; but inspired apostles could neither be deceived nor deceive. All the ancient versions, the Masorets," who order the word to be read in the singular, though printed plural in the text, and many of the best manuscripts vouch for their veracity. Moreover it is not true that God will not suffer his *saints* to see corruption; and, if this were the meaning of the words, they would not predict the resurrection of any particular person: yet "these words, the apostles observe to the Jews, are a prophecy of some particular person, whose *soul* was not long to continue in the place of departed spirits, and whose *body* was not to be corrupted, *both* being soon to be reunited. Now David, say they, did not speak this of *himself*, &c. Have the apostles imposed a prophecy upon the Jewish people, and upon the world?" (Kennicott, Dis. i.) --- This learned author was greatly encouraged to go on with his ten years' labour, in examining Hebrew manuscripts over the world, by finding many of the so favourable to the Christian religion, though it had been confidently asserted that all the manuscripts were perfectly uniform. We may rejoice to see that he also approves of the Catholic explanation of this passage, and does not refer the whole to the burial of Christ. In effect, the Apostles' Creed clearly distinguishes this article from that of the descent into hell. --- *One*. Montanus ventures to follow Keri, "thy merciful one." (Haydock) --- *Corruption*. "Neither wilt thou permit that sanctified body, by which other people are to be sanctified, to become corrupt." (St. Augustine) --- Christ rose again before the holy women had embalmed his body, (Luke xxvi. 53., and Mark xvi. 1.) that no one might attribute the incorruption to that cause. His appearance was so glorious, as to dispel every doubt from the minds of those who would attend to reason. His descent into hell was not in consequence of any weakness, or that he might suffer, (Calmet) as Calvin blasphemously asserts, (Haydock; Tirinus) but he descended in triumph, to liberate the souls of the holy Fathers, (Calmet) or to announce to them the glad tidings of peace, the fruits of which they should shortly enjoy at his ascension, when he would open the gates of heaven to all the faithful. (Haydock)

Ver. 11. Of life. The observance of the commandments, (St. Jerome) or the method of obtaining happiness by patience and humility. (St. Augustine) --- Thou hast opened a new track to me (Haydock) in the resurrection, unknown to mortals. (Euthymius; Bellarmine) --- For though some had been already raised to life, Christ is still called the *first-fruits of those who sleep*, or of the dead; because none had raised themselves to life, as he did. (Haydock) (John x. 18.) --- Yet he attributes all the glory to the Father, either because he is the origin of the Deity, or because Jesus considered himself as man, and was in all things obedient to his Father. (Berthier) --- His sacred humanity was now glorified, and beheld the face of God in a more perfect manner than any mere creature can do, tasting inexplicable delights for ever. (Calmet) --- We must die and rise again, (Worthington) before we shall perfectly comprehend *the ways of life*. Then we shall form a true judgment of all terrestrial things. (Haydock)

PSALM 16

PSALM XVI. (EXAUDI DOMINE JUSTITIAM.)

A just man's prayer in tribulation, against the malice of his enemies.

Ver. 1. Prayer. This psalm contains the model of a fervent prayer, (Haydock) which may be used by any

person under affliction. (Worthington) --- The Rabbins say David expresses too much confidence in his own integrity, and therefore was soon after permitted to fall; while others assert that he spoke thus after the murder of Urias, to avert God's wrath from his army before Rabbath. But this supposition is improbable, (Calmet) as well as the other. (Haydock) --- The Fathers think that this psalm was composed during the persecution of Saul, and that it contains the sentiments of Jesus Christ and of his Church, under the persecution of infidels. There are some very difficult passages in it. (Calmet) --- *My justice*. Hebrew, "attend to justice," (Haydock) which amounts to the same thing; as no one would make this petition, unless he supposed that he was in the right. "Here the justice of my cause." (Principes) (Berthier) --- "Hear the just *man*." (St. Jerome) (Haydock) --- *Lips*. I do not attempt to deceive thee, like the hypocrite; or rather I have not acted with deceit, or endeavoured to excite rebellion, as I have been accused. (Calmet) --- In my just cause, hear my unfeigned petition. (Worthington)

Ver. 2. Countenance. Pronounce sentence, (Esther i. 19.; Calmet) if I have done wrong. I do not refuse punishment, Psalm vii. 5. (Haydock) --- The Greek and Latin copies vary. Some read correctly with the Hebrew, "Let thy eyes behold what is wrong." Yet St. Jerome (ep. ad Sun.) has "right," with the Syriac, &c. Others more commonly read, "Let mine eyes behold justice." (Calmet) --- Montanus, however, substitutes *rectitudines* for *iniquitates*, as Pagnin had rendered *mescharim*, and Protestants, "the things that are equal." (Haydock) --- "Holy preachers are the eyes of Christ....let them see what is just....and fulfil the justice which they preach." (St. Jerome) --- God sees all things, and will pass a just sentence. (Worthington)

Ver. 3. Fire. I have experienced all sorts of misery. (Calmet) --- *Iniquity*. Hebrew, "Thou hast not found; I have thought." But the same word without points, *zamoithi*, (Haydock) has the sense given by the Septuagint and they knew nothing of these points. (Berthier) --- We may also translate, "Thou hast not found in me *any criminal* thoughts. My mouth has not transgressed *thy orders*." If some thoughts of taking revenge by killing Saul, presented themselves involuntarily, David repressed them; (Calmet) and when he was alone with him at *night* in a cave, he would not suffer him to be hurt, 1 Kings xxvi. 7. (Theodoret) --- He asserts that he had gone through tribulations without offending. Those who are innocent or penitent, may pray with this confidence; as the Church may, which has always some saints, on which account she is styled holy. (Worthington)

Ver. 4. Men. Houbigant, "My mouth shall not pass to the pretexts of Adam." I will not seek for excuses in sin. (Haydock) --- "My mouth utters not vows to the vain works of men." (Prin. disc.) --- But these versions are singular. (Berthier) --- *Hard*. Hebrew, "way of the robber." *Purits*, or *pirts*, (St. Jerome; Haydock) means also "fracture." (Berthier) --- David was ordered by God to retire into the wilderness, and to caves, where he was obliged to live like robbers, (Calmet) and was branded (Calmet) with the title of a fugitive slave by Nabal, 1 Kings xxv. 10. (Haydock) --- Yet the actions of David were very different from theirs. (Berthier) --- He did not *speak* about *the works of men*, in power to condemn Saul, or any other, being averse to all detraction, and prescribing to himself the strictest laws, (Calmet) which God had ever promulgated. Protestants, "I have purposed that my mouth shall not transgress. (4) Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the destroyer." The division of the verses is arbitrary. (Haydock) --- David kept the narrow path of virtue. (Worthington)

Ver. 5. Perfect. Hebrew, "support" me in these hard ways, where I am in continual danger of falling. (Calmet) --- *A Deo est incipere, a Deo est finire*. (St. Jerome) --- God's grace enables us to begin and to perfect every good work. (Haydock) --- None can walk right of themselves. (Worthington)

Ver. 6. Heard me, of former occasions. This encourages me to pray with more confidence (Berthier) and fervour. *Bona vota quoties effectum percipiunt, multiplicantur*. (St. Gregory, Mor. xxxv. 3.) --- Hebrew also, "thou wilt hear me favourably." (St. Jerome) (Haydock)

Ver. 7. Mercies. We become accustomed to the ordinary effects of grace, which are always admirable; and we are astonished only at miraculous conversions and occurrences. (Origen) --- Some such manifestation of the divine power seemed now requisite, to deliver David from such a powerful rival as Saul. (Calmet) --- Syriac, "Lord, make thy holy one appear as a prodigy, as the Saviour of those who hope in thee." (St. Jerome) --- "O thou Saviour of those who hope." (Haydock)

Ver. 8. Eye. God has shewn particular attention to protect the apple of the eye. He watches still more over his servants, (Zacharias ii. 8.) for whom all things procure good, Romans viii. 28. Saul had declared himself against David, because he had been chosen to succeed him, and thus he opposed the designs of God. (Calmet) --- The prophet prays that he may never give way to such impiety. (Worthington) --- *Wings*, as a hen does her chickens. (Haydock) --- Defend me from the furious countenance of my enemies. (Worthington)

Ver. 10. Their fat. That is, their bowels of compassion: for they have none for me. (Challoner) --- They have become fat, and have given way to greater insolence, as we see too often verified, Deuteronomy xxxii. 15., Job xv. 26., and Psalm lxxii. 7. (Chaldean) (Calmet) --- *Proudly*. Libertines are often prompted by vanity to speak as they do against God and man. (Haydock) --- If Collins, Tindal, &c., had been cast upon some desert island, they would probably never have written such irreligious works as there would have been none to applaud them. (Berthier)

Ver. 11. Earth, to testify their wrath. So Virgil describes Juno.

Diva solo fixos oculos aversa tenebat. (Æneid l.)

--- Hebrew, *ashurenu*, is rendered "by out step," (Montanus) or contemplation. But the Septuagint have explained it as a verb, as well as St. Jerome, (Berthier) who reads, "marching against me; now they have surrounded me," (Haydock) like wild bulls. (Calmet) --- Symmachus, "blessing me, they have presently cast down their eyes, they have prepared *snares*, to throw me down upon the ground." They have sought my ruin both by craft and by open force. Even those who were once my friends and admirers, are now turned against me. (Haydock) --- He alludes particularly to the courtiers of Saul. (Calmet) --- They intend utterly to destroy me, even to the ground. (Worthington) --- Hebrew, "by our step they have now surrounded us," (Montanus) conformably to Keri; though the text, followed by Pagnin, has, "In our path, they have surrounded me."

Ver. 12. They have taken me, is not expressed in Hebrew. (Haydock)

Ver. 13. Disappoint. Hebrew, "meet him," as an enemy, Leviticus xxvi. 23. --- *Thy sword.* The wicked are employed by God to chastise the just, and will then be thrown into the fire, Isaias x. 5., and Jeremias l. 23. (Calmet) --- They little think that they are subservient to the designs of Providence, as they attribute their success to their own might. Whether we beg that God would take his sword from the wicked, or that we may be freed from their malice, is much the same. (Berthier) --- Hebrew may express the latter sentiment, "Deliver my soul from the wicked, thy sword, (14) the men of thy hand, worldings, whose portion is temporal, in *this* life," &c. (Haydock) --- Many other versions may be given: (Calmet) by they all tend to shew the fleeting pleasures of God's enemies, who are thus rewarded for their transient virtues, and reserved for eternal torments. (Haydock) --- Man is not sufficient to resist that power, which they exercise by God's permission. Hence David begs that it may be taken away. (Worthington)

Ver. 14. Divide them from the few, &c. That is, cut them off from *the earth*, and the *few* trifling things thereof; which they are so proud of, or, *divide them from the few*; that is, from thy elect, who are but *few*; that they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation; but, as many other similar passages in the psalms, by way of a prediction, or prophecy of

what should come upon them, in punishment of their wickedness. --- *Thy hidden stores*: thy secret treasures, out of which thou furnishest those earthly goods, which with a bountiful hand thou hast distributed both to the good and the bad. (Challoner) --- *Of children*. Hebrew, "their children are satiated." (Houbigant) (Berthier) --- Some copies read *Greek: ueion*, (Roman Septuagint) instead of *Greek: uion*. "They have been filled with hogs' flesh." The mistake was easy in Greek. (Calmet) St. Jerome agrees with the Vulgate. (Haydock) --- A numerous family was the great desire of the Jews. David is willing to forego every temporal advantage, and only prays that he may live in his own country, and attend the divine worship in the tabernacle. This was the glory of Israel, ver. 15., and 1 Kings iv. 21. (Calmet) --- He predicts the final separation of the wicked from the elect, which sometimes begins in this life. Their worldly joys are hidden or disapproved by God. (Worthington) --- The feed on the poor servants of our Lord, (Haydock) whose life is hidden. (Menochius)

Ver. 15. *Appear*. St. Jerome, "I shall be filled, when I shall awake in thy likeness," (Haydock) at the resurrection: (Philippians iii. 21., and 1 Corinthians xiii. 12.) or "when thy likeness, the *Messias*, shall rise again:" or (as the same expression is used by the Septuagint, as [in] Numbers xii. 8.) David begs for actual inspiration, "thou wilt comfort me with the prophetic spirit." (Calmet) --- Perhaps he might also desire to see the tabernacle again, or even now prepare to erect a temple unto the Lord; (2 Kings vii. 2.; Haydock) or he begs for the gifts of grace and glory, which will restore the image of God, effaced by sin, 1 John iii. 2. (Berthier) --- Then the just being approved, will taste that joy which alone can satiate the heart of man, when he shall behold God. (Worthington)

PSALM 17

PSALM XVII. (DILIGAM TE DOMINE.)

David's thanks to God for his delivery from all his enemies.

Ver. 1. This title is almost wholly taken from the book of Kings, except *Unto the end for*; instead of which we read, *And David spoke, &c.*, [2 Kings xxii.] (Haydock) which are the words of the inspired writer; so that Ferrand is very rash in rejecting both these titles. David wrote this psalm after he had subdued the Moabites, &c. (Calmet) --- He was inspired to write it (Worthington) twice, with some variations, (Berthier) 74 in number, (Aberbanel) or many more, if we believe Kennicott, who lays them to the charge of transcribers, perhaps, (Haydock) with greater reason. (Calmet) --- We cannot doubt but this psalm regards David. But there are some passages which refer to Jesus Christ and his Church more directly; and in general, David must here be considered as only (Berthier) the figure of the *Messias*, and of the just in his Church. (Worthington) --- James Paine has endeavoured to prove, with great ingenuity, that the whole must be explained of Jesus Christ, and that the name of *Saul* stands for "the grave;" as the points which are of modern date, only need to be changed. Thus the sufferings of our Saviour, and the punishment of the Jews in the last siege of Jerusalem are described; and thus it is clear that St. Paul (Romans xv. 9.) has cited this psalm in its proper sense. (Berthier) --- See ver. 10, 41. --- Sts. Jerome and Augustine explain it of the victories of David, of the *Messias*, and of his Church. (Calmet) --- *Saul* may be particularly mentioned, because he was the most powerful. (Worthington)

Ver. 2. *I will love thee*, as a mother does her son. He that loves has fulfilled the law. This word is omitted [in] 2 Kings. xxii. 2. (Calmet) --- *Strength*. Ibid. --- *Rock*. (Haydock) --- The Septuagint have inserted some alterations in the Psalms, giving the sense of the Hebrew. (Worthington) --- Others attribute the variations to David, or to the mistake of transcribers. (Haydock)

Ver. 3. *Firmament*. Hebrew, "rock and my citadel, and my deliverer. My God, (or strong one) my rock." St. Jerome, "my strong one." The two words which are rendered "my rock," are *salhi* and

metsudathi. (Haydock) --- David frequently retired to such places for safety. The idea was beautiful and striking. Such multiplicity of titles shews the gratitude (Calmet) and affection which David felt. (Calmet) --- Here are nine, and we may add the three metaphorical Hebrew terms, "rock, citadel, and buckler." Can we refuse to love One from whom we have received so many favours? --- *And in, &c.* These words are most probably cited by St. Paul, (Hebrews ii. 13.) though they occur also in Isaias viii. 18. --- *Protector*. Hebrew, "buckler." (Berthier) --- *Horn*. This title is given to Jesus Christ, Luke i. 69. It is an allusion to beasts which attack their opponents with their horns (Theodoret; Deuteronomy xxxiii. 17.) being an emblem of strength (Worthington) and glory. (Calmet) --- *And my, &c. (2 Kings) he lifted me up and is my refuge; my Saviour, thou wilt deliver me from iniquity.* Hebrew, "violence."

Ver. 4. Praising. Hebrew, "praised;" and (2 Kings) *the Lord, who is worthy to be praised.* (Haydock) --- Chaldean agrees here with the Septuagint and Vulgate, which seems more natural. (Calmet) --- The sense is the same. (Berthier)

Ver. 5. Sorrows...iniquity. Hebrew, "cables....Belial." By these figurative expressions, David declares to what dangers he had been exposed. They seem to be more applicable to our Saviour's agony. (Berthier) --- The wicked were constantly laying snares for both. We have the same idea enforced in the next verse. (Haydock) --- The words are put into the mouth of fallen man, in *the mass* for Septuagesima [the third Sunday before Lent]. (Worthington)

Ver. 7. Called. All these words are in the future, 2 Kings and Hebrews. (Haydock) --- But as they relate to an event that was past, they seem to be as well expressed here as they are in Duport's Greek Psalms. (Berthier) --- Both are true; as David had prayed, and would continue to pray, for God's protection; otherwise he would have deserved to lose it. We must always pray, and never faint. (Haydock) --- *Temple*, "from my heart;" (St. Augustine) from the tabernacle at Gabaaon, (Lyranus) or from heaven. (Chaldean) (Eusebius) (Calmet) --- Earnest prayer is the best remedy against temptations and affliction. God will not fail to hear those who are sincere, as he did the prophet. (Worthington)

Ver. 8. With them is not in Hebrew. *Lo, illi* refers to God. *Furor fuit ei.* (Montanus) --- "He was wroth." (Protestants) Yet he displayed his power on the mountains, as if he had been displeased *with them*, or with the *enemies* (ver. 4.) whom he would thus strike with awe. (Haydock) --- These expressions are not to be taken in a gross literal sense. (Calmet) --- God shewed himself as earnest in the protection of David, (Haydock) as if he had been in a rage; (Calmet) or as if the elements had all conspired to defend him. (Theodoret) --- This most pompous description (Calmet) alludes to the wonders wrought at Sinai, and the terrors which would happen at the death and resurrection of Christ, and at his last coming. Some moderns think that the overthrow of the Babylonians, and other enemies of God's people, are also denoted. The sinner, touched by divine grace, implores mercy, and feels the remorse of conscience, the ropes or *sorrows of hell*, and a dread of God's just judgments hanging over him. (Berthier) --- These cause the most haughty and obstinate to tremble. (Worthington)

Ver. 9. By it. This relates to the clouds, thunder, and lightning. (Muis) --- God's wrath is compared with smoke, fire, a dark night, or mist. (Worthington)

Ver. 10. Feet. A violent storm of rain. Hence the Pagans borrowed:

Jupiter et læto descendit plurimus imbri. (Virgil, Eclogues 7.)

--- The prophets Isaias (xxix. 6.) and Nahum (i. 3.) speak in the same lofty strains; (Calmet) and shall any one despise the language of Scripture? Nothing can exceed its sublimity. Hebrew is rather more expressive, (ver. 9.) "a fire devoured;" (ver. 11.) "on a cherub, and flew; he flew most swiftly;" like and eagle. (Berthier) --- Hebrew *vida*. (Haydock)

Ver. 11. Winds. God mounts his chariot, as it were, (Ezechiel i. 4., &c.) to come speedily to David's assistance. Æscylus, and other pagan authors, seem to have imitated his description. (Eusebius, præp. evan. xiii. 13.) --- The Fathers explain the former verse of Christ's incarnation, or of his second coming; and this of his ascension. (St. Athanasius, &c.) --- They may also (Haydock) intimate that God is ready to pardon as well as to punish. (Worthington) --- Plato (Phædro) represents the Deity on "a winged chariot, directing and taking care of all things." (Haydock)

Ver. 12. Pavilion. Job xxii. 14., and xxvi. 9. The Jews had this idea of God's throne, of which we behold only the less brilliant side, as the Egyptians did that of the cloud, Exodus xiv. 19. The poets represent Jupiter surrounded with clouds and darkness. (Hesiod, op. 125 and 255.; Homer, Iliad O.) --- *Air.* The parallel passage, (2 Kings) seems more accurate. *Dropping waters out of the clouds of the heavens.* Hebrew, "waters bound up in darksome clouds." (Calmet) --- God is incomprehensible in himself, and his counsels are inscrutable. (Worthington)

Ver. 13. Clouds. 2 Kings, *The coals* (Hebrew, "flames") *of fire were kindled.* Two words, *habaw haberu*, his clouds removed, (Haydock) omitted in this passage, are here supplied, as the former word is found in Syriac and Arabic. But then *hail and coals of fire* seem improper for "they kindled into coals of fire;" and in the next verse they are redundant; being therefore omitted in 2 Kings xxii., in the best editions of the Septuagint and in the old Italic of Blanchini. Capel supposes they have been inserted from the preceding verse, which is rendered more probably by the Hebrew manuscript 5. (Kennicott, Dis. 1.) -- They have been inserted in some editions of Septuagint from the Hebrew of Theodotion, (Calmet) or Symmachus. (Montfalcon) --- This unusual third hemistic occurs in a *smaller* type in Brettinger's (Kennicott) and Grabe's Septuagint, but they indicate thereby that it was not in the Alexandrian manuscript, as it is not in that of the Vatican. If it were in its proper place, we should read at least *grandinem*, &c. This magnificent description of a thunder-storm (Haydock) may allude to that which routed the Philistines, 2 Kings v. 24., and Isaias xxviii. 21. (Calmet) --- The lightning seemed to dispel the gloom. (Theodoret; Flaminus) --- Though man is overpowered with God's majesty, yet he is instructed how to act by those whom God has commissioned to teach. (Worthington)

Ver. 15. Arrows. Thunderbolts. *Tela reponuntur manibus fabricata Cyclopum.* (Metam. Hesiod Theog. 708.)

Ver. 16. Discovered. The earthquakes were so great, that such dreadful effects might have been expected. These phenomena sometimes make the sea retire, and new islands appear. (Pliny, [Natural History?] i. 84., and xxxi. 5., &c.) --- The Jews supposed that the sea was the common source of all fountains, and that the earth was founded on it, Psalm xxiii. 2., and Ecclesiastes i. 7. (Calmet)

Ver. 17. Sent his angel, &c. --- *Waters*, which often represent multitudes, (Apocalypse xvii. 15.; Calmet) and afflictions. (Worthington) --- David seemed in danger of perishing. (Calmet)

Ver. 18. For me. He may allude to the giant Jesibenob, or to Saul, who surrounded him on all sides; (1 Kings xxiii. 26., and 2 Kings xxi. 15.; Calmet) and, in general, to all his temporal or spiritual adversaries. (Worthington)

Ver. 19. Affliction, when my friends joined Absalom. (Theodoret) --- In the rest of this psalm, the prophet chiefly uses words in the obvious sense, yet mystically speaks of Christ, and of the faithful. (Worthington)

Ver. 20. Place, where I was not hemmed in by my enemies. (Haydock) --- *Saved me*, by repentance, out of his infinite mercy, (Eusebius; St. Athanasius) without any deserts. (Worthington)

Ver. 21. *Will reward.* St. Jerome, "hath rewarded," (Calmet) yet the edition of 1533 reads *retribuet*. (Haydock) --- *Justice*, with respect to my enemies, whom I have not injured; (Calmet) or my sincere desire to serve God. (Theodoret)

Ver. 23. *Judgments.* Commands, or treatment both of the just and of the wicked.

Ver. 24. *Him*, by his grace. (Worthington) --- *Iniquity*, and be careful not to relapse. Others explain it in the past time. I have not shed the blood of my enemy when I could have done it, 1 Kings xxiv. 6, 14. (Calmet) --- *Fui immaculatus*. (St. Jerome) (Haydock) It seems most probable that David composed this before his fall, as Abernethy, one of the most learned of the Jews, asserts. If he be only a figure of Jesus Christ, we may easily conceive how the latter might speak thus of his innocence, and declare his abhorrence of all sin, though he was made a *sin-offering*, having undertaken to expiate the iniquities of mankind. (Berthier)

Ver. 25. *And.* He repeateth, (ver. 21.) that God will render to every one as he deserves. (Worthington) -- - Matthew xvi. That all sins are equal is the error of the Stoics. (Haydock)

Ver. 27. *Perverted.* No version can properly express this idea. God turns away from those who abandon him, treating every one according to his works. If we do not advance in piety, it is a sign that God perceives something amiss in us. (Berthier) --- He cannot but abhor duplicity, and resist the wicked, Leviticus xxvi. 23, 40., and Proverbs iii. 34. He will make the craft of men turn against themselves, as he evinced in the case of Laban, Joseph's brethren, Pharaoh, and Saul. Sinners complain of him without reason, Ezekiel xviii. 25. (Calmet) --- Some improperly use this text to shew, that people will adopt the manners of those with whom they associate, (Haydock) though it means that God will treat the good liberally, and the wicked with severity, Leviticus xxvi. 23, 24. (Amama)

Ver. 28. *Proud*, as thou hast already done. (Calmet) ---
Insignem attenuat Deus,
Obscura promens. (Horat.[Horace?])

Ver. 29. *Lamp*, giving me hopes of redress, and of the Messiah. (Calmet)

Ver. 30. *Temptation.* David was almost continually assailed by enemies. (Calmet) --- Septuagint *Greek: peieatesion*, signifies "a place of pirates;" denoting what crafty foes he had to encounter, (Berthier) or "a place or time to learn the military exercise," *a warfare*, Job vii. 1. But *gedud*, (Haydock) means "a troop," designed to make incursions, as those under Jephthah and David. Hebrew, "In thee I will run armed;" (St. Jerome) or, "at the head of my troops." (Calmet) --- "I will break, (Pagnin) or, run through an army." (Montanus) --- No fortification can hold out. (Haydock) --- He alludes particularly to the *wall* of the Jebusites, which Joab first mounted, though extremely high, 2 Kings v. 6. (Calmet) --- With God's help, every difficulty may be surmounted. (Worthington) --- Watch and pray, that ye enter not into *temptation*, as our Saviour admonishes. [Matthew xxvi. 41.]

Ver. 31. *As for*, might be omitted. (Haydock) --- The conduct of God towards men is irreproachable. He will treat all according to their deserts, and will fulfil his promises of protecting the just. (Eusebius) --- Hebrew, "He is the strong God....his words are pure as gold....He is the shield," &c. (Berthier)

Ver. 32. *Our God.* Will any one then hinder Him from doing as He has said? (Haydock) --- Hebrew, "Who is the rock but our God?" (Berthier) --- God is often styled a rock, *tsur*. Yet St. Jerome and Pagnin render it "strong," or "the strong one." (Haydock) --- There is only one Lord and Saviour of all.

(Worthington)

Ver. 33. *Blameless.* Whatever good is in me, comes from his grace, ver. 21, 24. (Haydock) --- God has prevented me from killing Saul and Nabal; He has rescued me from the abyss into which I had fallen. (Calmet)

Ver. 34. *Harts.* Protestants, "hinds." (Haydock) --- The Hebrews generally prefer to specify the female. Harts are remarkably swift, and this quality was greatly esteemed in a warrior. Asael is praised for it; (2 Kings ii. 18.) and Homer styles his hero "the swift-footed Achilles." (Calmet) --- As harts trample serpents under their feet, says Theodoret, so I treat my enemies. --- *High.* Hebrew, "my high places," where I have so often baffled the efforts of my persecutors. (Haydock)

Ver. 35. *And thou.* Chaldean gives the same sense. "He strengthens," &c. (Calmet) --- Hebrew, "and a brazen bow is broken by my arms." (Montanus) --- Protestants, "a bow of steel." Perhaps not knowing that the ancients had the art of making brass answer the same purposes. See Proclus, Hesiod, &c. (Haydock) --- They made all sorts of weapons of it. Job (xx. 24.) seems even to insinuate that it was harder than iron. Our brass is too brittle. To break a bow, often means to obtain a victory, 1 Kings ii. 4., and Jeremias xlix. 5. (Calmet) --- David gained many over a lion or a bear, over Goliath, &c. (Worthington)

Ver. 36. *Of thy.* The latter word is omitted in some copies of the Septuagint, while others change it into "my." But the Hebrew is agreeable to the Vulgate. (Calmet) --- *End.* Thou hast preserved me by salutary correction. (St. Augustine) (Haydock) --- Hebrew, "thy goodness shall multiply me" with children. Symmachus, conformably to 2 Kings xxii., has, "my obedience shall lift me up." (Calmet) --- The Hebrew may, however, admit the sense of the Vulgate. --- *And thy, &c.,* is a paraphrase of the former sentiment, or it is borrowed from Theodotion. (Berthier) --- Grabe marks from *unto the end, &c.,* as omitted in Hebrew. (Haydock) --- Luther and the Dutch translate, "When thou humblest me, then thou exaltest me," to shew the salutary effects of suffering. But there is nothing of the kind in the original. (Amama)

Ver. 37. *Weakened, or tired.* (Chaldean) (Haydock) --- I am now free from danger. All my enterprizes have succeeded, 2 Kings viii. 6., and 1 Paralipomenon xviii. 13. See Proverbs iv. 12. (Calmet)

Ver. 38. *I will.* Bellarmine would supply "*I said I will;*" and thus all is connected. But these future victories relate more to Jesus Christ. (Berthier) --- David also continued making fresh conquests, (Haydock) and so entirely subdued his enemies all around, that they were not able to make head, even against his successor.

Ver. 40. *Against me.* No prince was ever more courageous than David, as the single combat with Goliath evinces. We know not that he ever lost a battle. He refers all the glory to God. (Calmet)

Ver. 41. *Upon me.* An expression often used to denote a fight, Josue iii. 12., &c. (Calmet) --- God strengthens his servants, and weakens their enemies. (Worthington)

Ver. 42. *Lord.* This must be understood of Absalom, who offered sacrifices, (2 Kings xv. 12.; Berthier) or of Saul, who, receiving no answer, consulted a witch. The Philistines also brought their gods with them, so that they were taken and burnt; (2 Kings v. 21.) and the other pagans, finding no aid in their idols, might in time of danger, invoke the Lord. (Calmet) --- This is "the testimony of a soul naturally Christian," as Tertullian (Apol. xvii.) speaks, to have recourse to the great and only God, in the utmost distress. (Haydock) --- *Deus ut subveniat oratur; ipsa veritas, cogente natura....erumpit.* (Lac. Inst. ii.

1.)

Ver. 43. Streets. Thus he treated the Ammonites, &c., 2 Kings viii. 2., and xii. 31. (Calmet) --- Jesus Christ will rule over his enemies with a rod of iron. (Berthier)

Ver. 44. Gentiles. Here he begins to predict the glory of the Messiah, though what he says may be applied to himself. David's own people began to revolt, under Absalom and Seba; after he had subdued the most powerful nations around, 2 Kings xx. 1. The chosen people rejected Christ, (Calmet) while the nations were converted. The reprobation of the former was prefigured by those rebels. (Worthington)

Ver. 46. Faded, (*inveterati sunt*) "are grown old." (Haydock) --- The Jews had been long the objects of God's favours: yet they fell away. Thus we often see priests outdone in piety by simple laics. (Berthier) -- David continues in the comparison of a tree which bears no fruit; (Calmet) thus *lying*, as it were, and frustrating the just expectations of the owner. Subjects do the like, when they revolt; (Isaias xxx. 9.) and thus deserve the title of *strange*. Protestants, "the strangers shall fade away, and be afraid out of their close places;" (St. Jerome) "shall flow away, and be contracted in their straits;" while I shall be at large, ver. 37. The last verb *gachregu*, (Haydock) occurs no where else. It may signify "shall be withered," or burnt, from *carar*. (Calmet)

Ver. 47. Liveth. This is my consolation, though it must fill the obstinate sinner with dismay. (Haydock) --- In a sort of transport, David wishes all happiness to his great benefactor. He may also speak of Christ's resurrection. (Calmet) --- *My God.* Hebrew, "rock:" a title frequently applied to God, in acknowledgment of his stability and protection. (Berthier)

Ver. 48. Avengest, or "grantest *me* revenges," (Haydock) and the victory; inflicting a just punishment on the wicked. David was too well informed to delight in sentiments of revenge, 3 Kings iii. 11. Jesus Christ takes vengeance on his enemies, but this is done without passion. The love of justice is his only motive. David approves of this conduct. (Calmet) --- *Enraged enemies.* Vulgate *iracundis*. (Haydock) -- Septuagint have thus explained *aph*, "wrath;" others join it with the following verse, "But (Calmet) *or* yea," (Haydock) *etiam*. The former version is, however, very accurate. (Berthier)

Ver. 50. Nations. St. Paul (Romans xv. 9.) adduces this to prove the vocation of the Gentiles. (Calmet) -- We cannot doubt but the great things announced in the psalm pertain to Christ. (Berthier) --- We see the completion of this prophecy, as there is no Christian nation which does not use the psalms of David to praise God. (Theodoret, &c.) --- This practice is very common (Pref.; Worthington) in all places where either Jews or Christians are found.

Ver. 51. Great. This is intimated by the plural *salutes*, "salvations;" as David had experienced innumerable favours. (Haydock) --- He speaks of himself in the third person, to lead our minds to the Messiah, in whom this was more gloriously accomplished. The greater honour of this chief family of Israel, consisted in giving birth to so great a personage, in whom all are blessed. (Calmet) (Isaias xi. 1., and Ezechiel xxxiv. 23.) --- *For ever.* The true Church will never perish; (Haydock) God still protecting it, as he did David, ver. 48. (Worthington)

PSALM 18

PSALM XVIII. (CÆLI ENARRANT.)

The works of God shew forth his glory; his law is to be esteemed and loved.

Ver. 1. *David.* It is not known when this was composed. David praises the works and law of God. Some passages are applied to Jesus Christ and his apostles, Romans x. 18. (Calmet) --- When any text of a psalm is thus quoted, many judiciously conclude that the whole must be understood in the same sense, as the harmony will thus be greater. It seems there are two literal senses here, one regarding the law, whither natural or Mosaic; the other pertaining to the apostles and the law of the gospel; (Berthier) the "beloved" *David* of the latter days. (Worthington)

Ver. 2. *Firmament.* Hebrew, "expansion," or region of the stars, far above our atmosphere. (Berthier) --- These two sentences express the same idea, unless the former may denote what we behold, and the firmament be explained of the higher heavens, (Haydock) where we imagine the throne of God to be placed. Some have taken these expressions in a gross sense, and asserted that the heavens are animated, Job xxxviii. 7. But we must allow that they are figurative expressions, which seem to give a soul to plants, stars, &c. (Calmet) --- The beautiful works of God extort our admiration. (Haydock) --- The silence of heaven speaks louder than any trumpet. (St. Chrysostom) --- "Who can behold the heavens, and yet be so foolish as not to acknowledge that a God exists?" said Cicero, (Haydock) a learned pagan; (Arusp. and Nat. Deo. 2.; Calmet) though they cannot determine of what nature the Deity may be. (Leg. i.; Menochius) --- *Hands.* Chaldean, "Those who look up at the heavens, publish the glory of the Lord; and those who raise their eyes towards the air, announce his works." (Calmet) --- The silent works declare God's Majesty to those who consider them, and his preachers make the same known to their hearers by word of mouth. (Worthington) --- St. Paul reproaches the philosophers of paganism for not understanding the language of the creation, Romans i. 20., and Job xii. 7. (Haydock) --- The Church, which is so often styled the kingdom of *heaven*, makes God known, not only as a Creator, but also as a Redeemer. The figure is here most beautifully preserved. Heaven denotes the Church, as the stars represent apostolic men, who cease not to perform their duties day or night, in happier days as well as under persecution. Jesus Christ is the true sun of justice, enlightening every man that cometh into the world, (St. John i.) --- The Fathers have made these remarks. (Berthier) --- What a consolation must it be for Catholics to think that the true doctrine will never cease, no more than the succession of day and night! We have received our creed, our orders and mission, from the apostles. The chain of succession has never been broken. Unhappy those who make a religion of their own to damn souls! who *run*, though God *send* them *not*! (Haydock)

Ver. 3. *Utterth,* with great force and abundance, *eructat.* --- *Knowledge* of God. (Berthier) --- Our knowledge is always on the increase. (Abenezra) --- The vicissitudes of day and night prove the wisdom of their author. (Eusebius) --- They seem to sing in succession the praises of God. (Bellarmine) --- This evinces the power of God, as the perpetual propagation of the gospel does that of Jesus Christ, whose Church will last till the end. (Worthington) --- All the chief reformers acknowledged that there was no salvation out of the one true Church, and that the Church of Rome is such. (Nightingale, p. 263.) (Haydock)

Ver. 4. *There.* Symmachus joins this with the preceding. "Will announce knowledge. Not by words or speeches, the sounds of which are not heard," so as to be understood. (Haydock) --- "They are not languages or words, the signification of which is unknown;" or Hebrew, "never has their voice been heard." *Beli*, "not," may also signify *absque*, "without;" and thus we may render, "no speeches, (or country) where their voice has not been heard." (Berthier) --- The sight of the heavens is sufficient to convince any one of the existence of God. (Haydock) --- No nation, however barbarous, can plead ignorance. The Fathers have explained this of the gift of tongues, by means of which the apostles spoke languages which they had not studied, Acts ii. 4. (St. Augustine, &c.) --- Some of every nation have heard, (Worthington) or will embrace, (Haydock) the Christian religion. (Worthington)

Ver. 5. *Sound.* So, St. Paul reads this text, though the Hebrew have, "line." Yet there is no reason why

we should suppose that the Septuagint read differently, or that the Jews have corrupted their copies, as they could derive no advantage from so doing (Berthier) here, unless it were to discredit the apostle; as infidels assert the truth of the Old Testament, to vilify the new. *Kum* (Haydock) may signify a "line," (Berthier) or "writing." (Abenezra) --- The greatest exactitude has been observed in forming the world, as if all had been measured by an architect. But the sense of the Vulgate is preferable, and is adopted by Symmachus, St. Jerome, and the Syriac. (Calmet) --- Protestants, "their line." Marginal note, "their rule or direction." *Kolam*, "their voice," occurs in the preceding verse. The *l* might easily be lost, (Haydock) or omitted by a poetical licence. (Genebrard.) (Menochius) --- *Their*, refers to the heavens representing the apostles, as St. Paul explains this text, to prove that all were inexcusable who would not believe the gospel. (Berthier)

Ver. 6. Sun. Here God seems to reside, (Ferrand) and the magnificence of his works shines forth, insomuch that almost all nations have offered divine honours to the sun, and even the Manichees adored it, imagining that it was the very body of Jesus Christ. (St. Augustine, contra Faust. xiv. 12., and xx. 6.) -- Hebrew, "For the sun he has place a tent in them," the heavens, (St. Jerome; Haydock) or the ends of the world. The Jews supposed that the heavens rested, like a tent, upon the earth. (Calmet, Diss.) --- The Hebrew preposition *l*, may have (Haydock) different meanings, *ad solem posuit*, &c. "He placed a tent in them, at or for the sun." The idea of the Vulgate is more noble, but we would not exclude the other, which is very good, (Berthier) and obviates the gross mistake of the Manichees. (Amama) --- The Vulgate may admit the fig. hypallage, (M. Geneb.) as good authors say *dare classibus austros*, and thus it may signify "he placed the sun in his tent." (Haydock) --- This vast body stands in need of no vehicle, or tent, but itself. (Diodorus) --- It was placed in the firmament at first, (Genesis i. 16.) and still performs its revolutions exactly. (Haydock) --- *Giant*. Moderns would render "a strong man;" and Bythner remarks that the bulk of a giant would render him less fit for running, as if the stoutest wrestlers were not often the most active. (Berthier) --- The sun is represented as a hero at some of the ancient games. St. Augustine and St. Jerome explain all this of Jesus Christ, who diffuses the light and warmth of his grace throughout the world. (Calmet) --- He always resides with the Church, and is never divorced from her. (Worthington)

Ver. 7. Circuit. So the Hebrew word is rendered "revolution." Septuagint and Vulgate, "meeting" *occursus*, may insinuate that the sun is found in the centre, while the earth moves daily and yearly round it, according to the Copernican system. But we must be more attentive to the life and motions of Jesus Christ, in whom the Deity resided corporally. (Berthier)

Ver. 8. The law. As the sun gives light to the world, so the law serves to direct mankind, and is another most powerful motive for us to praise God. This raises our hearts and minds still more perfectly to him, recalling us from our wanderings, and confirming our knowledge. Light is necessary for the body, and the law for the soul. The prophet admires eight characteristics of this divine law, which he designates by different names; as in the 118th psalm, some thing relate only to the evangelical law, which converts souls, (Berthier) and lasts for ever, ver. 10. (Haydock) --- The law of nature and of Moses are nevertheless also commended, (Theodoret) inasmuch as the morality is always the same; and some faith in Christ, to come, or already past, is requisite under every dispensation. Hence he is called the *Lamb slain from the beginning*. [Apocalypse xiii. 8.] Implicit faith would suffice for the less informed, before our Saviour's coming; but now, under the light of the gospel, we must express our belief in his incarnation, as well as in the blessed Trinity. More is required of those to whom more has been given. [Luke xii. 48.] (Haydock) --- *Unspotted*. Hebrew and Septuagint, "irreprehensible." (Calmet) --- Who indeed could pretend to find any fault with it, since it comes from God? (Haydock) --- The laws of men are imperfect, and liable to change. Those of Draco were too sanguinary, and gave place to Solon's, which were deemed too mild, &c. How happy would all be if they would embrace the law of the gospel! (Berthier) --- *Converting*. Hebrew, "tranquillizing souls," (Menochius) by keeping the passions under.

(Haydock) --- *Testimony*, declaring the will of God to men. --- *Little ones*. The simple, and the wicked; as both are so called. (Calmet) --- *Pethi*, "easily persuaded." (Menochius) --- It directs the former, and keeps the latter in awe by punishment. (Calmet) --- All, in general, must confess their ignorance, and *want* of the divine law, to reap any benefit from it. (Haydock) --- This is the first lesson which it imparts. (Berthier) --- The law is most pure in itself, whether we understand that given to Moses, or the gospel. But the latter makes the observers unspotted, by the grace which the Holy Ghost communicates to them, though all who barely read and know the law, have no share in this happiness. God is the author of salvation, sweetly inviting all by the perfections of his law, which confers light and gladness, to co-operate with grace, that they may obtain the promised reward, ver. 12., and 2 Timothy iv. 6. (Worthington) --- The like grace was offered from the beginning, so that none will ever be punished who has not deserved it, having had the means to perform his duty. (Haydock)

Ver. 9. *Justices*. The law displays what is just, and renders those who observe it agreeable to God, (St. Gregory of Nazianzus) filling their hearts with joy, by the testimony of a good conscience, and the prospect of felicity. (Calmet) (Proverbs vi. 23.)

Ver. 10. *Fear*; or "the law accompanied with fear;" of which he is speaking. This fear is filial and pure, such as a child must have of displeasing his father. (Berthier) --- Yet even servile fear, which restrains us from committing sin, lest we incur punishment, is a gift of God, and prepares the way for charity. (Council of Trent, Session xiv. 4.) But we must not stop here, like Achab and Antiochus. If we understand by *fear*, the moral law, it will subsist as long as there shall be men. --- *Themselves*. Septuagint, *Greek: epi to oto*, "by that very thing," that they are the judgments of the Lord, (Haydock) who cannot do wrong, Daniel ii. 27. (Calmet) --- Hebrew, "truth *itself*, is justified altogether." (Haydock) --- Infidels acknowledge that the morality of the Gospel is excellent, but they reject the dogmatical part. Would He, who has prescribed such noble rules of conduct, lead our understanding astray, by requiring us to believe what is false? (Berthier)

Ver. 11. *Stones*. So St. Jerome renders the Hebrew. Protestants, "than gold; yea, than much fine gold." *Paz* (Haydock) denotes the finest gold of Uphar, or of the Phison; which is probably the river Phasis, Genesis ii. 11. (Calmet) --- Yet many explain this word of the topaz or chrysolite, which is of a golden colour. The Vulgate expresses topaz, (Psalm cxviii. 127.) where the Septuagint have, "a precious stone." --- *Honeycomb*, as the English and German versions have it, though the Hebrew signify, "the dropping of the honeycombs;" which is the most excellent honey. (Berthier) --- This interpretation is inserted in the Protestant margin, and answers to St. Jerome's *favum redundantem*. Nothing can be more delicious, or more magnificent. (Haydock)

Ver. 12. *For*. I speak from experience. (Calmet) --- If I had no other inducement, I would observe this law for the consolation, (Haydock) and repeated advantages which I have derived from it. (Theodoret) --- Those who *keep* the same [law], and content not themselves with reading or hearing only, may feel the same impressions. --- *Reward*: on which account the prophet declares that he observed the justifications; (Psalm cxviii. 112.) though that passage is corrupted in the Protestant version. (Worthington) --- Hebrew, "wherefore thy servant shall teach them;" (St. Jerome) or rather, "is instructed by them, *and convinced that* in keeping them there are frequent falls. Who," &c., **13.** (Calmet) --- *Hekeb* may indeed signify "a fall," or tripping up the heels. But it is more commonly rendered "a reward," (as Protestants, Montanus, &c., here agree) or *end*, as 1 Peter (i. 9.) has it. (Haydock) --- The instruction, which the observer of the laws obtains, arises from that observance, inasmuch as "he is attentive to them." Septuagint, *Greek: phulassei auta*. This must therefore be understood, and is well expressed by *Custodit. Taste, and see that the Lord is sweet*, Psalm xxxiii. 9. (Berthier)

Ver. 13. *Sins*. Who can always decide when a sin is only venial? (Haydock) --- Though I may have

avoided the grosser transgressions, how can I be assured that my heart is innocent? (Calmet) --- This assurance is reserved for Methodists, who seem to look upon it as essential, before a person can obtain salvation. But where does God specify this condition? We know that (Haydock) we are to work out our salvation in fear and trembling; and that St. Paul though conscious to himself of nothing said: yet *in this I am not justified*, &c., 1 Corinthians iv. 4., and ix. 27., and Philippians ii. 12. Hebrew speaks of "ignorances," which might not however be wholly blameless. (Berthier) --- *Ones*, or enemies: "....and from the proud preserve." (Symmachus; Chaldean) But he alludes to the distinction of sins of ignorance and of pride, (Leviticus iv. 2., and Numbers xv. 30.; Calmet) or malice. (Haydock) --- David had not fallen into many sins of the latter description, though his adultery and murder were such. But the former are daily sins, into which even the just fall frequently. (Calmet) --- None can be assured of their state, (Ecclesiastes ix.) but are kept between hope and fear. (Worthington)

Ver. 14. *Those*, &c. Or "from strangers," *alienis*, whose company we cannot avoid with too much caution. (Haydock) --- Hebrew, "the proud." It is conjectured (Berthier) that the Septuagint read *r* for *d*, in *mizzedim*. (Haydock) (Amama) --- But this is not necessary, as they might include the proud, and all the wicked, under the name of "strangers," which term is particularly applicable to idolaters, (Isaiah xiii. 11.) and all scandalous sinners, who are strangers to the law; and from whose society and dominion we may all beg to be delivered. (Berthier) --- *Spare*. Hebrew, "free," (St. Jerome) or "withhold." Nature is so prone to evil, that the prophet prays earnestly for grace to resist, or to be kept out of danger. (Haydock) --- All sins cannot be avoided, but preserve me from wilfully committing any enormous crime. (Rivet) --- Deliver me from the devil's power. (Theodoret) --- Those who are in authority have much to dread, lest they be answerable for the sins of others, which they ought to have prevented; as all must fear giving scandal, &c., and so being accessory to another's crime. [1 Timothy v. 22.] (Haydock) --- *Delicta aliena affigunt me*. (St. Augustine) --- Yet sins of frailty, and of malice, are here meant; (Bellarmine) which last ought to be strange, or very uncommon. --- *Over me*. Septuagint, *Greek: mou*. (Haydock) --- St. Augustine reads *dominata*, which agrees better with *delicta*. If my secret sins, or those of others, do not oppress me, I shall pray with confidence, and be heard. (Calmet) --- Yet *dominata* refers to *alienis*, strangers, or proud people, (Berthier) who are continually alluring to evil, both by word and example. How great must be the influence of such over their subjects, when even their equals take the infection so frequently! Vulgate might be rendered, "If my own had not ruled;" in which sense Pius IV used this explanation on his death bed, knowing that his kindred had abused their power. (Du Thou, B. vi. A.D. 1549.) (Haydock) --- *Sin*, pride; the source of all evil. (St. Jerome) --- "Let men at last blush to be proud, for whose sake God was humbled." (St. Augustine) --- If mortal sin be absent, the soul is just, and will be, one day, free from stain. (Worthington)

Ver. 15. *Always*. Hebrew, "to thy regards," such as thou mayst approve. (Haydock) --- He joins mental with vocal prayer, speaking like an evangelist. (Berthier) --- *Helper*. Hebrew, "rock." (Calmet) --- St. Jerome and Protestants, "strength." (Haydock) --- Grace is requisite to persevere, as well as to be converted. (Worthington)

PSALM 19

PSALM XIX. (EXAUDIAT TE DOMINUS.)

A prayer for the king.

Ver. 1. *David*. This psalm was to be sung when he or his successors went to battle. In a higher sense, it may allude to the victories of Christ, and of his Church. (Berthier) --- Christian must offer up this prayer for their governors. (Worthington) --- It was probably composed when the Ammonites and Syrians made such great preparations for war, ver. 8., and 2 Kings x. 6, 18. (Calmet)

Ver. 2. *Hear thee*, the Ruler; or Jesus Christ praying for his people. (Worthington) --- *Tribulation*. War is always such. The victors themselves suffer, and many souls perish. (Calmet) --- *Name*. The Messiah, as the Jews often explain the expression, (Hooke, Prin.) or God himself, as others have it. *Nomen ejus ipse*. (Calmet) --- The blessed Trinity is all one God. *The name of the Lord is a strong tower, &c.*, Proverbs xviii. 10. It was made known to Moses, to give him confidence, Exodus iii. 13. (Haydock) --- Great was the honour conferred on the patriarchs, that God should be styled the God of Abraham, &c.! But ours is not less, since we are authorized to call Him *Our Father*. [Matthew vi. 9.] (Berthier)

Ver. 3. *Sion*, where God was supposed to reside, in the tabernacle; though he was also in heaven, ver. 7. (Calmet)

Ver. 4. *Sacrifices*. Hebrew *mincha*, a sacrifice of flour, or unbloody; a figure of the Mass. (Worthington) --- *Minchothec*, "thy presents" (Montanus; Haydock) of fruits, &c. --- *Fat*. Hebrew also, "ashes," by miraculous fire, (Berthier) to testify God's acceptance; as at the sacrifices of Abel, (Haydock) Elias, &c., Leviticus ix. 24., and 3 Kings xviii. 31., and 1 Paralipomenon xxi. 26. God forbade lean victims to be offered, as they might shew a want of respect; (Malachias i. 8.) though he always regards the heart (Calmet) and faith of the offerer more than the victim, Hebrews xi. 4. (Haydock) --- Sacrifices were offered before every important enterprize, 1 Kings xiii. 12. (Calmet) --- *Fat* here intimates what would be acceptable. (Worthington) (Daniel iii. 40.) (Menochius)

Ver. 5. *Counsels*. We must suppose that those of a pious prince are right. (Calmet) --- This condition is always understood. (Haydock)

Ver. 6. *Salvation*. Jesus Christ, who gives us the victory over all our spiritual enemies, (Calmet) or in thy prosperity; (Worthington) which we shall attribute to God. The first words may also be addressed to Him. We shall rejoice if thou grant us the victory, and we will return thanks. Hebrew, "we shall praise, or be praised, for thy salvation; and in thy name we shall lift up the standard." (Calmet) --- But there is no proof that *nodgol*, (Haydock) which occurs no where else, has this signification. It is probable that the Septuagint read *nogdol*; and Houbigant adopts their version. St. Jerome has, "we shall dance." All the versions denote joy. (Berthier)

Ver. 7. *Hath saved*. The prophets speak of future events as past. (Berthier) --- The people were convinced of God's protection, (Calmet) and anticipated what they would say at their triumphant return. -- *Anointed* (Christus) the king, (Calmet) priest, (Worthington) or our Saviour, at his resurrection, (St. Athanasius) after he had subdued his enemies. (Worthington) --- *Powers*. That is, in strength. His right hand is strong and mighty to save them that trust in him. (Challoner) --- The plural is often used to denote something most excellent, (Haydock) great strength, or heavenly forces. (Worthington)

Ver. 8. *Call upon*. Septuagint Roman, Syriac, &c., read, "we shall be exalted," *Greek*: *megalunthesometha*, (Calmet) as [in] ver. 6. Some call upon *or* trust in chariots, &c. (Haydock) --- Hebrew, "remember," which often implies to confide, (Calmet) and such we call upon as we hope will be able and willing (Haydock) to protect us. (Berthier) --- Let our enemies assemble all their forces and auxiliaries, we shall not fear as long as God is for us. (Calmet) --- The Jewish kings were forbidden to multiply horses, that they might not be tempted to confide in them. (Haydock)

Ver. 9. *Bound*. Their chariot wheels are entangled, Exodus xiv. 25. (Calmet) --- Those who trust in the power of man, fall into captivity. (Worthington) --- Their feet are ensnared. (Berthier) --- *The king*. Hebrew, "Let the king hear us when we call." Protestants, (Haydock) "our king shall hear," &c. Syriac, "Word of the Lord, redeem us; Potent king, hear," &c. But the Septuagint is preferable, and the best

critics often deviate from the Jews; (Muis; Calmet) though here the sense is very good, and adopted by St. Jerome. God is styled king in Hebrew. (Haydock) --- This title is commonly given to the Messias. (Berthier) --- The Chaldean seems to have had the second person of the blessed Trinity in view, as many of the Jews were acquainted with this mystery, particularly after the propagation of the gospel, when the paraphrase on the psalms was probably composed. (Haydock) --- When the head is safe, the body is also preserved. (Worthington) --- We must pray for our superiors, that we also may lead a quiet life, 1 Timothy ii. 2. Their welfare is for the public good. (Haydock)

PSALM 20

PSALM XX. (DOMINE IN VIRTUTE.)

Praise to God for Christ's exaltation after his passion.

Ver. 1. *David*, after his victory over the Ammonites; (Du Pin; Calmet) though many passages relate only to the Messias, as the Chaldean and even some of the modern Jews confess, (Kimchi; Muis) with the holy Fathers, who explain all of Him. (Calmet) --- Those who overcome the devil, are here concerned. (Worthington)

Ver. 2. *King*. Chaldean adds, "the Messias shall reign; and how shall he rejoice when thou shalt have delivered him!" The people had promised to return thanks in the former psalm. (Haydock) --- Christ our king as man, having by his divine power overcome his enemies, rejoiceth. (Worthington)

Ver. 3. *Will*. Hebrew *areseth*, "the proof *or* request," (Haydock) which manifests the will. The term occurs no where else. (Berthier) --- Our Saviour's greatest desire was the glory of his Father, (Haydock) in man's redemption. (Worthington)

Ver. 4. *Sweetness*. Hebrew, "of goodness," the effects of thy mercy. (Haydock) --- Thou hast made David a king according to thy own heart, and granted him victory, and many favours, even before he had asked for them. The humanity of Jesus Christ was still more glorified, (Calmet) by a gratuitous predestination." (St. Augustine, Prædest. 30., Persev. 24., &c.) --- *Stones*. Hebrew, "fine gold *or* the topaz," Psalm xviii. 11. (Berthier) --- David took the crown of Melchom, weighing a talent, 2 Kings xii. 30. (Calmet) --- God gave him the victory on every occasion, Ecclesiasticus xlvii. 7. (Haydock) --- He crowned Jesus Christ, the martyrs, and all those who have been ready to suffer for him. (Worthington)

Ver. 5. *And ever*. David was much favoured, and reigned a long time, as well as his posterity, 2 Kings vii. 12, 29. But this was literally verified only in the Messias, (Calmet) who was his son; (Haydock) and founded his Church on a rock, to endure unto the end. (Calmet) --- What do we ask for on earth? All will be lost if we have not life; and this we cannot obtain for ever, without rising again. Therefore Jesus said, I am the *resurrection* and the *life*, John xi. 25. --- We must live in him by faith, (Berthier) and suffer before we can expect a crown.

Ver. 7. *To be, (in benedictionem.)* Thou shalt inebriate him with a torrent of thy blessings. (Haydock) -- - Blessing shall take hold of him, if we may so speak, (Berthier) and embrace him for ever. (Haydock) --- All the saints receive glory. But Christ alone can impart it to others, as all are blessed in him, Genesis xxi., and John i. (Worthington) --- When people wish any happiness to their friends, they need only desire that they may be like David. See Genesis xviii. 18., and xlviii 20., and Galatians iii. 16. (Calmet)

Ver. 9. *Thy hand*. O king, Messias, or God. No earthly monarch can always punish his enemies. But none can escape the hand of the Almighty. He will bring all to judgment. (Berthier) --- The just approve

of God's decree in punishing. This is all a prediction. (Worthington) --- Let thine enemies find thy power, so as to return to good. (St. Jerome) --- To *find*, often means to attack, (Judges i. 5., and 3 Kings xiii. 24.) or to accomplish with ease, Deuteronomy xxxiii. 1.

Ver. 10. *Anger.* Literally, "face;" (*vultus*.; Haydock) which sometimes intimates favour, ver. 7. This passage may allude to the vengeance (Calmet) which David exercised upon the Ammonites, whom he burnt in kilns, (2 Kings xii. 31.; Geier. Vat.[Vatable?]) or to the destruction of Sodom, Genesis xix 28., and Lamentations iv. 6. (Calmet) --- It is a terrible thing to fall into the hands of an angry God, who will punish his enemies in a fire; to which St. Paul (Hebrews x. 27.) attributes *rage*, (Haydock) or emulation, as it will seem to strive to surpass all others. O that we may meditate on this fire! that the love of God may consume all our defects! --- *Trouble.* Hebrew, "swallow up;" which is more energetic.

Ver. 11. *Fruit* of the womb, or all their possessions. The family of Herod was presently extirpated. (Berthier) --- The works of the wicked must burn. (St. Augustine) --- The severity shewn to the Ammonites was perhaps without example, ver. 10. (Calmet) --- But this will be more fully verified in the judgment of the wicked, whose schemes against Christ and his Church will fail. (Worthington)

Ver. 12. *Intended.* Hebrew, "turned aside," like a torrent. The Ammonites had violated the law of nations, and had attempted to raise up very powerful enemies to invade David. (Calmet) --- *Establish.* Hebrew leaves thee sentence imperfect, to shew the utter weakness or impotence of God's enemies. (Berthier)

Ver. 13. *In thy remnants thou shalt prepare their face:* or thou shalt set thy remnants against their faces. That is, thou shalt make them see what punishment *remain* for them hereafter from thy justice. Instead of *remnants*, St. Jerome renders it *funes*, that is *cords* or *strings*: viz., of the *bow* of divine justice, from which God directs his *arrows* against their faces;" (St. Jerome) or "thou wilt prepare *thy arrows* on thy *bow-strings*," &c. But as *bemetharic* (Haydock) may also have the sense of the Vulgate, *in thy remnants*, we need not abandon this version; as it implies that after God shall have put his enemies to flight, he will turn their faces to receive "the last" of his arrows or blows; (Berthier) or He will meet them everywhere. (Haydock) --- There seems to be some transposition in Hebrew and the Vulgate, as if we should read *in reliquis eorum præparabis vultum tuum*. "Thou wilt execute thy vengeance upon their children;" (Calmet) or, as this transposition is unnecessary, "thou shalt make them look at thy children;" (Haydock) the elect, to increase their rage. (Bellarmine; Jansenius) --- To behold the glory of the just, which might so easily have been their own, will greatly mortify the reprobate at the last day. (Haydock)

Ver. 14. *Exalted.* God can receive no increase; but he manifests what he has. (Theodoret) --- *Power.* Literally, "powers." (Haydock) --- While the wicked perish, the just sing God's praises. (Worthington) -- - We must beg that the kingdom of righteousness may spread over the world, (Haydock) and never cease to acknowledge the divine favours. (Berthier)

PSALM 21

PSALM XXI. (DEUS DEUS MEUS.)

Christ's passion: and the conversion of the Gentiles.

Ver. 1. *Protection, susceptione.* Hebrew *ayelet*, *hathuchar*, or "for a speedy interposition," or succour. See ver. 2, 20, 25. --- St. Jerome, "the morning stag." (Haydock) --- Many of the titles are almost inexplicable, and this is one of the most puzzling; (Calmet) but is of no service to understanding the psalm, which certainly speaks of Jesus Christ, as the apostles have quoted several texts, and Theodorus of

Mopsuesta was condemned for asserting that it was only accommodated to him. (Conc. v. col. 4.) (Berthier) --- Grotius comes too near this system, by explaining it of Christ only in a figurative sense. We ought to do quite the reverse, if we allow that some verses regard David, as a figure of the Messiah; (Calmet) or rather, as the same person speaks throughout, we must understand the whole of Him. (Berthier, t. ii.) --- The Jews were formerly of the same opinion, (Lyranus) but seeing the use which was made of this psalm by Christians, they have explained it of David, or of the miseries of the nation. Septuagint seem to intimate that this psalm was sung at the morning service, (Calmet) or referred to the coming, or resurrection of our Saviour, (St. Augustine; Worthington; Psalm iii. 6.; Menochius) after the long night of infidelity. (Didymus) --- He is represented as the hart, or beautiful hind, whom the Jews hunted unto death, ver. 17. Some band of musicians might be styled, after "the morning hind," as another seems to be after "the mute dove;" (Psalm lv.) and *the wine presses*, or "band of Geth;" (Psalm viii., &c.) though we cannot pretend to give a reason for these titles. Many, who are unwilling to confess their ignorance, say that these terms allude to some musical instrument, or favourite song, &c. (Calmet) --- It would be as well to speak plainly that these things are hidden from us. (Haydock)

Ver. 2. *O God.* Our Saviour repeated these words as they are in Hebrew, though the vulgar tongue was Syriac, (Calmet) or Greek mixed with the Abamean. (Paulus) --- *Eli* (or *Eloi*, St. Mark) *lamma sabacthani*. So he pronounced what the Jews would now read, *Eli....lama* (or *lamach*.; Tirinus) *hazabtani*; (Calmet) and in our method, *ali....lome azbochthoni*. But it must be admitted (Haydock) that the true pronunciation is irretrievably lost. The Masorets vary from the ancient versions, (Masclef.; Capel; Houbigant; Mr. C. Butler, Hor. Bib. 4 edit. p. 69.) and from one another; so that after being at the immense labour of learning their rules, we shall be no more secure of attaining the truth. (Haydock) --- It were, therefore, greatly to be wished that the learned would agree about some characters to express uniformly the Hebrew in modern languages, as it would greatly facilitate the knowledge of the sacred writings. (Kennicott, Diss. i. p. 243.) --- We have only attempted to use such as might inform the reader what letters were in the original; and yet we are sorry to find that *z*, or the long *a* and *e* are often printed without the mark above; which shews the inconvenience of so many points, introduced by the Masorets. (Haydock) --- *Look upon me*, are words admitted by Christ, "because (says Eusebius) they are not in Hebrew." But this reason is not conclusive, as he might have left them out, though they were in the original. The Septuagint may have rendered one *ali*, in this sense, "to me," as they have not added *my* to the first mention of *God*: or, they may have anticipated from ver. 20 (Berthier) this explication. Christ speaks with reference to his sacred humanity, as his divinity suspended its beatific influence, that he might drink the bitter chalice. (Theodoret; St. Jerome) --- He also speaks the language of his afflicted members, who think they are abandoned. (St. Augustine) Calmet) --- *Sins*. That is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings. (Challoner) -- - An ancient psalm of St. Germ. reads "lips," instead of *sins*. Hebrew, "roaring." (St. Jerome) (Calmet) - -- "Prayer," Sixtus Edition. "Why art thou so far from helping me, *and from* the words of my roaring?" (Protestants) (Haydock) --- the Septuagint seem to have read *shagathi*, whereas the Hebrew places the *g* after the *a*, or they have substituted the cause for the effect; as sin was certainly the cause of Christ's affliction, and of his Father's not granting present relief. Indeed our Saviour did not ask for it, but only expressed the sentiments of suffering nature, which he corrected by the most perfect submission, to teach us how to behave. (Berthier) --- God is the God of all creatures, but more particularly of Christ, by personal union. (Worthington) --- The latter tenderly expostulates, (Haydock) that he is not comforted like other saints, (Matthew xxvii. 64.) since he had undertaken to die for the sins of the world, and reputed them as his own. (Worthington) --- *Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret*. (St. Augustine) --- He speaks in the name of his members. (St. Thomas Aquinas, [Summa Theologiae] 3. p. q. 15. a 1.) --- Christ could commit no sin: (1 Peter ii. 21., and 2 Corinthians v. 21.) but as long as he had taken our iniquities upon himself, to expiate with his own blood, he could not be at ease till he had perfected the work. David was convinced that his own sins were punished by the rebellion of Absalom, as Nathan had declared, 2 Kings xii. 10. (Calmet)

Ver. 3. *Folly.* My cry proceeds not from impotent rage, Luke iv. 28. (Eusebius, Agel.) (Menochius) --- I know that thou wilt grant my request. (Calmet) --- I shall not cry in vain. (Theodoret) --- It is not for my own folly that I suffer. (Geneb.) --- "Many cry and are not heard, yet it is for their advantage, and not out of folly." (St. Augustine) --- Christ prayed on the cross, as he had done in the garden, to have the bitter chalice removed. But this was not blameable, as it was done with entire submission. (Worthington) --- The cry of the lips, or of human nature, which would be free from suffering, was not heard: (Haydock) because the cry of the heart, which desired that the justice of God should be satisfied, was much louder; and this petition was granted by Him who denied nothing to his Son, John xi. 41. (Calmet) --- This should be our model. Submission and perseverance will always be crowned. Hebrew has now *d* instead of *r*, in the word *dumiya*, "silence," which is also good; "there is no silence for me." In the night (Berthier) of death, (Haydock) God granted the petition. (Berthier) --- Aquila gives this idea, *non tacebis*, as St. Jerome observes: "thou wilt do what I desire." Hebrew may also mean: I have no rest, or I cry incessantly. (Calmet) --- The prayer of Christ for relief, was conditional. He absolutely desired God's will to be accomplished, and thus he was heard, ver. 25., and Hebrews v. 7. He was our pattern. (St. Augustine, ep. 120.) (Worthington)

Ver. 4. *In the, &c.* Hebrew, "the Holy one inhabitest the praises of Israel," or "Thou holy, *sancte*, inhabitant, the praise," (St. Jerome) or, as the plural intimates, the source and object of all "the praises of Israel," (Haydock) and of the Church. (Worthington) --- This may be connected with the preceding, or following verse. Thou art in the midst of us, so that thou canst not be ignorant of my situation, like the idols; or thou hast shewn great favours to our ancestors, ver. 5. Theodoret and St. Jerome seem to take these words to be addressed by the Father or by the prophet to Jesus Christ, who inhabited a body so free from sin. (Calmet)

Ver. 6. *Confounded.* He interests his Father, by calling to mind the ancient patriarchs, (Ecclesiasticus ii. 11.; Berthier) who obtained their requests. (Worthington)

Ver. 7. *No man.* Hebrew *ish*, "a great man," *vir*, (Montanus) so far from being treated as a nobleman, I am not even respected as one of the meanest of *men*, (*adam*.) (Haydock) --- "Why not a man?" says St. Augustine, "because he is God. Why a worm? because a mortal, born of the flesh, without generation." The ancient naturalists supposed that worms were not generated; and though this be now deemed inaccurate, the Fathers applied this notion to *confirm* the doctrine of our Saviour's being born of a virgin, which had been clearly revealed. (Calmet) --- *People.* God afforded Christ no exterior (Haydock) or common consolation, while the wicked persecutors treated him as a worm. (Worthington) --- The rights of humanity are respected in the greatest criminals. But the enemies of our Lord added insult to torments, Isaias lii. 14. (Berthier) --- It would be difficult to apply this to David. For even in the depth of his misery, when reviled by Semei, and dishonoured by Absalom, he was attended by the priests, and by a powerful army. (Calmet)

Ver. 8. *All.* This often denotes only the greatest number. (St. Jerome) --- For surely the blessed Virgin, and some others, must be excepted. (Haydock) --- But almost all joined in persecuting Christ, (Worthington) while his disciples left him. (Calmet) --- These two verses are quoted by the three first evangelists. --- *Spoken.* Hebrew, "opened or distorted." (Berthier) --- "They shoot out the lip." (Protestants) --- These signs and expressions (Haydock) mark the greatest contempt, ver. 14., and Job xvi. 4., &c.

Ver. 9. *He hoped.* Hebrew, "roll, or he (Calmet) rolled *himself* on the Lord." (Protestants marginal note) --- But the text is conformable to ours. "He trusted on," &c. St. Matthew xxvii. 43., *He trusted in God, let him deliver him now if he will have him.* *Ci*, which is here rendered *quoniam*, "since," (Haydock may

also mean "if," as it is in the Protestants marginal note. Thus both texts agree. Many passages are thus quoted, without adding, *as it is written*. (Berthier) --- God permitted that these blasphemers should use the very language of the prophet, that the completion of what he said might be more conspicuous. Chaldean, "I have sung praises to the Lord, and he has withdrawn me from danger." This explanation is not contemptible. (Calmet) --- But it is foreign to the context, and to all the other versions, as well as to the evangelists. (Haydock) --- The collating of this psalm with the history of Christ, must convince every sincere person that he who was thus ignominiously treated, was the object of God's complacency, and that the Christian religion is true. (Berthier)

Ver. 10. Womb. David might say this as a figure of Christ, in consequence of the many favours which he had received. (Theodoret) (Calmet) --- But none could use these expressions with propriety, but Jesus Christ, who had no man for his father, and who had the perfect use of reason, so that he could call God *his God* from the very first. All others are born *children of wrath*, except the blessed Virgin, whose privilege was still the fruit of redemption. (Berthier) --- She conceived and bore her son, remaining a pure virgin. (Eusebius; St. Athanasius; &c.) --- The synagogue rejected the Messias, but God received him, and made him head of the Church. (St. Augustine)

Ver. 11. Cast. This custom is noticed, (Genesis xxx. 3.) and frequently in Homer. Thou art my only Father, (Calmet) as I am born miraculously, and have been hitherto protected. I now suffer death, but thou wilt raise me to life again, Psalm xv. 9. (Worthington)

Ver. 12. Help. This Christ might say a little before he expired, foreseeing the distress of his Church, (Calmet) or he might use these words in his agony; (St. Jerome) as this agrees with the sequel. (Calmet) -- Almost all have abandoned me; and those who would, are not able to protect me. (Worthington)

Ver. 13. Calves. The insolent Jews and soldiers. --- **Bulls.** The more inveterate enemies, the priests and Pharisees. (St. Augustine, &c.) --- Hebrew, "strong *bulls* of Basan," (Protestants) a fertile country east of the Jordan, where the finest cattle were found, Amos iv. 1. (Calmet)

Ver. 14. As, is supplied by all the versions. (Berthier)

Ver. 15. Water, in the agony, or on the cross, fainting away, Josue vii. 5. --- **Bones.** In extreme pain, (Calmet) they have been dislocated. (Haydock) --- The bones signify the apostles, who were scattered through the world, to propagate the gospel. (St. Augustine) --- **Heart.** Which lives and dies first, is now like wax in the fire. (Worthington)

Ver. 16. Jaws. So that he said, *I thirst*. (Berthier) (Worthington) --- He would answer Pilate nothing in his own vindication. --- **Death.** The region of blessed spirits, (St. Jerome) or into the grave, where other bodies turn to dust. (Calmet)

Ver. 17. Dogs. The pagan soldiers, who were instigated by the Jews, (Matthew xv. 26.; Calmet) or the latter are here styled dogs, as they are by St. Paul, Philippians iii. 2. (St. Jerome) --- The evangelists could scarcely have explained the authors, and manner of our Saviour's death more particularly; so that we might entitle this "the Passion of Jesus Christ, according to David." (Worthington) --- **Dug.** The Jews have here, and God knows in how many other places, corrupted their text; reading "like a lion," though it have no sense, to avoid so clear a prophecy. (Worthington) --- They deep *cari* in the text, though it (Amama) or the margin had formerly the proper reading, *caru*. The Chaldean has both, "they have bitten like a lion," &c., in some editions only; which shews the antiquity of this variation, (Haydock) as the author, Joseph the blind, is supposed to have lived in the 4th century, though this is uncertain. (Calmet) --

- All the ancient versions of the Septuagint, Syriac, &c., agree with us, as the Protestants do likewise. Even the Masora intimates that *cari* has not here the sense "of like a lion," as it has [in] Isaia xxxviii. 13; and, though it might be pointed so as to signify the same as *caru*, they have rejected that punctuation, and obstinately maintain their reading, in opposition to many manuscripts seen by Ben. Chaim, &c. (Berthier) --- Kennicott mentions another manuscript in the Bod. Lib. which has *caru*, with *cari* in the margin; and observes that Dr. Pocock, nevertheless, maintains the accuracy of the Hebrew edition in this, as well as in every other instance, asserting that *car* is *perfodit*, and *cari* the part.[participle?] Benoni, *perfodientes*, with the *m* omitted. "But as this omission is very irregular, and never proper but before a suffixed pronoun, or in construct.; and as the ancient versions express it....as a verb, there seems to be but little doubt that this word was originally *cru* or *caru*, with an *a* inserted to express the kametz." (Dis. 1. p. 500.) The proposed interpretation would be rejected by the Jews, while they would exult in their error being countenanced by us. (Calmet, Diss.) --- This reason is perhaps (Haydock) weak, as their conversion is not expected; if by means of it, the Hebrew Bible may be reconciled with the versions; "the council....hath besieged me, digging my hands." (Berthier) --- But this expedient is at least doubtful; (Haydock) suggested only by Protestants who maintained the integrity of the Hebrew text, which is now given up; and the Jews seem inexcusable, though the variation might originally arise (Calmet) from a mistake of transcribers. (Houbigant) --- They ought not to have rejected *caru* even from the margin, which they confess was once in the text, as it is still in very correct copies. Drusius informs us that a Jew threatened Bomberg, when he designed to adopt this correction, that if he did, he would prevent any of his brethren from purchasing a single copy. The pusillanimity of Christians, and the obstinacy of the Jews, keep therefore the text in its present state. (Amam, p. 461.) --- Ximenes had the courage to insert *caru* in his Polyglot. (Calmet) --- In the edition of St. Jerome, 1533, *caru* appears indeed in the margin; as he translated *fixerunt*, "they pierced," and *cru* in that of Montanus with *o* over *cari*, perhaps as a sign that the former was formerly in the margin, or should be translated, as it is by Pagnin, *foderunt*; though Montanus alters it for *circumdederunt me, sicut leo manus meas*, in obedience to the Jews. (Haydock) --- Thus we behold what dissensions the alteration of a single *u* or *i* may occasion; (Psalm xv. 10.) and yet these are letters which the Jews seem to have treated with little ceremony, (Haydock) changing in 100 instances, (Calmet) or omitting them, since the introduction of the vowel points; (Houbigant) and they are so easily mistaken, that the greatest attention is requisite to make the distinction. However, *one jot or one tittle shall not pass of the law till all be fulfilled*, Matthew v. 18. (Haydock) See Zacharias xii. 10.

Ver. 18. *They*. Hebrew, "I shall *or* may tell all my bones," (Calmet) they are so dislocated. (Haydock) -- Syriac, "my bones have howled," as in mourning. (Calmet) --- *Upon me*, out of contempt, (Eusebius) or to prevent my escape, (Origen) or deriding my naked condition. (Menochius) --- David experienced nothing of the kind. (St. Justin Martyr, Apology ii.)

Ver. 19. *Vesture*, or inner garment, which was all of a piece. (Calmet) --- The soldiers perceived that it would be rendered unserviceable by cutting. (Haydock) --- "Heretics attempt to divide the Church, but in vain." (St. Jerome) --- *Lots*. This was verified above 100 years afterwards, in the person of Jesus Christ. (Berthier) --- Let the Jews shew how it was accomplished in David. They assert themselves that nothing which had belonged to their kings was used by others. Their thrones, garments, &c., were all burnt. (Maimonides, &c.) --- Though this be doubtful we may employ this testimony against them. (Calmet) --- At Siceleg the effects of David were indeed plundered; but David was absent, and not under torments, like the person here described. Our goods must be divided, either before or after death. Let us be solicitous to obtain the second covering, which may never be taken from us, 2 Corinthians v. 4. (Berthier)

Ver. 20. *Thy help*. So some editions of the Septuagint read, but St. Jerome approves "my help," as it is in the Com. edition, conformably to the Hebrew, (Calmet) which seems more animated, though the sense is the same. (Berthier) --- The humanity here addresses the divine nature, to obtain a speedy resurrection. (St. Jerome) --- Hebrew, "O, my strength, haste thou to help me." What is man when left to himself! The

whole of a spiritual life consists in keeping close to God, and being convinced of our own infirmity. (Berthier)

Ver. 21. Dog. All my enemies are united to persecute me, in my desolate condition. *Unicam meam*, "my desolate *one*," the soul, which is the *only* thing which ought to fix our attention; since if we lose it, all is lost. This *only one*, self, is often, however, the most dangerous enemy. (Berthier)

Ver. 22. Lowness. This sense appears to be preferable to the Hebrew, "hear me from," &c. (Calmet) --- Yet some who render the original literally have, "save me from the throat of the lion, and from the horns of the unicorns; thou hast heard me." This seems very striking, as Christ henceforth recounts the glorious effects of his sufferings. The Septuagint have explained *hanithani* as a noun, though it properly signifies, thou hast heard, or humbled. (Berthier) --- They may not have read the last *n*. (Calmet) --- Yet St. Jerome has, *exaudisti me*, "thou hast granted my request." (Haydock)

Ver. 23. Brethren. So Christ styles his disciples, principally (Calmet) after his resurrection, Matthew xxviii. 10., John xx. 17., and Hebrews ii 11. St. Paul quotes this passage, which may convince us that this psalm relates to our Saviour alone; and he informs us, that we are brethren of Christ, because we spring from Adam, (Berthier) and are adopted by God: whence the apostles assume the title of children of God, after baptism, Romans viii. 15., and 29., and Ephesians i. 5. (Calmet) --- We are willing to be coheirs with Christ, but dislike the condition, Romans viii. 17. --- **Church.** This he will never cease to do. After the resurrection, he communicated many instructions to his apostles, which all tend to honour God. (Haydock) --- St. Augustine here refutes the Donatists, who pretended that God's church was confined to a small part of Africa, and that he had abandoned the Catholic Church. He shews that this conduct would be injurious to God, and contrary to his solemn promises, as well as to this prediction, which speaks of *all*, and of a *great Church*, praising and fearing Him, ver. 24, 26, 28, and 29. The Church can, therefore, neither be destroyed nor hidden, though it may be persecuted. It will always be great, in comparison of any separate congregation which may pretend to the truth; and this appears not only with respect to the Donatists, but also to the Lutherans, &c. (Worthington)

Ver. 24. Fear. Thus the Gentile converts are designated, Acts x. 2, 35., and xiii. 16, 26.

Ver. 25. Israel. This may be something more general, as all the holy nation went under this name. --- **Supplication.** Hebrew also, "the lowliness of the afflicted." (Berthier) --- **When I.** Hebrew, Chaldean, and Syriac, "he," (Calmet) Jesus, of whom the prophet speaks; (Berthier) though, according to the Vulgate, He speaks himself which seems more agreeable to the context. (Haydock)

Ver. 26. Great Church; the Catholic Church, dispersed throughout the world, in which many adore God in spirit and truth. (St. Jerome) --- Here Jesus Christ praises his Father by the mouth of his priests and faithful, in whom the spirit works. Hebrew, "From thee *shall proceed* my praise," in the great Church. (Calmet) --- Protestants, "congregation." (Haydock) --- The Vulgate may have the same meaning, as the desire to *praise* comes from God. The Church which Jesus founded immediately after his resurrection, to *pay his vows*, must last unto the end; otherwise this service would be interrupted. This can only be verified in the Catholic Church, as she alone can prove her uninterrupted existence. She alone is spread throughout the earth, united under the same pastors, and partaking of the same sacraments. If the Church failed after three or four centuries, the vows of Christ must have ceased. Yet he assures us, that he will pay them as long as his kingdom shall continue, ver. 29. --- **Fear him.** Houbigant would substitute "thee." This change of persons is however very proper and remarkable, as Christ no longer addresses his Father, but gives a description of the worship which should be exhibited in his Church. (Berthier) --- The eucharistic sacrifice is the vow here specified, which Christ offers by his priests daily. It is the only sacrifice of the new law, and the most perfect means of acknowledging God's supreme dominion, &c.

(St. Augustine; St. Jerome, &c.) (Calmet)

Ver. 27. Poor. Hebrew *hanavim*, means also, "quiet and modest men," such as our Saviour calls *poor in spirit*, Matthew v. 3. These alone ought to partake of the holy sacraments. (Haydock) --- The psalmist may allude to the feasts prescribed by the law, (Deuteronomy xii. 7., and xxvi. 11.) and imitated in the love-feasts of the primitive Christians. The sacrifices of thanksgiving were symbols of that of the blessed Eucharist, of which the Fathers explain this text. (Theodoret; St. Augustine, &c.) (Calmet) --- Indeed, as it speaks of the times of the new law, this must be the meaning. (Haydock) --- It describes that part of the Christian worship, which consists in participating of those sacred mysteries which give life to the humble and worthy receiver, John vi. Protestants explain this eating, to mean "instruction." But that may be given any where; and the psalmist alludes to the public service, which is to be performed in the midst of the Church. Calmet would understand it of David, and of the sacrifices of the old law: which throws all into confusion. (Berthier) --- The apostles clearly refer the text to Jesus Christ, who promised to institute the blessed Eucharist, after he had fed the multitudes, (John vi.) and he fulfilled his promise at the last supper. (St. Augustine, ep. cxx. 27.) --- This holy doctor observes, that the rich, or the *fat ones*, *have eaten and have adored*, (ver. 30.) but yet are not filled, because they disdain to be humble. He speaks not of mere bread and wine, which cannot be lawfully *adored*; not of Christ's body on the cross, or in heaven, which "is not eaten, but as it is in the forms of bread and wine on *Christ's table*, the altar." (Worthington) --- Those who approach unworthily sign their own condemnation, which they bear about in their bodies. (Haydock) --- *Their*. Hebrew, "your," though St. Jerome, Chaldean, Syriac, &c., agree with us. The sense is the same. My friends shall partake of the victims in abundance, after my restoration. "But the text is more naturally explained of the food...which we receive in the blessed Eucharist," and which imparts life eternal. The strong may partake, but they must first become mean in their own eyes. (Calmet) --- The faithful and humble only derive benefit from this great sacrament. Its effect is a glorious resurrection in eternal life. (Worthington) --- The sounder Protestants maintain that Christ is to be *adored* "in the symbols, before receiving." (Thorndike) See Answer to Slack, p. 14.

Ver. 28. Remember. Our Saviour says, *Do this in remembrance of me*. (Haydock) --- We must recollect what Christ has suffered and done for us, what was the condition of the world at his coming, and what the behaviour of his first disciples. These reflections will surely fill our breasts with love, admiration, and shame. The first Christians met together to break bread, they preached to word, and brought many to the faith. (Berthier) --- We cannot explain this of David, except in a very exaggerated sense. But all is clear if we understand it of Jesus Christ, whose faith many nations have embraced, assembling to celebrate his sacred mysteries, and the festivals of his birth, &c. (Calmet) --- The Gentiles shall enter into themselves, when they shall hear his doctrine, and embrace the true religion. (Worthington) --- *In his*. Hebrew, "in thy." The sense is the same. The German version follows the Vulgate, which Houbigant also approves. (Berthier)

Ver. 29. Nations. God placed David on the throne. He caused both Jews and Gentiles to submit to Jesus Christ, Matthew xxviii. 18., and Romans iii. 29. (Theodoret)

Ver. 30. Fat ones. Many ancient psalters read, "the rich," which is the true sense. --- *Adored*. This may be take as a prediction. (Calmet) --- Hebrew is in the future, "they shall," &c. (Berthier) --- The rich of this world have no relish for the sacred nourishment. (Calmet) --- Those who understand, and comply with their duty, amid the riches with which they are not possessed, but only surrounded, find the greatest comfort in participating of it along with their poorest brethren, who may be equal, or superior to them, in the eyes of the common judge. The original *dishnim*, (Haydock) comes from a root, which signifies to reduce a victim to ashes, in testimony of approbation. It may here designate priests, as well as the rich, and princes. ---

Earth. Dying, (Berthier) or to manifest their adoration in the Church. (Eusebius) --- All shall adore Jesus

Christ, particularly those who receive his sacred body at the hour of death. Hebrew, "who go down to the dust." (Haydock)

Ver. 31. Shall. Hebrew, "and his soul he will not vivify," which give no distinct meaning. Some join it with the preceding, All shall adore....yet he will not restore him to life. The living alone shall be able to sound forth God's praises, as it is often observed, Psalm vi. 6., and Isaias xxxviii. 18. (Calmet) --- Chaldean, "the Lord will not give life to the wicked; but the race of Abraham shall praise him." Others again explain it of Jesus Christ, "because he has not spared his life," he shall *see a long-lived seed* (Isaias liii. 10.) in the Church, which shall praise him for ever. (Haydock) --- V. sometimes signifies "because," and though it is not clear that it has this meaning here, the explication is very beautiful. None of the Greek versions admit the negation. They agree with the Vulgate; only Theodotion reads, "his soul;" making the prophet speak instead of the Messias. It is suspected that the Septuagint read *i* instead of *u*, and *lu* for *la*. The Masorets acknowledge 15 places in which this change would be proper. The learned observe many more. Thus 1 Paralipomenon xi. 20., in Hebrew we read that Abisai had "no (*la*) name among the three;" whereas it ought to be the reverse, (*lu*) *ei nomen inter tres*, "he was renowned," &c. (Berthier) --- St. Jerome agrees with the present Hebrew, "and his soul shall not live." Protestants, "and none can keep alive his own soul." Symmachus, "whose soul shall live, and seed shall serve him." (Haydock) --- "The Messias shall live for God, and his posterity shall serve him," (Berthier) as the faithful shall never cease to be influenced by his spirit, to testify their gratitude. (Haydock)

Ver. 32. To, or by the Lord, who opened the mouths of the prophets to foretell the propagation of the Christian Church. (Calmet) --- Protestants, "It shall be accounted to the Lord for a generation: They shall come and shall declare," &c. (Haydock) --- *Heavens* is added by the Vulgate to shew that the apostles, who are styled the *heavens*, (Psalm xviii.) shall proclaim these things. (Berthier) --- Septuagint, &c., omit this word, as well as many Latin copies. One generation shall deliver the true doctrine to another, as long as the world shall last. (Calmet) --- *Which.* Hebrew *ci* has this sense, (Berthier; Genesis iv. 25,) *whom Cain slew*, as all the versions agree, and St. Jerome renders *quem fecit*. (Haydock) --- Yet many translate, "that he hath done *these things*," (Berthier) delivering me from danger, and raising the Messias to life again, &c. (Calmet) --- Thus Jesus foretold, with his dying breath, the glory with should always be given to his Father, in his true Church. (Berthier) --- This is the generation which should be honoured with the title of children of God, and of Christ, (Haydock) and should partake of his sacraments. (Menochius)

PSALM 22

PSALM XXII. (DOMINUS REGIT ME.)

God's spiritual benefits to faithful souls.

Ver. 1. David. This psalm most beautifully describes the consolation which the just find in God's protection. (Haydock) --- It may be applied to the Israelites in the desert, (Chaldean) to David persecuted by Saul, or rather (Calmet) settled quietly upon the throne, (Muis) or to the Jews returned from Babylon. (St. Athanasius) (Calmet) --- The Fathers explain it mystically of Jesus Christ, the Shepherd of our souls. (Didymus, St. Augustine, &c.) The allegories of a shepherd and of a person giving a feast to his guests, are well supported. (Calmet) --- *Ruleth*, in Hebrew. *Is my shepherd*; viz., to feed, guide, and govern me. (Challoner) --- Septuagint *Greek: poimainei, pascit*, as St. Augustine and St. Jerome read. St. Gregory Thaumaturgus understands this of the angel guardian. (Paneg. in Orig.) --- Jesus Christ conducts us into the pastures of his Church, and feeds us (Worthington) with his own body, &c. (Calmet) --- The saints never complain of *want*. (Berthier)

Ver. 2. Place. Montanus, "in the huts of grass, (*or* of young trees, *germinis*) he will make me lie down."

See Cantic of Canticles i. 6., and Ezechiel xxxiv. 15. (Haydock) --- Shepherds were accustomed to conduct their flocks to shady places, during the heat of the day. --- *Refreshment*. Hebrew, "still waters," like the pond of Siloe, (Isaias viii. 6.) in opposition to the great streams of the Euphrates, &c. The fathers understand it of baptism; (St. Chrysostom, &c.) or of the truths of salvation. (Eusebius) (Calmet) --- Baptism is the first justification. (Worthington)

Ver. 3. *Converted*. Protestants, "restoreth my soul" (Haydock) to her former tranquility, or bringeth me back from my wanderings. (Berthier) --- *Justice*. Those who have received baptism, must observe the law of Christ, (Worthington) as all indeed are bound to do. (Haydock) --- *Sake*. Not on account of man's deserving (Calmet) by the force of nature. God must begin and carry on the work of our conversion, by his grace; with which we must co-operate. (Haydock) --- The captives had been in the greatest distress among idolaters. They rejoice at the sight of the promised land, where they will fear no dangers. (Calmet)

Ver. 4. *Walk*. In the greatest temptations, we may resist by God's grace. (Worthington) --- *Midst*. Hebrew, "in the valley." The greatest darkness, and the most horrible precipices, give no alarm to those who are under God's protection. --- *Comforted me*, as they have kept all enemies at a distance. The shepherd's staff or crook is designed for that purpose; and though it may be used to bring back the wandering sheep by beating them, yet it is not under that idea an object of consolation, but rather of terror. (Calmet) --- The effects of timely correction are, however, comfortable; and it is a great mercy of God to chastise the sinner, lest he should run astray to his eternal ruin. (Haydock) --- Some distinguish the *rod* from the *staff*, and say that the former is to punish, and the latter to support. (St. Jerome; Muis) -- - We are generally too backward in having recourse to God in our distresses, though he invites us so pressingly, Isaias xli. 10, &c.

Ver. 5. *Thou*. Here the allegory of a shepherd seems less discernible, though it may allude to the provisions for winter; (Berthier) or rather it ceases, as feasts are made for men; (Menochius) and the second allegory of a guest here commences. (Haydock) --- The enemy had reduced me to the greatest misery. (Calmet) --- But God has admitted me to his table. (Menochius) --- This may be explained of the sacred mysteries received in the Church, (St. Ambrose) or of the Scriptures, which nourish our souls. (St. Jerome) --- No mention is made of the ancient sacrifices; and as this psalm must be understood in the spiritual sense, the prophet speaks of the blessed Eucharist, which imparts the unction of grace, &c. The enemy strives to make us keep at a distance from it. (Berthier) --- Christ has himself prepared this table (St. Cyprian, ep. 63.; Euthymius) against all spiritual adversaries. --- *Oil*. Christians are also strengthened by the sacraments of confirmation, penance, holy orders, matrimony, and extreme unction. (Worthington) --- Three of these are administered with oil. (Haydock) --- It was customary to anoint the head of guests with perfumes, (Matthew xxvi. 6., and Luke vii. 46.) both among the Jews and Gentiles. But the Fathers explain this text of chrism, used in confirmation. (St. Athanasius; Theodoret) (Calmet) --- *Chalice*. The blessed sacrament and sacrifice of Christ's body and blood. (Worthington) --- *Inebriateth*. Hebrew, "overflowing;" being constantly replenished (Cantic of Canticles vii. 2.; Homer, Iliad iv.) with wine; as people are not inebriated with water. This term, however, only means to take as much as is requisite, Genesis xliii. 34. "Thy chalice inebriating me," occurs in most copies of the Septuagint, in Sixtus V., &c. But the more correct editions of the Septuagint and all the Greek interpreters, (St. Jerome, ep. ad Sun.) agree with the Hebrew and Vulgate. --- *How*, &c., is added by way of explanation; or rather, the Septuagint have taken two words from the following verse, *ac tob, verumtamen bonum*. (Calmet) --- Protestants, "surely goodness and mercy," &c. (Haydock) --- Theodotion and Symmachus were not acquainted with this division, which seems less accurate, though the sense be much the same. (Berthier)

Ver. 6. *Follow me*, like provisions from the king's table, 2 Kings xi. 8. (Calmet) --- "The grace of God prevents the unwilling to make him willing; and it follows the person who is in good dispositions, that

they may not be in vain." (St. Augustine, Ench. 32.) --- *Prævenit per fidem, subsequitur in custodiendo mandata Dei.* (St. Jerome) Continual and final perseverance is a special grace of God. (Worthington) --- *And that.* Hebrew, "and I shall." The Vulgate expresses the effect of worthy participation of God's table, which leads to a happy eternity. (Berthier) --- This is particularly applicable to priests, both of the old and of the new law. (Calmet) --- Only those who remain in the house of God, in his church on earth, can expect felicity. (Haydock) --- *Days*, in eternal life. (Worthington) --- David always desired to be near the ark, (Psalm xxvi., and lxxxiii.; Menochius) as the figure of heaven. (Haydock)

PSALM 23

PSALM XXIII. (DOMINI EST TERRA.)

Who they are that shall ascend to heaven: Christ's triumphant ascension thither.

Ver. 1. Week. This title was found only in the common edition of the Septuagint. (Theodoret) --- The Jews say the psalm was used on Sunday; (Berthier) and the Fathers explain it of the resurrection and ascension of our Lord, whom it regards in the more sublime sense, though it may also be literally explained of the temple, or translation of the ark, 2 Kings vi. 12. (Calmet) --- David appointed when the psalms were to be sung, Ecclesiasticus xlvii. 12. This speaks of the creation. (Menochius) --- St. Paul applies the first verse to Jesus Christ, whom he styles the Lord, (1 Corinthians x. 26.) and Creator, of whom David speaks. It is wonderful that so few have noticed this excellent proof of Christ's divinity. The authors of Principles Discussed, according to their general system of two literal senses, explain this psalm of the re-establishment of the Jews after the captivity, and of the propagation of the Christian Church; and it is not clear that two senses ought not to be admitted. But we must, at least, admit that the prophet speaks literally of Jesus Christ (Berthier) as well as of the ark, &c. --- *Therein.* Though God be the Creator of all, he seems to have made a particular choice of Sion. Before the coming of Christ, all, except a few Jews (Calmet) and enlightened Gentiles, like Job, (Haydock) were buried in sin and ignorance. But now his kingdom is propagated widely; and in every place the Father is adored in spirit and in truth. (St. Augustine, &c.) --- All power is given to Jesus Christ, who rose again on the first day of the week. Not only the earth, but all that is in it, belongs to the great Creator. (Worthington)

Ver. 2. Founded, or created it (Berthier) *upon* (Hebrew *hal.* "above, in, near, to, with," &c.; Amama) *the seas*, like a floating island, Proverbs viii. 29., Jonas ii. 7., Job xxxviii. 11. This was the language of the ancients: *Ipsa natat tellus Pelagi lustrata corona.* (Manil. Astr. 4.) The earth was at first covered with water, Genesis i. 9., and Psalm ciii. 6. (Calmet) --- Seas and caverns have received part of it, which was poured out again at the deluge. Several have rejected the antipodes, falsely supposing that there is water all under the earth, which the Scripture does not assert. (Amama) (Haydock)

Ver. 3. Place. The punishment of the Bethsamites, and of Oza, had filled all with alarm, so that David durst not introduce the ark into his palace, 1 Kings vi. 19. (Calmet) --- Though Christ created and redeemed all, yet only the just shall inherit felicity. (Worthington)

Ver. 4. Heart, whose faith and intentions are pure, as well as their actions. --- *Vain*, by neglecting good works, (St. Jerome) or seeking after trifles; (St. Augustine) or rather, according to the Hebrew, "who hath not sworn in vain by his soul," 2 Corinthians i. 23., and 1 Kings i. 26. To take the name of God in vain, means to swear falsely. (Calmet) --- Protestants, "who hath not lifted up his soul unto vanity;" to swell with pride, (Haydock) or to swear by idols. (Pr. in disc.) --- *To his*, &c. This is not in Hebrew but must be understood, (Calmet) as a person can only intend to deceive men. So Duport, who follows the Hebrew so exactly in his Greek psalms in verse, (Berthier) reads, "Nor sworn an oath, that men he might deceive." (Haydock) --- These two verses contain an abridgment of the gospel, and shew that something better than

Mount Sion is understood, Hebrews xii. 22. When we approach to the tabernacle, and to the sacred mysteries, we ought to put these terrible questions to ourselves. (Berthier) --- We must carefully employ ourselves in good works, (Worthington) by which alone we can *make our calling and election sure*, 1 Peter i. 10. (Haydock)

Ver. 5. *Blessing.* David seems to have given the eulogium of Obbedom, whose example taught him that the ark was only terrible to the wicked; and that it was a source of blessings to the just, 2 Kings vi. 11. --- *Mercy.* Hebrew, "justice." But these terms are used synonymously, and denote that God gives a just reward; "when he crowns our merits, he crowns his own gifts." (St. Augustine; Theodoret) (Calmet) --- Mercy goes before; good works must follow, to obtain eternal glory. (Worthington)

Ver. 6. *The face.* Hebrew, "Thy face, O Jacob, always." (St. Jerome) --- Protestants (marginal note, *God of*) Jacob. Selah. (Haydock) --- Thus they intimate that the Hebrew is imperfect. All the preceding virtues belong to Jesus Christ, who obtained mercy for us. The generation of Adam multiplied, (Genesis v. 1.) and soon forgot the Lord: but it shall not be so with the disciples of Christ, who must delight in fervent prayer, and in the constant practice of good works; and not merely serve him in certain fits of devotion. (Berthier) See Proverbs xxix. 26. (Menochius)

Ver. 7. *Princes;* or, "lift up your chief or highest gates:" *portas principes.* Hebrew, "gates, lift up your heads." Here the gates themselves are addressed, while the Septuagint and Vulgate turn the discourse to the porters or princes. (Berthier) --- The tops of the gates must be raised, to let the triumphal car pass through, Isaias vi. 4., and Amos viii. 3., and ix. 1. The Church has constantly understood this passage of Christ's ascension. The saints in his train address the angels, who appear to be filled with astonishment. (Theodoret; Eusebius) (Calmet) --- The gates of heaven are more properly styled eternal, than those of the temple, which were not yet erected; or of Jerusalem, which should be (Berthier) soon demolished. (Haydock) --- This apostrophe to the gates is very striking, commanding them to allow more room for the crowd to pass in the train of the conqueror, who was usually seated on a lofty chariot. (Calmet) --- The prophet contemplating the ascension of Christ, inviteth the angels to receive him; and by the figure, *prosopopeia*, speaketh also to the gates by which he is to enter. (Worthington) --- Homer (Iliad 8.) represents the Hours as door-keepers of heaven removing a thick cloud, which obstructs the entrance. (Haydock) --- These gates are supposed to open, by being lifted upwards. The Greeks style them cataracts, Genesis vii. 11. (Tournemine)

Ver. 8. *Who.* This is the question of the Levites, when the ark approached, or of the angels in heaven, who hold a dialogue with the attendants of Christ. These return a satisfactory answer only at the second demand, having first given four titles to their great king. (Berthier) --- Some of the Fathers suppose that the angels in heaven were not acquainted with the incarnation. (St. Justin Martyr, dial.; Theodoret; St. Jerome in Isaias lxiii.) But the latter here asserts that the good and bad angels hold a dialogue, or that the former address the spirits in limbo, announcing to them their speedy deliverance in consequence of Christ's victory over the devil. The dialogue is rather (Calmet) between the angels in heaven, and the spirits of the just, (St. Athanasius) or other angels, who accompanied Christ in his ascension. (Calmet) -- - The angels express their admiration of the glory with which Christ, (Worthington) in our human nature, (Haydock) was environed; and the prophet replies, that he had overcome all his opponents, and again orders the gates to open. (Worthington) --- The angels were not ignorant, but gave occasion to a further display of the conqueror's dignity, and expressed their surprise that men should enter heaven. (Menochius)

Ver. 10. *Hosts* of all heavenly powers, (Worthington) and the arbiter of war. (Haydock) --- Both Jews and foreigners were convinced that God granted victory to his people, if they had not forfeited his favour by their crimes, as in the case of Achan, and of the sons of Heli, Josue vii., and 1 Kings iv., and Judith v.

24. The title of Lord of hosts, was very applicable to Christ after his victory. (Calmet) --- *Glory*. St. Jerome adds, "for ever;" thus frequently *sela* seems to form a part of the sentence though it be neglected by the Vulgate, &c. (Haydock)

PSALM 24

PSALM XXIV. (AT TE DOMINE LEVAVI.)

A prayer for grace, mercy, and protection against our enemies.

Ver. 1. *David*. This word alone occurs in Hebrew. Septuagint and St. Jerome add also *Psalms*. (Haydock) --- St. Augustine and Theod.[Theodotion or Theodoret] agree with the Vulgate. (Calmet) --- These variations prove that we cannot depend much on the titles; and the learned do not look upon them as the word of God. The psalm may have been composed, when David was persecuted by his son, (Berthier) or by Saul. It may also allude to the captives. This is the first of the seven alphabetical psalms. The 33d, 35th, 110th, 111th, 118th, and 144th, are of the same description, being written in this manner (Calmet) on account of their importance, (Kimchi) or to help the memory, (Berthier) or for copies, to teach young people to write. (Grotius) --- Each verse forms a distinct sentence, not much connected with the rest. We perceive some derangement in the present Hebrew copies of this psalm, as the letters are not in proper order, though it might easily be restored by altering the divisions (Calmet) than their Thalmudical songs. (Pellican in Psalm lxxxv. 9.) --- The Septuagint and St. Jerome seem to have had better copies. Christ, the Church, (Calmet) or any pious soul, may address this fervent prayer to God under affliction. --- *Lifted up* in a true spirit of prayer, (Berthier) with fervour and confidence, Deuteronomy xxiv. 15., and Lamentations iii. 41. (Calmet) --- Attention is requisite to obtain a petition, (Worthington) as well as fervour, &c. (Haydock)

Ver. 2. *In thee*. Hebrew *bec*. Thus the second verse will properly begin with *b*, (Capel; Houbigant) though the Jews place *my God* first, as it is in the Vulgate, *Deus meus, in te*, &c. (Haydock) *Ashamed*. Septuagint (Complutensian) adds, "for ever."

Ver. 3. *Laugh*. Saying scornfully *where is their God?* (Calmet) --- *Wait*. This is often urged (Isaias xlii. 23.) as comprising all the science of a spiritual life. We must neither despair nor omit the means of salvation. (Berthier) --- Those who hope for the accomplishment of God's promises, will not be disappointed. (Calmet)

Ver. 4. *All*, is not expressed in Hebrew or some copies of the Septuagint. (Berthier) --- *Cause*. No one can have reason to do so. But those who injure their harmless brethren, are more reprehensible, (Haydock) and the psalmist foretells that they will be put to shame. (St. Jerome) --- This manner of praying frequently occurs in the psalms, to signify the event, and the approbation of the just. (Worthington) --- *Shew*. The fourth verse ought to begin here with *d*, as in Hebrew. (Haydock) --- *Paths*. The mysterious ways of Providence, (Eusebius) or the law which is unknown to many, (St. Athanasius) and practised by still fewer. (Calmet)

Ver. 5. *And teach*. If the verse were to commence thus, (Calmet) *v* would not be out of its place. (Haydock) --- Without God's direction, we cannot walk in the narrow path. (Berthier) --- *Long*. We must never cease to desire the knowledge of true doctrine. (Worthington)

Ver. 6. *World*. God's truth or fidelity in performing his promises, and his tender mercies towards his people, are the motives most frequently urged. (Calmet)

Ver. 7. Ignorances. Hebrew, "defects," as youth is more apt to omit duties than to act very wickedly. Yet it is difficult to decide how grievous such sins may be. (Berthier) --- Passion and ignorance then concur to lead the inexperienced astray. (Haydock) --- From the first use of reason, many are careless, and neglect to learn their duty. (Worthington) --- Ignorance is sometimes a sin, though it may be more pardonable, 1 Timothy i. (Menochius)

Ver. 8. Righteous. Though he is always ready to receive the penitent, he will punish the obstinate with severity. (Calmet; Worthington) --- Yet he points out the means of obtaining his favour. (St. Augustine) --- *A law.* Hebrew, "will instruct." (Calmet)

Ver. 9. Mild. Only rebels are made the victims of justice. (Haydock)

Ver. 10. Seek. Hebrew, "keeps." But no one seeks after the law, who does not strive to keep it. (Berthier) --- Jesus Christ shewed mercy at his first coming, and he will display truth at his second, judging all with equity. (St. Augustine) --- *Testimonies.* When God gave the law to manifest his will, he attested heaven and earth, that all might observe it carefully. (Calmet) --- The law is God's covenant, and the testimony of his will. He mercifully preventeth us with his grace, and will reward with truth and justice. (Worthington)

Ver. 11. Great. "Original sin is common to all, and will not be washed away, except God be pleased to destroy it in baptism." (St. Jerome) --- David had committed adultery; and all must acknowledge their manifold guilt. (Calmet) --- Though the guilt had been remitted, the punishment due to David's crime was to be endured in this life, and he ought daily to pray for pardon. (Berthier) --- The aversion from God in sin is great, and standeth in need of his gracious remission. (Worthington)

Ver. 12. He hath. This may be understood either of God, or of man, who has chosen a state of life. (Berthier) --- Provided he be guided by the fear of the Lord, (Calmet) all thing will turn to his advantage. (Haydock)

Ver. 13. Dwell. Hebrew intimates, "all night" at rest; yet so that he must only enjoy temporal goods like a traveller. (Berthier) --- We ought to look up to heaven as to our true country, (Calmet) or which Palestine was only a figure, Psalm lxviii. (Menochius) --- *The land,* is not expressed in Hebrew, "his seed shall receive (*good*) for an inheritance." (Haydock) --- Five blessings are here promised to those who fear the God: instruction, a supply of necessities, a progeny to imitate his virtues, protection, and heaven. (Worthington)

Ver. 14. Firmament, or strong support. (Haydock) --- Hebrew, "the secret of the Lord is for them," &c. He conceals nothing from his friends. (Calmet) --- Both these sense are good, (Berthier) and the Hebrew words are nearly allied. (Robertson) --- All who fear God, ought to interest themselves, and pray that he would enlighten the ignorant, and convert sinners. (Berthier) --- *The uncertain and hidden things of thy wisdom thou hast made manifest to me,* Psalm l. 8. (Menochius)

Ver. 15. Lord. Our prayers are not heard, because they are not like this: fervant, incessant, and humble. We have all to fear from our passions, which are the most dangerous *snare*s. (Berthier)

Ver. 16. Alone. Desolate, (Psalm xxi. 21.) without any assistant. (Haydock) --- Such is man destitute of God's grace. (Worthington)

Ver. 17. Multiplied. Hebrew, "enlarged." So in the gradual for the second Sunday of Lent, we read *dilatatae*. (Berthier) --- Afflictions must be endured. (Worthington) (Sen.[Seneca?] ep. 12.)

Ver. 18. *See.* The word *kum*, "arise," may be wanting, as the verse should begin with *k*, (Calmet) unless it be lost. Manuscript 2, repeats the former verse, perhaps to fill up the space. (Kennicott) --- *Forgive.* Hebrew or "bear." (Berthier; St. Jerome; Menochius) --- If the cause be removed, the affliction will have an end. (Worthington)

Ver. 19. *Unjust.* Hebrew also, "cruel," (Haydock) or "violent." But St. Jerome agrees with the Septuagint. Our spiritual enemies are the most dangerous and unrelenting, and we are too often off our guard. (Berthier) --- The wicked, through hatred of God, (Haydock) seek to draw others into sin. (Worthington)

Ver. 20. *Soul.* David was most concerned for it; (Berthier) and those who sincerely place their confidence in God, will never be confounded. (Worthington)

Ver. 21. *Adhered.* Hebrew, "innocence, &c., have kept me." (Calmet) --- Those faithful subjects, who have accompanied me in my flight, stand guard to protect me. Requite them, O Lord, and grant peace to all my people. (Haydock) --- My example encourages them to follow thy law, and they will be staggered, if thou grant not my request. (Menochius)

Ver. 22. *Deliver.* Hebrew *pede*, "redeem." All the 22 (Haydock) letters of the alphabet are complete without this supplication for all Israel, or for the Church. (Worthington) --- It might form a part of the last verse, or belong to the next psalm; unless it be a conclusion like that of Psalm xxxiii., (Calmet) out of the alphabetical order. (Houbigant) --- *Israel.* St. Augustine and some ancient psalters read, "Me, O God of Israel, from all my tribulations." (Calmet)

PSALM 25

PSALM XV. (JUDICA ME DOMINE.)

David's prayer to God in his distress, to be delivered, that he may come to worship him in his tabernacle.

Ver. 1. *David.* Hebrew and the most correct copies of the Septuagint, &c., have only "Of David." (Haydock) --- The Complutensian and Aldine editions add indeed *A psalm*. But these form no rule, as the Vatican Septuagint is allowed to be the best. (Berthier) --- The others may, however, be consulted, as in some instances they may be preferable. (Haydock) --- This psalm might be composed to counteract the calumnies propagated against David, while he lived among the Philistines; (Theodoret; Flaminus) or it may contain the sentiments of the captives, as well as the two following canticles. (Calmet) --- The Church, (St. Augustine, &c.) or any afflicted soul, may this appeal to the justice of God, (Berthier) and particularly the sacred ministers, when they are going to appear before him. --- *Innocence.* Only those whose conscience reproaches them with nothing, can hold this language. God is a just and unerring judge. (Calmet) --- *Weakened.* Hebrew also "slide," (Protestants) or "stagger." (Symmachus) I am confident that my enemies will have no advantage over me. (Calmet)

Ver. 2. *Burn*, like gold in the furnace. (Berthier) --- Purify all my affections and thoughts with the fire of divine love. (St. Augustine; St. Jerome) --- Make my dispositions known to the world. I have done no one any harm. (Calmet) --- I take thee for the arbiter of my cause with respect to Saul, whom I have not injured. Still, as I may not be innocent, do thou try me, as thou thinkest proper. (Worthington)

Ver. 3. *Truth.* Before such a judge, I fear no calumny. I have always endeavoured to imitate these divine perfections. (Calmet) --- Hebrew, "I have walked constantly in thy truth," which could not be

without loving it. (Berthier)

Ver. 4. Council. Hebrew, "men." --- *Doers.* Hebrew, "men of darkness;" which means the wicked, (Berthier) who love darkness. Protestants, "dissemblers." (Haydock) --- The sacred minister ought to avoid evil company. (Calmet) --- David had often people of this description, like Joab and Abner, in his train; but he did not approve of their conduct. Some would restrain his words to idolaters: but this would make his declaration of little importance to Christians, as many would say the same, though they dare not say that they flee from wicked society. We must also banish all such thoughts as would destroy us. (Berthier) --- David was inspired to speak the sentiments of his soul, and praise his own sincerity more than ordinary men may do. He instructs us to have no society with the conventibles of any false religion. (Worthington)

Ver. 6. Innocent. Hebrew, "in innocence," avoiding every thing which may defile and render me unfit to approach thy holy altar. Many things (Calmet) of themselves innocent, (Haydock) excluded the priests of the old law from officiating, and if they had partaken of any idolatrous sacrifices, they lost their dignity for ever, Ezechiel xliv. 12. How much greater ought to be the sanctity of Christian priests! The Jews carefully abstained from eating what the law forbade, Daniel i. 8., and Tobias i. 12. David would not sit down to a feast with the proud, Psalm c. 5. It was customary to wash before meat (Matthew xv. 2., and Mark vii. 3.) and prayer. Aristeas informs us that the Septuagint washed their hands every morning, before they began to translate the Bible, to shew what purity of soul was requisite. Pilate used the like ceremony, when he would have no hand in the condemnation of our Saviour; (Matthew xxvii. 24.; Calmet) and thus people declared their innocence, Deuteronomy xxi. 6. (Menochius) --- People entering the house of God, and priests at the altar, adopt the same symbols of interior purity, and ought to be penetrated with the like sentiments. (Haydock) --- David opposes the society of the good to that of the wicked, knowing that the former is a great inducement to virtue, and he declares that he will *wash* or converse with such. (Berthier) --- These words are recited by the priest, to put him in mind of the purity required, Leviticus xvi. 4. (Worthington)

Ver. 7. Hear. Hebrew with points, "publish." (Berthier) --- St. Jerome agrees with the Septuagint. --- *Thy praise.* The former word is not expressed in the Vulgate or Hebrew, (Haydock) but is understood; and occurs in some editions of the Septuagint, as well as in the Syriac. (Houbigant, &c.) --- Worldlings come to the assemblies of the faithful, but often without piety or advantage. Priests themselves but too frequently dishonour the altar, which they serve. (Berthier) --- If they were careful to perform their sacred duties well, (Haydock) and had a sincere love for the spouse of Christ, many profanations would be avoided; (Calmet) as God suffers no greater injury from any, than from bad ministers. (St. Gregory, &c.) (Haydock) --- They ought to be recollected, and join mental with vocal prayer in their sacred offices. (Worthington)

Ver. 8. Beauty. The ark, 1 Kings iv. 22. Symmachus, "the palace." (Calmet) --- Hebrew, "the dwelling." The psalmist desires to imitate those fervent Levites, who chose always to attend the tabernacle, Deuteronomy xviii. 6. (Calmet) --- *Mehon*, when applied to the "dwelling" of God, may be properly rendered a temple, heaven, &c., Deuteronomy xxvi. 15. (Berthier) --- No one who reflects on the blessings dispensed in God's house, can fail to be struck with admiration. (Worthington)

Ver. 9. Take; literally, "destroy," (Haydock) or suffer me not to be contaminated or lost. (Worthington) --- Hebrew, "gather." Protestants, or "take not away." (Marginal note; and St. Jerome) (Haydock) --- Hebrew may be more expressive, and agrees with the parable, where God orders the cockle to be gathered into bundles, to be burnt. [Matthew xiii. 30.?] (Berthier) --- Treat me not like the wicked and murderers, who are cut off before their time. (Calmet) --- David alludes to a future state, as he knew that the wicked were not always punished here. (Berthier) --- *O God* is not in Hebrew, Septuagint, or St. Augustine.

(Calmet) --- But it is understood. (Haydock)

Ver. 10. *Gifts*, to bribe; or rather, which the judges have received. (Berthier) *Shochad* is always used in a bad sense for "a bribe." (Calmet) --- *Est munus a lingua....a manu....et ab obsequio.* (St. Jerome) --- The wicked use their worldly goods to corrupt others. (Worthington) --- Jugurtha leaving Rome, said, "O venal city." (Sallust)

Ver. 11. *Innocence.* He opposes the integrity of his proceedings to that of the wicked. (Calmet) --- Yet still calls for mercy. (Haydock) --- Every one should strive to be innocent, and to avoid the company of worldlings. (Worthington)

Ver. 12. *Direct, (directo.)* Protestants, "in an even place," (Haydock) in the court where the Levites sung. (Vatable) --- I have followed the paths of justice, and hope soon to be able to praise thee in thy temple. (Calmet) --- These seven last verses are daily recited at Mass. But do we reflect what innocence and fervour are required of the sacred ministers? I cannot assert that my paths have never strayed from the right way. Pardon my transgressions, and enable me henceforth to live so that I may be worthy to sound forth thy praise, and to appear in thy sanctuary. (Berthier) --- *Thee.* Hebrew, "the Lord." (Haydock) --- The psalms of David are now used in every Christian Church. (Euthymius; Menochius)

PSALM 26

PSALM XXVI. (DOMINUS ILLUMINATIO.)

David's faith and hope in God

Ver. 1. *Anointed.* Hebrew has only, David. The rest of the title occurs only in some copies of the Septuagint, (Eusebius; Calmet) and is not of divine authority. Yet if any attention be paid to it, we must suppose that David composed this psalm before his second anointing, as he speaks of great dangers. But this is all uncertain. (Berthier) --- For dangers threatened David even after he had been declared king. (Haydock) --- Before Samuel anointed him, he was not endued with the spirit of prophecy. See 1 Kings xvi. 13., and 2 Kings ii. 4., and v. 3. (Calmet) --- Some suppose that he alludes to the entertainment given him by Abimelech[Achimelech?], (ver. 5 and 12.; Theodoret) or to that night when, fearless of danger, he took away Saul's cup; (Ferrand) while Abenezra and De Muis rather believe, that he composed this psalm when his people dissuaded him from going out to battle, 2 Kings xxi 17. It expresses the sentiments of the Levites in captivity, (Calmet) and most beautifully consoles the just in distress. David did not write this for himself alone, but for all future generations. Hence it is not necessary to discover the particular circumstances of his life, to which this and many other psalms allude; nor is there any difficulty in explaining away the various imprecations, as they are not directed against any individual, but relate to all the enemies of the soul; while they foretell what the wicked shall suffer. (Berthier) --- *Afraid.* "Find one more powerful, and *then* fear." (St. Augustine) --- God both giveth light and strength, so that no enemy can hurt his servants, Luke xxi. 15. (Worthington)

Ver. 2. *Flesh.* This expression marks the fury of his enemies. See Job xix. 22., and xxxi. 31. (Calmet) --- *That.* Hebrew and Septuagint, "and my foes." This may denote domestic, and the former word public, enemies. (Haydock) --- *Weakened.* Hebrew also, "have stumbled." Those who came to take Jesus Christ, verified this prediction, John xviii. 6. (Calmet)

Ver. 3. *This;* God's protection (Haydock) and light, (Menochius) or in the very heat of battle: *prælium.* Septuagint express the Hebrew feminine pronoun, as they do with the Vulgate, ver. 4, *unam.* There is no neuter in Hebrew, which commonly uses the feminine, *instead.* (Calmet) --- It may be deemed too

scrupulous an exactitude, to express this in a version. The word *petition* may be understood. (Berthier) (Menochius) --- The *one* petition of David comprised every blessing; as he had his mind bent on heaven. (Du Hamel)

Ver. 4. *House*; the tabernacle, (Haydock) or temple, (Calmet) unless he may rather allude to God's presence and union, or his enjoyment in heaven. (Berthier) --- He had already expressed a similar wish, Psalm xxv. 8. (Calmet) --- "When we love what God approves, he will surely grant our request. (St. Augustine) --- David esteemed it as a special benefit to be in the Catholic Church, which is the only true house of God. (Worthington) --- *Delight*; beauty and sweetness, as the Hebrew implies. Many of the ancients read, "the will," *voluntatem*, with Sixtus V, &c. But the edition of Clement VIII agrees with the Hebrew and Oriental versions. (Calmet) --- To comply with God's will, is the only means of arriving at his beatific vision. (Haydock) --- David was more grieved at being kept at a distance from the tabernacle, than from his own family. He envied the happiness of those who could attend the divine worship. (Menochius)

Ver. 5. *Tabernacle*; in the Catholic Church, so that the enemy can either not find, or at least cannot hurt, my soul. (Worthington) --- I hope one day to enjoy rest in the temple. (Calmet) --- The verbs are in the future, in Hebrew both here and in the following verse. But they may be as well explained in the sense of the Vulgate. Those who find themselves in danger, must still have recourse to God's presence, (Berthier) where, as (Haydock) in the asylum of the tabernacle, (Menochius) or of the temple, they will be protected. (Calmet) --- God rewards those with glory in death, who have suffered for his name. (Worthington)

Ver. 6. *Round*. Hebrew, "my enemies around." But the Septuagint understand it of David, (Berthier) or of the priest, who poured the blood of the victims on different sides of the altar. (Haydock) --- *Jubilation*: singing and music, which are styled the *fruit*, or *calves of the lips*, Isaías lvii. 19., and Osee xiv. 3. (Calmet) --- David diligently recounted God's benefits, with all his heart and voice. (Worthington) --- He offered sacrifices by ministry of the priests, on the altar of holocausts, which was not in, but before, the tabernacle. (Menochius)

Ver. 7. *To thee*, is understood in Hebrew and the Roman Septuagint. (Haydock)

Ver. 8. *Face hath*. Hebrew pointed, "faces seek ye." But Septuagint, St. Jerome, Chaldean, &c., take no notice of these points; and even Protestants' marginal note has, "My heart said unto thee, Let my face seek thy face;" (Berthier) though in the text they derange the words, and add, "*When thou saidst*, Seek ye my face, my heart said," &c. (Haydock) --- *Seek*. "I have sought for no reward besides thee." (St. Augustine) --- I have earnestly desired to see thee face to face, 1 Corinthians xiii. 12. (Worthington)

Ver. 9. *Decline not*. Hebrew, "put not away." (Protestants) But the Vulgate seems preferable. --- *Forsake*. Septuagint (Complutensian and Aldine) *Greek*: *me aposkorakises*, "send me not to the crows," an expression borrowed from profane authors, who said, "to the crows," when they held a person in sovereign contempt. (Theodoret; Berthier) --- Grabe substitutes this word, though the Alexandrian and Vatican manuscripts agree with us. (Haydock) --- There seems to be a gradation in the condition of the reprobate here observed. God hides his countenance, withdraws, abandons, and despises them; and they only perceive their misery, when it is too late. (Berthier) --- David implores aid in this life, and deprecates the divine anger, looking upon himself as an orphan, whom God takes under his special protection. (Worthington)

Ver. 10. *For*. Hebrew, "Though." David's parents fled to him, 1 Kings xxii. 1. Yet they had made small account of him, till Samuel called him forth, 1 Kings xvi. 10. The father-in-law and mother-in-law may be also designated. When a saint is deprived of every human advantage, he may still say with St.

Augustine, "They have taken from me what God gave, but they have not taken God from me, who gave those things." (Berthier) --- Though I am like an orphan, I hope for all good from God, my father, Isaias lxiii. 16. (Calmet)

Ver. 11. *Enemies*, who strive to pervert me. Keep me in the right path, which thou hast already made known to me. (Worthington)

Ver. 12. *Will*. Literally, "souls." (Haydock) --- Some ancient copies have, "the hands." --- *Unjust*. Hebrew, "false." (Haydock) --- *To itself*, ought not to be urged no more than *eat sibi, vade tibi*, Genesis xii. 1., and Canticle of Canticles i. 7. (Calmet) --- It is a Hebrew idiom. (Haydock) --- Many find fault with the Septuagint and Vulgate in this place, but without reason; and they do not agree in their versions. Symmachus and St. Jerome come near to us. *Puach* means to breathe, or entangle; and our version intimates, that "iniquity has entangled itself:" *vipheach chamas*, "and open lying." (St. Jerome) (Berthier) --- The accusers of Susanna, and of our Saviour, could not agree in their testimony. The Chaldeans continually calumniated the captives, Isaias lii. 4., and Jeremias i. 33. (Calmet) --- Worldlings still do the same, (Matthew v.) delighting in lies, which will prove their own ruin. (Worthington)

Ver. 13. *I*. Hebrew, "But I believe that I shall see." (St. Jerome) --- "*I had fainted*, unless," &c. (Protestants) (Haydock) --- *Living*, or of promise, as this country is often designated, (Muis; Tirinus; Du Pin; Calmet) or rather in heaven, (Berthier; Menochius) where death shall be no more. (Haydock) --- The Fathers explain it in this more elevated sense. (Calmet) --- The just are comforted by God, and by the hope of heavenly rewards. (Worthington) --- The land of the living may be opposed to the grave, where none can worship God. (Haydock)

Ver. 14. *And let*. Hebrew, "and he will strengthen my heart, and wait" (instead of *and*, Protestants put, without reason, "Wait I say) on the Lord." We must do our utmost: yet all our strength must come from God. (Haydock) --- The prophet encourageth his own soul to exercise patience, fortitude, and longanimity (Psalm xxx.; Worthington) unto the end. (Worthington)

PSALM 27

PSALM XXVII. (AD TE DOMINE CLAMABO.)

David's prayer that his enemies may not prevail over him.

Ver. 1. *Himself*. The Hebrew and Septuagint (Roman and Alexandrian) have simply "of David." --- *Ledavid*. (Haydock) --- The psalm appears to be a sequel of the preceding, and we may adopt the rule of the Jews, who refer the psalms which have no title, to the same author and events as those which go before. It may relate to the captives, (Calmet) or to David under persecution, though the Fathers explain it of Christ suffering, &c., and rising again. --- *My God*. Hebrew, "rock." This term is so often applied to God, that it might be added to his other ten titles. (Berthier) --- *Lest....to me*, is not in the Roman psalter. (Euthymius, &c.) --- *Pit*, grave; though it also denote "a prison." (Calmet) --- St. Jerome has "be not deaf to me," &c. (Menochius)

Ver. 2. *Pray*. Hebrew, "cry....to the recess of thy sanctuary, (Haydock) or to thy oracle." Septuagint place the whole for a part. The tabernacle was often styled temple, 1 Kings i. 9. To lift up the hands was customary in prayer, (1 Timothy ii. 8., and Lamentations iii. 41.; Berthier) to testify whence our aid must come. (Haydock) --- The Jews turned towards the holy place in prayer, (3 Kings viii. 48., and Ezekiel viii. 16.) even after the temple was destroyed. (Calmet)

Ver. 3. Draw. Sextus V reads *tradas*, "deliver," &c. But the present *trahas*, is more conformable to the original. (Calmet) --- Septuagint add, *destroy me not*, as the Hebrew might also signify. Suffer me not to follow bad example. They often paraphrase, to render the text clearer. A similar petition occurs, Psalm xxv. 9. --- *Hearts*. Such double dealers are abominable, and quite opposite to the candour of a Christian, John i. 47., and 1 Peter ii. 22. (Berthier) --- The psalmist prays that God would comfort and support him, as he knew that God tempteth no man, James i. (Worthington)

Ver. 4. Reward. He speaks prophetically, (ver. 5.) or of spiritual enemies. (Berthier) --- "If they do not understand by kindness, make them understand by torments." (St. Jerome) --- He alludes to the calamities of the Babylonians, who had made such havoc, (Calmet) as well as to that of all who persecuted or rebelled against David. (Haydock) --- His zeal prompts him to approve of their chastisement. (Worthington)

Ver. 5. The works, (in opera.) The preposition seems redundant, though (Haydock) it was probably in both places, to insinuate that attention is requisite. The Jews perished, because they would not know the things that were for their peace, Luke xix 42. Their city in ruins, is an emblem of the sinner's utter destruction. --- *Thou shalt*. Hebrew, "he will." (Berthier) --- The Chaldeans gave supreme honour to idols, neglecting the true God. Their punishment was at hand. (Kimchi) (Calmet) --- Ignorance will prove no excuse, when people might be informed. God will save none, without their co-operation. (Worthington)

Ver. 6. Blessed. This energetic epithet is generally applied to the Lord, and as it is also given to Christ, he must be true God, Romans ix. 5., &c.

Ver. 7. Protector. Hebrew, "buckler," to defend me from external enemies, as his grace enables me to do good. --- *Flesh*. Hebrew, "heart." But joy would manifest itself over the whole body: (Proverbs xvii. 22.; Berthier) and the Syriac agrees with the Septuagint, "My flesh shall bud forth, and I shall sing his praises in glory." (Calmet) --- *Will*. Hebrew, "canticle," which was dictated by the will. It is suspected that the Septuagint read differently. Only the saints taste true joys, so that they alone might be styled *sensual*. But this worldlings cannot understand, 1 Corinthians ii. 14. (Berthier) --- The Fathers explain this text of Christ's or of our resurrection, (St. Jerome, &c.) which was prefigured by the return from captivity. (Calmet) --- Interior comfort causes the body to be refreshed; and the psalmist gladly (Worthington) expresses his gratitude. (Haydock)

Ver. 8. People; (hoz lamu) instead of which the Hebrew has *lamo*, "their strength;" though the people of God had not been mentioned. St. Jerome translates, "the Lord is my strength." Houbigant shews that the Vulgate is most accurate. (Berthier) --- Protestants' marginal note, "his strength." --- *Salvation*. Literally, "salvations," as he had many times protected David, as well as (Haydock) the priests and prophets, and all the chosen people, 1 Peter ii. 9. (Calmet) --- God causeth the good endeavours of the king for his subjects to prosper. (Worthington)

Ver. 9. Exalt, or carry on thy shoulders, like the good shepherd, Luke xv. 5. Restore thy people to prosperity. This was the wish of the carnal Jews. The Christian must raise his thoughts higher. (Calmet) --- St. Jerome and Protestants, "feed....and lift them up for ever." Here the progress of justification appears. (Haydock) --- God redeems and conducts us to eternal bliss. (Berthier) --- As in Psalm xix., &c., the subjects pray for their superiors, so here the ruler offers up his petitions for those committed to his charge. (Worthington)

PSALM 28

PSALM XXVIII. (AFFERTE DOMINO.)

An invitation to glorify God, with a commemoration of his mighty works.

Ver. 1. Finishing. Septuagint, *Greek: exodiou or exodou*, may also signify "the going out;" (Haydock) as if the sacred ministers exhorted their successors to perform their duty in the ensuing week, or on the last day of the feast of tabernacles, Leviticus xxiii. 36. (Calmet) --- Hebrew has only "A canticle of David," (Haydock) and the rest was not in the Hexapla in the time of Theodoret, so that many pay no attention to it. The author seems to have supposed that the psalm was composed when David had finished the tabernacle, on Sion. (Calmet) (2 Kings vi., and 1 Paralipomenon xvi.) --- But the psalmist had in view things of far greater importance, the propagation of Christianity among many great potentates. (Worthington) --- The Fathers explain it in this sense, though it may literally allude (Calmet) to the storm procured by the prayer of Elias, 3 Kings xviii. 1, 41. (Haydock) --- It might be composed in a thunderstorm, and used on similar occasions, (Muis) when a person had to go from home. (Haydock) --- The seven voices may allude to the seven sacraments, or trumpets, Apocalypse x. 3. (Berthier) --- *God*. Septuagint seem to have read *Aleim*, or they have taken *elim* in the same sense, as it signifies "the mighty" as well as "rams." On account of this ambiguity, a double translation is given either by the Septuagint, or rather by some later writer, who may have inserted the explanation, *O ye children of God, bring ye to the Lord*; (Haydock) which has crept from the margin into the text. (Amama) --- It is marked as superfluous by Grabe, (Haydock) not being found in the best Greek copies; or at least have an obel, (Eusebius) to insinuate that it was not in Hebrew, in which state it appears in the Gal. Psalter, published in St. Jerome's works. (Calmet) --- It is not contrary to the original, though more explicit, (Berthier) as the address is made to all the faithful, (Menochius) or to the priests and nobility. (Haydock) --- The apostles are styled rams, because they beat down error with the two Testaments; whence bishops' mitres have two horns. (Lombard; Amama) --- "Give praise to the Lord, ye troops of angels; render to the Lord glory and strength." (Chaldean) (Calmet) --- Be grateful for the favours which are here recounted. (Worthington) -- Most people now translate, "sons of the mighty." Yet St. Jerome and Houbigant have, "offspring of rams;" *filios arietum*. Bring lambs to the Lord, as the original may certainly mean; though many who are attached to the Hebrew allow also *sons of God*. (Berthier) --- Montfaucon says that Origen marked with a *lemniscus*, what he judged "a better reading," and thus obelized the first of these versions, and added the second with an asterisk. This liberty has been attended both with good and bad consequences. (Kennicott)

Ver. 2. Honour. Hebrew, "strength," which we must acknowledge. (Haydock) --- The first design of sacrifice is to adore God in spirit. (Worthington) --- *Holy court*. Hebrew, "in the holy beauty," 1 Paralipomenon xvi. 29. Even the priests were obliged to remain in the court, where they adored God, as sitting upon the Cherubim, in the most holy place (Calmet) in the Catholic Church. (Worthington) --- External worship must be observed. (Berthier)

Ver. 3. Voice. Separating the waters from the earth at the beginning, as the six other voices may denote the other works of the creation; or all these voices may signify the various effects of thunder, or may allude to the terrors preceding the last judgment, (Apocalypse x. 3.) or attending the establishment and liberation of the Jewish and Christian Churches. The first voice was heard when Jesus was baptized, (Matthew iii. 17.) as the rest may intimate the instruction and efficacy of the other sacraments. It is evident that something posterior to the reign of David is prefigured; (Berthier) and the Fathers have generally understood the psalm of the propagation of the gospel by the apostles, two of whom are styled *sons of thunder*, Mark iii. 17. (Calmet) --- The psalmist speaks of greater things than attended the translation of the ark. He represents our Saviour preaching with great power and majesty, (Matthew vii. 29.) and subjecting the most powerful monarchs to his dominion. (Worthington) --- Thunder is often styled the voice of God, and is occasioned by the collision of the clouds, (Haydock) which Moses calls

the waters *above*. (St. Basil) (Calmet)

Ver. 4. *Power and magnificence.* The sacraments of confirmation and the blessed Eucharist, or the wonderful propagation of the Church, amid violent persecutions. (Berthier)

Ver. 5. *Libanus.* Which were the most famous. (Haydock) --- Storms often tear up trees by the roots. (Calmet) --- The effects of the gospel and of penance, may be described, or the terrors of the last day, when Jesus Christ will destroy the proud. (Berthier)

Ver. 6. *Shall reduce them to pieces, &c.* In Hebrew, *shall make them to skip like a calf*. The psalmist here describes the effects of thunder, (which he calls the voice of the Lord) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, &c. All this is to be understood mystically, of the powerful voice of God's word in his Church; which has broke the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ. (Challoner) --- *Calf*, or "branch," as the Greek word also implies. But Hebrew seems more naturally to signify "a calf; Libanus and Sirion, (or Sarion.; Deuteronomy iii. 9.) as the son of the unicorn." These two mountains are represented jolting together. (Calmet) --- The violence of an earthquake has sometimes produced such effects. (Pliny, [Natural History?] ii. 83.) See Psalm cxiii. 4., Judges v. 5., and Habacuc iii. 10. (Calmet) --- *And as.* The construction & *dilectus*, seems rather to make this only nominative, "the Lord shall, &c., and the beloved, (Haydock) the *Messias*, like the son of the unicorn," shall perform the like wonders. It seems probable that the Septuagint have read Jeshurun for Shirion, (Berthier) or *vissron*, instead of *ussriun*; as *i* would only be a little transposed. (Haydock) --- Jeshurun is a title of Israel, (Deuteronomy xxxii. 15., and xxxiii. 5, 26.) who was a figure of the *Messias*, the *beloved* of God. (Berthier) --- "And he will scatter them as a calf *would do*; Libanus and Sarion, *are in motion*, like the son of the rhinoceros." (St. Jerome) (Haydock) The most powerful submit to Christ, who works these wonders. (Worthington)

Ver. 7. *Fire.* Lightning, which deals destruction around. (Calmet) --- The Holy Ghost appeared in the form of parted tongues of fire, to enable the apostles to convert the *desert* of the Gentile world, and the Jews, represented by the desert of *Cades*, (Worthington) which was near their country, (Haydock) on the frontiers of Idumea, Numbers xiii. 27. (Calmet) --- Holy orders were instituted by Christ, to confer grace to the sacred ministers, according to their different stations or exigencies; (Berthier) or extreme unction, which prepares the soul for her separation from the body, may be here meant, if we follow the usual disposition of the sacraments; as the following sentence may allude to holy orders, which shakes or causes the desert to fructify, (Haydock) unless these words be rather applied to matrimony. (Berthier) --- *Shaketh* and *shakes*. St. Jerome has *parturire faciens*, making the desert bring forth." Chaldean, "frightens the serpents." All nature is alarmed at the sound of thunder. (Haydock) --- The deserts then appear most terrible. (Calmet)

Ver. 9. *Prepareth.* Hebrew, "delivereth," as a midwife (St. Jerome, 5 Edition, Aquila) "maketh the hinds to calve;" (Protestants; Haydock) or "to leap, (from *eul*; Berthier) or frighteneth." Hinds are supposed to bring forth with great difficulty. But the reverse seems to be the case. (St. Chrysostom in Job xxxix. 3.) (Calmet) --- They are very swift, and trample serpents under their feet, nature having given them this power. (St. Jerome) (Pliny, [Natural History?] vii. 32.) The text may be understood of the last sacrament, which prepares us for our passage; (Berthier) or of matrimony, by means of which the world is peopled with rational beings, whose duty it is to glorify God in his temple. (Haydock) --- This is also the effect of grace, and of the preaching of the gospel, (Berthier) which inspires people with a desire of running on in the way of perfection. Christ explains to them hidden mysteries in his Church, to which he bring multitudes, like the waters, ruling over them, and enabling them to overcome all temptations, till he crown his elect with eternal *peace*. (Worthington) --- *Glory*. Running thither through fear, or to thank

God for rain after a drought.

Ver. 10. *Dwell.* Chaldean explains this of the deluge, which continued a long while upon the earth, to punish mankind. Hebrew may also signify, "the Lord sitteth upon the flood," or clouds, as the Lord of nature. --- *Strength*, or abundant rain, (Josue xxxviii. 6.) with all other blessings; (Calmet) making his people as terrible to their enemies as the storm which has been described. (Menochius)

PSALM 29

PSALM XXIX. (EXALTABO TE DOMINE.)

David praiseth God for his deliverance, and his merciful dealings with him.

Ver. 1. *Dedication*, when David sung after he had (Haydock) built a magnificent palace, 2 Kings v. (Worthington) --- *David's ledavid*, or "to David," which some rather join with *Psalm*, (Muis) and explain the *house* of the tabernacle or temple; though it seems more probably to relate to the altar, which David erected, after the pestilence (Calmet) had destroyed 70,000, 2 Kings xxiv. 25. There seems to be nothing respecting a dedication in the psalm; whence we may conjecture that the title is not very authentic. The Greeks (Berthier) prefixed "unto the end," in the Roman Septuagint, but not Grabe's, &c. (Haydock) --- The Rabbins inform us that this psalm was used when people brought their first fruits to the temple, and that it will be sung at the dedication of the temple, which they expect the Messiah will erect. (Selden, Syn. iii. 13.) --- The Fathers explain it of Christ's resurrection. (Calmet) --- It may be put in the mouth of a just man leaving this world. (Berthier) --- the title of *Psalm*, most properly belongs to those which were played upon instruments; as a *canticle* refers to vocal music. When the instrument preceded, it was called *A psalm of a canticle*; as a *canticle of a psalm* intimated that man gave out the psalm, and instruments followed. (Worthington) --- These distinctions are given by St. Chrysostom, &c. (Menochius)

Ver. 2. *Extol.* Or publish thy great goodness and power, (Haydock) in the same sense as we say *Hallowed be thy name*. (Berthier) --- Though God can receive no increase of glory, we must shew our gratitude. (Worthington) --- *Me*. Thou hast not suffered my people to be wholly destroyed, nor myself to perish in consequence of my vain curiosity. (Calmet) --- David sings this psalm in thanksgiving for his many deliverances. (Worthington)

Ver. 3. *Healed me.* I expected to die every moment, and I had made choice of the scourge of pestilence, that I might not be more screened than my subjects, 2 Kings xxiv. 13. (Calmet)

Ver. 4. *Hell.* Preserving me from great dangers of sinning, (Worthington) or from death. --- *Saved*. Hebrew, "granted me life." This may all be explained of Christ's resurrection. (Calmet)

Ver. 5. *Saints.* Hebrew, "who have obtained mercy." Priests and faithful people come to return thanks, because God has turned away the scourge. (Calmet) --- *Memory*, or name, Exodus iii. 15. (Calmet) --- It is from God, and not from ourselves, that holiness comes. (Worthington)

Ver. 6. *Wrath*, which is a short fury. (Menochius) (Isaias liv. 7.) --- Hebrew, "momentary is his indignation;" or rather, "from his indignation comes destruction," *roga*, as the Septuagint constantly (Haydock) agree, Job xx. 5., and Isaias xxviii. 12., &c. (Calmet) --- "The miseries which are inflicted, are in consequence of his indignation." (Prin. dis. Berthier)--- We are not miserable unless we have deserved it. (St. Augustine) --- Even in chastising, God considers our welfare. (Worthington) --- He takes no pleasure in our torments, but delights to crown us with life and happiness. (Haydock) --- Eternal joys are the fruits of the short sorrows of this world, (Berthier) which is represented as one night or *evening*.

(Haydock) --- A few moments ago Jerusalem expected nothing but destruction. Thus the apostles grieved till Christ rose again; (Calmet) and the life of the just is a constant vicissitude of sorrow and of comfort. (Worthington)

Ver. 7. Moved. David thought himself invincible; and, out of vanity, ordered his subjects to be numbered. God shewed his displeasure only for three days, and all was in confusion, ver. 8. (Calmet) --- Though we may imagine that we are firmly established, we must acknowledge that all our strength is derived from God, who sometimes leaves us to experience our own weakness. (Worthington)

Ver. 8. Beauty. So Septuagint and Syriac have read *ledre*, (Calmet) instead of *leharri*, "my mountain," Sion, which David had taken from the Jebusites. The sense is much the same, though the reading of the Septuagint seem more natural. Symmachus has followed another copy. (Berthier) --- "Thou hast given strength to my first father." (Calmet) --- The present Hebrew is rejected by Houbigant, (Berthier) though it be conformable to Aquila, St. Jerome, &c. How necessary is it for us to be convinced, that all we have is the gift of God! (Haydock) --- In prosperity man is too apt to give way to presumption. (Berthier) --- David had yielded to this temptation, not being sufficiently aware how jealous God is of his rights. (Calmet) --- He confesses this mistake. Hebrew, "I was terrified." (Menochius)

Ver. 9. Will I. We must not cease to pray, (Worthington) as we are always beset with enemies. (Haydock) --- This text may be explained, "I prayed," that I might suffer instead of my people, 4 Kings xxiv. 17. (Calmet) --- But here the prophet seems rather to beg that he may not die, in order that he may publish God's praises. (Haydock)

Ver. 10. Profit. The wicked on his death bed, cannot pray thus, as the justice of God is interested to punish his crimes, and to prevent their continuance. After death there is no merit; so that we ought to make good use of our time. (Berthier) --- *Corruption.* The Fathers explain this of Jesus Christ. What good will my death procure, if I do not rise again? (Origen; St. Jerome) --- *Truth.* See Psalm lxxxvii. 11., and Baruch ii. 17. (Calmet) --- The dead cannot make their voice heard in this world, though they may praise God in the other. (Menochius)

Ver. 11. The Lord. Hebrew points determine, "Lord, hear," &c. But the Greek interpreters agree with the Vulgate, which seems better. (Berthier) --- St. Jerome, however, make this a prayer. "Hear," &c. (Haydock)

Ver. 12. Joy. When thou orderest the angel, 2 Kings xxiv. 16. (Calmet) --- *Sackcloth*, of human nature, which was *cut*, and the price of our redemption came forth. (St. Augustine; St. Jerome) --- Thou hast changed my mourning weeds for robes of joy. (Du Hamel)

Ver. 13. Regret. Or be filled with grief, *compungar*. (Haydock) --- Hebrew, "that glory may sing thee, (or thy praise) and may not be silent." (St. Jerome; Symmachus) (Haydock) --- Glory often signifies the tongue. (Du Hamel) --- *My* is added, to shew that this was David's glory, (Haydock) who considered God in all events. (Berthier) --- Protestants supply the word *my*. (Haydock) --- Chaldean, "that the great ones of the world may praise thee incessantly." --- *Ever.* In this my happy change. (Worthington) --- Those who suppose that David sung this, when he purified his house from the abominations of Absalom, explain his illness (ver. 2.) to mean the anxiety caused by that revolt, 2 Kings xvi. 21. (Bossuet) (Calmet) --- He gives thanks for the favour which God had shown him on that, or on any other occasion. (Haydock) --- He might consider this purifying as a sort of dedication, as it was customary to dedicate even private houses, Deuteronomy xx. 5. (Calmet)

PSALM 30

PSALM XXX. (IN TE DOMINE SPERAVI.)

A prayer of a just man under affliction.

Ver. 1. *Ecstasy.* This word is not in Hebrew nor in some of the best Greek copies. (Theodoret) --- It seems to be taken from ver. 23., (Calmet) and intimates that the just may recite this psalm in the latter times, (Worthington) when they shall be in the greatest perplexity. (Haydock) --- David composed it when he was obliged to flee from court, (1 Kings xix. 1., and xxvii. 1.; Calmet) or in the desert of Moan, seeing himself in the most imminent danger; (1 Kings xxiii. 25.; Kimchi; Du Pin) though some refer this psalm to the conspiracy of Absalom, (Theodoret; Menochius) or to the unpremeditated fall of David, (Eusebius) or to the captives. (St. Chrysostom) --- Our Saviour repeated part of ver. 6., upon the cross; and he may perhaps be the object of the whole psalm. The Church prescribes only the six first verses to be recited at Complin. (Berthier)

Ver. 2. *Justice.* Symmachus, "mercy." Thou art the judge between us. (Calmet) --- How grievous soever I may be afflicted, yet I trust in thee. (Worthington) --- "I fear that confusion which lasts for ever." (St. Augustine) (Du Hamel)

Ver. 3. *A God.* Hebrew, "a rock of strength." Septuagint, "a God who holdeth his shield over me," *Greek: uperaspisten.* (Haydock) --- *Refuge.* Hebrew, "fortress." (Calmet)

Ver. 4. *Nourish.* Hebrew, *guide.* (Haydock) --- Symmachus, "take care of me." (Calmet)

Ver. 5. *Snare.* The order to appear at court, after Saul had manifested his ill-will, could be considered in no other light. (Calmet)

Ver. 6. *Spirit.* Hebrew, *ruach.* Our Saviour determines the signification of this word, and shews that the saints of the Old Testament believed that the soul survived after its separation from the body, which some commentators have unguardedly said could not be clearly proved. This text may be applicable both to David and to Jesus Christ in a literal sense, as nothing contradictory would ensue, no more than from the prediction, *out of Egypt I have called my son*, being verified both in the Israelites and in the Messiah; as both may truly be styled sons of God, though in a different sense. It is not so with that other prophecy, *Behold a virgin*, &c., which some say related both to the wife of the prophet and to the blessed Virgin: which cannot be, as they would not both have children, and still remain virgins. When two literal senses are admitted, they must not be contradictory. The verb is here in the future, both in Hebrew, Septuagint, and in the common Greek of the New Testament; (Luke xxiii. 46.) though some manuscripts of the latter have the present tense, which is adopted by Protestants, &c. (Berthier) --- David commits his cause to God, being convinced that his promises would not be in vain. St. Stephen said in like manner, Lord receive my spirit; (Acts vii. 58.) and "the saints use this prayer when they leave the body," (St. Jerome; Calmet) as well as on any other important occasion, particularly when they receive the holy sacrament. (Worthington) --- *Redeemed*, by freeing me from many dangers. The resurrection of Christ might be called a redemption; for which he had paid the price. (Berthier)

Ver. 7. *Vanities.* Idols, (Calmet) superstitious practices, (Hammond) and lies. It may refer to Saul, who performed his promises so ill, and neglected the laws which he had made against witches. (Calmet) --- Protestants, "I have hated them that regard lying vanities." (Haydock) --- The ancient interpreters, with St. Jerome, seem not to have seen the *i*, which changes the second into the first person, though here it would be less agreeable to the context. This *i* would appear unnecessary, if the present Hebrew were correct. (Berthier) (Houbigant)

Ver. 8. Humility. Hebrew, "affliction, thou hast known the tribulations of my soul." (St. Jerome) (Haydock) --- Thou hast often rescued me from my enemies; and canst thou behold my present distress without pity? (Calmet) --- when God *knows* his friend to be in misery, he does not fail to relieve him. (Berthier)

Ver. 9. Place. The psalms were commonly composed after the danger was over. David had escaped the lance and the servants of Saul. (Calmet)

Ver. 10. Belly, or entrails. (Menochius) (Lamentations i. 20., and Ecclesiasticus li. 29.) (Haydock) --- David was filled with indignation at the conduct of his enemies. (Calmet) --- Both soul and body felt the effects of his great sorrow, (Haydock) which pervaded every part. (Worthington)

Ver. 11. Poverty. Septuagint have read *ani* instead of *haoni*, "my iniquity," which seems less accurate, as David had not offended Saul. Symmachus has "malice," (Calmet) or "ill-treatment," *Greek: kakosin*. (Haydock) --- We may form some judgment of David's distress, from his being obliged to eat the consecrated bread at Nob. (Calmet) --- Yet without making any change to the Hebrew, we may explain it in the sense of the Vulgate, as *ave* signifies to be "bent down." (Berthier) --- "Chastisements waste my strength." (Pr. disc.) --- Jesus was a man of sorrows. (Berthier)

Ver. 12. Among. Literally, "above;" *super*. (Haydock) --- Houbigant would exchange *l* for *m*, in Hebrew "to all," &c., which seems more agreeable to the sequel, and does not contradict the Vulgate. (Berthier) -- - David complains that none of his enemies were treated so severely as himself, (Haydock) though they were very wicked. (Menochius) --- They all looked upon him with disdain, and even his friends fled from him. This is the picture of the world. A man fallen into distress is the object of general contempt. (Calmet) --- Yet we ought rather to remember that such a one is sacred: *sacra res est miser*: and that he ought to excite our compassion. (Haydock) --- *Fear.* People are afraid to have it known that they were ever acquainted with me, (Calmet) lest they should be involved in my misery. (Haydock) --- My friends dare not converse with me. (Worthington)

Si male res cedit, superest tibi nullus amicus:

Omnia fortunæ sunt inimica malæ. (Lucian Anthol.)

If fortune frown, no friend dares shew his face,

All flee the wretched, and abhor their place.

Ver. 13. Heart, past recovery. Protestants, "dead man out of mind." (Haydock) --- *Vessel* means, "any thing." (Calmet) --- A broken pot is thrown away. (Menochius)

Ver. 14. About. They blame me to my face. Hebrew, "fear on every side." (Haydock) --- But *magor* signifies also "dwelling," as well as "fear;" and this dread arose only from the multitude of enemies. (Berthier) --- *Life.* I was proscribed by Saul, (1 Kings xix. 1.; Haydock) and they were only solicitous how to destroy me. (Calmet) --- They assembled to talk about my pretended (Haydock) faults, and to contrive my ruin, Jeremias xx. 10. (Menochius)

Ver. 16. Lots. Roman Septuagint, *Greek: kleroi*, as the same word, *hittothai* is rendered [in] Judges xxi. 22. Others explain "times," with the Roman Psalter, &c., in the same sense, to denote (Berthier) that all the vicissitudes of life, both prosperity and adversity, are at God's disposal. (Theodoret) --- If he protects me, all my enemies will rage in vain. (Calmet)

Ver. 17. Shine propitiously, so as to free me from this storm. (Calmet) --- Make me acquainted with the right path, and deliver me. (Worthington)

Ver. 18. Brought. Protestants, "be silent in the grave," (Haydock) or "in hell." This is a prediction. When I shall ascend the throne, they will be covered with shame. (Calmet) --- Let them enter into themselves before they die. (Haydock) --- Houbigant thinks that the Hebrew had formerly, "let them be silent, and descend into the grave;" which seems judicious. David inveighs against his spiritual enemies, and against manifest impiety. (Berthier)

Ver. 19. Iniquity. Hebrew, "harsh things;" calumnies. (Calmet) --- *Abuse.* Septuagint, *Greek: exoudenosei*, as if they "made nothing" of the just. (Haydock) --- They seem to acknowledge no superior, and abuse their power. (Worthington)

Ver. 20. Men. Thou comfortest thy servants internally, and often manifestest thy protection. (Haydock) --- This thou wilt do when it is expedient, though the reward of the just in this life is generally hidden. They are, nevertheless, in great esteem with thee. (Worthington)

Ver. 21. Face. The malice of the wicked has its limits; while God defends his servants, admitting them as it were into his own presence and *tabernacle*, where none dare assault them. The Eastern princes did not allow any, but their great favourites to come into their presence. (Calmet) (Esther v. and xv.) (Haydock) --- *Disturbance.* Chaldean, "troops of the strong." Hebrew, "from the pride *or* vexations." God will protect his friends, both from an open attack and from malicious speeches. --- *Thy* is not expressed in Hebrew. (Berthier) --- "From the harshness of the great ones thou wilt protect them in the shade, from the contradiction of tongues." (St. Jerome) --- How shall we avoid the danger of being seduced by contradictory teachers, unless we have recourse to the Catholic Church? *Tu curre ad Eccles. Cath. et protegeris; &c.* (St. Augustine) (Haydock) --- Those who are united to God by contemplation and love, cannot be disturbed by men. (Bellarmine; Menochius)

Ver. 22. In a. Symmachus, "as in a city shut up" with fortifications. (Calmet) --- *As* seems to be understood, though some explain this of Ceila, (Berthier) or of Siceleg, which had been given to David for a retreat. He here apologizes for having recourse to an infidel. (Calmet)

Ver. 23. Excess. Septuagint, "in my ecstasy." Hebrew, "haste." Protestants, "consternation." (Symmachus) (Haydock) --- In sudden danger I exclaimed that all was lost; but God presently relieved me. Thus He prepared David for his exalted station; having taught him by affliction, to have pity on others. (Calmet) --- He experienced for a moment a sort of diffidence, before he had time to reflect. But he presently turned towards God. A Protestant commentator, who, in general, is very guarded in his expressions, and who applies all this psalm to the Messiah, here falls into a horrible mistake, which he seems to have borrowed from Calvin: "The Messiah," he says, "was to experience once, what the damned will feel for ever. For the punishment of the damned properly consists in the consternation and grief which they will feel, to see themselves separated for ever from the sight of God." He refutes himself, by saying the Jesus Christ shewed us how to pray, when we are abandoned in like manner. Does any one experience here the torment of the damned? or could Jesus ever be the object of God's hatred? It would have sufficed to say that he was destitute of all exterior succour, and internally felt those torments which the gospel mentions. (Berthier) --- *Eyes.* This he spoke in great agony of mind, which he would afterwards have recalled, like holy Job, chap. iii., and xlii. (Worthington)

Ver. 24. Saints. Hebrew, "merciful ones;" Assideans, priests, &c. --- *Truth.* Hebrew, "will preserve the true;" (Calmet) or, "will observe the faithful." (Berthier) --- *Abundantly.* Septuagint, "that act with great pride," as St. Augustine reads, and as Hebrew and Vulgate may be rendered. (Haydock) --- The prophet exhorts all to persevere unto the end. (Worthington)

PSALM 31

PSALM XXXI. (BEATI QUORUM.)

The second penitential psalm.

Ver. 1. *Understanding*; (Protestants *mascul.*; Haydock) shewing how he was brought to acknowledge his fault, and by penance to obtain pardon, (Worthington) justly giving the glory to God's grace. (St. Augustine) --- Alexandrian Septuagint, ["A psalm] to David," *of understanding*; which is taken from some other copy. (Haydock) --- Some suppose this word has been inserted from ver 8. (Abenezra) --- But there are several other psalms which have this title, (Haydock) intimating either that they contain great mysteries, (Eusebius) or that they are easy to understand. (Agellius) --- This is wholly of a moral nature. The Jews styled it the *heart* of David, because it displays his sentiments of contrition. (Calmet) --- He composed it most probably after Nathan had engaged him to confess his fault. [2 Kings xii.] (Bellarmine) --- It might be used on the solemn feast of expiation. (Grotius, Numbers xxix. 7.) --- the Fathers explain it of the grace which we receive in baptism and in penance. (St. Augustine; St. Gregory, &c.) (Calmet) --- *Are they*. Hebrew, "The blessings of him whose iniquity." (Pagnin) --- But the sense is the same, and St. Paul follows the Septuagint, which gives their version the highest authority, Romans iv. 7. --- *Sins*; or, "who is screened from the punishment of sin." (Prin. disc.) Sin has often this signification; and the psalmist would otherwise seem to say less than he had already expressed. (Berthier) --- *Covered*, by charity, (1 Peter iv.) as a physician covers a wound, to remove it entirely; and we must cover our former transgressions, by doing good works. (St. Gregory) --- Then our sins will not appear at the day of judgment, (St. Jerome) nor be punished, as they are wholly destroyed. The Pelagians calumniated Catholics, as if they taught that sins were only shaven, as it were, the roots still remaining; which St. Augustine (contra 2 ep. Pelag. i. 13.) says, "None affirmeth but an infidel." Thus the doctrine of Calvin is condemned; who abuses these texts to prove that sins are only covered, and still remain even in the most just; which is contrary to innumerable passages of Scripture, (Isaias vi., John i., 1 Corinthians vi., &c.) and injurious to the perfections of God, and to the redemption of Christ, as well as to the saints in heaven, who are thus represented as still infected with all their sins. (Worthington) --- This doctrine is now almost abandoned by Protestants, as it is contrary both to sound philosophy and divinity: for sin is nothing physical, but a want of moral rectitude. (Berthier) --- God cannot fail to punish sin, wherever it really subsists. His spirit is surely free from *guile*. He cannot suppose that we are just by imputation of Christ's justice, unless we be really so. (Haydock) --- By means of the sacraments the sinner becomes just, and God sees nothing in him deserving of punishment. (Calmet) --- "If any one wishes his sins to be covered, let him manifest them to God, by the voice of confession." (St. Gregory) --- But, replies a Lutheran commentator, "God does not forget sin." What is this to the purpose, as long as the sin does not subsist in the offender? He allows that "the pardon of sin is inseparable from sanctification." *Renew a right spirit within my bowels*, Psalm l. 12. (Berthier) --- The man who has felt real compunction, will be able to form a true notion of the happiness of a reconciliation. (Calmet) --- Covering may allude to the custom of writing on wax, which might easily be effaced. Our sins are recorded in the book of God's justice. (Menochius)

Ver. 2. *Spirit*. Symmachus has "heart," or "mouth." (Calmet) --- The latter is also in some copies of the Septuagint. (Eusebius) --- The Roman and Alexandrian Septuagint have it, though Grabe substitutes *spirit*, (Haydock) which is recognised by St. Jerome (ad. Sun.), Hebrew, &c. Nothing is so contrary to true repentance as hypocrisy. (St. Augustine, &c.) (Calmet) --- If we do not co-operate with God's grace, our sins will never be effaced, though, before remission, our works can only dispose us to receive pardon. "God (and meritorious) works follow." (St. Augustine) (Worthington)

Ver. 3. *Because I was silent*, &c. That is, whilst I kept silence, by concealing, or refusing to confess my

sins, thy hand was heavy upon me, &c. (Challoner) --- The cry was then only an effect of vanity, like that of the Pharisee, full of his own merits; (St. Augustine; St. Jerome; Calmet) or David was silent till Nathan made him know his fault, which he afterwards ceased not to deplore. (Theodoret) --- It is supposed that he had continued impenitent for above a year. But he might feel remorse during that time, ver. 5. (Berthier) --- *Cried*. Hebrew, "roared," like a lion. (Calmet) --- Because I acknowledged not my grievous sins, I was much afflicted. I prayed, but to little purpose. (Worthington) --- Wishing to conceal the cause of my grief, (Calmet) I pined away, (Haydock; Lamentations iii. 4.) and suffered greatly, because I did not confess. (Menochius)

Ver. 4. *I am turned*, &c. That is, I turn and roll about in my bed, to seek for ease in my pain, whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, *I am turned*; that is, I am converted to thee, my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, *my moisture is turned into the drougts of summer*. (Challoner) (Protestants) (Haydock) --- But the Septuagint may have taken *l* for a preposition before *shaddi*, as the Greek interpreters say nothing of this *moisture*, which is the interpretation of modern Jews; and St. Jerome has (Berthier) "I was turned *or* occupied, in my misery;" *versatus sum in miseria mea*. There is no peace for the wicked. (Haydock) --- God has not punished David exteriorly till after the admonition of Nathan, when so many evils poured upon him. But the king must have experienced cruel agonies of mind, till he was prevailed on by this wise physician to confess his fault, (Calmet) and thus let out the imposthume, which would not allow him to enjoy any repose. --- *Fastened*. St. Jerome, "while the summer (*or* heat; *æstas*) was burning incessantly," *sela*. Hebrew *becharbone kayits* means also *in gladios spina*. "The thorn has been turned into swords for my affliction;" (Berthier) or I have been as grievously tormented, as if a thorn or sword had pierced me. (Haydock) --- Thy divine Providence chastises me, and my conscience tells me that I have deserved all my sufferings. (Worthington) --- Many of the ancients read, *while the thorn is broken, confringitur*, Ps. Rom.[Roman Psalter?]; St. Gregory; Calmet) which causes the extraction to be more difficult. (Haydock) --- This thorn may denote sin, which like a weed, had infected David's soul. (Theodoret) (Calmet)

Ver. 5. *Sin*. Or as some psalters read, "of my heart," with the Septuagint, Cassiodorus, &c. (Calmet) --- "I know that thou wilt readily forgive the sins which are fully laid open before thee." (St. Jerome) --- David no sooner perceived that he was the unjust man (Haydock) whom Nathan had described, than he exclaimed, "I have sinned;" and at the same moment God forgave him, 2 Kings xii. 7. (Calmet) --- If this psalm relate to his repentance, it seems he had already had recourse to God; but this is doubtful, as he appears to have entered into himself only after the prophet's reproach. Nothing can more effectually give peace to the soul than an humble confession, which costs human pride a great deal, when it must be made to our brethren. (Berthier) --- The Jews were sometimes obliged to confess to God's minister, Leviticus iv. 5., and Numbers v. 7. (Menochius)

Ver. 6. *Holy*. Even the angels rejoice at the sinner's conversion, Luke xv. 7. The saints take part in the welfare of their fellow creatures, and praise God for his mercies shewn unto them. (Calmet) --- *Time*. During this life, (Isaias lv. 6., Ecclesiastes ix. 10.; Chaldean; Muis) or when they shall be treated in like manner. (Piscator) --- As I now repent, so must those who are afflicted, pray that they may obtain pardon; then they will not be oppressed, though their miseries may appear very great, like a *deluge*. (Worthington) --- *Yet*. Hebrew *rak*, "surely." (Berthier) --- "Therefore shall every merciful one pray unto Thee, finding time; that when many waters shall inundate, they may not approach unto him." (St. Jerome) (Haydock) --- A deluge denotes great calamities, Isaias xliii. 2. Even the terrors of the last day will not disturb the just, (Calmet) nor will they inspire the wicked with true repentance. (Haydock)

Ver. 7. *Refuge*. Hebrew, "hiding," (Psalm xxx. 21.; Haydock) or asylum. (Calmet) --- *Which*. Hebrew, "thou shalt surround me with songs of deliverance. *Sela*." Or "my praise saving, thou wilt environ me

always." (St. Jerome) (Haydock) --- Perhaps *th* may now occupy the place of *m*, as the Greeks all agree; and the sense is at least the same. (Berthier)

Ver. 8. *Fix.* Hebrew, "consult with my eyes concerning thee." The Vulgate, better. (Calmet) --- Protestants marginal note, "my eye *shall be* upon thee." (Haydock) --- God thus engages to watch over, and direct his servant, (Genesis xlv. 21., and Jeremias xxiv. 6.; Calmet) giving him instruction, by means of chastisements. (Worthington)

Ver. 9. *Do not.* This may be spoken by God, or by the psalmist; as an admonition to hear the counsel of those divinely commissioned. (Calmet) --- *Who come.* Protestants, "lest they come near," (Haydock) and threaten to bite or to run over *thee*. (Calmet) --- But the Hebrew may be the sense of the Vulgate, *qui non accedunt*. (St. Jerome) --- It may be a prayer, that God would offer a sort of violence to restrain the sallies of the sinner, (Haydock) and to convert him; (Worthington) or God threatens the obstinate with rigour of his justice. Many delude themselves, thinking that he will always treat them with lenity, and be ready to receive them. (Berthier) (Isaias xxxvii. 29.) But the prophet admonishes them not to follow their senses alone, nor to imitate brute beasts, as he had done with regard to Bathsheba and Urias. (Menochius) --- The bit (*camus*) was a sort of muzzle, "to hinder *horses* from biting." (Xenophon)

Ver. 10. *Many.* Sinners deserve much punishment. But if they will repent they may find mercy. (Worthington) --- This may be also the declaration of God, though the prophet seem to speak in the next verse. (Berthier) --- God humbles the pride of haughty monarchs, like Sennacherib and Nabuchodonosor, treating them like beasts. (Calmet)

Ver. 11. *Glory*, which is lawful when God is the object, 1 Corinthians i. 31. *My glory I will not give to another*, Isaias xlii. 8. (Calmet) --- Hebrew, "praise him." (St. Jerome) (Haydock) --- Joy is the end of true penance, to which the prophet invites all. (Worthington)

PSALM 32

PSALM XXXII. (EXULTATE JUSTI.)

An exhortation to praise God, and to trust in him.

Ver. 1. *David.* There is no title in Hebrew; and the Greek copies vary. This psalm may be considered as a continuation of the former, with the last verse of which it may be well connected. (Calmet) --- Some suppose that David composed it after he had been rescued from the giant Goliath, ver. 16., and 1 Paralipomenon xx. 4. (Ferrand.) --- It is not certain that he is the author; but as other psalms without a title are ascribed to him, we have no reason to deny that he wrote this. (Berthier) --- Many explain it as a thanksgiving of Ezechias. (Theodoret, &c.) --- But we need not refer it to any particular event. (Calmet) --- *Upright.* But it is not seemly in the mouth of a sinner, Ecclesiasticus xv. 9., (Worthington) and Psalm lxix. 16. (Calmet)

Ver. 2. *Psaltery.* Hebrew *nebel*, (Haydock) which does not resemble the modern psaltery. (Calmet) --- We must carefully observe mortification, and the decalogue. (Worthington)

Ver. 3. *New.* Interesting, like the canticle of the lamb, or of redemption, Apocalypse. [chap. v.?] Public worship and music are very useful, when performed with attention. (Berthier) --- The prophet invites all to praise God for the blessings granted by Christ in the new law. (Worthington) --- *Noise*, proceeding from the heart, the cry of which alone penetrates heaven. (Haydock)

Ver. 4. Faithfulness. He always fulfils his promises, and his laws are just; (Worthington) therefore he deserves our praise. (Calmet) (Psalm cxliv. 13.)

Ver. 5. Judgment. God joins these virtues together, (Worthington) as we ought to do. (Haydock) (Luke vi. 36., and Matthew v. 48.) --- He punishes the wicked, and rewards the good. But his mercy displays itself on the earth, as there is no misery in heaven. (St. Augustine) --- Its effects appear more since the coming of our Saviour. (Calmet)

Ver. 6. Mouth, by his command. (Euthymius) (Genesis i. 6.) --- The Fathers here find the blessed Trinity expressed; (Calmet; Menochius) and the Council of Trent admonishes us to follow their unanimous interpretation, which is here adopted by Baumbgarte, a Protestant, 1719. St. John [i. 1.] informs us that all was made by *the Word*, from whom the Father and the Holy Spirit cannot be separated. (Berthier) --- Seneca (consol. 8.) seems to have had some idea of this mystery. *Quisquis formator universi fuit, sive ille Deus est potens omnium; sive incorporalis Ratio, ingentium operum artifex; sive divinus Spiritus, per omnia maxima et minima æquali intentione diffusus.* The power of them may designate the stars and angels, which the Hebrew styles "the army" of heaven, Isaias xxiv. 21., and Matthew xxvi. 53. (Calmet) --- The word of God is omnipotent, (Worthington) "the Creator....both of visible and invisible things." (Nicene Creed) (Haydock) --- Calvin rejects this proof of the Trinity as weak, (Amama) as he did not like the word *Trinity*, nor perhaps the mystery itself. (Haydock)

Ver. 7. As in. This is agreeable to St. Augustine, and some ancient psalters; though the Septuagint have "like a bottle" made of leather, *Greek: osei askon.* Moderns would translate, "like a heap." But Symmachus and St. Jerome agree with us, (see Psalm lxxvii. 13.; Calmet) as well as the Chaldean and Houbigant. God has made the bed of the sea capable of containing such quantities of water, some of which evaporate and descend again from the clouds, to make the earth fruitful. Yet many take no notice of this admirable economy. (Berthier) --- Theodoret and St. Athanasius understand the clouds to be meant by this vessel; but the former sentiment seems better. These waters, as well as hail, &c., are instruments of God's vengeance, Deuteronomy xxxii. 34. The *depths* have the same import. God calls them forth at pleasure, (Amos v. 8., and Genesis vii. 11.) and confines them within bounds, Job xxxviii. 11.

Ver. 9. Created. Hebrew, "on foot," to express God's absolute dominion. (Calmet) --- This passage shews that *bra* means properly created out of nothing, Genesis i. Matter did not exist before God spoke. (Berthier)

Ver. 10. And...princes. This seems to be lost in Hebrew, as all the Greeks have recognised it. (Berthier) --- God prepares the causes and means when he forms his decrees, which are wholly independent. He is not forced to wait for a favourable opportunity. (Calmet) --- He confounded the tongues at Babel, and his absolute decrees are always executed. (Worthington)

Ver. 12. Inheritance, in opposition to the Gentiles, 1 Peter ii. 9. (Berthier) --- God made choice particularly of the Jews, as he does now of Christians. (Worthington)

Ver. 14. Prepared. St. Jerome, "from his most established throne;" whence he beholds all the conduct of men, (Calmet) though he fill all places, and work in all. (Berthier) --- His power and wisdom (ver. 15.) are infinite. (Worthington)

Ver. 15. Every one, sigillatim. Hebrew *yachad*, means also "together;" whence the Origenists inferred (Haydock) that all souls were made at first with Adam. (St. Jerome) --- Thus they explained how they came to be all infected. (Berthier) --- But God rather creates them when he infuses them into the body.

(Denis the Carthusian) (Haydock) --- St. Augustine could never decide this important question. This text only proves that God is equally Creator of all; (Ecclesiasticus xviii. 1.; Calmet) and He *alone* made the hearts and souls of all men, as *Greek: katamonas* implies, Psalm iv. 10., and Genebrard. (Amama)

Ver. 16. *Giant.* Or Hebrew, "strong man." Monarchs and the stoutest men have been overthrown by Providence, like Pharaoh and Sennacherib, and the *giant* Og. (Calmet) --- History proves that great armies have not always gained the victory, Psalm lxxv. 13., and cxlvi. 10. (Berthier)

Ver. 17. *Safety.* Either of himself or his master. (Worthington) (Proverbs xxi. 31.) --- This can only be attributed to God's protection, ver. 18.

Ver. 20. *Waiteth.* Hebrew, "longeth." (Haydock) --- *Protector.* Hebrew, "shield." Infidels deride the confidence of the just, as an effect of pride, supposing it is beneath the dignity of God to take notice of so small a creature, which he governs so many worlds. But if there be other worlds besides this, God is sufficient for all; (Berthier) and he will not neglect the work which his hands have deigned to form. (Haydock)

Ver. 22. *Thee.* All-perfect Being, shew thy protection to all who trust in thee. (Worthington) --- He who wishes to receive much, ought to increase his hopes. (Calmet) --- "Who is so full of hope as boldly to say, by my hope measure thy mercy?" (Theodoret)

PSALM 33

PSALM XXXIII. (BENEDICAM DOMINUM.)

An exhortation to the praise and service of God.

Ver. 1. *Achimelech.* So Clement VIII corrects what Sixtus V had printed *Abimelech*, conformably to the Hebrew, &c. Some editors have since pretended that the word, (Calmet) which is retained in Berthier and Calmet, though we should think such changes improper, unless they were made by proper authority. (Haydock) --- Many of the ancients suppose that Achimelech (who is also styled Abimelech, the high priest at Nob) is here meant, from whom David concealed his real design. [1 Kings xxi.] (Eusebius; St. Athanasius; St. Jerome, &c.) --- Others rather think that the psalm was composed after David had escaped the great danger at the court of Achis, by counterfeiting madness, 1 Kings xxi. 13. (St. Augustine; Muis, &c.) --- Achis alone is styled king among the Satraps. Those who ruled over the Philistines, generally bore the title of Abimelech, as the Egyptian monarchs had that of Pharaoh. (Berthier) (Genesis xxi. 22.) (Calmet) (Worthington) --- This psalm is alphabetical. The last verse beginning with *p*, is supernumerary, and may belong to the next psalm. See Psalm xxiv. (Calmet) --- There seems also to be something wanting in ver. 6., (Houbigant) unless *e* and *v* have each only one hemistic. (Haydock) --- From the change of names, and of David's countenance, St. Augustine gathers the vocation of the Gentiles, the real presence, &c. (Worthington) See 1 Kings xxi. (Haydock)

Ver. 2. *Mouth.* The just praise God in adversity, as well as in prosperity. (Worthington) --- David had lately been delivered in a wonderful manner. (Calmet)

Ver. 3. *Praised.* Hebrew, "glory," Psalm xxxi. 11. (Haydock) --- Others, seeing my treatment will give praise to thee, the Author of all good, (Calmet) and I shall be praised while I serve thee. (Worthington)

Ver. 4. *Together, (in idipsum).* "If you love God, draw all to the love of God." (St. Augustine) --- The multitude will not diminish his attention to you. (Calmet)

Ver. 5. Troubles. Hebrew, "fears or straits;" *angustiis*. (St. Jerome) (Haydock) --- The Vulgate adopts the Alexandrian Septuagint, *Greek: thlipseon*: the Vatican copy has, *Greek: paroikion*, "habitations," at Nobe, Geth, &c. *Seek the Lord, while he may be found*, Isaías lv. 6. Those who entertain doubts about religion, who are in sin, or tend to perfection, must all strive to find the Lord. The matter is of the utmost importance. (Berthier)

Ver. 6. Come, "by faith and good works." (St. Jerome) --- *Enlightened*. Hebrew also, "flow together." (St. Jerome) --- You need not be afraid of impoverishing him. (Calmet) --- The points would require, (Berthier) "They looked...and were lightened, (Protestants) or flowed *unto him*." (Marginal note) (Haydock) --- But the Septuagint, &c., knew nothing of them, and Houbigant agrees with our version. (Berthier) --- *And*. Here *v* comes in its proper place, though for only half of the verse. (Haydock)

Ver. 7. This. I myself, whom you beheld in the midst of afflictions. (Haydock) --- Poverty is a great inducement for God to shew mercy. (Berthier) --- The poorest may approach without fear. (Worthington)

Ver. 8. Encamp. Literally, "send." (Haydock) --- This is explained of Jesus Christ, by St. Augustine and St. Jerome. (Calmet) --- Hebrew and Septuagint (*Greek: parembalei*) intimate that the angel himself shall encamp round God's servants, so that no evil shall come near them. (Haydock) --- This has often been verified, Genesis xxxii. 1., and xlviii. 16., and 4 Kings vi. 16, &c. (Calmet) --- One angel is here represented as equal to a great army. A Protestant commentator observes, that David attributed his escape to the protection of an angel, and was very thankful for it. We see, therefore, what advantages we may derive from the blessed spirit? What then should hinder us from addressing our prayers to them? (Berthier)

Ver. 9. Taste, in the blessed Eucharist, (St. Athanasius; St. Augustine; Theodoret) or by experience. (Calmet) (1 Peter ii. 3.)

Ver. 10. Want. In the old law, God was more particularly engaged to defend his servants from distress. Though, as they were sometimes under oppression, they knew that they were to look for more substantial blessings from heaven. Hence they would not have exchanged their condition for that of the richest worldling. Such ought to be still more our sentiments, since we have beheld Christ dying naked on the cross, and his martyrs rejoicing under the most excruciating torments. (Calmet)

Ver. 11. Rich of this world, (1 Timothy vi. 17.; Menochius) are often poor in spiritual gifts. (Worthington) --- Those who are poor in both respects, are truly miserable, (Haydock) since they cannot satisfy their craving appetite. But the prophet admires those who are poor in spirit, whether they have many possessions or not. (Berthier) --- *The fear of the Lord is his treasure*, Isaías xxxiii. 6. The saint is content under every dispensation of Providence. (Haydock) --- Lazarus was truly rich even here; and in heaven his is covered with glory, Luke xvi. 20. (St. Jerome) (Calmet) --- Hebrew, "the lions have wanted." (St. Jerome) --- This may have been the case: yet those who fear God shall be filled; or, the rich may be designated by the name of lion's whelps, on account of their power and avidity. (Calmet) --- The same term, *cephirim*, is often applied to men in power, Ezechiel xix 2., and Job iv. 10. (Berthier) --- *Good*. If the saints be sometimes deprived of provisions, they know that it is better for them; as God directs all for their good. (Haydock)

Ver. 12. Children; docile and free from pride and hypocrisy.

Ver. 13. Good days. St. Peter (1 Peter iii. 10.) adopts this sense, though the Hebrew is rendered, "and

desireth days, that he may see good." The apostles shews that heaven is here principally meant, though a virtuous life is the best to procure even present happiness. (Berthier) --- Many of David's followers probably confined their views to the latter. (Calmet) --- Every one desireth to be happy, but only the virtuous are really so. (Worthington)

Ver. 14. *Guile.* He very properly begins with regulating the tongue, as this member may prove very dangerous, Proverbs xviii. 21., and James iii. 5. By detraction, it wounds three people; and it causes no less evil by flattery. (Calmet)

Ver. 15. *Good.* It will not suffice to refrain from criminal actions, Psalm xxxvi. 27. --- *Peace*, both private and public, Jeremias xxix. 7. (Calmet) --- A person may, notwithstanding, have much to suffer. But St. Peter [1 Peter iii.] prevents this objection, by proclaiming those happy who suffer for justice sake, ver. 14. (Berthier) --- Good works are necessary as well as faith. (Worthington)

Nam frustra vitium vitaveris illud

Si te alio pravum detorseris. (Horace, ii. sat. 2.)

Ver. 16. *Eyes.* St. Basil understands the angels. God protects his servants, (Haydock) while he treats the wicked with severity. (Calmet)

Ver. 17. *To cut, &c.* St. Peter leaves this out; perhaps because temporal punishments would not be so often inflicted upon the wicked under the new law; as God tries his faithful, and teaches them to wait till judgment, when all will be treated according to their deserts. (Berthier) --- He sees all men's actions, and will reward them accordingly. (Worthington)

Ver. 18. *Just.* This word is omitted in Hebrew but it is supplied by all the versions; which shews that the original is not quite perfect. (Berthier) --- If this were left out, the passage would refer to the wicked, ver. 16. Yet St. Jerome found the Hebrew in this state. (Haydock) --- *Troubles.* Many experienced the divine protection in a wonderful manner, and though others fell victims to persecution, (Hebrews xi. 36.) yet they were perfectly resigned to God's will, (Berthier) and thus obtained their wishes, receiving a better reward in eternity. (Calmet)

Ver. 19. *Them.* Hebrew, "broken-hearted;" to the humble and distressed. (Haydock) --- God is very near to such. (Calmet) (Psalm l. 19., and xc. 15.) See St. Polycarp, Epistle to the Philippians ii.

Ver. 20. *Many.* David was too well informed to promise that the just would experience no affliction? but it will not last for ever. (Calmet) (Hebrews xii. 6.) --- If God seem to forsake them for a time, he gives them interior strength, and will at last crown his own gifts. (Worthington)

Ver. 21. *Broken.* Their virtue which is denoted by the bones, (Menochius) shall not sink under torments. So Christ encouraged his disciples, by assuring them that a hair of their head should not perish, Matthew x. 30. (St. Augustine) (Calmet) --- The elements of our bodies cannot be divided or destroyed by human force, so as to prevent their resurrection. The identical bodies shall rise again, though they may have been subject to many changes, reduced to ashes, or consumed by wild beasts. This mystery has often offended incredulous philosophers. Jesus Christ is the *just*, by excellence; and this prediction was fulfilled in his person, as St. John (xix. 36.) does not confine himself to the type of the paschal lamb. (Berthier)

Ver. 22. *Evil*, or "bad." (Chaldean) Hebrew also, "malice shall slay the wicked." They can attribute their misfortunes only to their own misconduct. (Berthier) --- *Guilty*, and shall be treated as criminals; a fate which the just shall never experience, ver. 23. The death of Saul seems to be foretold. (Calmet) --- The wicked are forced to quit the world and their bodies which they have idolized, and are hurled into

everlasting fire. (St. Bernard) --- In punishment of former transgressions, they are suffered to fall into more sins; while those who place their confidence in God's grace, will be preserved. (Worthington) --- "Death is not indeed the last, but those torments destined for the profligate in hell, occupy the last place." (Plato, Leg. ix.)

Ver. 23. Redeem. This verse greatly resembles that which is placed, in like manner, out of the alphabetical order, at the end of Psalm xxiv. Hebrew in both, "Redeem, O Lord," &c. (Haydock)

PSALM 34

PSALM XXXIV. (JUDICA DOMINE NOCENTES ME.)

David, in the person of Christ, prayeth against his persecutors: prophetically foreshewing the punishments that shall fall upon them.

Ver. 1. David. Some of the Greek copies add, "psalm," and "unto the end." It was composed during the persecutions of Saul, &c., and is applied by the Fathers to Jesus Christ, who quotes ver. 19, (John xv. 25.; Calmet) and it seems to be in the same state with several others, which speak of his sufferings. (Berthier) --- The expressions are very animated, and though vengeance was not so strictly forbidden under the old law, (Matthew v. 44.) yet we may explain them as predictions. (Theodoret) --- David always evinces the greatest moderation, (Psalm vii. 5.) and treated even Saul with the utmost respect. What he says, therefore, was dictated by a sincere desire of their conversion, and that they might prevent eternal torments. (Asterius) (Calmet) --- His name implies one "beloved," &c., inasmuch as he is a figure of Christ, the conqueror of death and hell. (St. Augustine) (Worthington) --- *Judge.* Hebrew, "plead." I do not wish them to be condemned unheard. (Calmet) --- A vindictive person does not thus commit his cause to God. Jesus Christ was all mildness. But in the spiritual warfare, we may well address these words to God, (Berthier) who is often represented as a mighty warrior, Exodus xv. 3. (Calmet)

Ver. 2. Arms. Hebrew *magen*, "buckler," of a smaller size (1 Kings xvii. 6, 7.) than the *shield*, (*tsinna*) which was used to cover the whole body. St. Jerome renders the latter word by *hastam*, "the spear." (Calmet) --- But this text speaks of defensive weapons.

Ver. 3. The way. This may be implied by the word *conclude*, which Houbigant rejects, observing that St. Jerome has *præoccupat*, (Berthier) as it is in the Par. ed. 1583. (Haydock) --- But I find *præcipita*. (Berthier) --- "Prevent" the designs, stop the passage, or "hurl my persecutors headlong." (Haydock) --- Take offensive weapons. He foretells the ruin of those who persecuted the Church. (Worthington) --- *Salvation*, though my enemies deny it, Psalm iii. 2.

Ver. 4. Let them. So most people render the Hebrew, though it may be understood in the future, (Berthier) as Montanus translates. (Haydock) --- *Me.* The wicked shall be confounded in the end, when the just shall triumph. (Worthington)

Ver. 5. Dust. Hebrew *mots*, small "chaff," Psalm i. 4. (Vatable) --- *Angel.* The evil spirits are employed to punish the wicked, as good protect the just, Psalm xxxiii. 8. Some Fathers have supposed that every man was attended by a good and a bad angel. (Hermes ii.; Origen xxxv. in Luke; St. Gregory of Nyssa, vit. Mos.; Cassian viii. 17., and xiii. 12.) --- But the Church admits the power of the wicked spirits only against those who take part with them, or "as far as God allows them" (St. Jerome) to tempt. The devil is like a dog chained down, which can bite none but those who come within its reach. (St. Augustine) --- Both good and bad angels are ministers of God's justice. (Haydock)

Ver. 6. Slippery. The systems of infidels, who deny a future existence are of this nature. If they were even true, the just would have lost nothing by pursuing a virtuous course. (Berthier)

Ver. 7. Their. Literally, "the destruction of their net." (Haydock) --- Some would translate *shachath*, "the pit of," &c. But the Septuagint is preferable; and *chapheru* means the have "covered with shame," as well as *dug* for my soul. (Berthier) --- *Pit* ought to be removed to the latter part of the verse. Saul laid many falsehoods to the charge of David, (Calmet) and insidiously sought his ruin. (Haydock)

Ver. 8. Fall. He foretells the destruction of Saul, and his own glory. (Calmet)

Ver. 9. Salvation. In the midst of troubles he is not devoid of hope, and after his deliverance he looks for eternal happiness. (Worthington)

Ver. 10. Lord. Some Latin copies repeated this, while others in the original passed over the word entirely. (St. Jerome ad. Sun.) --- Be thou my life whom I always seek." (St. Augustine) --- *Poor*, in general, or David, who was supplied by Abimelech with food, 1 Kings xxi. 3. (Calmet)

Ver. 11. Not. Accusing me of disloyalty, &c. (Flaminus) --- We must not imagine that David was cited to the bar. This is admirably explained of Jesus Christ at the tribunal of Pilate, (Calmet) and of the high priests. (Haydock) (Matthew xxvi.) --- God knows not what cannot be; (Worthington) and therefore Christ could not acknowledge what was falsely laid to his charge. (Haydock) --- The martyrs, &c., have often been exposed to the shafts of calumny. (Berthier)

Ver. 12. Depriving, sterilitatem. (Haydock) --- Hebrew denotes the condition of one who has lost a husband or father. --- I had exposed my life for the welfare of the state, and of those who now seek my ruin. (Calmet) --- Yet David was not slain. This was verified in our Saviour. (Worthington) --- Septuagint have *Greek: ateknian*, "loss of children;" as Christ was abandoned by his disciples. (Menochius)

Ver. 13. To me. Hebrew also signify, "when they were sick," which manifests a more heroic charity; though yet it is more natural to suppose that David would assume these robes of penance when he was under affliction, as St. Jerome intimates, *cum infirmarer ab eis*. (Berthier) --- Our Saviour's life was a continual penance, though he stood in no need of it for himself. (Worthington) --- David was aware that the best method of avoiding the attacks of his enemies, was to make God his friend, by sentiments of humility, and by penance. (St. Augustine) (Calmet) --- *Bosom*. I shall reap the advantage from my prayer, if it be of no service to my enemies. (Genebrard) (Luke x. 6.) (Menochius) --- May what I wish for my enemies fall to my own lot. I have prayed for them in secret and with the utmost fervour. (Calmet) --- I have repeatedly urged my request, (Houbigant) or I am confident my prayer will be of some service, at least to myself. (Berthier)

Ver. 14. Please, complacebam, "treat lovingly." (Haydock) --- Vulgate follows the regimen of the Septuagint *Greek: euerestoun*, which may govern an accusative case. Hebrew is plainer, I walked," (Berthier) or "behaved myself as though *he had been* my friend or brother." (Protestants) (Haydock) --- *So*. Septuagint seem to have explained *am*, "truly," instead of *mother*; as the points would determine the Hebrew, "like one who bewails his mother;" (Berthier) or, "like a mother mourning, I bowed down in grief." (St. Jerome) --- An ancient Greek interpreter has, "like one mourning for a brother born of the same mother." I felt the affliction of my enemies and sympathized with them, endeavouring to alleviate their distress as much as possible. (Calmet) --- Such was the conduct of David, the figure of the Messiah; so that the expressions which seem too strong, must not be taken for imprecations. (Berthier) --- Christ was the good Samaritan who relieved the wounded man, Luke x. (Worthington) --- St. Paul admonishes

us to weep with those who weep, Romans xii. 15. (Menochius)

Ver. 15. *Against me.* Hebrew, "in my distress," (Houbigant) or "infirmity." (St. Jerome) --- Thus was my kind attention repaid. (Haydock) --- My enemies became only the more insolent, and stood beside me, to shew their contempt. (Calmet) --- *Scourges.* Hebrew also, "vile men." (Montanus) (Haydock) --- The Roman psalters have "and they were ignorant," *ignoraverunt.* (Calmet) --- David could not think that he had given any offence: much less had our Saviour. (Haydock) --- He knew no just cause why the Jews persecuted him, as they were actuated by malice. (Worthington) --- David knew not personally those who afflicted him. (Menochius)

Ver. 16. *Separated,* and could not agree in their testimonies. This may be one meaning of *charak*, as it has several. (Berthier) -- "They did *tear me*, and ceased not, (**16**) with hypercritical mockers in feasts, they gnashed," &c. (Protestants) (Haydock) --- Many of their attempts have been frustrated by thy Providence, yet they do not enter into themselves. (Theodoret)

Ver. 17. *One.* Septuagint, "daughter." Aquila, "solitary," *Greek: monachen.* Protestants, "darling," or my soul which is so desolate, Psalm xxi. 21. (Haydock) --- So Christ said, *Why hast thou abandoned me?* (Matthew xxvii.) not affording me such consolation as other saints enjoy in their agony. (Worthington)

Ver. 18. *Strong, gravi.* Hebrew *hatsum*, numerous, (1 Machabees i. 1.; Menochius) and "weighty," (Haydock) which is the consequence of great numbers, (Berthier) and of virtue. St. Augustine understands the Church, which is not carried away like chaff before the wind. Amama dislike this. (Haydock) --- The resurrection is foretold, (ver. 17.) and here the Catholic Church is signified. (Worthington)

Ver. 19. *Wrongfully.* Hebrew, "liars," (St. Jerome; Haydock) alluding to Saul, &c. (Calmet) Christ explains this of himself, John xv. (Worthington) --- *Who.* Some supply a negation. (Berthier) --- "*Neither* let them wink with the eye who." (Protestants) This sign might indicate friendship, or evil machinations, Proverbs vi. 13., and x. 10. (Calmet) --- "They pretended by their looks what they did not entertain in their hearts." (St. Augustine) (Menochius)

Ver. 20. *Spoke.* Hebrew adds *lo*, "not." But it may be better explained as an interrogation. "Have they not spoken?" &c., as the enemies used deceit. (Houbigant) (Berthier) --- *Earth.* This word is omitted in the Roman Septuagint, St. Augustine, &c. But Theodoret reads it, and it is in all the other Greek interpreters, and in the Arabic and Syriac. (Calmet) --- Hebrew, "they devise deceitful matters against them that are quiet (*righe*, divided, &c.) in the land." (Protestants) or "in the plunder of the earth they devise deceit." (St. Jerome) (Haydock) --- They appear friendly, but when alone they talk to the earth, like people in deep study and full of passion. (Calmet) --- This *terrestrial anger* is the source of much evil. (Berthier) --- The Jews and Herodians said, *Master*, &c., designing to inveigle our Saviour, Matthew xxi. The priests and Pharisees also accused him boldly, and instigated the people to demand his crucifixion. (Worthington) --- They were split into parties, and invaded those who were the reverse of passionate. (Menochius)

Ver. 21. *Done, euge.* Hebrew *heach.* (Haydock) --- This term occurs ten times in Scripture, and here denotes the joy felt in the destruction of an enemy. Thus the Jews insulted over Christ expiring on the cross. (Berthier) --- *Seen.* No farther reserve is necessary: he is fallen, or we have accused him of nothing but what we have seen. (Calmet)

Ver. 22. *Silent.* I have chosen thee for my judge and protector. (Calmet) --- Pronounce sentence if they be in the right; and if not, rescue me from their fury. (Haydock)

Ver. 23. *Attentive.* Hebrew, "watch over." He implores present assistance. (Berthier)

Ver. 24. *Thy.* Many copies read "my," with St. Augustine, Euthymius, &c. But *thy* agrees with the Roman (Calmet) and Alexandrian Septuagint and Hebrew. (Haydock)

Ver. 25. *It is well,* occurs only once in Hebrew, which may be imperfect, as many versions supply the second. (Berthier) --- *Mind,* as we could have desired. Protestants, "Oh, (marginal note adds ah) so would we have it." (Haydock) --- Things go on well according to our mind. (Menochius)

Ver. 26. *Great.* St. Augustine reads, "malicious." (Calmet) --- At the day of judgment the wicked will be condemned. (Worthington) --- If this judgment were not to take place, religion would be a fable: as impiety is not always punished in this world. (Berthier)

Ver. 27. *Them.* The blessed in eternal glory. (Worthington) --- *Justice.* Or wish that sentence may be pronounced in my favour. (Calmet) --- *Delight.* Hebrew, "who delights." (St. Jerome) (Haydock) --- But the Greek interpreters read as we do. (Berthier)

Ver. 28. *Meditate.* Hebrew word is used to signify speaking with refection. (Calmet)

PSALM 35

PSALM XXXV. (DIXIT INJUSTUS.)

The malice of sinners, and the goodness of God.

Ver. 1. *Himself.* *Psalm* is understood. It is expressed in St. Ambrose and St. Jerome, (Calmet) and is the Alexandrian Septuagint. (Haydock) --- Eusebius improperly assigns the cause of the omission to the piece being of a moral nature. Many suppose it refers to Saul, who had promised that he would give ear no more to the detractors of David, when the latter restored to him his spear and cup, 1 Kings xxvi. (Theodoret, &c.) --- But it seems rather to express the sentiments of the captives at Babylon, like the Psalms x., xi., xiii., and lii. (Calmet) --- David gloried in the title of *servant* of the Lord, though he bore the sceptre, Psalm xvii., (Berthier) and Psalm cxv. 16. (Menochius) --- He applies this instruction to himself, and to all in the lowest stations. (Worthington)

Ver. 2. *Himself.* Hebrew *libbi*, "in my heart." But this is visibly incorrect, and we should substitute *lobu*, as St. Jerome, Chaldean, Syriac, &c., have done. (Calmet) --- Yet Symmachus translates, "concerning the disorder of the impious within, my heart has said, there," &c. Hebrew may also signify, "the transgression of the wicked saith within my heart." (Protestants) (Haydock) --- I am inwardly convinced how great the malice of the wicked may be. It touches me to the very heart. Both senses are good. The wicked are bent on evil, and this fills the virtuous with grief. (Berthier) --- *Eyes.* They sin publicly, (Psalm xiii. 1.; Calmet) and on purpose, preferring vice before virtue, (Worthington) and constantly bent on doing evil, so that they become odious to all. (Menochius)

Ver. 3. *Unto hatred.* That is, hateful to God (Challoner) and man; (Haydock) or that he may be able to hurt, as Hebrew also may insinuate. (Berthier) --- Septuagint, "to find and hate his iniquity." But he acts not with sincerity. He wishes to defend his evil ways. (St. Augustine, &c.) --- He still flatters himself with impunity, Psalm ix. 25., or x. 11. To find, often means to punish, Genesis xlv. 16., &c. (Calmet) --- God frequently abandons those who sin through malice. (Worthington)

Ver. 4. *Well*, to those in distress, Psalm xl. 2. Though wise enough in worldly concerns, he seemed quite ignorant when any virtuous actions were proposed. (Calmet) --- Sometimes ignorance is excusable when a person does his best to obtain knowledge. But when he is negligent, the ignorance is gross, and sinful in proportion to the importance of the thing. If one desire to be ignorant to prevent remorse, this only increases the guilt, and God often leaves such destitute of the ordinary graces which he gives to others; so that they fall into a reprobate sense, and into more horrible sins. (Worthington)

Ver. 5. *Set himself*, "persevering" in wickedness. (St. Augustine)

Ver. 6. *Clouds*. The mercy of God is great, and his fidelity indisputable. Some think these were concealed till the coming of the Messias; (Psalm lxxxiv. 11.; St. Bernard) and many of the Fathers accuse Aristotle of confining Providence to the regions above the moon, by perverting this text. (Clement of Alexandria, Strom. 5., &c.) --- But Gesner has produced 30 passages from that author which prove both a general and particular Providence. (Calmet) --- God does not leave the most wilful sinner without some good motions, and sufficient grace, that they may repent if they do not harden their own hearts. He has promised such helps, and is most faithful and desirous to receive again the penitent sinner. (Worthington)

Ver. 7. *Of God*. A title which is often given to things of superior excellence. So *divine condimenta* of Plautus, (Pseudol.) denote ragouts or sauces of the best quality; (Haydock) and *sacra fames* of Virgil, means great hunger. See Jonas iii. 3., Canticle of Canticles viii. 6. --- *Deep*. After praising the mercy of God, the psalmist expresses his admiration of his inscrutable justice, Romans xi. 33. (Calmet) --- *Preserve, salvabis*. The latter are designed only for man's benefit, and will end with time. (Haydock) --- But man is destined for eternal happiness, ver. 9. (Calmet) --- God wishes the salvation of both the learned and of the stupid, (St. Jerome; Worthington) of the Jew and Gentile, (Arnob.; 1 Timothy iv. 10.) of good and bad. He makes his sun to shine on both, Matthew v. 45. (Eusebius) (Piscator) (Calmet)

Ver. 8. *O how*. So the Hebrew and Septuagint read; *quemadmodum* may also (Berthier) signify "as." God has given such proofs of his great mercies to all. (Haydock) --- *Of men*. People must lay aside their stupidity and resemblance with brutes, to obtain the eternal joys which are prepared for men. (Worthington)

Ver. 9. *House*. In the temple, (Calmet) or in the Church of God. (St. Ambrose) --- The pleasures enjoyed by this communion of saints, (Haydock) is but a foretaste of what may be expected in heaven. (Calmet)

Ver. 10. *With thee, Lord, is the fountain of life*, Jesus Christ. --- *See light*, of the Holy Ghost. (St. Ambrose) (Theodoret) --- We shall see thee, Father of light, in thy Son. (Origen, Prin. i. 1.) (Calmet) --- The saints behold in the light of God all that they can desire to know; and of course they will not be unacquainted with our wants and petitions, though they have not the asses' ears of Calvin. (Haydock) --- Light and life denote all happiness. (Calmet) --- The psalmist might have a sublime idea of these pleasures. (Berthier) --- But none will presently understand their excellence till they are put in possession of them. (Haydock)

Ver. 11. *Mercy and justice*, are here of the same import. (Bellarmine) (Muis) --- Deliver us from captivity, and extend thy mercies to all thy people. (Calmet) --- *Heart*. Many who have sufficient learning, are destitute of this better quality. The right of heart are always more knowing than those who are only learned in speculation, and puffed up with pride. (Berthier)

Ver. 12. *Sinner*. Hebrew and Septuagint, "sinners," who are always striving to supplant the just by pride and evil example. (Berthier) --- Let me not listen to their wicked advice. (St. Augustine) --- Let not the

enemy invade our country any more. (Calmet) --- The just may pray that no bad example or pride may place an obstacle to his salvation. (Worthington)

Ver. 13. *There.* The devil fell by pride, and man by his persuasion. Neither could escape punishment. (Worthington) --- *There*, in heaven, (St. Jerome) and in paradise, pride proved fatal; (Calmet) while it will be punished in hell. (St. Ambrose) --- Pride and injustice will entail destruction upon our persecutors. Babylon shall shortly fall a prey to Cyrus. (Calmet) --- *Stand.* Hebrew *kum*, "rise again." The proud are seldom converted, (Berthier) and the rebel angels had no redress. (Menochius)

PSALM 36

PSALM XXXVI. (NOLI ÆMULARI.)

An exhortation to despise this world; and the short prosperity of the wicked; and to trust in providence.

Ver. 1. *Himself.* Hebrew has simply, "for David," (Calmet) as well as the Greek of the Vatican. "It is a mistake in Bellanger to say in general that the Greek adds "a psalm," since this is true only with respect to the edition of Aldus and Complutensian, says Berthier. But he is not quite accurate, as Erasmus inserts "a psalm" in his edition of St. Jerome's Septuagint; and the Alexandrian copy, which is equally famous with that of the Vatican, has [unto the end, a psalm] for David. Grabe has indeed marked all but the last word as a peculiarity, or not to be found in Origen's copy. But he has published his edition with such accuracy, that we may distinguish what his manuscript contained from other interpolations. It were to be wished that the same attention had been paid to the Vatican copy. But hitherto all the editors have taken the liberty to make alterations without specifying where; so that we can have no security that we ever quote the real manuscript of the Vatican. The learned prefect, Zacagni, gives abundant proof of this in his letter to Grabe, which has been published by Kennicott, Diss. 2. Yet any of these editions may be quoted as the Greek or Septuagint, as we have yet no copy perfectly authentic: and the learned are not even agreed which standard ought to be followed. If that which presents the greatest number of Origen's corrections be preferable, the Alexandrians manuscript must bear away the psalm. If the reverse, the glory must be given to its rival in the Vatican, which approaches the nearest to the *Greek: koine*, or to the edition of St. Lucian. See Kennicott. These remarks may be of service, as Berthier often seems inclined to place the Vatican edition on the same level as the Latin Vulgate. (Haydock) --- This psalm is alphabetical. The Syriac, Septuagint, &c., read, (ver. 28) *the unjust*, &c., *avilim*; a word which seems now to be deficient in the Hebrew, which has no verse beginning with *a*. (Calmet) --- Some other derangement has taken place. (Houbigant) --- The verses might be so divided as to begin every second verse with a fresh letter, and so to retain 42 verses. See ver. 7., and 20. The matter is of no great importance. The prophet has comprised several duties in alphabetical order, to help the memory, (Berthier) and to excite attention. (Worthington) --- He may predict the death of Saul, (Rabbins) or hint at the rebellion of Absalom in his old age; (ver. 25.; Ferrand) or rather he may comfort the captives at Babylon, promising them liberty, and denouncing the fall of their oppressors, above ten times. He admonishes them not to be scandalized at the distress of the just, and the prosperity of the wicked. (Calmet) --- *Emulous.* Hebrew, "Fret not thyself." (Protestants) "Mingle not with;" (Berthier; Pagnin) "contend not." (St. Jerome) (Haydock) --- *Envy.* Their splendour is deceitful. (Calmet) --- Be not, therefore, seduced (Haydock) to imitate the wicked (Menochius) nor offended, that they should prosper here. (Worthington)

Ver. 2. *Wither.* Hebrew, "be cut down." (Calmet) --- *Fall.* Hebrew, "wither." (St. Jerome) (Haydock) --- This admirably describes the transient glory of sinners, Isaiah xl. 6., and James i. 10. (Calmet) --- All life is short. (Worthington) (1 Peter i. 24.) (Menochius)

Ver. 3. *Riches.* Septuagint and Houbigant read *emune*, "abundance." Hebrew begins with *a*. The sense

is much the same. (Berthier) --- "Thou shalt feed on faith," (St. Jerome) or "incessantly." (Symmachus) - -- The Jews entertained the greatest desire of the promised *land*. (Calmet) --- It may here denote our soul, (Origen) the Church, (St. Augustine) the Scriptures, (St. Athanasius) or heaven. (St. Jerome, &c.) (Calmet) --- Trust in God and be content. He will give thee what is requisite. (Worthington)

Ver. 4. Heart. Provided they be rational. (St. Augustine) --- He will enable thee to repose in peace, and to taste innocent pleasures *in the Lord*. (Calmet)

Ver. 5. Commit. Literally, "lay open." Hebrew, "roll." (Haydock) --- This expresses the most unbounded confidence, Psalm liv. 23., and Proverbs xvi. 3. --- *Do it*. Whatever may be proper. He will display thy justice, (ver. 6.) and free thee from anxiety, (Calmet) taking care of thee, 1 Peter v. 7. (Menochius)

Ver. 6. Day. This will appear at the last *judgment*. (St. Augustine)

Ver. 7. Be. Hebrew *dom*, begins only this verse with *d*. The other letters occupy two verses, (Berthier) the second of which may commence with any of the letters. (Haydock) --- "Be silent to the Lord; wait upon Him." (St. Jerome) (Haydock) --- If he should suffer thee to be afflicted, *envy* not those who are in a more prosperous condition, nor give way to indignation, ver. 8. (Calmet) --- None can be truly subjected to God, who do not comply with his laws and pray. (Origen) (St. Augustine) --- We must wait patiently for his aid, Lamentations iii. 26., and Isaias xxx. 15. "Allow the gods to judge what's best for us." (Juvenal, Sat. 13.) (Haydock)

Ver. 8. Evil. Repining (Menochius) at the ways of Providence, &c. (Calmet) (ver. 1.) --- Reflect on God's will. (Haydock) --- *Laboras; sed in via Dei*. (St. Augustine) --- Hebrew, "be not angry nevertheless (*ac*, a word which Houbigant deems useless) to do evil;" (Montanus) or "against the wicked," (Prin. dis.) as *lehareah* may be perhaps signified; though it is more usually taken for a verb, as the points decide. (Berthier)

Ver. 9. Land of the living. (Worthington) --- David knew that many truly pious people would never obtain riches in the land of Chanaan, even though they might have remained there, if the nation had been faithful. He therefore comforts them with the prospect of a better land. If this were not the meaning, the Church would put these canticles in the mouth of her children to little purpose. (Berthier)

Ver. 10. While. Till the day of judgment. (Origen; St. Ambrose) --- *And shalt*. Hebrew, "and it *shall* not *be*." (Protestants) "it, *or* he shall not subsist." (St. Jerome) (Haydock) --- The state of the wicked is not therefore so enviable. The captives witnessed the fall of the great Colossus, the empire of the Babylonians. (Calmet)

Ver. 11. Meek. Hebrew *hanavim*, also means "the afflicted." (Berthier) --- Captives, ye shall be reinstated in your dear country. Our Saviour alludes to this text, (Matthew v. 4.) and the Fathers beautifully explain it of heaven. (Eusebius; St. Augustine) (Calmet) --- What is now become of those who have heretofore filled the world with tumult and bloodshed to obtain dominion! They are confined to the land where everlasting horror and on order dwells. They would wish they had never existed, as our Saviour mentions; while those who passed through life unknown, or despised, but always seeking God, are now arrived at the summit of all their wishes. (Haydock) --- O holy religion! thou explainest all these things. The just have ceased to exist: but their better part has inherited the land of the living. Yet a *little while*, and all will be in order, and in its proper *place*; though that of the wicked deserves not the name. (Berthier)

Ver. 12. *Watch.* Hebrew, "plot against." (Haydock) --- *Teeth.* In rage to destroy him, (Calmet) whose virtue is a continual censure of his impiety. (Haydock)

Ver. 13. *Laugh.* This expression is often used to denote the triumph of divine justice, whose *day* will set all right: *that day* (2 Timothy iv. 8.) which ought to be constantly before our eyes. (Berthier) --- God cannot indeed mock at any one. (Calmet) --- But the wicked "deserve scorn and vengeance." (Haydock) --- *Digni sunt ut irrideantur in vindicta.* (St. Jerome) --- The *day* of their judgment or condemnation is at hand, (Ezekiel xxi. 21., and 1 Kings xxvi. 10.; Haydock) when they will be sought for in vain (ver. 10.; Calmet) by their foolish admirers. They will seek to hide themselves from the indignation of the Lamb.

Ver. 14. *Heart.* Hebrew, "of way." Protestants, "such as be of upright conversation." Only those whose heart is pure, will observe the right path. (Haydock)

Ver. 15. *Broken.* In the form of imprecation, he foretells the event. (Worthington) --- Hebrew is in the future, to imply as much. (Berthier)

Ver. 16. *Wicked.* Hebrew, "of many wicked," or "of the impious great ones." (Haydock) --- What the just man hath, is preferable to the immense riches of sinners, acquired by injustice. In this sense Hesiod and Psittacus said, "half is more than all." The wicked are never satisfied, Ecclesiastes iv. 6., and Proverbs xiii. 25. Riches are a dangerous temptation, (Calmet) and the sentence is generally true, "every rich person is either unjust or the heir of one who has been such," (Haydock) *aut hæres injusti.* (St. Jerome) --- It is difficult for the rich to enter heaven; and the unjust are certainly excluded. Yet if we confined our views to this world, it is evident that the rich may *better* procure the sweets of life. (Berthier)

Ver. 17. *Arms of the body, brachia.* All that they have admired perishes in death, (Calmet) while the just then possess true riches.

Ver. 18. *Days,* or "ways," according to some copies of Septuagint. (St. Augustine, &c.) God approves the conduct of the just. He takes notice of the time of their sufferings, and comforts them during life, (Calmet) *yea, for ever.*

Ver. 20. *Because.* Only this verse begins with *c*, as the seventh does with *d*. (Haydock) --- *Smoke.* All their riches shall vanish, and their works be disregarded by God. But they will not be annihilated, as they would desire; otherwise the justice of God would not be executed on them. (Berthier) --- There is a continual antithesis between the good and bad. The latter shall shortly lose all their splendour. "I fear, lest offending the gods, I may receive glory among men," said the poet Ibicus, (Calmet) conformably to our Saviour's declaration concerning the vain-glorious, *they have received their reward*, Matthew vi. 6. Hebrew, "shall be as the fat of lambs, consumed *and* reduced to smoke." (Haydock) --- St. Jerome seems to have read differently, "boasting like unicorns, they shall be consumed, as smoke, they shall be consumed." Syriac and Chaldean intimate that they shall be like victims, "fattened" for slaughter, and burnt. (Calmet)

Ver. 21. *Give.* Having both the will and the power to be liberal. (Haydock) --- "He shall lend without expecting any advantage, while the wicked falls into such misery as not to be able to pay his debts. This is not always the order of Providence. (Calmet) --- But the just is often enabled by economy to relieve his brethren, at the same time that the libertine wastes his estate, (Berthier) or at least unjustly defers to pay his debts. (Menochius)

Ver. 22. *Bless him.* The just, (ver. 21.; Prin. disc.) or rather the Lord, ver. 20. (Berthier) --- "Are blessed

of him," &c. (St. Jerome) (Chaldean) (Haydock)

Ver. 23. *With.* Or by the decrees of *the Lord*. The Hebrew and Septuagint have, "By," *Greek: para.* (Berthier) --- God gives grace to do all good, (Proverbs xvi. 9.; Calmet) and *likes the way* which He points out. The just also find the greatest consolation in virtue. (Haydock)

Ver. 24. *Him.* To break the fall. Hebrew, "the Lord upholdeth *him* with his hand." (Protestants) (Haydock) --- The just man is like a courageous wrestler, who may slip, but yields not. (Origen; Eusebius) --- His fall is not mortal, (Calmet) though he may be guilty of venial sin, Proverbs xxiv. (Worthington)

Ver. 25. *Seeking,* in vain. (Haydock) --- Roman and Gothic Ps.[Psalms?] read, "wanting." This does not condemn the mendicant orders. (Menochius) --- Nothing was more unusual under the old law than the extreme distress of the just: yet Job and Lazarus were reduced to it. They were not, however, discontent. (Calmet) --- They found the bread of life in conformity to God's will, John iv. 34. (Haydock) --- Their souls were enriched with grace, which was never wanting, as the Fathers explain this passage. (Berthier) (Amos viii. 11.) --- It is certain that there were *poor* among the Jews; (Deuteronomy xv. 11.) and who would assert that they were all wicked, or the children of such? Yet the prophet had not witnessed (Calmet) any person renowned for virtue reduced to this condition, (Haydock) though he does not deny but it might be possible. (Calmet) --- The proposition may be restrained to those who have been very charitable, and who are not often thereby reduced to want, Daniel iv. 24. (Genebrard) (Menochius) --- But the word *just* is more comprehensive; and St. Paul gives several instances of persecuted saints (Hebrew xi.) which is confirmed by the parable, or rather by the history, of Lazarus. (Berthier) --- At any rate, the Church is never deprived of the word of God. (St. Augustine) (Worthington)

Ver. 26. *Lendeth.* "To receive interest," *Greek: daneizein*, from God, Proverbs xix. 17. (St. Augustine, &c.) (Calmet) --- He maketh know the divine word. (Origen)

Ver. 27. *Dwell* in the land of the living, rather than in that of promise, from which many just people were banished during the captivity. (Berthier) --- He who complies with these two conditions, will inherit heaven. (Worthington)

Ver. 28. *Saints.* Hebrew, "merciful ones." He will free them from captivity. (Calmet) --- *Punished.* This sentence seems to be improperly omitted in Hebrew, which otherwise neglects the letter *a*, as the Chaldean, Syriac, and St. Jerome do as well as a few copies of the Septuagint. The Roman edition with the Arabic and Ethiopic, reads *Greek: amomoi ekdikethesontai*, "the innocent shall be avenged," (Calmet) or "punished;" which is inaccurately put for *Greek: anomoi ekdikethesontai*, *the wicked shall be punished*, or "expelled;" (Berthier) though Grabe prefers the former verb. (Haydock) --- St. Cyril acknowledges both readings. (Calmet)

Ver. 31. *Supplanted.* The devil shall have no advantage over the just, (Calmet) who aim constantly at perfection. (Origen)

Ver. 32. *Death, mortificare.* Some read *perdere*, or *occidere*. The wicked are constantly laying snares for destruction, (Calmet) and to draw others into mortal sin. (Worthington)

Ver. 33. *Judged,* "by him." *Illi* seems to be superfluous; (Berthier) or it implies that God will revise the sentence of wicked judges. (Haydock) --- The just have nothing to fear. God will pass an equitable sentence, and the condemnation of men shall do no harm. (Origen) --- The mistakes of human tribunals prove the necessity of a general judgment.

Ver. 34. *See* the truth of these maxims. (Calmet) --- While the wicked enjoy power they often conceal their injustice, which appears as soon as the veil is removed by death, when people cease to fear them. (Haydock)

Ver. 35. *Cedars*, &c. Septuagint have read differently from the present Hebrew and present a more beautiful sense. (Calmet) --- Protestants, "and spreading himself like a green bay-tree, (marginal note: or "a green tree that groweth in his own soil,") yet he passed away, and lo," &c. (Haydock) --- *Ezrach*, denotes an evergreen, (Rabbins) "a laurel covered with verdure." (Calmet) --- Houbigant has "a cedar," *ezrach*.

Ver. 36. *I passed.* This is better than the Hebrew, "it has passed," *transivit*, as a tree changes not its place, and all the ancient interpreters agree with us. (Berthier) --- *His place*, is not expressed in Hebrew. But it implies that every vestige of the proud is soon lost. This might serve to curb the violence of those who disturb mankind! (Haydock) --- The *wicked* may here refer to Nabuchodonosor, the devil, Judas, &c. (Calmet) --- We may behold the riches of sinners with our bodily eyes: but if we consider them with the eyes of faith, they presently vanish. (St. Ambrose; St. Augustine)

Ver. 37. *Remnants*, or rewards. (Worthington) --- Hebrew *acharith*, "the reward," (Pagnin) "the last end of man is peace," (Montanus; Haydock) or "the posterity (ver. 38.) of *such* a man shall be happy." (Calmet) --- "There are future things for the peaceful." (Symmachus) --- The expectations of the just are not confined to this world. They have something laid up for heaven, whereas the wicked have nothing. (Haydock) --- These lose all by death; and the thought makes them take refuge in the foolish hope of being annihilated. (Berthier)

Ver. 38. *Together.* At the last day, (Haydock) or all without exception shall perish; the wicked, with their posterity and riches. (Worthington)

Ver. 39. *Salvation.* This is an effect of God's grace. (Worthington)

PSALM 37

PSALM XXXVII. (DOMINE NE IN FURORE.)

A prayer of a penitent for the remission of his sins. The third penitential psalm.

Ver. 1. *For a remembrance*, viz., of our miseries and sins; and to be sung on the *sabbath-day*. (Challoner) --- This sabbath might also allude to the indolent rest which occasioned the fall of David, 2 Kings xi. 1. (Haydock) --- Hebrew mentions not *the sabbath*; and it is not known (Calmet) why the Septuagint made this addition. The prophet may have Christ suffering for our sins in view, (Berthier) though he probably composed this psalm, when he was afflicted with an illness after this fall. (Rab. Muis, &c.) (Calmet) --- It contains an excellent model for penitents, (Calmet) to enable them to regain peace of conscience, (St. Gregory) and paradise, from which they are banished by sin. (St. Augustine) --- This remembrance (Worthington) is most essential. (Haydock)

Ver. 2. *Wrath.* God is incapable of passion: but man deserves to be treated with the utmost rigour; and this David deprecates, begging that God would act rather like a physician in his regard. (Theodoret) (Calmet) --- The same petition occurs in psalm vi.; and this ought to caution people not to make imprecations, since God's judgments are so terrible. (Berthier) --- St. Augustine and St. Gregory explain this text of the fire of hell, and of purgatory, 1 Corinthians iii. 15. (Haydock) --- Though some be saved

by the latter, "yet is that fire more grievous than whatever man can suffer in this life." (St. Augustine) --- "I esteem that transitory fire more intolerable than all present tribulation." (St. Gregory) (Worthington) -- - We may therefore pray, "Here burn," &c., with the same St. Augustine who assures us, (Gen. con. Man. ii. 20.) that "he who cultivates not the field of *his soul*, will, after this life, experience either the fire of purgatory or eternal punishment." (Haydock)

Ver. 3. Arrows. Afflictions, (Worthington) or the word of God, which convert the sinner. (St. Augustine) --- The admonition of Nathan had made the deepest impression on David. [2 Kings xii.] He was also visited by sickness, like Job vi. 4., and xix. 21.

Ver. 4. Sins. These occasion my great affliction, when I reflect on thy justice. (Worthington) --- I chastise myself. (Eusebius) --- St. Augustine explains all this of original sin. (Calmet) --- Jesus bore the weight of all our sins, which are above our comprehension, ver. 5. (Berthier)

Ver. 5. Me. They press upon me like a deluge or huge weight. (Calmet) --- The sin of David had many aggravations. (Berthier) --- His punishment was also great. (Calmet) --- His spirit was almost overwhelmed, as the sins which are not bewailed, bring on other transgressions. (Worthington) --- It is not so much sin as the neglect of penance, which destroys men. (Berthier) --- This *folly* is here acknowledged by David. (Haydock)

Ver. 6. Foolishness, or sin. Shame has made me conceal the state of my soul; and hence evil has increased. (St. Jerome, &c.) (Calmet) --- The poisoned wound has infected other parts which were sound: (Worthington) *chaburoth* denotes *sores*, or "wounds still fresh or mortifying," (Haydock) rather than scars. (Menochius) --- All sin is properly styled foolishness, as no prudent man should commit any. (Origen)

Ver. 7. End. Hebrew, "exceedingly," while a person feels his state is not desperate. (Berthier) --- *Sorrowful.* Hebrew, "in black," which may refer either to the mourning attire, (Calmet) or to the "countenance." (Symmachus) --- Grief will allow me to take no rest. (Origen) --- I dare not look up to heaven, (Calmet) nor can I walk straight, to perform any good work (Worthington) of myself. (Haydock)

Ver. 8. Loins. *Greek: Psoai*, as the Alexandrian and Complutensian Septuagint read, though the Vatican has *Greek: psuche*, soul, (Haydock) with the Arabic, &c. --- *Illusions.* Hebrew *nikle*, "burning." (Pagnin) "shameful ulcer." (Houbigant) "Ignominy." (St. Jerome) (Haydock) --- David acknowledges that the irregular motions of concupiscence were an effect of his transgression. The Jews and Greeks place these sensations in the loins, 3 Kings viii. 10. *Plato triplicem finxit animam, cujus principatum in capite, iram in pectore, cupiditatem subter præcordia locavit.* (Cicero, Tusc. 1.) (Calmet) --- *Flesh.* Concupiscence striving in me.

Ver. 9. Heart. I give vent to my inward grief by loud lamentations.

Ver. 10. Desire, to be restored to thy favour. (Worthington) --- Thou alone canst heal me. (Calmet)

Ver. 11. Troubled. Hebrew, "beats," *palpitat*. (Houbigant) --- *Itself.* Hebrew, "even they are," &c. (Haydock) --- I was no longer endued with the spirit of prophecy, (St. Basil) till my conversion, (St. Augustine) nor an object of favour. (Haydock) --- I was abandoned to myself, (Calmet) quitting thy light. (St. Ambrose) --- My eyes have been hurt by weeping (Haydock) and maladies, (Calmet) while my heart is become so corrupt, that I do not relish or discern spiritual things. (Haydock) --- The beauty of virtue, and the enormity of vice, do not strike me. (Menochius)

Ver. 12. *Have.* Hebrew, "over-against my wound (Haydock) or leprosy." (Calmet) Protestants, "stand aloof from my sore." (Haydock) --- But the original means rather "near to." Septuagint may have read *u* for *i*, in *nighi*. (Berthier) --- But Symmachus and St. Jerome translate, "stood against my leprosy, (Haydock) and my neighbour stood at a distance;" as if they had been afraid of the contagion. Job (xix. 13, 19.) makes the same complaints. (Calmet) --- These manners of worldlings may be seen in every age, and ought not to fill us with surprise. (Berthier) (John xv. 18.) --- David was abandoned by Achitophel, and by most of the tribe of Juda, (Theodoret) as our Saviour was by his disciples. (St. Augustine)

Ver. 13. *Violence.* Hebrew, "laid snares." This treatment might be expected from enemies, since friends proved so treacherous. (Haydock) --- They would willingly have slain David. The will is often put for the deed. (Calmet) --- *Things.* Endeavouring to engage me again in sin, being displeased because I have quitted their evil company; (Worthington) or they raise their fortune, by causing dissensions in the state. This might be well applied to the Pharisees, who persecuted Christ.

Ver. 14. *Mouth.* I utterly renounce all sin. (Worthington) --- David would make no reply to Semei, (Theodoret) nor our Saviour to Pilate. (Calmet) --- Silence is often the best defence. (Haydock) --- Eagerness to justify one's self, causes trouble and disedification. (Berthier) --- The prophet joins the deaf and dumb; as those who have naturally the former defect, are also afflicted with the latter. (Pliny, [Natural History?] x. 69.) (Haydock)

Ver. 16. *Hoped.* This was the reason of his silence. (Berthier) --- He knew that God was in a manner engaged to defend those (Calmet) who rely (Worthington) wholly on Him; and he declared such to be his disposition. (Haydock) --- *Hear me.* The same term *thahane* means, "wilt answer" (Montanus) as a judge and advocate. (Haydock) --- God will one day manifest the justice of his elect. (Berthier)

Ver. 17. *For.* On this account I turn to thee, and entreat thee not to suffer my enemies to gain the victory. (Worthington) --- My humble and earnest prayer is another motive of confidence. --- *My enemies* is not expressed in Hebrew. (Calmet) --- I decline saying any thing in my own defence, lest I should offend God. (Menochius)

Ver. 18. *Scourges.* Protestants, to "halt," *letselah*. (Haydock) --- St. Jerome *ad plagas*. Chaldean, "for calamity." (Berthier) See Psalm xxxiv. 15. I speak not through impatience, as I know that my sins deserve still more. (Calmet) --- I resign myself to thee. (Worthington) --- This was admirably verified in Jesus Christ, the victim for our sins. (Calmet) --- *Before me.* I cannot forget my transgression. (Haydock)

Ver. 19. *Sin.* Though Thou knowest all things, I will confess that I may be saved; and will meditate on what I have deserved. (Worthington) --- He goes to the source of his malady. (Calmet) --- "Be not secure after confession of thy sin, as being always ready to confess and to offend. Declare thy iniquities in such a manner as to take care on account of thy sin." (St. Augustine) --- Confession without repentance is only a mockery. (Haydock)

Ver. 20. *Stronger.* Hebrew, "strong, and they," &c. (Haydock) --- Art thou deaf to my cries? (Calmet)

Ver. 21. *Detracted me,* by insinuating that my repentance is hypocrisy. Another mode of detracting is by making known secret faults, (Worthington) as calumny imputes false ones. (Haydock) --- *Goodness.* Septuagint, "justice." Many Greek and Latin copies add: "They have rejected me, the beloved, (Theodoret; Arabic) as one dead, as an abomination." --- *Forsake,* ver. 22. (St. Ambrose) (Calmet)

Ver. 23. *Attend.* Hebrew, "hasten;" which is the sense of *Greek: prosches*, "attend." (Septuagint)

(Haydock)

PSALM 38

PSALM XXXVIII. (DIXI CUSTODIAM.)

A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.

Ver. 1. *Idithun* was one of the four chief masters of music, called Ethan, 1 Paralipomenon vi. 44., and Idithun, 1 Paralipomenon xvi. 41. Some think that he was the author of this psalm; but it was rather given to him by David to sing. (Calmet) --- The title shews that the psalms were designed for the public service of the Church, and not for David alone. (Berthier) --- This refers to the Christian Church, though some explain it of the Jews in captivity, (Worthington) with R. Salomon, while others think that it was composed during some of David's persecutions. It is connected with the preceding, and with the two next psalms. (Calmet)

Ver. 2. *Tongue.* The matter is very delicate and important, James iii. 2., Proverbs xviii. 21., Isaias xxxii. 17., and Ecclesiasticus xxii. 33., and xxviii. 28. --- *Me*, and was treating me with injustice and calumny. (Haydock) --- Chilo, the sage, said: "I know how to bear ill treatment," (Laertius 1.) and this is a proof of "the greatest wisdom and virtue." (Haydock) --- *Greek: Outos kratistos.* (Menander) (Calmet) --- Weak men seek revenge; but the wise resolve to govern their tongues, and do not stand up in their own just defence, though they be, therefore, more persecuted. (Worthington)

Ver. 3. *Renewed.* I was conscious of no offence against my enemies, (Haydock) but I reflected that I had forfeited my virtue, (Eusebius) and therefore gave vent to my grief. (Haydock) --- Being afraid of saying anything amiss, I refrained from saying what was good. But I perceived that this was wrong. (St. Augustine) --- I deprived myself of all pleasure. (Calmet) --- The seven first verses detail the arguments used by philosophers to comfort men, which all prove of little service. We must have recourse to God, ver. 8. (Berthier)

Ver. 4. *Out.* This alludes to his sorrow for his sins, (Origen) or to the fire of charity, which is enkindled by meditation on the last *end*, &c., (ver. 5.) or rather it means, that while he repressed his tongue, he could not but feel an inward zeal and indignation, (Calmet) in consequence of grief suppressed. (Worthington) --- See Jeremias xx. 9. (Menochius)

Ver. 5. *End*, as I desire to die, like Elias, 3 Kings xix. (Worthington) --- The just have frequently expressed such sentiments, to move God to pity, (Job vii. 1., and Psalm ci. 4.) though they wished to live, that they might praise God on earth, (Calmet) if it were his will. (Haydock) --- This text may indicate the impatience (Berthier) of the mere philosopher, (Haydock) or David desires to know to what a decree of perfection he must arrive. (Origen; St. Ambrose)

Ver. 6. *Measurable.* Hebrew, "of a hand's breadth." (Haydock) --- Symmachus, "a spithame, or twelve fingers' breadth," perhaps in allusion to the Greek proverb, a "spithame of life;" which denotes one very short. (Drusius) --- The Greek copies vary: some read, (Calmet) with the Vatican *Greek: palaias*, "ancient;" and others of the palestra with the Alexandrian *Greek: palaistas*, or "contentious." I am obliged always to wrestle with my adversaries. (Grotius) --- My days are short, and spent in conflicts. (Haydock) --- St. Chrysostom, St. Ambrose, &c., mention both. The former word is adopted by the Arabic, Ethiopic, &c.; but the Hebrew has *tephachoth*, "of a palm," or four fingers' breadth; (Calmet) and St. Jerome *breves*, "short." (Haydock) --- *Substance.* St. Jerome, "life." Hebrew, "age." --- *Living.* Hebrew,

"standing," how well soever he may seem to be established. Protestants, "at his best estate, *is* altogether vanity. Selah." (Haydock) --- The wisest of men confirms this at large, Ecclesiastes i. 1. (Calmet) (James iv. 14.) --- "What is this long while which has an end?" (Cicero, pro. Marcel.) (Menochius)

Ver. 7. *Image*, "of God." (St. Gregory, &c.) Hebrew, "in a shadow *or* darkness," where the fall of a leaf affrights him. Life is so short and miserable, why should we strive to heap up riches? (Calmet) --- *For whom*. Hebrew, "who shall gather," &c. (Haydock) --- The term is used respecting harvest rather than money. (Calmet) --- Hebrew has *disquieted* in the plural, and the rest of the words in the singular; but St. Jerome agrees with us, *conturbatur...& ignorat cui dimittat ea*. (Haydock) --- The prophet still utters complaints. One step farther is necessary to ensure peace. (Berthier) --- He acknowledges that his life is but a shadow, and what we ought not to grieve for temporal losses. (Worthington)

Ver. 8. *Substance*. Septuagint *hypostasis*. Hebrew, "hope." (Haydock) --- I can depend only on thee. (Calmet)

Ver. 9. *Thou hast*. Hebrew *lo*, "do not;" *ne*, or *nonne*; or "hast thou not made?" &c., as the following verse intimates. (Berthier) --- Thou hast suffered me to be reproached by the foolish, who prosper in this world. (Worthington) --- The *fool* may denote the devil, (St. Jerome; Origen) and all the lovers of iniquity. (Flaminius) (Calmet)

Ver. 10. *It*. St. Augustine reads "me," conformably to some copies of the Septuagint, Arabic, &c. (Calmet) --- He is at a loss to explain the reason of the prophet, and suggests that this perhaps ought to be referred to the following sentence, "*Because thou hast made me, remove*," &c. (Haydock) --- Such is the inconvenience of having incorrect copies. (Amama) --- The Alexandrian and Vatican Septuagint both have *me*, (Haydock) which is omitted in Complutensian. (Calmet) --- David knew that he was scourged by divine Providence. (Worthington)

Ver. 11. *In* (thy) *rebukes*, belongs to the next verse in Hebrew and Septuagint, referring to *man* in general, unless the prophet mean himself. (Berthier)

Ver. 12. *Spider*. St. Jerome, "moth." Symmachus, "thou dissolvest like corruption his desirable thing;" (Haydock) which means the soul, (Berthier) or "beauty." (Protestants) Remorse of conscience and God's judgments make a man pine away. --- *Disquieted* is obelized in the Septuagint. (St. Jerome, ad Sun.) (Calmet) --- It is not found in the Alexandrian and Complutensian edition (Haydock) and seems to be taken from ver. 7. It does not alter the sense. (Berthier) --- "Man is vanity always." (St. Jerome) --- As a spider which has consumed its moisture, so he decays. (Worthington)

Ver. 13. *Were*. 1 Paralipomenon xxix. 15. I can expect aid from no other but thee. (Calmet) --- Heaven is our home. (Worthington) --- "Life is a travelling from home." (Plato in Axiocho.)

Ver. 14. *More*. In a state to do good. (Worthington) --- Grant me relief, Ecclesiastes ix. 10., and Job vii. 8. (Calmet)

PSALM 39

PSALM XXXIX. (EXPECTANS EXPECTAVI.)
Christ's coming, and redeeming mankind.

Ver. 1. *Psalm*. Protestants intimate that this was not in the Hebrew; but we find *mizmor*, "canticle,"

which is equivalent. (Haydock) --- David speaks of his own restoration to health as a figure of Jesus Christ, who is principally intended, Hebrews x. 7. The end of the psalm is nearly the same with the 69th. (Calmet) --- Some arbitrarily (Berthier) explain the words with relation to the revolt of Absalom. (Bossuet) --- Others think it may refer to the captives, (Ven. Bede) to Daniel, or Jeremias, rescued from prison. See Theodoret, who explains it of men waiting for the general resurrection. It may express the sentiments of the Church, when the persecutions ceased. (Euthymius) --- Christ sometimes speaks in his own name, and sometimes in that of his members. (St. Ambrose; St. Augustine) (Calmet) --- It is certain that David had Christ in view; and if he alludes to himself, it is only as the figure of him. (Berthier)

Ver. 2. *Expectation*, or patience. (Haydock) --- God has, at last, granted my request.

Ver. 3. *Misery*. Hebrew, "confusion," (Berthier) or "noise," (St. Jerome; Haydock) from the greatest danger. (Theodoret) --- *Dregs*. Mud, Jeremias xxxviii. 6. St. Augustine, &c., explain this of the Christian saved by faith from the sink of his sins. (Calmet)

Ver. 4. *New*. Excellent. (Haydock) --- I was before uttering complaints, now I give thanks with joy, for my health and conversion. (Calmet) --- *Song*. Hebrew, "Praise." The penitent changes his language, which is no longer understood by worldlings. (Berthier) --- *Many*. St. Augustine reads, *the just*, who take part in the welfare of their brethren, (Psalm xxxi. 11.) while the wicked are filled with alarm, at the ways of God; who humbles or exalts people as he pleases. (Calmet)

Ver. 5. *Vanities*. Hebrew, "the proud, nor such as turn aside to lies." (Protestants) (Haydock) --- All the world is vanity, (Psalm xxxviii. 6., &c.; Calmet) though idolatry may be here meant. (St. Cyril)

Ver. 6. *Thoughts*, or designs, "over us," as Hebrew adds. No one can fathom the counsels of the Lord. It is folly, therefore, to attack his mysteries. (Haydock) --- *Like*. Protestants, "and thy thoughts *which are* to usward, they cannot be reckoned up in order unto thee." Literally, *non ordinare apud te*. (Montanus) (Haydock) --- But *haroc* means also *aequiparare*, which corresponds with the Vulgate. (Berthier) --- Syriac, "none is comparable to thee." (Calmet) --- *Number*. Christ and his apostles preached, so that many followed their doctrine. (Worthington) --- David also had many witnesses of his gratitude. They crowded round him. Some would improperly make *multiplicati sunt*, agree with *mirabilia*, Greek: *dialogismois*, which is in the masculine. (Berthier) --- "I find no order before thee; if I would declare and number, they are more (*wonders*) than can be counted." (St. Jerome) (Haydock) --- I am at a loss how to express myself, and must be content with the interior sentiments of gratitude. See Psalm lxx. 15. (Calmet)

Ver. 7. *Sacrifice and oblation*. Neither bloody nor unbloody sacrifices of the law will do. (Menochius) -- *Pierced ears*. Septuagint and St. Paul read, *a body thou hast fitted to me*, Hebrews x. 5. (Haydock) --- Nobilius mentions, that he found the reading of the Vulgate in one Greek manuscript in Eusebius, &c. --- The Arabic has both. "Thou hast prepared a body for me, and opened my ears." (Calmet) --- Both are, in effect, of divine authority. The version adopted by St. Paul, cannot be rejected, no more than the Hebrew confirmed by the Vulgate. James Pierce asserts, that the Hebrew is incorrect, *oznaim* being put for *az zip*, "then a body," as the letters are not unlike. The dissertation is ingenious: the author is, however, suspected of Socinianism. We know not the reason why the Vulgate here abandons the Septuagint. The sense is much the same; the prophet noticing the entire obedience of the Messiah, (Berthier) and the apostle comprising his whole person. (Menochius) --- His body was miraculous, (Haydock) and the incarnation the work of God. (Calmet) --- Nothing could come up to his submission. "Thou hast dug ears for me," (St. Jerome; Haydock) alluding to the custom of making slaves for ever, (Exodus xxi. 5.) or "thou hast fitted, (Calmet) opened, (Protestants) my ears," enabling me to hear, and to obey. (Haydock) -- - The sacrifice of Christ was never interrupted, from the first moment of his incarnation. (Calmet) --- He

was always doing the will of his Father. (Haydock) --- This sacrifice is the most essential. God rejected all such as were destitute of this condition, or were not offered by people determined to observe the whole law, 1 Kings xv. 22., Isaias i. 11., and Jeremias vii. 22. (Porphyrius, Abs. ii.) (Calmet) --- No sacrifice of the Old Testament was sufficient to satisfy God's justice for sin. Christ, by the *ear* of obedience, performed the redemption of man by his death, as was determined from eternity. See Hebrews x. (Worthington) --- *And* is omitted in the Latin version of St. Paul, *holocaustum pro peccato*, inadvertently, or rather to intimate, that he was speaking of the holocaust of expiation, Hebrews x. 6, 8., and xiii. 11., and Leviticus xvi. 27. (Berthier) --- St. Augustine also admits only one species of sacrifice, "holocausts likewise for sin." But others distinguish them from the victims designed to expiate the sins of individuals, (Leviticus v., &c.) of which the prophet also speaks. (Calmet)

Ver. 8. *Head*, or *beginning*, (Genesis i., John i., and viii. 25.; St. Jerome, &c.) or at the commencement of this book of Psalms, (St. Augustine) or rather in the whole Bible. (Calmet) --- *Kephalis* denotes a volume, (Suidas) or stick, on which books were formerly rolled, being written on parchment. The Jews still observe the same custom in their synagogues. (Calmet) (Luke iv. 17, 20.) --- Hebrew, "In the volume of the book," means, in the book, (Amama) or the Bible, which is *the book* by excellence, where the incarnation and death of Christ, for man's redemption, are clearly specified. (Haydock) --- This is the *sum* of the Scriptures. (Worthington) --- *They bear witness* to Christ, John v. 39., and Luke xxiv. 27. (Haydock) --- The apostle uses the word *capitulum*, for the sum, Hebrews viii. Whatever sense be chosen, we should meditate on this *head*, or volume. But Christ signed, as it were, this solemn engagement, from all eternity. If we adopt the passage to David, we may translate, "I come, having on me the volume of thy Scriptures." See 4 Kings xi. 12. (Calmet)

Ver. 9. *Heart*. So the Vatican Septuagint reads; while other editions have *Greek: koilias*, "belly." (St. Jerome, ad Sum.) --- Hebrew, "bowels." (Haydock) --- The sense is the same. (Berthier) --- I love the law so much, that I would hide it in my bowels, (Calmet) or in the most secret place. (Theodoret)

Ver. 10. *Thy*, is not expressed in Hebrew or Greek, but understood. (Berthier) --- *Church*, in the tabernacle, (Theodoret) or rather in the Catholic Church; the propagation of which, (Haydock) and the preaching of the gospel throughout the world are foretold. (Worthington) --- The justice, or mercies of our Saviour, are every where proclaimed. (St. Jerome) (Calmet)

Ver. 11. *Thy*. Some copies of the Septuagint have, *my justice*, as well as the Ethiopic version. (Eusebius; St. Augustine, &c.) (Calmet) --- But the Vulgate is more correct. (Berthier) --- *Council*. Christ conceals not his mercy and truth from the greatest and wisest congregations. He spoke boldly before Annas and Caiphas, as St. Paul did at Athens, &c. (Worthington) --- David testifies his gratitude, and invites all to praise God with him. (Calmet) --- But we must particularly learn from our Saviour, a horror of sin; the knowledge of his mysteries; confidence in his mercy; and a conviction, that we can never be saved but by his grace. He has announced these things, and then he finishes his career, by suffering for us, and pours forth his supplications to God. (Berthier)

Ver. 12. *Withhold not*. The prophet now speaks in the name of Christ's mystical body, the Church, praying to be made a partaker of mercy, and to be delivered from evils, (Worthington) or Christ speaks as the victim for our sins. (Haydock) --- *Uphold me*. This might be also rendered as a prayer, "May thy," &c., with the Hebrew and some copies of the Septuagint. (Berthier)

Ver. 13. *My iniquities*. That is, the sins of all mankind, which I have taken upon me. (Challoner) (Calmet) --- The sins even of those who believe, are so numerous, that they cannot be seen in particular. We may faint at the sight of so many sins committed by Christians. (Worthington) --- *Forsaken me* in the agony. (Calmet) --- Christ had all the sins of mankind laid upon him. (Berthier) --- He did not suffer to

release those who were already damned; though they had received sufficient graces, in consequence of the merits of his future death. (Haydock) --- Christ knew the number and enormity of sin. (Menochius) --- But he would not disclose his knowledge. (Haydock) (Mark vi. 5.) (Menochius)

Ver. 14. *Be pleased.* The rest is nearly transcribed, Psalm lxix. (Calmet) --- The Church prays for her weak members. (Worthington)

Ver. 15. *Backward,* as those who came to seize Christ were twice, John xviii. 6. --- He prays for their conversion. (S.) --- Shame might have proved very salutary to them. (Theodoret) --- The reprobate will be confounded. (Worthington)

Ver. 16. *'Tis well.* The Hebrew here is an interjection of insult and derision, like the Vah, Matthew xxvii. 40. (Challoner) --- As St. Jerome here expresses it, Vah, Vah. See Mark xv. 29. (Menochius) --- The Jews have now become objects of contempt, (Calmet) a just punishment (Haydock) of scoffers, who wish evil to the good.

Ver. 17. *Magnified.* Thus may those speak, who sincerely love God. (Worthington)

Ver. 18. *Beggar.* King David might assume this title, as well as all mankind. (St. Augustine) --- The same may be applied to Christ, according to his human nature, as the end of this psalm, and the following, belong to him, more than to David. (Calmet) --- He speaks in the name of penitents, whose sins he had undertaken to wash away. (Worthington) --- *Careful.* Hebrew, "will think of me." (Haydock) --- *Slack.* The faithful prayed for the coming of our Saviour, as they still entreat him to hasten the reward of the good. (Worthington)

PSALM 40

PSALM XL. (BEATUS QUI INTELLIGIT.)

The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially the traitor Judas.

Ver. 1. *Himself;* implying, that David composed this psalm, though the word is not expressed in Hebrew or Greek. (Berthier; T. iii.) --- The same articles, however, occur, which have been thus rendered before. (Haydock) --- Some explain this psalm of the sickness of Ezechias, (Ven. Bede) or of that of David, a little before the revolt of Absalom. (Rab. Muis; Bossuet) --- This may be described as a figure of our Saviour's sufferings. (Calmet) --- For it would be rash not to acknowledge, that He is here the principal object in view, (Theodoret) since he has applied (ver. 10.) to the traitor's conduct, (Calmet) and all the rest may properly allude to the same events. The psalmist speaks of the Messiah in the six first verses, and introduces him, in the remainder, uttering his own sentiments, (Berthier) respecting his passion and resurrection. (Worthington) (Isaias liii. 4.) (Menochius)

Ver. 2-3. *Understandeth.* Believing with eagerness, (Haydock) or reflecting seriously on Jesus Christ, (Berthier) who was pleased to be poor for our sakes. (Haydock) --- *And the poor,* is not in the ancient Septuagint, (Eusebius) nor Hebrew, &c. But it only expresses the same idea as the word *needy*, (Berthier) being added to show the extreme misery to which our Saviour was reduced. (Haydock) --- The Fathers explain the passage in this sense, though some would suppose, that David speaks of his own conduct, (Calmet) or of those who adhered to him in his distress, while most followed Absalom. (Flaminius) --- *Day of death or judgment.* Happy the man, who makes the life of Christ his constant meditation, (Berthier) and endeavours to imitate his example, and divine charity! (Haydock) --- The Church recites

this psalm for the sick. Those who assist them may hope for similar treatment. But such as are not scandalized at Christ, on account of his poverty and afflictions, may be pronounced blessed, (Luke vii.23.) as He will deliver them from distress, if they place their confidence in Him. (Worthington) --- The sick are relieved, when they think on Christ's sufferings. (Menochius) --- *Preserve.* Hebrew, "will preserve....and thou wilt not deliver him unto the will of his enemies." (Protestants) --- But St. Jerome has, "and he will not," &c. (Haydock) --- Sixtus V reads, "into the hands of his enemy," after St. Augustine, &c. Others add, "he will purify his soul from, or on the earth." (Calmet) --- Our Lord will give to such servants more grace in this life, and glory in the next, nor will he suffer them to yield to temptation. (Worthington) --- He will defend them and heal them, when sick. (Calmet)

Ver. 4. *His bed.* Literally, "on the bed of his sorrow." *His*, seems to have been formerly in Hebrew, (Houbigant) though it be now omitted, (Berthier) as it was in the time of Symmachus, "the bed of misery," (St. Jerome) of infirmity. --- *Thou hast.* Hebrew, "thou wilt make." Protestants, "turn," (marginal note; Haydock) "change, or take away." In the east, the bed was removed entirely, (John v. 8.) and this expression may denote, (Calmet) that the sick man should be cured, and no longer be confined to his bed, (St. Chrysostom) or that God would take him by the hand, to support him, and turn his bed, like a tender mother, to make it more comfortable. (Genebrard) (Calmet) --- When the just are sick unto death, Christ will give them greater consolation. (Worthington) --- He will withdraw their affections from all terrestrial things, and remove whatever has been dangerous to them. (St. Gregory, Mor. xxiii. 15.) The ineffable name has been thrice repeated in these verses, to insinuate, that all good is wrought by the blessed Trinity. (Berthier)

Ver. 5. *Thee.* Christ prays for his members, acknowledging their sins, (Worthington) which he had undertaken to expiate. The Fathers explain this of his prayer in the garden. (Calmet) --- Have we ever reflected on sin, which reduced the Lord of all, to such poverty and distress? (Berthier)

Ver. 6. *Perish?* When shall we have a change, and see Absalom on the throne? When shall we get rid of this man, who reproves our conduct? So were the Jews animated to destroy Christ. (Theodoret) --- The rest of the psalm more visibly relates to him. (Calmet) --- His enemies were greatly disappointed. (Haydock) --- For after they had put him to death, he rose again, and his *name* and kingdom became more glorious. (Worthington)

Ver. 7. *If he*, any one among my *enemies*. (Haydock) --- The Scriptures often pass from the plural to the singular, (Berthier) to comprise every one distinctly. (Haydock) --- Yet St. Augustine, &c., read "they came," &c., omitting *if*, as some of the Septuagint editions do likewise: though inaccurately, according to St. Jerome and Sun. (Calmet) --- It occurs in the Roman copy, and Grabe inserts it in a smaller type. The sense is not altered. (Haydock) --- The conspirators affected to shew David some marks of civility, to obtain their ends. The Jews often strove to entangle Jesus, by their questions, (Matthew xix. 3., and xxii. 17, 24., and John viii. 3.) while Judas continued in his company, to gratify his own avarice, and to betray him. (Calmet) --- Such were their *vain* projects. (Haydock) --- Those who came maliciously to hear Christ, blamed him as an enemy to the law, or as one who cast out devils by Beelzebub. (Worthington)

Ver. 8. *To me*, seems useless, though it be added conformably to the Hebrew, (Berthier) or rather it intimates, that the enemies made no secret of their plots. (Haydock)

Ver. 9. *Word* of affecting the regal power, &c. (St. Ambrose) --- *No more?* Jesus Christ speaks. They have unjustly condemned me: But can I not rise again? or the words may be put in the mouth of his enemies. Shall we have any thing to fear from the dead? If we were to confine him only, he might perhaps escape. (Calmet) --- Hebrew, "an evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more." (Protestants) --- "The word of the devil they poured out against

themselves; he who hath slept, shall rise no more." (St. Jerome) --- Yet *lo* may be explained, *an non*, "shall not he," &c. Septuagint have seen this insulting interrogation of the Jews who ridiculed what Christ had said of his future resurrection. (Berthier) --- They determined to put him to death; but they could not prevent his glorious (Worthington) appearance again on the third day. (Haydock) --- Those who explain this of David, say, that the sleep denotes a mortal illness, or a geievous fault, for which it was expected, that the king would die. (Kimchi; Munster, &c.)

Ver. 10. Bread. This characterizes the traitor, who had recieved the holy Communion, and had been intrusted with the purse by our Saviour, yet betrayed him with the sign of peace. (Calmet) --- To violate the laws of hospitality was greatly resented by the very pagans. (Plutarch, Symp. vii. 4.) --- *Supplanted me*, or kicked like a wild colt, as Plato complained that Aristotle had done, when he set up another school. (Haydock) *Greek: Emas apelaktise.* (Laertius, Elian iv. 9.) --- David might allude to Absalom, though the Holy Ghost speaks of Judas. (Calmet) --- Our Saviour himself says, (Worthington) *that the Scriptures may be fulfilled, he that eateth bread with me, shall lift up his heel against me: Qui manducat mecum panem levabit contra me calcaneum suum: Greek: eperen ep eme ten pternan autou*, "has lifted up," &c., as the Hebrew expresses it here. Judas had attempted to betray Christ already, and would do it more effectually hereafter; so that both the present and future might agree with him. We also find the psalm translated *qui edebat panes meos*, &c. But the difference is very small. (Haydock) --- To lift up the heel, is the posture of one who attempts to supplant his adversary. (Menochius)

Ver. 11. Them. No one is ignorant of the destruction of Jerusalem, and of the miserable condition of the Jews (Menochius) throughout the world. (Calmet) --- Christ will render every one according to his deserts. (Worthington)

Ver. 12. Over me. Thus the divinity of Christ was proved, since he rose victorious, in spite of his enemies. (Calmet)

Ver. 13. Innocence. Jesus was the spotless lamb incapable of sin. He effaced it by his blood, and is therefore crowned with glory, Hebrews ii. 9., and Philippians ii. 9. (Calmet) --- This innocence made him a fit victim for sin. (Worthington)

Ver. 14. So be it. Chaldean, "Amen." This word, at the beginning of a discourse, implies an affirmative oath; (Matthew vi. 13.) and at the end, it is a mark of approbation, Numbers v. 22. --- Here the Jews terminate the first book of the psalms, which they divide into five. (Calmet) --- St. Jerome rejects this division, as our Saviour mentions only the psalms, and the last psalm has no such conclusion. (Worthington) --- It has *Alleluia*. All the rest have *Amen*. See Psalms lxxii., lxxxix., and cvi. (Hebrew) (Berthier) --- The observations which have been made in this first part, will serve to explain many other passages, on which we shall therefore be shorter, as well as in specifying the variations from the original, which are for the most part only apparent, as the intelligent reader may be convinced, by the preceding remarks. (Haydock)

PSALM 41

PSALM XLI. (QUEMADMODUM DESIDERAT.)

The fervent desire of the just after God: hope in afflictions.

Ver. 1. Understanding. See Psalm xxxi. (Menochius) --- *Core*, who composed, (Tirinus) or sung (Menochius) most of the psalms in this second part. (Tirinus) --- Pieces of a joyful nature were generally assigned to them, according to the Jews and St. Jerome, Psalm lxxxiv. (Menochius) --- They were

descendants of the famous schismatic, the miraculous preservation of whose innocent children teaches us, that the good will not be punished with the guilty, and that we must be raised above this earth, lest hell devour us, Numbers xvi. 31., and xxvi. 10. (Worthington) --- The sentiments of the captives, (Calmet) and of every sincere Christian, are here expressed. (St. Augustine) --- David may have been the author, (Calmet) as it is generally believed. (Berthier)

Ver. 2. *Waters.* This was sung at the baptism of Catechumens, (St. Augustine) teaching them to thirst after heaven. (Haydock) --- The hart being infected with poison, thirsts exceedingly, as sinners must do for pardon. (Worthington)

Ver. 3. *Strong.* Most Bibles before Clement VIII read "fountain." (Calmet) --- *El* signifies both God and strong. (Berthier) --- The Levites desired earnestly to serve God in his temple; Christians must wish to appear before him in heaven, (Calmet) when they will be free from temptations. Idols may destroy, but they cannot give *life*. (Worthington)

Ver. 4. *Bread.* Ovid imitates this: *Cura dolorque animi lachrymæque alimenta fuere.* (Met. x.) --- The tears of compunction obtain the remission of sin. (St. Jerome) --- *God.* Thus the idolaters derided those who could not point at their God. (Haydock) --- The Babylonians had conquered all the surrounding nations, and despised their deities. (Calmet) --- The wicked laugh at the just, who are for a time in distress, comforting themselves with weeping. (Worthington) --- Those who saw David wandering (Haydock) in the mountains, at a distance from the tabernacle, might ask him what religion or God he followed. (Menochius)

Ver. 5. *These sarcasms* fill me with grief, (Calmet) while the solemn ceremonies of religion, which, I remember, where observed in the temple, cause my heart to overflow with joy. (Berthier) --- *I shall.* Protestants, "I had gone with the multitude; I went with them to the house of God with the voice of joy and praise; with a multitude that kept holiday." Yet the holidays of the Catholic Church are now ridiculed by many. (Protestants) (Haydock) --- The original may have several other meanings. The *tabernacle* may here designate the *musach* of Levites, 4 Kings xvi. 18. (Calmet) --- *Feasting.* Some such religious feasts were prescribed, Deuteronomy xii. 12. (Haydock) --- David was not permitted to build the temple, nor to enter the tabernacle: but he speaks of heaven. (Worthington)

Ver. 6. *My countenance.* Hebrew, "his," as Aquila, &c., read. (Calmet) --- Yet as the words are repeated, (ver. 12.) there seems to be a fault in the text, (Berthier) owing to *v*, "his" being taken in here, instead of explaining it by *and*, ver. 7. (Haydock) --- The arrangement of the letters in the Vulgate is preferable. (Calmet)

Ver. 7. *Little hill* of Sion. I hope that I shall soon again behold the fertile regions along the Jordan. (Calmet) --- But these hills of Hermon, &c., are nothing when compared with heaven: They serve only to remind us of our banishment. (Berthier) --- The difficulties of our present abode, hemmed in on all sides, teach us to place our hopes in heaven. (Worthington)

Ver. 8. *Flood-gates.* The Hebrews imagined there were immense reservoirs of water above, (Calmet) which might serve to drown the earth, as at the deluge, Genesis vii. 11. Both heaven and earth seemed to be armed against the psalmist. (Haydock) --- One affliction succeeded another, (Calmet) and God appeared to have abandoned his servants to temptations. But he enables them to come off with victory, and fills them with more joy in their trials: so that they may sing in heart, and *pray*. (Worthington)

Ver. 9. *Night.* In affliction, as well as in prosperity, we must praise the Lord. Roman Septuagint, "in the night he will manifest it." --- *Mercy.* (Haydock) --- This is very beautiful, but not agreeable with the

original. (Berthier)

Ver. 11. *Whilst.* Protestants *As*, "with a sword in my bones, mine enemies reproach me." (Haydock) --- Thus the martyrs were tortured and upbraided. (Calmet)

Ver. 12. *Countenance.* To whom I look up with confidence. (Menochius) --- The just are comforted with the hope of God's sight. (Worthington)

PSALM 42

PSALM XLII. (JUDICA ME DEUS.)

The prophet aspireth after the temple and altar of God.

Ver. 1. *David.* Septuagint add, "it has no title, in Hebrew," being composed by the same author, and on the same subject, as the preceding [psalm]. (Calmet) --- David teaches the faithful how to begin a good work; and priests how they ought to officiate at Mass. (Worthington) --- *Holy.* Hebrew, "merciful." The Babylonians and their king, treated the Jews with great cruelty. (Calmet) --- After we have proved ourselves, according to the admonition of St. Paul, (1 Corinthians xi.) before approaching to the holy Eucharist, we may beg of God to judge and to protect us. (Worthington)

Ver. 2. *Me.* Without thy assistance, I can do nothing. My enemies seem too strong, while thou appearest to disregard my prayer. (Worthington)

Ver. 3. *Light,* your Messiah, as the Jews confess, (Jarchi) *truth,* the holy Spirit. (St. Chrysostom) --- Both the titles may be applied to our Saviour. (Berthier) (St. Jerome) --- We are in the utmost distress; be pleased to send us relief. (Calmet) --- As thou hast sent Christ into the world to impart these graces, grant that we may know, and comply with our duties, before we approach to thy holy altar. --- *Holy hill,* the Church, (Worthington) or tabernacle on Sion, where the Jews wished to be present. (Calmet)

Ver. 4. *Youth.* St. Jerome, "the God of my joy and exultation." (Haydock) --- Syriac and Arabic agree with us, and *Gil* means, (Calmet) a young man, in Arabic and Hebrew. (Hammond) --- People in youth, shew for the effects of joy. (Berthier) --- Accompanied with light, and a pure intention, we may offer sacrifice to God, who changeth our corruptions into newness of life. (Worthington) --- The Levites might sing near the altar, but could not offer victims. (Calmet)

Ver. 5. *My God.* This word is singular; but the former "Elohim," is plural, to intimate one God in three persons. (Worthington) --- *Harp.* Hebrew *cinnor*, which Symmachus renders, "the psaltery." The sons of Core were chiefly door-keepers: but they also played on musical instruments. (Calmet)

Ver. 6. *God.* Trust in God, whom I hope to see face to face. (Worthington)

PSALM 43

PSALM XLIII. (DEUS AURIBUS NOTRIS.)

The Church commemorates former favours, and present afflictions; under which she prays for succour.

Ver. 1. *Understanding.* See Psalm xli. (Menochius) --- David or the Corites composed this piece, to comfort the just under persecution. (Berthier) --- It may allude to the situation of the Jews at Babylon,

(Calmet) or under Antiochus Epiphanes, (Ven. Bede) though St. Paul, (Romans viii. 36.) applies ver. 22. to the persecutions of the primitive Christians, which seems to shew, that the whole psalm refers to them, (Berthier) as the Fathers have explained it. Yet it may literally be understood of the Israelites (Calmet) also, (Haydock) as well as the Christian martyrs, since all things happened to the Israelites in figure. (Worthington)

Ver. 2. *Old*, in calling Abraham, and rescuing the Hebrews for the Egyptian bondage, &c. (Worthington) --- God formerly protected our Fathers; but how are things changed? (Calmet) --- Gideon uses nearly the same words, Judges vi. (Menochius)

Ver. 3. *Plantedst them*, thy people. See Jeremias ii. 21., and xii. 10., and Ezechiel xvii. 6. --- *Out*, by means of insects, &c., Wisdom xii. 8., and Josue xxiv. 12. (Calmet) --- The Hebrews were miraculously assisted, (Worthington) without any merit of their own, (Calmet) as all were wicked at first. Yet Abraham was freely chosen, that the visible Church might be preserved. (Worthington)

Ver. 5. *Saving (salutes)* the manifold instances of protection. (Haydock)

Ver. 6. *Horn*, like bulls. (Worthington) --- This we have done in former times. (Calmet) --- Not man's strength, but God's favour, granteth the victory. (Worthington)

Ver. 9. *We glory*. Literally, "be praised." (Haydock) --- We have always attributed our success to thee. (Calmet)

Ver. 10. *Now*. He foretelleth divers states of the Jews, and of the Church. (Worthington)

Ver. 11. *To*. Literally, "after," *post*. They were formerly defeated; now it is our turn. (Haydock)

Ver. 12. *Nations*. Many never returned from captivity. (Calmet) See Deuteronomy xxviii. 43.

Ver. 13. *Reckoning*. Protestants, "thou dost not increase *thy wealth* by their price." (Haydock) --- Thou art eager to get quit of them, as of the vilest slaves. (Theodoret; Grotius) (Isaias i. 2., and lii. 3.) *Exchange*. Some copies of the Septuagint read *Greek: allalagmasi*, "jubilations," with the Ethiopic. (St. Augustine, &c.) --- While others have more correctly *Greek: allagmasi*, like the Vulgate. There were none to purchase, so that thou hast given the people for nothing. (Calmet) --- At the last siege of Jerusalem, the Jews, who had sold (Worthington) or bought Christ for thirty pieces of money, (Haydock) were themselves sold for the smallest price; thirty being given for one penny. See Josephus, Jewish Wars. (Worthington)

Ver. 15. *Head*, out of contempt. (Menochius) --- The Gentiles propose us as an example of a people fallen a prey to the divine indignation, 4 Kings xix. 21., and Lamentations ii. 15.

Ver. 17. *Detracteth me*. St. Jerome, "blasphemeth" God, while they upbraid us, as a faithless people. (Calmet)

Ver. 18. *Covenant*. Till the passion of Christ, the Jews did not wholly fall from God, and then many were chosen from among them, to found the Christian religion. (Worthington) --- The Corites speak in the name of their faithful brethren, whom no provocation had induced to follow the superstitious practices of Babylon. (Calmet)

Ver. 19. *Neither*. Literally, "and *or yet*." (Haydock) --- But the negative particle is taken (Worthington)

from the first part of the verse. (Calmet) --- St. Jerome, "Neither hast thou," &c. (Menochius) --- Yet many adhere to the Hebrew, &c., "And thou hast turned," &c. Though it may be taken in a dangerous sense, (Calmet) yet it may only signify, (Haydock) that God had removed his people from the country where his worship was observed, and had refused them his protection; hence their paths have been unfortunate. (Theodoret) --- This agrees better with the sequel. (Berthier) --- It is no proof that God is the author of sin, in either sense. (Tirinus)

Ver. 20. *Affliction.* Hebrew, or "dragons," (St. Jerome; Menochius) alluding to the deserts, to which the Jews retired, when the Assyrians invaded them. The text may be more applicable to the first Christians, who might truly say, that they had not transgressed. (Houbigant) -- To the martyrs, death was but like a *shadow*. (St. Gregory) (Mark iv. 17.) --- Here it denotes great darkness and misery. (Menochius)

Ver. 21. *If we.* This is a Hebrew idiom, to express, we have not. (Worthington)

Ver. 22. *Slaughter.* They will not suffer us to be quiet respecting our religion, striving to delude us: or, if we prove resolute, like Daniel, they expose us to torments. (Calmet) --- This was more fully verified at the first propagation of the gospel, (Romans viii. 36.) as it still continues to be among those, who cease not to persecute Catholics by artifice, as well as by open violence. Christians in every age (Haydock) are persecuted, more than the prophets (Worthington) generally were. (Haydock)

Ver. 23. *Sleepest thou,* seeming not to attend to our sufferings. (Menochius) --- *End,* shall we never be restored to favour? (Calmet)

Ver. 25. *Dust.* We are at death's door, being oppressed with grief, as long as thou dost not assist us. (Worthington) --- We petition in the most fervent (Haydock) and humble posture, Isaías xlix. 23., and Micheas vii. 17. (Calmet)

PSALM 44

PSALM XLIV. (ERUCTAVIT COR MEUS.)

The excellence of Christ's kingdom, and the endowments of his Church.

Ver. 1. *For them that shall be changed,* i.e., For souls happily changed, by being converted to God; (Challoner) or it may allude to the variety of speakers here introduced. (Berthier) --- Protestants leave *shoshannim*, which some translate, "on the lilies," (Aquila; St. Jerome) or "instruments of six strings." (Calmet) --- *The beloved,* viz., our Lord Jesus Christ. (Challoner) --- Hebrew, "of loves;" or of the young women, friends of the bride, (*yedidoth*) who sung the Epithalamium, as we see in the 18th Idyl of Theocritus. The Jews formerly explained this psalm of the Messias, as well as all the Fathers after the apostles, Hebrew, i. 8. Many passages cannot refer to Solomon's marriage with the daughter of Pharaoh, though some might be referred to that event, as a figure of Christ's union with his Church. (Calmet) --- The whole had better be understood of Christ, (Berthier) being intended for the instruction of all converts from paganism and schism. (Worthington)

Ver. 2. *Uttered.* Hebrew *rachash*, "boileth," as one unable to contain himself. (Berthier) --- *Speak,* or "dedicate," *dico*, (Haydock) though here it only means to speak. (Calmet) --- He addresses the object of his praise, instead of invoking the muses. (St. Jerome) --- *Swiftly.* I have not to meditate. (Calmet) --- The Holy Ghost moves my tongue, (2 Peter i. 21.) as fast as my hands can write, Jeremias xxxvi. 18., and 4 Esdras xiv. 39. (Haydock) --- High mysteries, in honour of the great king, occupy my thoughts, and to him I refer this canticle. (Worthington)

Ver. 3. Beautiful. The corporal beauty of Christ may be problematical. (Haydock) --- But justice is the truest beauty. (St. Augustine) --- All admired his eloquence, (Luke iv. 22., and John vii. 46.) and innumerable converts were made, by the preaching of his word. (St. Jerome) --- The young women here address the spouse. --- *Therefore*, I say, (Rabbins) or "because" God hath chosen thee freely. Solomon was styled the beloved, (2 Kings xii. 25.) and was highly favoured, Wisdom viii. 20., and 3 Kings iv. 29., &c. But this was only a figure of Jesus Christ, (Calmet) whose hypostatical union was an effect of gratuitous predestination, (St. Augustine, præd. xv.) though his other graces were merited. (St. Chrysostom) (Sa) (Calmet) --- He was most excellent in all sorts of gifts. (Worthington)

Ver. 4. Mighty. (Potentissime) Erasmus (Apol. con. Sutor.) complains, that he could not learn, whether this was a noun or an adverb, without consulting the originals. (Amama)

Ver. 5. Reign. Devise, execute, and perfect the establishment of thy spiritual kingdom. (Worthington) --
- Solomon was no warrior; but he only wanted enemies to be so. The sword of Christ is his word, (Hebrews iv. 12.) anger, (Apocalypse xix. 15.; Calmet) or human nature. (St. Jerome) --- Some translate, "and ride," because kings were mounted on chariots, and governed their people with the reins of justice, &c. (Robertson) --- *Justice.* These titles are eagerly desired by monarchs; as martial prowess, clemency, and justice, (Calmet) render them objects of terror, and of love. (Haydock) --- Christ conquered by his miracles, mildness, &c., (Calmet) propagating the truth, and punishing the rebellious. (Worthington) (Psalm ii. 8.)

Ver. 6. Fall. This seems to be placed too soon, in order to shew the rapidity of the conquest. (Calmet) --
- "Thy arrows are sharp, *shot* into the hearts," &c. (Haydock) --- Some explain *in corde*, (as the Hebrew, Septuagint, &c., read) of the voluntary submission of those who had formerly been enemies of the Messias. (St. Chrysostom, &c.) --- "Thy sharp arrows, the people subject to thee, shall fall into," &c. --- Men are sometimes represented as arrows, Isaiah xlix. 2. (Berthier)

Ver. 7. O God, Greek: O Theos. The Septuagint thus mark the vocative case, (Psalm cxxxviii. 17.; Haydock) and it is clear, that the Messias is here styled God, (Hebrews i. 8.) though some of the Jews would evade this proof by saying, "God is thy throne," 1 Paralipomenon xxix. 23. Even Munster translates, *O Deus*, and the Jew Agesila, *Greek: o Thee*. Elohim is never addressed to any one by the prophets, but to the true God, (Berthier) and this title alludes to the judicial character of Christ, (Acts x. 42.; Calmet) of whose kingdom there shall be no end, Luke i. 33. --- Calvin is very bold in asserting, that David spoke properly of Solomon, as if the apostle had applied the text to our Saviour only in the mystical sense; whereas many things cannot belong to the former, and the Chaldean and Fathers expound this psalm of Christ and his Church. --- Solomon did not persevere in wisdom, and his beauty was equalled by that of Absalom, &c. (Worthington) --- Crellius and Grotius in vain attempted to weaken this proof of Christ's divinity, as a Jew, who disputed with Origen, did. (Origen, contra Cels. i.) (Du Hamel) (Haydock)

Ver. 8. God. Symmachus *Greek: Thee*. (Theophylactus) --- *Elohim* is used in both places, (Haydock) with a singular verb, as being spoken of the Deity. (St. Irenæus iii. 6.) (Bossuet) (Du Hamel) --- "O Elohim, thy Elohim," (Haydock) which implies more than one person in God. (Berthier) --- Many king might be preferred to Solomon; but Christ was raised above all. (Worthington) --- *Fellows.* In consequence of the free gift of God, in uniting the human nature to the second person, the Messias advanced in glory; (Haydock) or rather the prophet speaks of his subsequent merits, which entitled him to the greatest felicity. --- *The oil of gladness*, alludes to the reward of his labours. *Greek: Dia touto* seems to require this sense, though the Hebrew may be rendered, "because." (Berthier) --- Either the cause or the effect may be meant. (Menochius) --- Solomon was chosen before many of his elder brothers; but

Christ was anointed by the Holy Ghost, Acts x. 38. (Calmet)

Ver. 9. Perfume. Literally, "from thy garments, from the ivory houses, out of which they have delighted thee, (10.) the daughters of kings, in thy honour." They esteem it an honour to wait upon thee, and perfume thy robes, which are placed in chests of ivory, with odoriferous herbs. (Haydock) --- The ancients admired such garments, Genesis xxvii. 27., and Amos iii. 15. --- They had been given, together with the ivory boxes, as a present to Solomon at his marriage, and might give him delight, (Calmet) as it was then deemed unpolite to refuse a present. (Homer, *Odyssey Greek: S.*) --- *Stacte*. Literally, "the drop" *gutta*, (Haydock) distils from the myrrh, the wood of settim, (Numbers xxiv. 6.) and may denote aloes, but not the plant. (Calmet) --- Mortification and humility (Worthington) raise the soul on high, 2 Corinthians ii. 16. (Haydock) --- The blessed Virgin is here styled a house of ivory. The Church, and all who observe purity, may be considered as God's temples, 1 Corinthians iii. 17. (Calmet) --- The virtues of Christ are this precious perfume. (St. Augustine, &c.) --- *Houses*. Septuagint *Bareis*, a word which means "a tower." Some have not understood this, and have rendered it, *gravibus*, "heavy," (St. Jerome, ad Prin.) which others have improperly correct by *gradibus*, "steps." (Calmet) --- Houbigant would change three words, and translate, "from ivory vessels, the vases of thy anointing."

Ver. 10-11. Clothing. Hebrew, "in gold of Ophir." (Haydock) --- The Church is spotless, Ephesians v. 26. The attendants of this glorious queen, are the nations converted, or Christian virgins. They are not the maids of Pharaoh's daughter, whose marriage was never commended. (Berthier) --- *House*. Paganism, and the observances of the old law. (Berthier) --- The Church, and every faithful soul, may be styled the daughter, as well as the spouse of Christ.

Ver. 12. Lord. Hebrew *adonaiic*, "thy master," and worship him, (Haydock) like a dutiful wife, 1 Peter iii. 6., and 3 Kings i. 16. --- *God* is not found in the Septuagint. The title belongs to Jesus Christ, the spouse, who has been twice called *God* before. (Calmet)

Ver. 13. Daughters of Tyre; the city, with her dependant villages. (Bossuet) --- Tyre might send presents on this grand occasion, or might even pay tribute, 2 Paralipomenon ix. 26. (Calmet) --- Idolatrous nations submitted to Christ. (Berthier)

Ver. 14. Is within. Roman Septuagint, &c., have "of Hesebon," by mistake, for *Esothen*. (Calmet) --- Queens in the East, could not appear much abroad. (Kimchi) --- When they go out, they cannot be seen. The beauty of the Church consists in virtue, and in the grace of God. (Calmet) --- *Borders*. Charity influences the exterior works of piety, (Tirinus) and gives beauty to the ceremonies (St. Basil) and decorations used by the Church, with such magnificence. (Haydock)

Ver. 15. Neighbours. The Jews, as well as the Gentiles, shall embrace the faith. (Calmet) --- Virginity became honourable only *after* the coming of Christ. (St. Chrysostom)

Ver. 16. Temple. Even virgins (Haydock) out of the Church, cannot please the king. (St. Augustine) (Worthington)

Ver. 17. Sons. Protestants, "shall be thy children." (Haydock) --- This was the wish of those present. But it does not appear that the daughter of Pharaoh had any children, (Calmet) and thus it seems improbable, that she is here spoken of, as the psalmist foretells the establishment and glory (Berthier) of the Church, by means of the apostles, (St. Chrysostom) and their successors, who are made *princes* over all the world. Let those who are cut off acknowledge this, and come to the unity, that they may be introduced into the temple of the king. (St. Augustine) (Worthington) --- Innumerable saints of all ranks, kings and emperors, acknowledge the Church for their mother, and submit to her. (Calmet)

Ver. 18. *They.* Hebrew, Septuagint of Aldus and Complutensian, and the Greek Fathers, have "I will;" yet this is contrary to the Vatican and Alexandrian Septuagint, (Berthier) and seems less accurate. (Houbigant) --- The prophet was not to live for ever, so that the fame of the Church was to be spread by others. (Berthier) --- *Ever.* There shall be pastors and faithful people to the end. (Worthington)

PSALM 45

PSALM XLV. (DEUS NOSTER REFUGIUM.)

The Church in persecution trusteth in the protection of God.

Ver. 1. It may allude to the defeat of Sennacherib, (Houbigant) or might be sung by the Corites at the dedication of the second temple, when peace was restored to the world, after the death of Cambyses, Ezechiel xxxviii. The Fathers explain it of the Christian Church, delivered from persecutions. (St. Chrysostom, &c.) (Calmet)

Ver. 2. *Troubles.* Those of English Catholics have been very great; yet they increase. (Worthington)

Ver. 4. *Their.* Hebrew, St. Ambrose, &c., read, "its." (Calmet) --- Both sea and land may be in confusion; we shall fear nothing, having God for our protector. (Haydock) --- Though many and noble personages have revolted from the faith in England, yet the Catholic Church will never fail, (Worthington) even if it should in these islands. (Haydock)

Ver. 5. *Steam.* Jerusalem was surrounded by placid streams, which are here opposed to the great waters, as in Isaias viii. 6. The Church, after persecution, is restored to peace, and adorned with all graces. (Calmet) --- *Tabernacle.* This is the source of our joy, Apocalypse xxi., (Menochius) and xxii. 1., and Ezechiel xlvi. 1. --- The advantages of the virtuous, both here and in heaven, are great. (Berthier)

Ver. 7. *Trembled.* We have witnessed the commotions in the East, under Cyrus, and his son; the latter of whom seems to be styled Gog, (Ezechiel xxxviii. 19.) and perished in Judea, which he intended to plunder. (Calmet)

Ver. 10. *Shields.* Hebrew, "the round things," which some explain, "chariots," without need. (Berthier) --- *Fire.* The Fathers apply this to the peace which reigned at the birth of Christ, or to that which Constantine gave to the Church. (Calmet)

Ver. 11. *Still.* We have only to admire the work of God. (Berthier) --- He will bring all to a happy issue for his elect, though the wicked may rage. (Haydock)

PSALM 46

PSALM XLVI. (OMNES GENTES PLAUDITE.)

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

This psalm appears to be a sequel to the former psalm, and is addressed to the Gentiles who were present at the dedication of the second temple, as Darius had ordered his governors to assist the Jews, 1 Esdras vi. 15. See Esther viii. 17. --- Many explain it of the translation of the ark: but the Fathers behold the establishment of Christianity, and the ascension of Christ, ver. 6. (Calmet)

Ver. 4. Feet. The Chanaanites were subdued by Josue, and others by David, &c. The army of Cambyses became a prey to the Jews, Ezechiel xxxix. 10. (Calmet) --- All who embrace the true faith, even kings, become subjects, and not heads of the Church. (Worthington)

Ver. 5. Beauty. The temple, Ezechiel xxiv. 21. Both Jews and Gentiles form the Church.

Ver. 6. Trumpet. Christ ascended, accompanied by choirs of angels. His apostles proclaimed his truths. (Calmet) --- They were not left desolate, but joyful; having the Paraclete sent the them.

Ver. 7. King. Christ is God, by his divine nature, and our king, by his humanity. (Worthington)

Ver. 8. Wisely. Hebrew *mascil*, which is so often rendered "understanding" in the titles. No one can do well, what he does not understand. (Calmet) --- The union of faith and good works, is singing wisely. (St. Chrysostom) (Calmet) --- *Concordent manus & lingua.* (St. Augustine) (Du Hamel) --- Let each strive to know the mysteries of faith. (Worthington)

Ver. 9. Throne. Christ reigns over the heart with all power, Matthew xxviii. 18.

Ver. 10. Gods. Judges appointed by the king of Persia over the Jews, &c., (Calmet) or rather the apostles, who were more than men, (St. Jerome) and exercised a greater power than any earthly monarch. (Calmet) --- The richest princes have submitted to the God of Abraham, whose seed was to prove a blessing to all, Genesis xviii. 18. Hebrew as it is now pointed, "the princes of the people are gathered unto the people of the God of Abraham, for He is far elevated above the gods the shields of the earth," as kings are often styled. (Calmet) --- Protestants, "for the shields of the earth *belong* unto God: He is greatly exalted;" or (Septuagint) "the earthly potentates, *who are* of God, have been," &c. --- We might explain the Vulgate in the same sense, if *Dei* were substituted for *Dii*, (Haydock) as it should be. (Calmet) --- *Dei sunt optimates terræ, & ipse summe elevatus est.* (Houbigant) --- St. Jerome agrees with the Vulgate, (Haydock) which is the clearest, (Berthier) only he renders *ham*, "the people" of *the God*, as it may also signify, and retains the word *shields*, which we explain *the strong* gods, or the "strong ones of God." (Haydock) --- The blessed Trinity is not divided, but more distinctly professed in baptism than it was under the law. (Worthington)

PSALM 47

PSALM XLVII. (MAGNUS DOMINUS.)

God is greatly to be praised for the establishment of his Church.

Ver. 1. On the, &c., is not in Hebrew nor Eusebius, &c. It means Sunday, (St. Ambrose; Worthington) or rather Monday, being sung on that day. (St. Jerome, &c.) (Haydock) --- The subject of the former canticle is continued, in thanksgiving to God, for some signal victory, or for the peace which God afforded to his people, after the death of Cambyses. (Calmet) --- The Fathers explain it of the propagation and peace of the Church. (Haydock)

Ver. 2. City, or temple, which lay to the north of old Jerusalem, on Sion. (Calmet) --- Yet Genebrard, &c., place this mountain south of Salem. (Menochius) --- The concourse of priests and people gave the appearance of a great city, Ezechiel xl. 2., and Isaias xiv. 13. --- The Church is built upon a rock. [Matthew xvi. 18.] (Calmet) --- The Jews and Christians are under the greatest obligation of praising God. (Worthington)

Ver. 3. *With.* Hebrew, "the beautiful situation, the joy of the whole earth, (Menochius) Sion, sides of," &c. Chaldean, "Sion, thou art beautiful as a bride." Christ's Church is thus described, Apocalypse xxi. 2. (Calmet) --- Its figure, (Haydock) the temple, was the glory of the whole country, Psalm xxv. 8., and Lamentations ii. 15. (Calmet) --- But the Church alone extends to the sides of the north, or over the world. (Worthington)

Ver. 4. *Houses.* Hebrew, "palaces;" Septuagint, "towers." *Greek: Baresi*, a word which has again been mistaken for *gravibus* or *gradibus*, as [in] ver. 14., and Psalm xlv. 9. God is the defence of his people, (Proverbs xviii. 10.) the Church, Matthew xvi. 18. (Calmet) --- All particular *houses*, or churches, must come to the unity of faith, (Worthington) and to the seat of Peter. (St. Irenæus iii.)

Ver. 5. *Earth* is superfluous. (St. Jerome, ad Sun.) (Calmet) --- Yet it is found in the Vatican Septuagint, &c. (Haydock) --- *The kings of the earth* assembled against the Church, (Psalm ii. 2.) as many came to oppose Jerusalem, under Cambyzes, Ezechiel xxviii. 2, 13. (Calmet)

Ver. 6. *Saw.* They could not say, like Cæsar, *Veni, vidi, vici*. For they no sooner came to invade the unsuspecting people, than they began to tremble, Ezechiel xxxviii. 11., &c., and Psalm xlv. 7. (Haydock)

Ver. 7. *There,* denotes the promptitude of vengeance, as well as the following allusion, Isaias xiii. 8., and 1 Thessalonians v. 3.

Ver. 8. *Vehement.* Hebrew, "eastern." --- *Tharsis*, such strong-built ships, as might go to Tarsus, in Cilicia, (Genesis x. 4.; Calmet) or to India. (Menochius) --- *The merchants of Tharsis*, the naval officers, *shall say*, &c. *There shall be a great commotion*, &c., Ezechiel xxxviii. 13, 19. --- The same storm proved fatal to the land and sea-forces of Cambyzes. His navy is mentioned by Herodotus, (iii. 11., and 44.) and was probably stationed over against Acco, or Ptolemais, as the king perished at the foot of Carmel. (Calmet) --- Nothing maketh a deeper impression than the sentiments of religion. God's grace enableth the soul to sustain all conflicts, and to overcome. (Worthington)

Ver. 9. *Seen.* All the promises have been fulfilled. How could any one have thought that we should have been permitted to dedicate this temple under the patronage of the king of Persia? (1 Esdras vi. 8.) Who would not have feared, lest the Christian religion should perish, under such violent persecutions? Converts admire its beauty and strength. (Calmet) --- The completion of the prophecies is a wonderful confirmation and comfort of Christians, (Worthington) whose faith is *founded* indeed *for ever*. (Haydock) --- The gates of hell shall not prevail. [Matthew xvi. 18.] (Menochius)

Ver. 10. *Temple.* *Greek: Naou*. Septuagint, St. Ambrose, &c., though the Vatican and Alexandrian copies have *Greek: Laou*, "people," with the Arabic, Ethiopic, St. Augustine, &c. (Haydock) --- In the Church we receive many graces, (Calmet) even Christ himself, (St. Ambrose) to which those who refuse to be Catholics, can have no title. (Worthington)

Ver. 11. *Earth.* all who hear of the wonders of God, must praise him; and who can be ignorant of what He has done, (Calmet) in the defeat of the enemies of his people, (Haydock) of Sennacherib, Cambyzes, &c.? Yet all the earth will be instructed only by the propagation of the Gospel. (Calmet) --- *Justice*, against thy enemies, (Haydock) though this word may here imply "mercy," in opposition to the judgments, ver. 12. (Calmet) --- These perfections are never at variance. (Worthington)

Ver. 12. *Juda.* Septuagint, Symmachus, &c., have "Judea," (Calmet) which would intimate, that the psalm was composed after the captivity. But the Hebrew reads *Yehuda*, "Juda," with St. Jerome.

(Haydock)

Ver. 13. Surround. Hebrew, "walk round, (Haydock) tell her towers." (St. Jerome)

Ver. 14. Strength. Perhaps the outward wall, (Ezechiel xl. 5.) not seen in Solomon's temple. --- *Houses.* Hebrew, "palaces." Septuagint, "houses built like towers," *Greek: Bareis.* Jerusalem was not rebuilt or fortified, when the second temple was dedicated, 2 Esdras i. 3. (Calmet) --- The fortresses of the Church are the holy Fathers and Doctors, who watch in her defence. Her pillars shall not fail. The particular Churches are all united in the same faith, and these reflections ought to prevail on all to embrace the same. (Worthington)

Ver. 15. Our God. Christ incarnate works all this. He shall rule over the Church, not for three or four hundred years only, but as long as time shall last, and He shall have a Church triumphant in eternity. (Worthington) --- *Evermore.* Hebrew *hal-moth.* The letters being differently arranged, are rendered, "in death." St. Jerome, "even unto death." Protestants, (Haydock) "in youth," (Chaldean) or "in the secret" of Providence. It may form a part of the following title, "over the young women," as Psalm ix., and xlv. (Calmet) --- But then it would probably come after *lamnatseach.* The psalmist inculcates the perpetual duration of the Church under God's conduct, by three terms. *In sæculum & ultra....usque ad mortem,* "till death," (Pagnin) or "incessantly." (Symmachus) (Haydock) --- This psalm may also express the sentiments of a penitent, (Berthier) or of one who is put in possession of unchangeable felicity. (Haydock)

PSALM 48

PSALM XLVIII. (AUDITE HÆC OMNES GENTES.)

The folly of worldlings, who live in sin, without thinking of death or hell.

Ver. 1. Psalm. St. Ambrose adds, "of David." It is written in an enigmatical style, like the book of Ecclesiastes, and is very obscure. But the drift is, to impress the captives with a contempt of worldly grandeur, which will end in death. The redemption of mankind and the resurrection of Christ are foretold, ver. 8, 16, &c. (Calmet)

Ver. 3. Earth-born. Hebrew, "sons of Adam," a title belonging to the meanest. *Progenies terræ.* Perseus vi. 56. (Calmet) --- So Callimachus styles the giants, "mud-born." (Haydock)--- Yet Houbigant explains it of the rich, (Berthier) who have lands, and leave their names to them, ver. 12. (Haydock) --- *Of men.* Hebrew *ish,* noblemen. (Menochius) --- Ye just and (St. Augustine) and polite. (St. Athanasius)

Ver. 5. Proposition. Hebrew, "riddle." (Berthier) --- The ancients delighted in parables, which required attention to discern the meaning, and thus people had the pleasures of ingenuity. Music often accompanied their precepts. (Strabo i. 12.) (Calmet) --- *Utile dulci.* (Haydock) --- The psalmist intimates, that he had attended the best masters, (Calmet) even the Holy Ghost. (St. Chrysostom) --- He delivers the instructions which he had received from God, on the instrument of ten strings, to imply that we must keep the ten commandments. (Worthington) --- He listens if the instrument be in tune. (Calmet)

Ver. 6. The iniquity of my heel. That is, the iniquity of my *steps*, or *ways*: or *the iniquity of my pride*, with which, as with the *heel*, I have spurned and kicked at my neighbours: or the iniquity of my *heel*, that is, the iniquity in which I shall be found in death. The meaning of this verse is, why should I now indulge those passions and sinful affections, or commit now those sins, which will cause me so much fear and anguish in the evil day; when the sorrows of death shall compass me, and the perils of hell shall find me?

(Challoner) --- The old serpent is constantly laying snares for our heel, Genesis iii. 15. (Haydock) --- Original (St. Jerome) and actual sin, (Eusebius) particularly final impenitence, (Rabbins) and the punishment of our transgressions, (Abenezra) are much to be feared, (Haydock) as well as concupiscence. (St. Ambrose) --- All that will fill us with alarm in the day of vengeance, will be the having been supplanted, like wrestlers, by our iniquity, (Calmet) of which we have not repented. (Haydock) --- Any such injustice must be dreaded, as it will bring on damnation. (Worthington) --- Instead of *heel*, Symmachus has "steps," including all the unjust actions of life. (Haydock)

Ver. 7. *They that trust, &c.* As much as to say, let them fear, that trust in their strength or riches; for they have great reason to fear: seeing not brother, or other man, how much a friend soever, can by any price or labour rescue them from death. (Challoner) --- I address myself particularly to the rich, who are in the greatest danger.

Ver. 8. *No.* Protestants, "none of them can by any means redeem his brother; nor, &c. (Haydock) --- But the Septuagint translate as well, and the sense is the same, Matthew xvi. 26. (Berthier) --- If Jesus Christ, thy *brother*, does not redeem thee, will any other do it? (St. Augustine) or though thy brother neglect, *the man, Christ Jesus*, will suffice. (St. Ambrose) --- But with respect to death, no redemption will be admitted. It is appointed for all once to die. [Hebrews ix. 27.] (Haydock) --- *A man shall be more precious than gold*, says Isaías, (xiii. 12.) of the Babylonians, whom the enemy will not spare, for any consideration. We must therefore make good use of our time, Ecclesiastes ix. 10., and Proverbs xi. 4. (Calmet)

Ver. 9. *And shall labour for ever, &c.* This seems to be a continuation of the foregoing sentence; as much as to say, no man can by any price or ransom, prolong his life, that so he may still continue to *labour here*, and *live to the end* of the world. Others understand it of the eternal sorrows, and dying *life* of hell, which his the dreadful consequence of dying in sin. (Challoner) --- The just, on the contrary, who have *laboured* for eternity, *shall see* the death of the wicked, or of the wise of this world. (Eusebius, &c.) --- It may also be a prediction of Christ's life of sufferings and future glory, (Bossuet) or express the sentiments of infidels, who deny a Providence; because both good and bad perish alike, Ecclesiastes iii. 18. (St. Augustine) --- Hebrew, "he rests for ever," (St. Jerome) or "shall he be undisturbed?" (Calmet) -- - Both those who disbelieve a future state, and those who live as if they did, shall suffer. (Worthington) -- - This verse is included within a parenthesis by Protestants, (For the redemption....is precious, and it, &c.) (Haydock)

Ver. 11. *He shall not see destruction, &c., or shall he not see destruction?* As much as to say, however thoughtless may be of his death, he must not expect to escape: when even the wise and the good are not exempt from dying. (Challoner) --- *Strangers.* This is very distressing. (Pindar. Olym. x.) (Ecclesiastes ii. 18.) --- The endeavours of the wicked to establish their families, will be vain, while they themselves shall never more return from the graves hither. (Worthington)

Ver. 12. *Sepulchres.* Hebrew *Kobrom* is better than the present *Kirbam*, their "interior," and is adopted by the Chaldean, Syriac, &c. (Calmet) --- "Their inward thought *is, that their houses shall continue* for ever." (Protestants) (Haydock) --- *Called.* That is, they have left their names on their graves, which alone remain of their lands, (Challoner) or, they have called cities and countries by their own names, as Alexander and Romulus did, Alexandria, (Haydock) and Rome. (Menochius, &c.) --- They have spread their fame throughout the world. (Calmet) --- Scarcely two translate the four last verses alike. (Berthier)

Ver. 13. *Compared.* Hebrew, "he is like dumb, *or* perishable beasts." (Haydock) --- So much is man degraded by his attachment to riches and pleasures. (Theodoret) (Calmet) --- Some explain this of Adam, (St. Chrysostom) reduced to the necessity of labouring, and dying, like brutes, ver. 21., and

Ecclesiastes iii. 18. (Calmet) --- This is a very serious reflection, to think that man should so far neglect the gifts of reason, as to strive for temporal advantages only, like irrational creatures. (Worthington)

Ver. 14. *They shall delight in their mouth.* Notwithstanding the wretched way in which they walk, they shall applaud themselves with their mouths, and glory in their doings, (Challoner) though it be to their shame, Philippians iii. 10. --- Hebrew, their posterity shall applaud their maxims, (Calmet) as many of their followers contributed to keep them in the delusion, (Haydock) which the damned will deplore, when it is too late, ver. 15. (St. Jerome) --- A thirst after worldly advantages has proved their ruin; yet they obstinately persist in their evil ways. (Worthington)

Ver. 15. *In the morning.* That is, in the resurrection to a new life; when the just shall judge and condemn the wicked. --- *From their glory.* That is, when their short-lived glory in this world shall be past, and be no more. (Challoner) --- *Sic transit gloria mundi.* (Haydock) --- Then the world shall be turned upside down. (Calmet) --- The just shall have their day, (Menochius) when the beautiful palaces of the wicked shall be exchanged for darkness, and horrible torments. (Haydock) --- "Their bodies shall grow old in hell, because they have stretched out their hand, and destroyed the habitation of the house of his majesty." (Targum) --- Their figure shall be destroyed in hell, after his dwelling. (St. Jerome) --- They can rescue themselves no more than sheep. Those whom they oppressed shall be their judges. All friends will forsake them. (Worthington) --- Crowds shall be confined to those mansions, where the fire is not extinguished. (Menochius)

Ver. 16. *Redeem.* Chaldean and some Rabbins seem to understand this of purgatory. "He will draw me from hell, and give me a place in his habitation." (Genebrard) --- Others explain it of Christ's resurrection, or of the liberation of the patriarchs from limbo. (Cassiodorus) --- It seems a full solution of the enigma [in] ver. 6. I repent, and shall have nothing to fear. (Berthier)

Ver. 18. *Him.* "The glory of a man increases with his prosperity, but it does not go down with him when he descends" (St. Ambrose) into the grave. He there finds the same reception as the most ignoble.

Ver. 19. *To him.* The wicked are very selfish. They will seem grateful to those who are in power, and will cringe to get riches. (Haydock) --- Yea, they will seem to thank God for their prosperity, (Worthington) or rather, they will assume these appearances with men. Hebrew, "he will bless his soul during life, (Berthier) with all pleasures," Luke xii. 19., and Deuteronomy xxix. 19. (Calmet) --- *To him,* is not in Hebrew, which insinuates, that people are flattered during their prosperity. (Haydock) --- Yet Houbigant would restore this word, "and he will praise thee when thou shalt have done him a kindness;" *c* may have been placed for *i*, as Symmachus seems to have read *Greek: auto.* (Haydock) --- The proper use of riches is to do good, Luke xvi. 9.

Ver. 20. *Fathers.* Like them he shall die. (Haydock) --- Hebrew reads in the second person, with Syriac, Aquila, &c. (Calmet) --- Yet Protestants, Montanus, and others agree with us and the Septuagint. --- *And he.* Hebrew, "they." The [] edition, however, has *Greek: opsetai.* Each individual, as well as the whole collection of the damned, shall be deprived of light and comfort. (Haydock) --- Chaldean, "the just shall live like his fathers, a long and happy life; but the wicked shall enjoy no light in the life to come."

Ver. 21. *Understand.* Hebrew *yabin*, though (ver. 13.) we find *yalin*, "shall remain all night." (Calmet) --- But this is probably a mistake, as the prophet concludes with repeating this important instruction: (Berthier) Remember, O man, not to degrade thy rational soul. (Worthington) --- Thou wast honoured by all, and made to the likeness of God. (Menochius)

PSALM 49

PSALM XLIX. (DEUS DEORUM.)

The coming of Christ: who prefers virtue and inward purity before the blood of victims.

Ver. 1. *For Asaph.* The preposition L is placed before his name, as it is before David's. (Haydock) --- Yet whether he was the author of the psalm, (Calmet) or only set it to music, (Worthington) is uncertain. (Menochius) --- The 72d, and ten following psalms, bear his name, and it is observed, that the style is not so flowing as those which are attributed to the royal prophet [David]. (Moller.) --- It is certain, that Asaph was a prophet, and chief musician in the days of David, 1 Paralipomenon vi. 39., xxv. 2., and 2 Paralipomenon xxix. 30. (Berthier) --- But the psalms that have this title relate to the captives, and may have been composed by some of his descendants. This and the following seem designed to shew, that something more than bloody victims is required by God; and thus the Israelites, who could not offer sacrifices at Babylon, were comforted; and the people taught by degrees, to look for something more excellent than the law of Moses. (Calmet) --- The first and second coming of Christ are here described. (Du Hamel) --- God's angels, just men, judges, (Calmet) idols, &c. (Worthington) --- Hebrew *El Elohim, Yehova*, "the mighty God, the Lord." (Haydock) --- From these three titles, some of the Fathers have proved the blessed Trinity. (Estius) --- But this argument is not conclusive. (Berthier) --- They ought, however, to fill us with awe, when he shall come to judge the earth, his chosen people, (ver. 4.; Calmet) or all mankind. (Berthier) (Menochius) --- Christ will come, surrounded by many legions of angels. (Haydock)

Ver. 2. *Beauty.* This may refer to God, or to Sion, (Calmet) where the Church of Christ began. (Worthington)

Ver. 3. *Silence.* Christ displayed the light of truth from Sion, at his first coming. But he would not judge any till the second, John iii. 17., and viii. 15. (St. Jerome) (Calmet) --- *Before him*, at the last day, (Haydock) or in hell. (St. Athanasius) --- Our Saviour appeared formerly with great mildness: but he will come with majesty and terror, after fire shall have destroyed all transitory things. (Worthington)

Ver. 4. *Earth.* As if they were animated, Deuteronomy iv. 26., and xxxii. 1., Isaias i. 2., and Jeremias ii. 12. --- Some understand the angels and apostles by *heaven*. (Calmet) --- *Judge.* Literally, "to divide," *discernere*, (Haydock) the goats from the sheep, Matthew xxv. 32. (Calmet) (Menochius) --- The whole earth, particularly the elect, will approve of God's decree, 1 Corinthians vi. 2.

Ver. 5. *His saints.* Hebrew, "my merciful ones," (Haydock) the chosen people, (Calmet) particularly priests, (Theodoret) who might have too high an opinion of the legal sacrifices, (St. Chrysostom) or all the elect are meant, Matthew xxiv. 30. (Eusebius) --- The Hebrews were the only nation which then offered sacrifices to the true God, though some individuals might do it among the Gentiles. (Calmet) --- *Before, super*, or, "who make a covenant with him respecting sacrifices." --- Protestants, "those that have made a covenant with me by sacrifice," Malachias i. 12. (Haydock) --- The Septuagint seem to have read *v* for *i*, more accurately, as the prophet speaks till ver. 7. (Berthier) --- *Judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God?* (1 Peter iv. 17., and Romans ii. 9.) (Haydock) --- Those who believe not, are already judged, John iii. --- Sacrifice generally precedes a covenant, Genesis xv. 17. (Menochius)

Ver. 6. *Heavens.* Apostles, (St. Jerome) or angels. (Chaldean) (St. Athanasius) --- *God is judge.* His sentence must therefore be just, (Menochius) and we ought to tremble, 1 Corinthians iv. 4. (Haydock)

Ver. 7. *Testify.* I will require thee to speak the truth, and attest the world, Psalm lxxx. 9. (Calmet)

Ver. 8. Sight. I complain of no neglect (Menochius) in these outward ceremonies. (Haydock) --- God required no victims during the captivity; but he always demanded praise, (ver. 14.; Calmet) a contrite heart, Psalm l. 19., &c. (Haydock) --- The prophets often admonished the people of this truth, (Isaias i. 2., and Jeremias vii. 20.; Calmet) that they might not set too high a value on sacrifices, (Haydock) which, though pleasing to God, are of no service to him; as all the *world* is his property. (Worthington)

Ver. 10. Oxen. St. Jerome and Protestants, "the cattle upon a thousand hills." But our version is very good, and adopted by the Syriac, Ferrand, &c. (Calmet) --- *Aleph* means an *ox* as well as *a thousand*; and *i* may have been added to the preceding word, instead of *u*, at the beginning of this. (Berthier) --- We find *u* here improperly in *either*, "beast." (Houbigant) --- No mention is made of fishes, because they were not used as victims. (Calmet)

Ver. 11. I know your number, and have absolute dominion over all, Isaias xxxvii. 28. (Calmet) --- *Field*. Ripe fruits. (St. Cyril) (Alexandrian) --- With God all things are present. (St. Augustine; Lombard, 1 dist. 35.; F.; Amama)

Ver. 13. Goats? Can any of you be so stupid? (Menochius) --- Some of the pagans believed, that their idols delighted in the smell of victims. (Haydock)

Ver. 14. Vows. A faithless promise is very displeasing, Ecclesiastes v. 3. True religion must be interior, (Calmet) also 1 Corinthians xiv. 15. (Haydock) --- We must discharge, not only our general, (Menochius) but also our particular vows, (Worthington) and obligations. (Haydock)

Ver. 15. Call. Prayer is a perfect act of religion, and a confession of God's dominion.

Qui fingit sacros auro vel marmore vultus,

Non facit ille Deos: qui rogat, ille facit. (Martial viii. v. 24.)

To neglect prayer is, in some sense, to deny God. (Calmet) --- He is pleased to exercise our confidence, (Haydock) and will have us to call upon him in distress. (Menochius)

Ver. 16. Sinner. He is not blamed for praying: but his hypocrisy is condemned. (Berthier) --- The world is full of such hypocrites, who have God in their mouths, but not in their hearts, and whose voice alone is the voice of Jacob, Genesis xxvii. 22., Isaias xxix. 13., and Titus i. 16. --- The wicked judges, who condemned Susanna, (Daniel xiii.) should have attended to these lessons. (Calmet) --- *Thou that teachest another, teachest not thyself*, Romans ii. 21. --- It is surely to be expected, (Haydock) that those who undertake to teach others, should shew good example, and serve God with sincerity, (Worthington) and not content themselves with the glory of their vocation. (Menochius)

Ver. 20. Lay. Hebrew, "slanderest." (Protestants) But *dophi* occurs on where else. (Berthier) --- The sinner sits to detract, or with pleasure, (Menochius) habitually offends. (Haydock)

Ver. 21. Silent, and deferred punishment, (St. Augustine) waiting for thy conversion, Romans ii. 4. --- *Unjustly*, is not expressed in Hebrew. (Berthier) --- *Face*, judgment and hell, (Chaldean) or all these things, (St. Jerome) and thy manifold transgressions. The sight will be most intolerable. (Calmet)

Ver. 22. Lest he. Hebrew, "I tear you in pieces." (Protestants) (Haydock) --- *Rapiat ut Leo*. (St. Augustine) --- It may be understood of death, (Theodoret) or of God. (Calmet)

Ver. 23. Praise. This king of improper sacrifice, and those of justice, and of a contrite heart, (Psalm iv., and l.) must accompany outward sacrifices, to make them acceptable. The latter has always been

obligatory, (Worthington) as well as the former. (Haydock) --- This psalm proves, that the old victims should give place to one far more excellent, the body of Christ, the sacrifice of praise which the Church offers. (St. Augustine, con. advers. xx. orat. con Jud. vi. and ep. cxx. 18.) (Worthington) --- *Eucharist* means "good grace," or thanksgiving, being intended to enable us to render that tribute of *praise*, which he requires. (Haydock) --- *There*. Hebrew, "to him that ordereth *his* conversation *aright*, will I," &c. (Protestants) --- The difference consists only in the points. (Berthier) --- Syriac, "There I will shew him the way of his salvation," or, according to St. Chrysostom, "*even* my salvation." (Calmet) --- By adoring God in spirit and truth, (Haydock) we may be saved. (Menochius)

PSALM 50

PSALM L. (MISERERE.)

The repentance and confession of David after his sin. The fourth penitential psalm.

Ver. 2. *Bethsabée*. Septuagint, "Bersabee." Some copies add, "the wife of Urias." (Haydock) --- The rest of the title is in Hebrew, &c., so that it is one of the most authentic. Nathan did not give the admonition till about a year had elapsed after the transgression, (2 Kings xii.) when David was made to enter into himself, by a prophet inferior to himself. (Berthier) --- After his departure, he is supposed to have composed this psalm, to testify his repentance to all the world. (Calmet) --- He had also in view the state of the captives. (Theodoret, &c.) --- The two last verses seem to have been added at Babylon, (Abenezra) as a similar addition has been made (Psalm cv. 47., and 1 Paralipomenon xvi. 35.; Calmet) by some inspired author. (Haydock) --- David knew that something more than confession was requisite, and that he must submit to temporal punishments, even though the prophet had assured him that his sin was remitted. He prays to be washed still more from evil habits, ver. 4. (Worthington)

Ver. 3. *Thy great mercy*. Such is the purport of the Hebrew *chasdec*, though (Haydock) the Chaldean and Syriac omit *great*. My sin requires the deepest compunction. I must strive to repair the scandal I have given. (Calmet) --- *Mercies*. I stand in need of many sorts, mitigation of punishment, true sorrow and perseverance, and that I may make some amends for my bad example, &c. (Worthington)

Ver. 4. *Yet more*, by baptism. (Eusebius; St. Ambrose, apol.) --- The true penitent never ceases to deplore his sins, like David, St. Peter, and St. Paul, Ecclesiasticus v. 5. The psalmist prays, that all the remains of sin may be obliterated, John xiii. 10. (Worthington)

Ver. 5. *Me*. I do not forget it, but am covered with shame. (Calmet) --- Sin is our greatest enemy, and continually cries for vengeance. (Haydock) --- While David did not confess, his sin lay heavy upon him. (Worthington)

Ver. 6. *Only*, or principally, who art the only God, (1 Timothy i. 17.; Worthington) the judge and witness of my crime. (Haydock) --- David was a king, and acknowledged no judge among men. (St. Ambrose, c. x.) --- *Soli Deo reus est*. (Cassiodorus) --- Urias, whom he had injured, was no more. (St. Augustine) --- The action had been done in *secret*: (2 Kings xii. 12.) but many began to suspect, and to blaspheme. (Haydock) --- *Judged*. St. Paul reads thus, (Romans iii. 4.) though the Hebrew be, "when thou judgest." St. Jerome has also *judicaberis*, so that we might infer, that the Hebrew is now incorrect, or that *besophotec* means *in judicare te*. (Berthier) --- Houbigant changes the order of the verse, "cleanse me from my sins, that thou mayst be blameless when thou comest into judgment: For I know," &c. (Haydock) --- Susanna was preserved from sinning by the thought of God's presence, Daniel xiii. 25. --- If David fell, he confessed his fault. (Berthier) --- God is faithful to his promises, and desires the conversion of sinners, though some would represent him as cruel, and unconcerned about his creatures.

The psalmist prevents this unjust inference, (Haydock) and proves, that God is both just and merciful. (Worthington) --- He acknowledges his ingratitude, as the captives confess, that their sins have brought on them this chastisement, though they had not injured the Babylonians. (Theodoret) (Flaminius) (Calmet) --- God had often promised pardon to those who truly repent. An appeal is made to his truth and mercy.

Ver. 7. Sins. Hebrew, "iniquity,....and in sin did my mother warm *or* conceive me." Original sin has a manifold deformity, and is the fatal root of other transgressions. See St. Augustine, Ench.; St. Thomas Aquinas, [Summa Theologiae] i. 2. q. 82. a. 2., *est multiplex virtute*. (Haydock) --- The prophet speaks here undoubtedly of original sin. (Amama) --- No text could be more express, as the Fathers and the Jews agree. Yet Grotius, whose opinions are almost always singular, and dangerous, maintains, that the expression is hyperbolical, and only implies, that David had been long subject to sin, even from his infancy, as Job was naturally of a merciful disposition, Job xxxi. 18. --- Thus free-thinkers abuse the Scripture, and setting aside all authority, will only see what they think proper. (Calmet) --- The weakness of man is a motive for pity: (Menochius) David pleads for it, yet allows, that the fault was entirely his own, and that he had grace sufficient to have avoided it. (Calmet) --- The consideration of our sinful origin, ought to move us to beg, that we may be washed still more, and that we may not yield to our evil propensities. (Worthington) --- We may resist them, and therefore David would not make vain excuses in sin, as God love the truth, and a sincere confession. (Menochius)

Ver. 8. Uncertain. Hebrew, "in the interior," I am full of sin, and thou requirest that I should constantly adhere to virtue. See Job xiv. 1. --- *To me*. This increases my crime, (Calmet) as I cannot plead ignorance. (Menochius) --- Those who have true faith, are more easily converted. But God gives to all some good, which he loves in them, and is ever ready to preserve his gifts, and to save his creatures. (Worthington)

Ver. 9. Hyssop, which was used in sprinkling lepers, &c., (Leviticus xiv. 6.) not that the like ceremony, or even sacrifice, would suffice to heal the wound of the soul. Sincere contrition, (ver. 18, 19.) and the virtue of Christ's blood, are necessary. (Calmet) (Hebrews ix. 19.) --- The heat (Numbers xix.) and operation of this sovereign medicine was shewn to the prophet, John xix. (Worthington) --- The sprinkling of the priest might be of service, if the heart was contrite, Hebrews ix. 13. (Menochius)

Ver. 10. Rejoice, when thou givest me an assurance of pardon. My *bones*, or virtue, shall then be restored. Hebrew, "the bones which thou hast broken may exult." (St. Jerome) (Haydock) --- God gives contrition, after which the whole interior is filled with joy. (Berthier) --- When the affections are purified, the soul takes delight in God's word, and revives. (Worthington) --- The assurance of being pardoned, give her fresh alacrity in his service. (Menochius)

Ver. 11. Face. Anger. If the sinner consider his fault, God will forget it. (Calmet) --- His justice requires that he should punish the impenitent. (Worthington)

Ver. 12. Create. Hebrew *bera*, a term never used but for a new production. Whatever comes immediately from God must be pure, and as David had fallen into impurity, he earnestly implores this gift. He prays for the new heart of flesh, Ezechiel xxxvi. 26. (Haydock) --- Thou hast said, *Behold, I make all things new*, Apocalypse xxi. Oh that I may be included, that I may sing a *new* canticle, having become a *new man*! (2 Corinthians v. 17., and Ephesians iv. 24.) (Berthier) --- *Right.* Hebrew, "constant," (Haydock) the Holy Spirit, thy inspiration, or that uprightness, of which I have been deprived. (Calmet) --- *Bowels*, or interior. (Worthington) --- These sentiments ought to animate priests, when they hear confessions. (Worthington)

Ver. 13. *Spirit* of prophecy, which is not withdrawn, except for some crime. (Origen) (Huet. p. 35.) --- David had been without this privilege, till his repentance. (St. Athanasius) --- Yet St. Chrysostom and Theodoret maintain the contrary. (Calmet) --- He prays for final perseverance, which is due to none, (Berthier) and that he may fall no more. (Worthington)

Ver. 14. *Salvation*, or thy salutary joy, (Berthier) "the joy of thy Jesus," (St. Jerome) for whom he prays, (St. Augustine) knowing that He will save his people from their sins, and that there is salvation in no other name. (Haydock) --- *Perfect*. Literally, "principal." Septuagint, "conducting;" such a spirit as may suit one who is to command. (Haydock) --- This may denote sound reason, (4 Machabees; Philo Nobil) which keeps the passions under, (St. Chrysostom; Job xxx. 15.) or God himself, to whose Spirit all others shall be subservient. Rance often inculcated to his Monks, the importance of having this principal spirit, which includes every virtue, particularly of liberality, as the Hebrew *nediba*, implies. (Berthier) --- "Thy free Spirit." (Protestants) --- How earnest should we endeavour to be disentangled from all the chains of our passions! (Haydock) --- David might also fear, lest he had forfeited the throne, like Saul, whom the Spirit left, 1 Kings x. 9., and xvi. 14. Kings affected to be styled liberal, Luke xxiii. 25. (Calmet) --- He repeats his petition thrice, in allusion to the three persons in one God, (St. Augustine, &c.) and prays, that the Messiah may still spring from him, notwithstanding his sins, and that he may have a constant and willing spirit to fall no more. (Worthington) --- Principal, or liberal, may refer to the Holy Ghost, the fountain of all grace, or to the king, who ought to be generous. (Menochius)

Ver. 15. *Thee*. The sinner cannot testify his gratitude better, than by promoting the conversion of others. (Worthington) --- This is a sort of satisfaction. (Menochius) --- While engaged in sin, David could not well exhort his subjects to repentance. His example was rather an inducement for them to transgress. (Berthier)--- But when they saw his grief, and knew that God had pardoned him, they were no longer tempted to despair. He also watched more carefully over their conduct.

Ver. 16. *Blood*, from death, which I have deserved. (St. Athanasius) --- That of Urias, and his companions, (Worthington) cries to heaven for vengeance, 2 Kings xi. 24. (Haydock) ---Hence the word *sanguinibus*, is used. (Berthier) --- Spare me, and my people. --- *Justice*, which has given place to mercy. (Calmet) --- The latter word is here used by Symmachus, and justice may have this meaning. (Theodoret) --- Sixtus V reads *exaltabit*, instead of *exultabit*, which Septuagint *Greek: agalliasetai*, (Calmet) requires. Hebrew *terannen*, "shall sing aloud of." Protestants, "shall praise thy justice." (St. Jerome) --- *Extol* agrees better with *exaltabit*, though both have nearly the same sense. (Haydock) --- God's justice will pardon the penitent, as he has promised. (Worthington)

Ver. 18. *Sacrifice*. If my crime were of such a nature as the be expiated by certain victims, I would surely have offered them: but my heart has offended, and must do penance. (Calmet) --- The legal victims were not of themselves sufficient to remit sin. (Menochius) --- Contrition was necessary, Isaias lxvi. 2., and Ezechiel vi. 9. (Berthier) --- The Scripture often prefers internal, before outward sacrifices. This of the heart must precede those of justice, and of praise. (Worthington) --- The heart must be broken, to make place for love. Compunction is thrice urged. The two first terms in Hebrew are the same, "contrite," (Haydock) broken, or disconcerted. *Greek: Kateklasthe philon etor*. (Homer, Odyssey) (Menochius) --- The captives might adopt this prayer, Daniel iii. 39. (Calmet) --- External sacrifices are commended in the next verse, as they are good, (Haydock) being instituted by God. (Menochius)

Ver. 20. *Deal*. These two verses have no necessary connexion with the preceding: they may have been added by some prophet at Babylon, (Calmet) or David foresaw the destruction of the city by the Chaldeans. (St. Chrysostom) --- He might fear that his sin would draw ruin on the capital, as a much less offence did, and as in all ages, the sins of the rulers have fallen on their subjects, 2 Kings xxiv. (Haydock) --- Though the place was not destitute of fortifications, (Calmet) he might pray that they might

be completed, (Berthier) as they were by Solomon, who built the temple and various walls, so that David might very well add this conclusion, (3 Kings iii. 1., and ix. 15.; Haydock) alluding to the sacrifices which should be offered in the future temple. (Berthier) --- He insinuates, that his pardon may prove beneficial to his people, and sues for it to be granted for their sakes. (Menochius)

Ver. 21. *Justice*; works of piety, (Psalm iv. 6.) or victims vowed or prescribed by the law; the same which are afterwards styled holocausts (Calmet) by two different terms, *hola* and *calil*. (Haydock) --- The latter includes fruits, &c. (Calmet) --- While we are in sin, our good works are less acceptable. (Menochius)

PSALM 51

PSALM LI. (QUID GLORIARIS.)

David condemneth the wickedness of Doeg, and foretelleth his destruction.

Ver. 2-3. *Achimelech*. Sixtus V, Septuagint, &c., read *Abimelech*. But the former is the true name. See 1 Kings xxii. 9, 20. (Calmet) --- The word *understanding* implies, that we ought to reflect on the misery of detraction, and bear our crosses with submission. (Berthier) --- Doeg was but half a Jew, and persecuted the faithful. (Worthington) --- *Iniquity*. Hebrew *chesed*, means also mercy, and some translate, "the mercy of God! *or*, the great mercy." Noble exploit! (Calmet) --- But our version seems more natural. *El* may be a preposition, as Symmachus has *Greek: Kath*. (Berthier) --- If Doeg, who was the most powerful of the shepherds of Saul, (1 Kings xxi. 7.) thought it his duty to give his master information of what had passed, he ought to have stated the matter fairly, instead of insinuating, that the high-priest was ill-affected. (Haydock) --- Nothing could be more false, as he supposed he was acting agreeably to the interests of Saul, and of the state. (Calmet)

Ver. 6. *Ruin*. Septuagint *Greek: katapontismou*, "drowning," or to make the innocent suffer "shipwreck."

Ver. 7. *Thy*, is not found in Hebrew. Doeg would not dare to enter the *tabernacle*, after he had slain the priests. (Calmet) --- Houbigant properly supplies *thy*. (Berthier) --- *Living*. The Jews inform us, that Doeg slew himself with his master at Gelboe, and that David punished his offspring with death. (Calmet)

Ver. 8. *Laugh*, at the last day, when they will have nothing to fear, nor the wicked to hope. In this life, the just are full of compassion; but they cannot but approve of God's judgments. (Calmet)

Ver. 9. *The man*. Hebrew *hageber*, "the hero."

Ver. 10. *Fruitful*. David foretells his own prosperity on the throne, (Worthington) when this wretch shall be no more. (Haydock) --- He was at this time in great perplexity, (Calmet) in banishment from *the house of God*. (Menochius)

Ver. 11. *It* punished the wicked, and asserted thy just providence. (Haydock) --- *Good*. Thy saints find the greatest comfort in thee. (Calmet)

PSALM 52

PSALM LII. (DIXIT INSIPIENS.)

The general corruption of man before the coming of Christ.

Ver. 1. *Maeleth*, or Machalath. A musical instrument, or a chorus of musicians: for St. Jerome renders it, *per chorum*; (Challoner) and Aquila, "for dancing." Sixtus V, &c., read incorrectly, "for Amalec." --- The psalm is nearly the same with the 13th, (Calmet) except ver. 6. (Menochius) --- We know not the reason why David gave this second copy, omitting the name of Jehovah. (Berthier) --- St. Augustine explains it of the dangers of the latter times. (Worthington) --- It seems to speak of the return from captivity, ver. 7. (Calmet)

Ver. 6. *God hath scattered the bones*, &c. That is, God hath brought to nothing the strength of all those that seek to please men, to the prejudice of their duty to their Maker. (Challoner) --- *That*. Hebrew, "who besiege thee. Thou hast confounded them, because," &c. Septuagint seem to have read more correctly, as no one has been addressed before. (Berthier)

Ver. 7. *Glad*. The Fathers explain this of Christ's redemption. The captives doubted not but that they should be speedily set at liberty, as the prophets had assured them. (Calmet)

PSALM 53

PSALM LIII. (DEUS IN NOMINE TUO.)

A prayer for help in distress.

Ver. 2. *Ziph* lay to the south of Juda. (Haydock) --- David was rescued from the most imminent danger, by an irruption of the Philistines. He then composed this canticle, expressing his sentiments in danger, and his gratitude to God. (Calmet) --- It may also be used by any person in distress. (Worthington) --- The Church orders it to be said by her ministers at Prime, that they may be protected from all their spiritual enemies. (Berthier) --- The Fathers apply it to Jesus Christ, (St. Hilary) or to his persecuted members. (St. Augustine)

Ver. 3. *Name*, which is a strong *tower*, (Proverbs xviii. 10.; Calmet) event thyself. Hence it is so criminal to take it in vain. (Berthier) --- *Judge*. Ancient psalters have, "deliver." Saul and the Ziphians persecute me unjustly. I commit my cause to thee. (Haydock) --- Defend me for the justice of my cause. (Worthington)

Ver. 5. *Strangers*. Barbarous, (Worthington) enemies, though of the same tribe. (Calmet) --- *Hostis dicebatur quem nunc peregrinum dicimus*. (Cicero, Off. i.) --- The devil and our passions, as well as the world, are such to us. (Berthier)

Ver. 6. *Behold*. He admires how God delivered him, though Saul seemed to have only one step more to take. Jesus Christ was secure amid the persecutions of the Jews, till he was pleased to deliver himself up, John x. 18. (Calmet)

Ver. 7. *Truth*. To fulfil thy promises. (Haydock) --- He foretells their destruction.

Ver. 8. *Freely*, without being commanded. (Worthington) (Menochius) (Leviticus iii. 1.) --- Jesus Christ was offered, because he would, Isaías liii. 7., and John x. 17. (St. Jerome) --- *Good*, so to do, (Du Hamel) or sweet in itself, Psalm li. 11. (Calmet)

Ver. 9. *Enemies*, from the hill which divided the armies. I saw them retire, (Haydock) and in security beheld their chastisement. (Menochius)

PSALM 54

PSALM LIV. (EXAUDI DEUS.)

A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

Ver. 1. *David.* It alludes to some of his persecutions, particularly to that of Absalom, as well as to that of the Church, and of Jesus Christ. Bede explains it of Onias: who, being excluded from the high priesthood, retired into Egypt, and built the temple of Onion, 2 Machabees xiii. (Calmet)

Ver. 3. *Hear me.* He repeats the same petition four times, (Haydock) to testify his fervour, and humility, Ecclesiasticus xxxv. 21. --- *Exercise,* among the wicked, (St. Augustine) or while I consider the sufferings of Christ. (Eusebius) --- David was perplexed what course to take, when he first heard of his son's revolt. Our Saviour was sorrowful unto death, Matthew xxvi. 37. (Calmet) --- This life is a warfare. (Worthington) --- *Greek: Ldoleschia.* Hebrew *sichi*, denotes serious (Haydock) meditation, Genesis xxiv. 63. (Menochius)

Ver. 4. *Upon me.* When a person has fallen into distress, the world is ever ready to attribute it to some fault. Absalom accused his father of neglecting to judge, &c., 2 Kings xv. 2. The Jews calumniated and sought the death of Christ, whose agony in the garden is well described, (ver. 5.) as well as the consternation of David, at the sight of such a general revolt, (Calmet) which almost overwhelmed him. (Worthington)

Ver. 5. *Troubled,* like a woman in labour, (Menochius) as *yachil* implies, (Calmet) in Hiphel. (Menochius)

Ver. 7. *Dove,* which flies swiftly. He now adored the judgments of God, which chastised him, as he had threatened; (2 Kings xii. 11.) though, while innocent, he had rejected a similar proposal, Psalm x. 1. The event shewed, that he acted wisely in retiring beyond the Jordan. (Calmet) --- O that I could fly, and in the simplicity of the dove, be removed from these afflictions! (Worthington) --- As I could not go to heaven, I retired into the wilderness. (Menochius)

Ver. 9. *Storm.* The first fury of the rebels, which is most dangerous, is thus specified. David was convinced, that his son's party would dwindle away, when he was informed that he did not pursue him, following the advice of Chusai. (Calmet) --- Hebrew, "I would hasten my escape from the impetuous wind and tempest." But the Septuagint may be equally correct. (Berthier) --- God protected his weak servant in the greatest dangers. (Worthington)

Ver. 10. *Cast down.* Hebrew, "swallow up," as the earth did Dathan. (Calmet) --- Septuagint, "drown." (Haydock) --- *Tongues,* as at Babel, that they may not know how to proceed. (Calmet) --- Hebrew, "swallow up....the torrent of their tongue." (Bate.) --- *Pallag,* means also to "divide." Absalom was accordingly infatuated by David's friend, 2 Kings xv. 31., and xvii. 7. (Menochius) --- *City of Hebron,* or even of Jerusalem, which caused the king to leave no garrison in it. The city was still more abandoned in our Saviour's regard. (Calmet) --- *Contradiction.* Their counsels agree not. They have their troubles, yet will not amend; but strive to oppress the poor. (Worthington)

Ver. 13. *From him.* But how shall we guard against a traitor? (Calmet) --- The injury received from a friend is most cutting. (Worthington)

Ver. 14. *Guide*, the prime minister, (Berthier) and chief of the council. (Menochius) --- Such was Achitophel, who had nevertheless been long (Calmet) secretly disaffected. See 2 Kings xv. 12., and xvi. 23. He professed the same religion, and was trusted with the most important affairs, as Judas carried the purse. (Haydock)

Ver. 15. *Consent*, or with expedition, as the Rabbins order people to go to the temple, though they must return slowly. All this designates Judas. (Calmet) --- Dreadful lesson for all sacred ministers, who prove faithless! (Berthier) participating of the holy sacraments of the Catholic Church, (Worthington) and yet betraying themselves, and their master! Achitophel had probably to attend David in the temple, as Naaman did Benadad, 4 Kings v. 18. (Haydock)

Ver. 16. *Let death*, &c. This, and such like imprecations, which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from divine justice, and approving the righteous ways of God: but not by way of ill-will, or uncharitable curses, which the law of God disallows. (Challoner) --- David shewed even too much tenderness towards the rebels, in the opinion of Joab, &c. He would not hurt Saul. His predictions were verified; as Achitophel became a suicide, Absalom perished miserably, suspended between heaven and earth, as an object of horror to both, while many of his accomplices were either slain, or fell into precipices, 2 Kings xvii. 23., and xviii. 8. (Haydock) --- *Hell*, by a sudden death, like Antiochus, Core, &c., Numbers xvi. 30. They just are already dead to this world. (Berthier) --- Those who sin on purpose, descend, as it were, alive into hell. (Worthington)

Ver. 18. *Evening*. The Hebrew then began the day. (Calmet) (Genesis i. 5.) (Haydock) --- They had three times allotted for prayer, (Daniel vi. 10.) as the Church had afterwards. (Const. Ap.[Apostolic Constitutions?] vii. 25.) (Calmet) --- Evening song, matins, and the sacrifice of the mass, are the principal times for divine service. (Worthington) --- David comprises all times, because his prayer was continual. (Berthier) (Calmet)

Ver. 19. *Among many*, &c. That is, they that *drew near* to attack me, were *many* in company, all combining to fight against me. (Challoner) --- Or, many also joined themselves to me with Joab, and the holy angels, (4 Kings vi. 16.) though almost all *Israel* followed Absalom, 2 Kings xv. 13. (Calmet) --- In many things, schismatics agree with the Church; but their crime is the breaking of unity. (St. Augustine)

Ver. 20. *Change*, or redemption for them, (Psalm xliii. 13.; Eusebius) or they will not amend, (Worthington) nor cease to blaspheme God, and to calumniate me. (Calmet) --- *Eternal*. Literally, "He who is before ages." (Haydock)

Ver. 21. *Repay*. Hebrew *bishlomaiv*, "in his tribulations," or "against his peaceable ones." Houbigant too arbitrarily translates, "they have sent forth their hand against," &c. (Berthier)

Ver. 22. *They are divided*, &c. Dispersed, scattered, and brought to nothing, by the wrath of God, who looks with indignation on their wicked and deceitful ways. (Challoner) --- They are separated from the good, (St. Jerome) slain by a look, 2 Thessalonians ii. 8. --- *Near*, or fought, ver. 19. (Calmet) --- Some translate, "they have divided the butter, like words of his mouth." But this is less accurate, and the same idea is conveyed in the next words. (Berthier) --- Protestants, "*The words* of his mouth were smoother than butter, but war *was* in his heart. His words were softer than oil, yet were they drawn swords." (Haydock) --- My enemy has violated every law, under his appearance of friendship. (Calmet) --- *Darts*. Absalom kissed the men of Israel to delude them, (2 Kings xv. 2.) and the traitor gave this sign to those who came to seize our Saviour, Matthew xxvi. 48. (Calmet) --- The words of God are most excellent in

themselves, but they seem hard to the incredulous. Thus the Capharnaïtes gave rise to the first heresy against the words of Christ, which St. Peter piously believed, though, as yet, he did not comprehend their meaning, John vi. (St. Augustine) (Worthington) --- His heart and words may thus be understood of God: but they more probably relate to any one of David's numerous enemies, who is thus singled out. (Haydock)

Ver. 23. *Cast.* The prophet had experienced the happy effect of this conduct. (Calmet) --- In all troubles and doubts, we must have recourse to God. (Worthington) (1 Peter v. 7.)

Ver. 24. *Destruction;* "into gehenna," (Chaldean) or "hell," (St. Jerome) to which the judge sentences the reprobate, without promoting their crimes. (St. Augustine) (Calmet) --- *Days.* It is rare that murderers and notorious malefactors escape punishment in this world; but in the next, they will surely be requited. Absalom perished in the flower of his age. (Berthier) --- Achitophel, and many others, have been suddenly cut off. God sometimes permits such to reign for a time, to exercise his servants, or that they may repent. (St. Augustine) --- The Scripture often threatens sinners in this manner, Job xxi. 21., and Isaias lxv. 20. (Calmet) --- Their *days* are indeed spent, when they die. But if they had altered their conduct, they might have prolonged their life, (Haydock) according to the usual course of nature. (Worthington) (Menochius)

PSALM 55

PSALM LV. (MISERERE MEI DEUS.)

A prayer of David in danger and distress.

Ver. 1. *Geth.* Before (Berthier) or after his escape to the cave of Odollam, (Calmet) he composed this psalm, to comfort his followers with the consideration of God's protection. (Haydock) --- See 1 Kings xxii., and Psalm x. The title is variously rendered. St. Jerome, "to the victor for the dumb dove," &c. Protestants, "upon Jonath elem rechokim Michtam of David." This is to elude the difficulty, and we might as well adhere to the Septuagint, who seem to have only added, "from the sanctuary." The psalm may suit any one in distress, (Berthier) unable to attend the public service, (Worthington) or it may be understood of our Saviour's passion. (Berthier)

Ver. 2. *Man.* All combine against me. (Calmet) --- The sins of every man oppressed Jesus Christ. (Berthier) --- All who live piously, must suffer many attacks. (Worthington)

Ver. 4. *The height of the day.* That is, even at noon day, when the sun is the highest, I am still in danger. (Challoner) --- Hebrew, "many fight against me from an elevation, *or* from day-break." --- *Fear.* Many prefix a negation, which St. Jerome rejects, (ad Sun.) explaining this *height* of the divine majesty. (Calmet) --- David felt the impressions of fear; but corrected them by his confidence in God. (Worthington)

Ver. 5. *My words.* The words or promises God has made in my favour. (Challoner) --- Praising God (Haydock) removed the dejection of David. (Eusebius) --- *Detested.* Protestants, "wrest." They put an evil construction upon what I say, (Haydock) and make me their laughing-stock, Psalm xxxvii. 13. (Calmet) --- But I cease not to proclaim what God has declared in my favour, (Haydock) or what good I have been enabled to effect by his grace. My enemies may meet to devise my ruin, and to supplant me: yet all in vain. (Worthington)

Ver. 8. *For nothing shalt thou save them.* That is, since they lie in wait to ruin my soul, thou shalt for no consideration favour or assist them, but execute thy justice upon them. (Challoner)

Ver. 9. *I have.* Protestants, "thou tellest my wanderings: put thou my tears into thy bottle. *Are* the not in thy book?" St. Jerome, "thou hast numbered my most secret things: place my tears in thy sight," &c. (Haydock) --- Septuagint render the sense clearer. (Berthier) --- God has promised to relieve the distressed, who confided in him.

Ver. 11. *To me.* This is almost a repetition of ver. 5. (Calmet) --- *Elohim* and *Jehova* are mentioned (Haydock) as "the power and eternity" of God gave David the greatest confidence.

Ver. 12. *To thee.* Literally, "thy vows." (Haydock) --- Houbigant chooses rather to follow the Syriac, "with thee, O God, are my vows:" which is clearer, though our version may be well explained, "I will perform my vows to thee," (Berthier) the sacrifice of *praises*, in this psalm. (Calmet) --- I will endeavour to comply with my engagements and vows. (Worthington)

Ver. 13. *Living,* in my own country, where I am no longer, as formerly during my banishment, in the region of the dead. (Calmet) --- The Fathers explain this of Jesus Christ, or of eternal glory. (Theodoret) (Calmet) --- In the true faith and good works, I will strive to please God. (Worthington)

PSALM 56

PSALM LVI. (MISERERE MEI DEUS.)

The prophet prays in his affliction, and praises God for his delivery.

Ver. 1. *Destroy not.* Suffer me not to be destroyed, (Challoner; Menochius) or I will not allow my men to destroy an implacable foe, (Haydock) as they entreat me to do. This conduct is worthy of eternal memory. (Worthington) --- The words may also be an admonition to the reader, not to alter this piece, Apocalypse xxii. 18. (Calmet) --- *Al tashcheth*, (or *thosseth*.; Haydock) is supposed to be an instrument, or a favourite song, such as that of Moses, (Deuteronomy ix. 26.) which begins thus. But the point is uncertain. The same words occur, Psalm lviii., lix., (Berthier) and lxxiv. They are put in the mouth of Christ suffering, by St. Hilary, &c. --- *Cave* of Odollam, or rather of Engaddi. (Calmet)

Ver. 2. *In thee.* This obliges God to take pity, Psalm xlii. 11. --- *Wings*, as a chicken retires to the hen, Ruth ii. 12., and Matthew xxiii. 37.

Ver. 4. *Sent his mercy, &c.*, (Calmet) above the power of man. (Worthington) --- *Reproach.* Saul was forced to entreat David to preserve his family, as he had just spared his own life; which would, no doubt, mortify his pride, (1 Kings xxiv. 18, 22.; Calmet) and seem a reproach to him. (Worthington)

Ver. 5. *Lions.* Poetry gives life to all things. It represents mercy and truth as God's messengers; and Saul as a young lion. He might have entered the cave with his men, and destroyed David: but Providence caused him to enter alone, so that David had an opportunity to cut off the hem of his garment, and to shew his clemency. --- *Sword.* Thus were the Jews armed, to demand Christ's death. (Eusebius) (Calmet) --- The persecutors use artificial weapons, and excite one another to fury, 1 Kings xxii. 16. (Worthington)

Ver. 7. *Down.* Hebrew, "my soul was bowed down," (Berthier) or "to bow down my soul." (St. Jerome) (Haydock) --- Saul strove many ways to destroy his rival, sending him to fight the Philistines, who, nevertheless, proved the ruin of Saul, 1 Kings xviii. 17., and xxxi. 1. (Worthington)

Ver. 8. *My.* This and the following verses, from the 107th psalm. (Calmet)

Ver. 9. *Glory.* Soul, tongue, or rather instruments of music, (Calmet) and spirit of prophecy. (St. Athanasius)

Ver. 10. *Nations.* the psalms are now recited, (Worthington) in every language, and the wonders wrought by Christ are proclaimed. (Calmet)

Ver. 11. *Clouds.* They are exceedingly great. (Haydock) --- Christ has mounted to the highest heavens, and his apostles have preached (Calmet) his saving truths, which, like clouds, render the earth fruitful in good works. (Haydock)

Ver. 12. *Earth.* It is just thy mercy should be extolled. (Menochius; ver. 6.)

PSALM 57

PSALM LVII. (SI VERE UTIQUE.)

David reproveth the wicked, and foretelleth their punishment.

Ver. 1. *Title.* This psalm is a sequel to the former, (Worthington) and refers to the malevolent speeches of Saul's courtiers, (1 Kings xxiv. 10., and xxvi. 7.; Calmet) and to the proceedings of the Jews against Christ. (St. Jerome) --- It is an invective against hypocrites, (Calmet) and detractors. (Berthier)

Ver. 2. *Men.* If you be consulted by Saul, and act as judges, do what is right. Condemn not a man unheard. (Calmet) --- Few refuse to speak well. (Worthington) --- Hebrew also, "O assembly," act not hypocritically.

Ver. 3. *Heart.* Hence proceed evil thoughts, &c. (Haydock) --- *Quicquid vis & non potes, factum Deus computat.* (St. Augustine) --- *Forge*, as you endeavour to preserve the appearance of rectitude. Hebrew, "weigh" in scales. (Calmet) --- This double-dealing aggravates the fault. (Worthington)

Ver. 4. *Womb.* Born in sin. (Haydock) --- They have followed the same course through life, being always bent on wickedness. (Calmet)

Ver. 5. *Madness;* or "poison," *chamath.* (Menochius) --- *Deaf asp.* This is the most dangerous species. The ancients attempted to charm serpents. But these courtiers were deaf to every proof of David's innocence, (Calmet, Diss.) and would receive no admonition, stopping their ears, like asps. (Worthington) --- The prophet speaks conformably to the received opinion, (Berthier) without determining it to be true. (Menochius)

Ver. 6. *Wisely.* "Cunningly." Many read, *qui incantatur a sapiente.* (Calmet) --- He does not approve of the magical art. (Menochius) --- Serpents may naturally be effected with music. The torpid snake by incantation bursts. (Virgil, Eclogues viii.; Bochart v. 3. 385.) Parkhurst, *chober.* (Haydock)

Ver. 9. *Wax.* Hebrew *shabbellul*, occurs no where else, and this signification is surely preferable to that of the Rabbins, "a snail." (Protestants) (Haydock) --- *Fire.* Hebrew, "like the untimely birth of a woman, which has not seen the sun." (Houbigant after St. Jerome) --- Septuagint may not have read *th* at the end of *esh*, "fire." But both version imply, that the wicked shall perish, without resource (Berthier) or struggle. This is enforced by a multiplicity of examples. (Haydock)

Ver. 10. *Before your thorns, &c.* That is, before your thorns grow up, so as to become strong briars, they shall be overtaken and consumed by divine justice, swallowing them up, as it were, *alive in his wrath.* (Challoner) --- You shall be cut off when you least think of it. (Menochius) (Psalm liv. 24.) (Haydock) --- David probably alludes to the proposal mentioned, (Judges ix. 14.) where the brier (*rhammus*) invites all the trees to come under its shade. Before you, my followers, shall fall under the oppression of our cruel persecutors, they shall be suddenly destroyed. (Berthier) --- "Before your pots can feel the thorns, he shall take them away, as with a whirlwind, both living, and in *his wrath.*" (Protestants) --- This version of Pagnin is rejected by Montanus, who nearly follows the Vulgate. *Sirothecem* means, "your thorns, or pots," Ecclesiastes vii. 7. (Haydock)

Ver. 11. *Shall wash his hands, &c.* Shall applaud the justice of God, and take occasion, from the consideration of the punishment of the wicked, to wash and cleanse his hands from sin. (Challoner) --- *Hands.* Hebrew, "feet," (though this is not certain. Psalm lxxiii. 4.; Berthier) and all his body; the carnage shall be so great. The just approve of God's judgments, (Calmet) *in* or "over," *Greek: epi*, to testify that he has no connexion with the wicked. (Theodoret) --- The just will purify himself still more at the sight of vengeance. This interpretation is good, but no so literal. (Berthier)

Ver. 12. *A God.* Hebrew *Elohim shophetim*. Both are in the plural, which has induced many to suppose that angels, &c., are meant; yet the plural is sometimes used, when speaking of the true God, Genesis xx. 13., and Josue xxiv. 19. (Calmet) --- Houbigant translates, "gods," which he explains of the pastors of the Church, or "judges." The reward of virtue, and punishment of vice, are very important truths. Let us wait till the time of harvest, and all will be in its proper place. (Berthier)

PSALM 58

PSALM LVIII. (ERIPE ME.)

A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies, the Jews.

Ver. 1. *Watched.* Hebrew, "they (the guards) watched." The psalm relates also to the resurrection of Christ, and vocation of the Gentiles, (Berthier) as well as to the reprobation, and future conversion of the Jews. It seems to be most applicable to the times of Esdras and Nehemias: (2 Esdras iv. 1., and vi. 1.) one of whom may have composed it. (Calmet) --- But this is only a conjecture, (Berthier) and Saul's emissaries may be styled *Gentiles*, (Menochius) because they imitated their manners. (Haydock) --- Saul sent repeatedly, and went himself to attack David. He gave him Michol with the same design. (Worthington) --- But God turned her heart another way. (Haydock)

Ver. 4. *Caught.* Hebrew, "laid snares for." Septuagint, "hunted." The enemy wished eagerly to take David, or Nehemias, (Haydock; Calmet) and they seemed to have so surrounded the former, as to be sure of him. (Worthington)

Ver. 5. *I ran.* Hebrew, "they," &c. But the Septuagint would not have made such a mistake, (Berthier) and the Hebrew appears to be incorrect, though we may understand "without iniquity *in me*, they have run." (Calmet) --- I gave them no offence. (Worthington) --- All this may be well explained of Jesus Christ, who alone could use these expressions with propriety, being *without sin*.

Ver. 6. *No mercy.* Nehemias uses the like prophetic threats, 2 Esdras iv. 5. (Calmet) --- "Every sin must be punished, either by the penitent, or by an avenging God." The prophet supposes that his enemies died impenitent. (St. Augustine) --- When the gospel was first preached, God visited the world with various

afflictions, to make people enter into themselves. (Eusebius) --- The prophet prays that God would visit all nations with peace, and punish obstinate persecutors of the Catholic Church. (Worthington)

Ver. 7. *Evening*, when they came to take David. But, out of regard for Michol, they providentially waited till he had escaped, 2 Kings xix. (Haydock) --- Nehemias was obliged to watch continually, 2 Esdras iv. 11, 23. (Calmet) --- The Jews will embrace the faith at the end of the world, (St. Augustine) or they will be destroyed (St. Hilary) or banished by Titus and Adrian (A.D. 137); the latter of whom forbade them even to look at Jerusalem from an eminence. They could not enter it in the time of Eusebius, (Psalm xlviii.) and St. Jerome. (Soph. 1.) --- They have a *hunger* for God's word, of which they have lost the true sense. (St. Athanasius) --- Persecutors are never satiated, though they labour to destroy, all their lives. (Worthington) --- They allow themselves no rest. (Menochius)

Ver. 8. *Lips*. They seek my ruin, 2 Esdras iv. 2, &c. --- *Heard*. Thus they deny Providence, Psalm (Hebrew) x. 11. (Calmet) --- This thought and the occasion of it have produced much wickedness. "Whithersoever thou goest, thou art seen by Jesus Christ, who made, redeemed, and died for thee." (St. Augustine, Ser. 161.) --- A serious consideration of God's presence is the best preservative. (Berthier) --- The wicked devise all sorts of cruelty, as if there were no God. (Worthington)

Ver. 9. *Laugh*. Permitting them to become ridiculous. (Calmet)

Ver. 10. *My*. Hebrew, "his," which seems incorrect. Chaldean (Calmet) and St. Jerome agree with the Vulgate. Houbigant would also substitute, "My strength, I will *sing* to thee," which affords a better sense, ver. 17. (Berthier) --- Yet our version is very plain; I will make all my powers serve thee, and acknowledge that all comes from thee. (Haydock) --- Such was the admirable humility of Nehemias, who never assumed any glory to himself. (Calmet) --- David and all just men entertain the same sentiments. We are here assured (Haydock) that the Church and some virtuous souls will persevere, by God's grace. (Worthington)

Ver. 11. *His mercy*. Protestants, "the God of my." Yet the text has "his;" *i* and *v* are easily confounded. The Keri here allows "my," which Pagnin translates. St. Jerome, "the mercy of my God;" (Haydock) or "my God, my mercy." (Ep. ad. Sun.) (Calmet) --- All comes to the same end. These words are most applicable to Jesus Christ. (Berthier)

Ver. 12. *Over*. St. Jerome, "my spies." (Haydock) --- *Forget*. Let them suffer a long time, (Menochius) that their punishment may be a greater warning. The ancients read, "thy law," instead of *people*, and apply this to the Jews, (Calmet) who still preserve the law, and bear witness throughout the world that the prophecies were not a fabrication of Christians. (Haydock) --- Their exemplary chastisement and continuance, may serve to caution all not to follow their example. *Judæi testes iniquitatis suæ et veritatis nostræ*. (St. Augustine) (Eusebius) --- "If all the Jews had been converted, we should have had only suspicious witnesses; and if all had been exterminated, we should have had none." God permits our spiritual adversaries to remain for our trial, (Tertullian) that we may not forget ourselves in prosperity. (Worthington) --- We may also translate *Al*, "O God, (as well as *not*) slay them, that they may attack my people no more;" (see 2 Esdras iv. 4.) for what reason could Nehemias have to beg that they might be spared? (Calmet) --- God might have some. (Haydock)

Ver. 13. *For*, is not expressed. Literally, "bring down....the sign," &c. Let not their haughty speeches take effect, or escape punishment. The imprecations of the Jews against themselves, (Haydock) and against Christ, have brought on their destruction. (St. Augustine) --- Thus nothing need be supplied. --- *Of*. Hebrew, "shall relate;" which has little sense. Laying aside the points, it may have the meaning of the Vulgate. This passage can hardly be applicable to David's persecutors, though it might predict the

disasters of Saul. It alludes more to the enemies of Christ, (Berthier) who called down his blood upon themselves, (Matthew xxvii. 25.) and most falsely accused Him. (Calmet) --- Hence they are become the reproach of men, and are *no* long a people. They behold the reign of Christ propagated throughout the world, (ver. 16.; Haydock) while they are wandering about and despised. They once would *not serve*; boasting that they were children of Abraham, John viii. (Menochius)

Ver. 14. Consumed. At the destruction of Jerusalem, or for opposing Nehemias, 2 Esdras vi. 16. --- *Earth.* The Jews who were preordained to life, embraced the gospel. (Calmet) --- How can those *know*, who are *no more*? Their condition will be worse than annihilation. They will exist in hell, though *no more visible* to us. (Berthier) --- They will *know* the truth, when it is too late; and when they are on the point of plunging into the abyss. The measure of their crimes being full, they shall be accused and punished. (Worthington)

Ver. 15. City. This is a sort of chorus, ver. 7. St. Jerome and Protestants, "Let them bark." (Haydock) -- - It insinuates, that the attacks of the enemies of Nehemias, (Calmet) David, and Christ, were unceasing. (Haydock)

Ver. 16. Murmur. Hebrew also, "shall tarry all night." Protestants, "grudge." (Haydock) --- Finding no oil for their lamps, they will repent like Judas, and blaspheme in hell. (Worthington)

Ver. 17. Morning. With earnestness, (Haydock) I will fulfil this duty (Calmet) at the resurrection, (Worthington) in the morning of a glorious immortality. (Menochius)

Ver. 18. Helper. St. Jerome, "my strength," *virtutem meam tibi cantabo*, ver. 10. I will sing, that all I have comes from thy pure mercy. (Haydock)

PSALM 59

PSALM LIX. (DEUS REPULISTI NOS.)

After many afflictions, the Church of Christ shall prevail.

Ver. 1. Changed. Psalm xliv. *Title*, Psalm xv., *doctrine* explaining what will be the progress of the Church. (Menochius) --- It seems to have the same import as *understanding*, in other titles, but here is of little authority. (Berthier) --- It has no connexion with the psalm, which seems to have been written before David had obtained the sovereignty over Israel, (Houbigant; ver. 8) or it expresses the sentiments of the captives, (Calmet) and of Jesus Christ, and his Church. (St. Augustine)

Ver. 2. Set fire. Hebrew, "fought against Syria of Mesopotamia, and Syria of Seba." (St. Jerome) (2 Kings viii. 10.) (Haydock) --- *Twelve.* Abisai slew 18,000, perhaps on another occasion; (1 Paralipomenon xviii. 12.) so that this title does not contradict history. (Menochius)

Ver. 3. Off. Chastising thy people frequently under Moses, &c. (Berthier) --- *On us.* Redeeming mankind, which thou hadst condemned, for the fault of Adam, and giving us a more abundant grace, Romans v. 9. (St. Hilary) --- Thou hast treated us like a good physician, (Deuteronomy xxxii. 39.; Calmet) chastising us for our sins, that we might improve in virtue. (Worthington)

Ver. 4. Moved. He personifies the earth, which had fallen into the hands of the Chaldeans, (Calmet) or had experienced various commotions under Saul, &c., (Haydock) which he denotes by the mention of an earthquake. (Menochius)

Ver. 5. *Sorrow.* Hebrew, "muddy," such as is given to slaves or malefactors, (Matthew xxvii. 34.) mixed with myrrh, or venom. Literally, "wine of trembling," (Calmet) or soporiferous. (St. Jerome) (Haydock) --- All these expressions give the idea of something disagreeable. (Berthier) --- The people became penitent, or were astonished. (Menochius)

Ver. 6. *Warning,* to amend, (Worthington) the sign of the cross (Calmet) in baptism, (St. Jerome) or confirmation. (Eusebius) --- It was customary to erect a pole, on which some signal was placed, in case of invasion, Isaias v. 26., and xi. 12., &c. (Calmet) --- *Bow.* Hebrew *kossoth*, (Haydock) as St. Jerome, &c., have read, though the present Hebrew end with *t*, less correctly, and is explained, "because of the truth." (Calmet) (Berthier)

Ver. 7. *Save me.* The king praying for all. (Menochius) --- St. Augustine reads, *me*, (Calmet) though the Vulgate does not here express it. (Haydock) --- Hebrew, "save thy right hand," the people, or *man of thy*, &c., Psalm lxxix. 18. (Calmet) --- *Hear me.* Hebrew, "him." But the margin has, *me*. (Haydock)

Ver. 8. *Holy one,* Jesus Christ, (Eusebius) the prophet, (Menochius) the sanctuary, (Calmet) or oracle. (Worthington) --- He had promised that the captives should return in seventy years time, Jeremias xxv. 11., and xxix. 10. (Calmet) --- *Sichem.* (*partibor Sichimam....metibor.*) These two verbs are sometimes used for *partiar* and *metiar*, in ancient authors. --- *Tabernacles.* Hebrew, "succoth." (Berthier) (Genesis xxxiii. 17.) --- It may also signify the Arabs, who lived in tents. (Menochius) --- David's dominion extended over these nations, (Haydock) and the captives at Babylon hoped to recover them, as the Machabees did. The kingdoms of Juda and Israel were no more divided, (Isaias xi. 13., and Jeremias xxxi. 8.) to shew the unity of the Church.

Ver. 9. *Head.* This tribe was at the head of the kingdom of Israel, but submitted to David, (Haydock) and afforded excellent soldiers and captains. (Calmet) --- His temporal kingdom was extended by God, who will crown his elect. (Worthington) --- *King.* Hebrew, "law-giver," alluding to Genesis xlix. 10. Symmachus, "my general." (Calmet) --- The word *king* implies all this. (Haydock) --- Juda always swayed the sceptre. (Berthier) --- After the captivity, Zorobabel was at the head of the people. Jesus Christ sprung from this tribe, and is the true king of the people, whom he has redeemed, and put in possession of the land of promise. (Calmet)

Ver. 10. *The pot of my hope; or my watering pot.* That is, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments. (Challoner) (Worthington) --- Plautus (Mort. ii. scen. 1. 40) says, *Ego vos pro matula habeo*, &c. Symmachus adopts the sense of the Septuagint Greek: *amerimnias*, as *rets*, in Syriac means "to trust," (Daniel iii. 28.) and "to wash" in Hebrew. It was customary to throw lots into a pot full of water, and that which came out last was most esteemed. To this custom the psalmist may allude, (Calmet) or he hoped that the fruitful region of Moab would supply him with food. It was subject to David, (2 Kings viii. 2.; Haydock) and to the Machabees, 1 Machabees v. 6. --- *Shoe,* to be untied, or carried, as by the meanest slaves, (Matthew iii. 11.) or to take possession, Deuteronomy xi. 24. Thus "Alexander threw a javelin, and danced on the shore of Asia, begging that those lands would not receive him unwillingly for king." (Diodorus Arrian. Justin.) --- David conquered Idumea, (2 Kings viii. 14.; Haydock) as Hyrcanus did afterwards. (Josephus, [Antiquities?] xiii. 17.) (Calmet) --- *Foreigners, alienigenæ,* or, "Allophyli." (St. Augustine) --- "Of another tribe." (Haydock) --- So the Philistines were called, who had no kindred with the Israelites; whereas the Edomites, Moabites, &c., were originally of the same family. (Challoner) --- *Subject,* or "friends," Psalm cvii. 10. (Calmet) --- Protestants, "Philistia, triumph thou, because of me." Marginal note insinuates this is spoken "by irony;" but (Haydock) Hebrew properly means, "make an alliance with me;" or, Syriac, "I will shout for joy over Palestine." This country was subdued by the Machabees, (1 Machabees iv. 15.; Calmet) as it had been tributary to David,

2 Kings viii. 2. (Berthier) --- "I will make a league against the Philistines." (Houbigant)

Ver. 11. *city.* The capital of the aforesaid counties, or Jerusalem; (Calmet) but more particularly Petra, (Haydock) the strongest place in Idumea. (Menochius) (Abdias, 3.) (Berthier) --- The Fathers understand the Church. (Eusebius)

Ver. 12. *Off?* God punishes and rewards. (Worthington) --- *And wilt;* or, "yet thou wilt not," &c. (Haydock) --- Thou wilt not depend on our efforts for victory. (Bellarmine) (Menochius) --- How can we expect to make such conquests, being in so forlorn a condition, when thou dost not lead forth our armies, as formerly? All that man can do is *vain*, but thou wilt look down upon us, and *through God we shall do mightily*, ver. 14. (Calmet)

PSALM 60

PSALM LX. (EXAUDI DEUS.)

A prayer for the coming of the kingdom of Christ, which shall have no end.

Ver. 1. *Hymns.* This denotes either the female musicians, or the instruments. (Calmet) --- David, under persecution, (Ferrand) the captains, (Ven. Bede; Calmet) or any one in the Church of Christ, (St. Augustine) may adopt this psalm, (Berthier) to thank God. (Worthington)

Ver. 3. *Earth* of Palestine, (Berthier) when David was at Mahanaim. (Ferrand) (2 Kings xvii. 22.) (Haydock) --- The countries beyond the Euphrates may be so styled, Psalm lxiv. 6. --- *Rock*, by inspiring Cyrus to grant us liberty, (Calmet) or by sending Jesus Christ. (Eusebius) --- The church is firmly established; and, in all places, serves God. (Worthington)

Ver. 5. *Tabernacle.* The words *for ever* seem to confine this to heaven, as the Fathers explain them, though they may also allude to a temporal protection (Berthier) in the temple. (Calmet) --- *Wings.* Chaldean, "of thy deity." Chaldean, I will continue a member of thy Church here, and be happy for ever. (Menochius)

Ver. 6. *Inheritance.* David had both a temporal, and an eternal one in view. (Berthier) --- The captives express their gratitude for their deliverance. (Calmet)

Ver. 7. *King.* They wish long life to the king, expecting that the predictions of the prophets insured to them temporal dominion. But when they saw Zorobabel possess no such splendour, they were naturally taught to extend their thoughts to the Messias, of whom the Chaldeans and ancient Jews, as well as the Fathers, explain this passage. (Calmet) --- Chaldean, "the days of the future world thou wilt add to the days of the king, the Messias. His years *shall be* like the generations of this world, and the generations of the world to come." Eternity is clearly meant. If David speaks of himself, and of his successors on the throne for many ages, he must be considered as a figure of Christ, who is also designated. (Berthier) --- The Church will continue to the end, and be triumphant throughout eternity. (Worthington)

Ver. 8. *Search?* Who can comprehend what thou hast prepared for this king? He may allude to the promises made to David's family, (Psalm lxxxviii. 30, 38.; Calmet) which should reign for ever, by means of Christ. (Haydock) --- Who can explain the mercy of God in redeeming us; and his fidelity in granting his promised rewards? (Worthington)

Ver. 9. *Day.* A Levite speaks, having dedicated himself by vow to serve God continually in his temple,

after his return from Babylon, (Calmet) or David expresses his resolution to testify his gratitude, by sacrifice. (Haydock) --- I will sing psalms, &c., in this life, and for ever. (Worthington)

PSALM 61

PSALM LXI. (NONNE DEO.)

The prophet encourageth himself and all others to trust in God, and serve him.

Ver. 1. *Idithun*, to sing. (Worthington) --- He was one of the chief musicians under David, 1 Paralipomenon xxv. 3. The psalm may be explained of David, persecuted by Absalom, (Calmet) of the Machabees, (Theodoret) &c., or of Christ, and his Church. (Calmet) --- St. Jerome considers it a piece of excellent morality, (Calmet) and this may suffice, without referring it to any historical fact. (Berthier)

Ver. 2. *Subject*. The just is resigned, though he feel like other men. David found a sort of resentment against the rebels, arising in his breast, which he presently repressed, by the thought of God's will, 2 Kings xii. 11. (Calmet) --- He fears nothing, because his soul is subject to God. (Worthington) --- Hebrew, "silent." (Haydock)

Ver. 4. *Fence*. This may refer to the persecutors, who resembled a leaning wall. (Berthier) (Isaias xxx. 13.) (Calmet) --- Protestants, "ye shall be slain all of you, as a bowing wall *shall ye be*," &c. He threatens them with speedy destruction, (Haydock) or represents to them the baseness of attacking a man ready to fall. (Calmet) --- He informs them, that their attempts will be in vain, though they be very numerous, and he himself apparently so weak. (Worthington)

Ver. 5. *Price*. Septuagint, St. Hilary, &c., "my honour." They wish to dethrone me, and to represent me as unfit to govern. --- *I ran*. Septuagint *Greek: edramon*, "they ran" likewise, as Hebrew implies, and as the Greek Fathers generally explain it. David thought proper to flee, that he might be at a distance from traitors, 2 Kings xv. 14. His enemies sought this destruction. (Calmet) --- They wished to deprive him of the reward of his labours; but he ran more earnestly. --- *Blessed*. Flattery is very dangerous. (Worthington)

Ver. 8. *God*. The multiplicity of titles shews the prophet's love. See Apocalypse v. 12. (St. Augustine, Confessions i. 4.) (Berthier)

Ver. 9. *All*. Hebrew, "always, O people." Septuagint seem to have read, *adoth*, for *heth*. --- *For ever*. Here *Selah* is translated, (Berthier) though it is not in Septuagint, &c. David exhorts his followers to address themselves to God, with compunction and confidence. (Calmet)

Ver. 10. *Liars*. They are so vain and light, that if they are put into the scales, they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, *they are liars in their balances*, by weighing things by false weights, and preferring the temporal before the eternal. (Challoner) (Proverbs xi. 1., and xx. 10.) --- They give false judgments; be not concerned; God is our protector. (Calmet) --- God's servants strive to draw others to the practice of virtue. (Worthington) --- All sinners (Haydock) will not outweigh vanity itself. (Menochius)

Ver. 11. *Them*. Let the rich assist their needy brethren; and you, my followers, beware of enriching yourselves, by unjust rapine, during this civil war. (Calmet) --- Raise your thoughts to something better. (St. Augustine)

Ver. 12. *Once*, by the generation of his word, (St. Augustine) or when he promulgated the law, Exodus xx. 6. (Berthier) --- God's word is invariable, (Worthington; Job xxxiii. 14.; Menochius) and will be put in execution. (St. Ambrose) (Tirinus) --- This he has *often* inculcated. (Vatable) (Job xxxix. 35.) Amos (i. 3.) uses *three* and *four*, in the same sense. (Calmet)

Ver. 13. *Works.* We must therefore refrain from every injustice. (Haydock) --- God spoke once by Moses, and again by his own Son. Both the Testaments confirm the certainty of rewards and punishments, (Berthier) as God is able and willing (Worthington) to execute his decrees. Luther, followed by the Dutch, translates, "as he merits;" to which expression, concerning the just, Amama objects. (Haydock)

PSALM 62

PSALM LXII. (DEUS DEUS MEUS AD TE.)
The prophet aspireth after God.

Ver. 1. *Edom, (Idumææ.)* (Haydock) --- Several copies read *Judææ*; which agrees with the Hebrew, &c. The Idumeans, after the captivity, occupied those deserts (Calmet) or Ziph, Haret, &c., (Worthington) where David had screened himself from the fury of Saul. This psalm may express his sentiments, (Theodoret; Muis) or those of the captives, returning home, (Calmet) or it may agree with all those, who thirst after their heavenly country. (Berthier) --- St. Jerome explains it of the coming of Christ, and it was used in the morning service. (St. Chrysostom) (Psalm cxl.) (Calmet) --- Catholics, who are imprisoned for their faith, and cannot approach the tabernacle, may here find comfort. (Worthington)

Ver. 2. *Day.* The manna dissolved with the sun beams, and God will be served with diligence. --- *Flesh.* The sensations of my soul affect all my body. (Worthington) --- Thirst is more insupportable than hunger; and the psalmist could not express his ardour better. (Calmet) --- He loves God with all his strength, &c. (Haydock) --- "The soul desires, but the end can be attained only by good works." *Carnis laboribus pervenitur.* (St. Jerome) --- *O how!* Protestants, "longeth for thee in a dry," &c. But *come* is no Hebrew verb, and occurring no where else, is little understood by the Jews. It seems that *comu*, "as," should be here, to correspond with the following *so*. "As my flesh *thirsts* in this, &c., *so in the*," &c. I shall find no less pleasure in attending thy worship, than a thirsty traveller does in finding water. (Calmet) --- Theodotion agrees with the Septuagint, in considering this as a compound word *Greek: posaplos*, (Calmet) and we had best stick to the most ancient version. (Berthier)

Ver. 3. *Land.* "O solitude," cries out St. Ephrem, "ladder of heaven, mother of compunction,...and piety, thou art the guardian of the eyes," &c. --- *Glory.* The ark, (Calmet) or Jesus Christ, the desired of all nations. (St. Jerome) (Haydock) --- I have attended thy worship in spirit, not being able to be present at Jerusalem. (Calmet) (Menochius) (Worthington) --- Thus people, who cannot hear mass, ought to act. (Haydock)

Ver. 4. *Lives.* For these must perish, while heaven remains for ever. (St. Hilary) --- This consolation is preferable to any worldly prosperity. (Worthington)

Ver. 5. *Hands.* Doing good works, as the Fathers explain it. This is the posture of people who pray, or take an oath. (Tertullian) (1 Timothy ii. 8.) (Calmet) --- *I will*, &c. Comfort is proportioned to suffering for Christ, 2 Corinthians i. (Worthington)

Ver. 6. *Fatness.* With the most exquisite delights of the temple, Jeremias xxxi. 14. (Calmet) --- Thy

grace will enable me to give thee due praise (Worthington) with joy. (Menochius)

Ver. 7. *Bed.* I will think on thee both when I retire to rest, and when I get up. (Berthier) --- Thou art my first beginning, and last end. (Haydock) --- At all times I will meditate on thy mercies (Calmet) in bed, and much more, when I arise, (Worthington) as I shall not then be so much oppressed with drowsiness. (Menochius)

Ver. 10. *Earth.* To seek me out, (Houbigant) or they shall perish. The Babylonians were exposed to many miseries under Cyrus, as the prophets assert, (Isaias xiii. 1., and Jeremias xxv. 12.) though profane history be silent. (Calmet) --- David foretells the destruction of his persecutors, either temporal or spiritual. (Worthington) --- The devils may be styled *foxes*. (Berthier) (St. Hilary) --- This may also be verified in the Jews, who persecuted Christ, and fell a prey to the Roman arms, &c. (Eusebius) (Calmet) --- Saul perished in battle, and his body was exposed on a gibbet to wild beasts, 1 Kings xxxi. (Worthington)

Ver. 12. *The king.* David, (Berthier, &c.) or Zorobabel, for whom the Jews had the highest regard, though he was not an independent monarch, nor wore a crown, Aggeus ii. 24., and Zacharias iii. 8. It was customary to swear by the life of the king, 1 Kings i. 26., and xx. 3. The Fathers understand Jesus Christ to be meant, and this is the true and primary sense; as Zorobabel was only a figure of Him, and never really possessed the throne, that the Jews might not think that the prophecies were fulfilled in his person. --- *By him.* The king, (Du Pin; Calmet) or God. (Menochius) (Bossuet) (Tirinus) --- Those who follow the true religion, (Deuteronomy vi. 13., and Isaias xlv 23.; Calmet) and act accordingly (Haydock) shall be *kings* for ever, Apocalypse. (Berthier) (1 Peter ii. 9.) (Haydock) --- As David came to the throne, on the death of his rival, so was Christ's name exalted, after the Romans had destroyed the Jews. (Worthington)

PSALM 63

PSALM LXIII. (EXAUDI DEUS ORATIONEM.)

A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.

Ver. 1. *David,* in distress. (Eusebius, &c.) --- It has no relation to any historical fact. But it expresses the sentiments of any just man, surrounded with danger. (St. Hilary) --- Yet many apply it to Daniel, in the lion's den, (Muis) to the captives, (Calmet) or to Jesus Christ and his Church. (St. Augustine, &c.) (Haydock)

Ver. 3. *Malignant.* I am encouraged to hope by past experience. (Worthington)

Ver. 4. *Thing,* or discourse. This describes the poisonous insinuations of heretics, (Eusebius) or the calumnies of the Jews against Christ. (Berthier)

Ver. 6. *Them.* The snares. (Haydock) --- Houbigant prefers "us," with reason, (Berthier) after the Syriac, Arabic, Cassiodorus, &c. Yet the Hebrew, &c., retain *them*, which is very easily explained. (Haydock) --- The most wicked desire to preserve the reputation of honesty, (Calmet) and flatter themselves that no mortal is conscious of their deceit, and that even Providence does not regard things below, Psalm x. (Haydock)

Ver. 7. *Search.* Or, they have made the most diligent investigation, (Berthier) to no purpose. (Haydock)

--- Thus David and our Saviour were treated. --- *Heart*. That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed; for *God shall be exalted* in bringing them to nought, by his wisdom and power. (Challoner) --- Hebrew, "both the inward *thought* of every one of them, and the heart *is* deep." (Protestants) (Haydock) --- But, without the points, the Septuagint is accurate. (Berthier) --- The Jews, with all their deep machinations to prevent the belief of Christ's resurrection, bringing even *sleeping* witnesses, only made themselves ridiculous. (St. Augustine) (Haydock) --- Achitophel was forced to give way, (2 Kings xvii.; Worthington) though he had been considered as an oracle. (Haydock)

Ver. 8. *The arrows of children are their wounds*. That is, the wounds, stripes, or blows, they seek to inflict upon the just, are but like weak efforts of children's arrows, which can do no execution; and *their tongues*, that is, their speeches against them, come to nothing. (Challoner) --- Or, children themselves have wounded these crafty politicians, and exposed their folly. (Haydock) --- Hebrew is "very perplexed in the last three verses. Let us adhere to the Vulgate and Septuagint, who generally read more correctly than the present Hebrew." (Calmet) (Berthier) --- Yet St. Jerome gives a very good sense. (Haydock) --- *Wounds*. God hath chosen the weak things of this world to confound the strong, (Worthington) and he hath taken the wise in their craftiness. (Menochius)

Ver. 10. *Afraid*, at the sight of God's judgments on the Babylonians, &c. (Calmet)

Ver. 11. *Praised*. All will begin to esteem the chosen race. (Calmet) --- Hebrew, "shall glory." The Jews and Christians (Haydock) shall esteem themselves honoured by the title of God's people. (Calmet) - -- They shall be praised for rightly serving God, (Worthington) and shall be rewarded by Him (Haydock) with universal applause. (Menochius)

PSALM 64

PSALM LXIV. (TE DECET.)

God is to be praised in his Church, to which all nations shall be called.

Ver. 1. *Of the captivity*. That is, the people of the captivity of Babylon. This is not in the Hebrew, but is found in the ancient translation of the Septuagint. (Challoner) --- From the word *canticle*. (Haydock) --- It is of little authority. Jeremias and Ezechiel were never together. (Calmet) (Berthier) --- Perhaps the former might have put this psalm of David into the hands of the people, when they were going to Babylon, and Ezechiel might have exhorted them to recite it at their return. (Haydock) --- It seems to have been composed by David, in thanksgiving for rain; (Psalm xxviii.; Muis) or some of the Levites wrote it, after God had removed the scourge of drought, with which he had afflicted the people, in consequence of their neglecting to finish the temple, Aggeus i. 4., and Malachias iii. 9. (Calmet) --- David predicts the return from captivity, (Berthier) and the vocation of the Gentiles, (St. Hilary, &c.; Menochius) which the prophets Jeremias, &c., had insinuated, by the coming of the nations from Babylon, so as to forsake idolatry. (St. Augustine, &c.) (Worthington)

Ver. 2. *Hymn*. Or Hebrew, "Praise is silent," (Haydock) "waiteth," (Protestants) or "silence *is* praise for thee, O God." (Pagnin) *Favete linguis*. (Horace) (Grotius) --- "We worship Him with pure silence." (Porphyrius, Abst. iii.) (Zacharias ii. 13.) (Haydock) --- *In Jerusalem*, is not in Hebrew, &c., though Houbigant thinks it was originally. (Berthier) --- "Only the vows of ecclesiastical religion are useful." (St. Hilary) --- Praises of those who are out of the Church, are not acceptable to God. (Worthington)

Ver. 3. *O*. Hebrew, "hearer of prayer," (Calmet) or "graciously hear my prayer, till all," &c. (St. Jerome) (Houbigant) --- *Too thee*. At the last judgment, or (Calmet) at the vocation of the Gentiles.

(Berthier) (Menochius)

Ver. 4. *Transgressions.* These are the words of the Christian converts, (Eusebius) or of the Jews, who acknowledge that they have been justly punished with drought, for neglecting the temple and first fruits, Aggeus i. 4., and Malachias iii. 9. (Calmet) --- Hebrew, "thou wilt expiate our transgressions," which denotes Christ's satisfaction. (Berthier) --- Though the wicked threaten, we fear nothing, as long as thou wilt pardon our offences. (Worthington) --- These have been the occasion of our past sorrows. (Menochius)

Ver. 5. *To thee,* by predestination. --- *House,* adorned with exterior graces. (St. Hilary) --- Happy the man, whom thou hast ordained, by faith and good works, to eternal life! David speaks in the name of the elect. (Menochius)

Ver. 6. *Justice.* Because there thou wilt fulfil thy promises, and requirest the greatest composure and attention, Ephesians ii. 12, 22. (Berthier) --- Nothing defiled can enter into heaven, Apocalypse xxi. (Worthington) --- *Off.* The Jews were dispersed into all countries, (Jeremias xxxi. 8.) and all are called to the true faith. (Calmet)

Ver. 7. *Strength,* or rain. The power (Calmet) and goodness of God, are described with regard to the captives, and converted nations, (Berthier) and the great works of the creation. (Worthington)

Ver. 8. *Troublest.* Protestants, "stillest the noise." (Haydock) --- *Troubled.* The most obdurate are converted from all countries. (Worthington)

Ver. 9. *Joyful.* People both of the east and west shall learn to fear thee; or thy chosen people shall dwell in peace, and attend the morning and evening service. (Eusebius) (Calmet) --- Both morning and evening afford delight, as people may labour, or take some rest, according to their different wants.

Ver. 10. *River.* Hebrew, "the division," or all the seas and fountains (Berthier) of consequence, (Menochius) particularly the Jordan, which overflows, like the Euphrates, about Pentecost, Josue iii. 15., and Jeremias xii. 5. (Calmet) --- *Its,* the earth's, after a plentiful rain. (Haydock) --- God has wrought many wonders by water, and hath fed his people, (Exodus vii. 14., and xvi. 3., &c.) to prefigure the graces conferred in baptism, the holy Eucharist, &c. (Worthington)

Ver. 11. *Showers.* This gives the sense, rather than the words of the Hebrew. (Berthier) --- Pastors are still preserved to feed the faithful; and all the just receive the crown of justice, at the end of their life, 2 Timothy iv. (Worthington)

Ver. 12. *Crown.* The crops shall succeed each other, and be abundant, Leviticus xxvi. 5, 10., and Amos ix. 13. This fertility was foretold, Aggeus ii. 20. (Calmet) --- "By the blessing, the year shall roll along, and thy steps shall distil fatness." (St. Jerome) (Haydock)

Ver. 13. *Wilderness.* Or, of such places as were not ploughed. Little hay was collected, as cattle might almost always pasture. --- *Hills,* covered with vine-trees, &c., Joel iii. 18., and Job xx. 17. (Calmet) --- The most barren will bring forth fruit, and the perfect shall advance in merit. (Worthington)

Ver. 14. *Clothed,* with fleeces, (Haydock) or rather, shall be surrounded with sheep. Hebrew also, "the pastures shall be covered with sheep." Houbigant would read *e* for *c*, and translate, "the mountains shall be clothed with flocks." But such changes require some proof, and the sense is the same. (Berthier) --- All nature (Menochius) praises God in its own manner, when it answers the designs of God. Yet man is

chiefly invited to *sing*. (Haydock) --- The pastors, (Worthington) like *rams*, lead the way; but all the just, without exception, shall be happy in their celestial mansions, and with the utmost content, shall join the hymns of Sion. (Haydock)

PSALM 65

PSALM LXV. (JUBILATE DEO.)

An invitation to praise God.

Ver. 1. *Psalm.* Cassiodorus, &c., add, "of David." But it is thought, he was not the author of this and the following piece, as his name is not in the original. (Calmet) --- This argument is, however, of small weight. --- *Resurrection.* Hebrew, Origen's Septuagint, &c., omit these words, (Berthier, T. iii.) which seem to have been added by some Greek Christian, who thought he perceived some allusion to the resurrection of Christ, ver. 9. The Fathers have well explained it in this sense, though they also apply it literally to the return of the captives, (Theodoret; Calmet) and to the general resurrection, the end of all the miseries of the elect, (Bellarmine) as well as to the conversion of the Gentiles, (Genebrard) and the resurrection of a soul from the state of sin. (Haydock)

Ver. 3. *Lie.* Prove faithless *to thee*, (Psalm xvii. 46., &c.) notwithstanding the evidence of thy wonders, and their deceitful professions. Thus the Samaritans pretended they wished to assist the Jews to build the temple; yet soon after obtained an order from court to hinder it, 1 Esdras iv. 1., and viii. 36. (Calmet) --- Pharaoh frequently promised to let the people go, but as often broke his word. (Worthington) --- They had been moved with servile fear. (Menochius) --- The sight of God's judgments upon the world was enough to inspire terror. (Worthington)

Ver. 5. *Men.* Choosing some, and rejecting others, (St. Jerome) calling the Gentiles, while he casts off the Jews. (St. Augustine)

Ver. 6. *In him.* God, (Haydock) Jesus, (Eusebius) or "on it," the river Euphrates, which we shall pass over with as much ease, as our ancestors did the Red Sea. So the prophets frequently speak in a figurative sense, Isaías xi. 16., and i. 3., and Zacharias x. 10., and 4 Esdras xiii. 41. (Calmet) --- As Josue led the Israelites across the river Jordan on dry land, (Haydock) so we shall extol thy wonders. (Worthington) -- *- There*, reflecting on these prodigies, both past and present, we shall rejoice. (Menochius)

Ver. 7. *Provoke him.* The faithless Jews, or Gentiles; particularly those of Babylon; or those among God's people, who neglected his service, Aggeus iv., and 1 Esdras ix., &c. (Calmet) --- These often gave way to murmuring, and are therefore exhorted not to be proud, lest they should be brought low.

Ver. 8. *Gentiles.* By this invitation, he predicts their conversion.

Ver. 9. *Moved.* The apostles were most courageous. Only those Jews returned, who had separated themselves from impure idols, 1 Esdras v. 21. The Church never fails. If some apostatize, others embrace the faith. (Worthington)

Ver. 10. *Tried.* So Daniel was treated, Daniel iii. 21. The Babylonian captivity is compared to a furnace, as well as all severe trials of virtue, Proverbs xvii. 3., and Zacharias xiii. (Calmet)

Ver. 11. *Back.* Hebrew, "loins." The Captives had experienced the greatest miseries, as the martyrs of Christ have done since. (Calmet) --- The Church is put to the most severe trials. (Worthington) --- Yet

God brings no one into the *net* of sin. This is solely the effect of man's corruption. (Haydock)

Ver. 12. *Fire and water*, which the Egyptians considered as the emblem of purity, (Horus. xli.) and which here denote the greatest tribulations. (Calmet) --- The just still overcome by God's grace, (Worthington) notwithstanding all the efforts of tyrants who may be set over them. (Menochius)

Ver. 14. *Uttered*. These were alone deemed obligatory by the Jews, (Leviticus v. 4.; Calmet) yet the more enlightened knew that God discerns the secrets of hearts, whence the force of a vow proceeds. (Haydock)

Ver. 15. *Marrow*. Malachy (Malachias i. 13.) reproaches some for presenting lean victims. (Calmet) --- *Offer*. Hebrew *ehese*, "will make." Septuagint use *Greek: poieso*, in the same sense, and are followed by the writers of the New Testament. --- *Do this, &c.* (Berthier) --- The best external victims of the old law are here specified. Yet even then the internal sacrifice was most pleasing. (Worthington)

Ver. 16. *My soul*. Every Israelite ought to cherish the same sentiments. (Calmet)

Ver. 17. *Extolled*, by meditation, (Muis) or God has immediately granted my request. (Theodoret) --- Some Latin Bibles read, "I have exulted under my tongue," which my heart directs. (Worthington)

Ver. 18. *Heart*. Being enslaved to any passion. (Haydock) --- Iniquity and dissimulation hinder the effect of our prayers; and in some sense, it is true, that God does not hear sinners: (John ix. 31., and 2 Timothy ii. 9.) though He regards favourably such as wish to repent, like the publican, Luke xviii. 14. (Calmet) --- Whosoever would be heard, must repent of his sins. (Worthington)

PSALM 66

PSALM LXVI. (DEUS MISEREATUR.)

A prayer for the propagation of the Church.

Ver. 1. *For David*, is not in Hebrew, nor in some copies of the Septuagint. (Calmet) --- Yet the psalm expresses the sentiments of the royal prophet, (Berthier) or it is a sequel to the two former [psalms], thanking God for liberty, and for rain. The Fathers explain it of the coming of Jesus Christ, and the calling of the Gentiles, ver. 5. It many have been sung when the first-fruits were brought to the temple. See Psalm lxxxiv. (Calmet)

Ver. 2. *Upon us*, to grant our requests; or may the Messiah come, Hebrews i. 3. --- *And may, &c.*, is in the Arabic, and in most copies of the Septuagint and Vulgate, though it is omitted in Hebrew, &c., "and we shall live." (Ethiopic) (Calmet) --- Perhaps it may be given to express the sense of *Selah*, which seems to have been a term of approbation. It does not alter the sense. (Berthier) --- God first forgives sins, and then bestows his manifold graces. (Worthington) --- This was the form of solemn blessing, Numbers vi. 17. (Du Hamel)

Ver. 3. *Way*. The true religion. (Menochius) --- *Salvation*. Christ, who is the only way to be saved, John xiv. 6., and Matthew i. 21. (Calmet) --- This way is *new*, leading to new heavens, &c., Hebrews x. 20., and 2 Peter iii. 13. (Berthier)

Ver. 5. *Earth*. Thou art the Father and ruler of thy people. Let all submit to the sweet yoke of Christ, Zacharias viii. 21.

Ver. 7. *Fruit*, after rain; or, in a spiritual sense, Jesus Christ, the root, or bud of Jesse, (Isaias iv. 2.; Calmet) born in Judea, (Berthier) of the holy Virgin. (St. Jerome) --- *God*. The triple repetition of God's name, insinuates the blessed Trinity, (Haydock; Fathers) and the prophet's earnestness. (Calmet) --- The faith of the Trinity is to be preached throughout the world, (Haydock) for the salvation of nations. (Worthington)

Ver. 8. *Fear him*. With holy fear and obedience. (Menochius) --- The blessings which God bestows upon his servants, and their piety, will induce many to embrace the truth. (Haydock)

PSALM 67

PSALM LXVII. (EXURGAT DEUS.)

The glorious establishment of the Church of the New Testament, prefigured by the benefits bestowed on the people of Israel.

Ver. 1. *Himself*. This is the most difficult of all the psalms, (Calmet) *crux ingeniorum*. (Muis) --- The prodigies wrought by God in favour of his people, when they came out of Egypt, and conquered the land of Chanaan, are described by David in this triumphal canticle, which was sung when the ark was removed. (Houbigant) --- He had also in view the greater prodigies, which should attend Jesus Christ, and the propagation of the gospel. The latter explanation is also literal, (Berthier) and is given by the Fathers, (Calmet) on the authority of St. Paul, ver. 19., and Ephesians iv. 8. (Haydock)

Ver. 2. *Arise*. These words were used when the Israelites decamped, (Numbers x. 35.; Calmet) and in the exorcisms to expel devils, who are here styled *enemies*. (St. Athanasius) --- The Jews were confounded when Christ arose again. (St. Augustine) --- The psalmist foretells the ruin of God's enemies, in the form of a prayer. (Worthington)

Ver. 4. *Feast*. This was done when the ark was removed, 1 Paralipomenon xv., and xvi. 3. (Calmet) --- But believers may now receive God himself. (St. Ambrose) (Psalm xxxix.) (Berthier)

Ver. 5. *Who ascendeth upon the west*. Super occasum. St. Gregory understands it of Christ, who after his going down, like the sun, in the west, by the passion and death, ascended more glorious, and carried all before him. St. Jerome renders it, *who ascendeth*, or cometh up, *through the deserts*; (Challoner) which some explain of the coming out of Egypt, others of the progress of the gospel, in a western direction. (Menochius) --- *Baharaboth*, means also, "in the remotest heavens," (Montanus; Haydock) or, "in delights," or "darkness," and all these senses may have been in the prophet's mind, as they are all beautiful. (Berthier) --- Resist not God's inspirations. He triumphs over death, and is Lord of all. (Worthington) --- *Lord*. Hebrew, "in *Yah* is his name." (Haydock) --- *The Word was with God*, John i. --- But....*presence*. These words seem to have been in the copy of the Septuagint, and shew the contrast between the just and their oppressors, at the presence of the ark, and of the Messiah, (Berthier) before whom the latter must tremble.

Ver. 6. *The Father*, (*pateris*.) Hebrew, *pater*, "the Father....God." He delights in these titles, (Haydock) and though he dwelleth on high, he looketh on the low, Psalm cxii. 5. (Menochius)

Ver. 7. *Of one manner*. That is, agreeing in faith, unanimous in love, and following the same manner of discipline. It is verified in the servants of God living together in his *house*, which is the Church, 1 Timothy iii. 15. (Challoner) --- Hebrew may signify, "He maketh those who were alone (steriles) to dwell

in a house," Psalm cxii. 9. He builds up their house, and grants them children. (Flaminius) (Exodus i. 21.) --- The Israelites under Pharaoh, (Calmet) saw their male issue destroyed, (Haydock) but God enabled them to multiply exceedingly, Exodus i. 12. (Calmet) --- *Yechidim* means "the solitary," (St. Jerome) and "the united," as the first Christians were. (Berthier) (Acts ii. 44.) (Haydock) --- The Church preserves unity in faith, &c. (St. Cyprian, ep. 76.) (Worthington) --- *Bound*. The power and mercy of God appears, in his bringing out of their captivity, those who were strongly *bound* in their sins; and in restoring to his grace those whose behaviour had been most *provoking*; and who by their evil habits were not only dead, but buried in their *sepulchres*. (Challoner) --- God's grace moves even the rebellious and negligent will of man, so that it willingly embraces the right path. (Worthington) --- *In strength*. Houbigant, "to walk freely." The Gentiles were, as it were, buried, before Christ delivered them, (Berthier) as he did those who were once incredulous in the days of Noe, (1 Peter iii. 20., and iv. 6.; St. Athanasius) and God rescued the Israelites from servitude, notwithstanding their repeated provocations, both before and after this mercy. Some translate, (Haydock) Hebrew, "He delivers those who were bound in chains; but the rebels (*Egyptians, or faithless Hebrews*) have remained in the desert." (Calmet) --- Their bodies have there become a prey to beasts, and to corruption. (Haydock) --- God permitted the rebellious Egyptians to pursue his people. (Menochius)

Ver. 9. *Dropped*. The earthquake and rain are not mentioned by Moses. But the prophets often supply omissions. Debora and Habacuc speak in the same lofty strains, Exodus xix. 16., Judges v. 4., and Habacuc iii. 6. (Calmet) --- Debora specifies some words, (Haydock) which seem to be here wanting, "the clouds also dropped water, the mountains melted" *at*, &c. --- *Of Sinai*, or, "Sinai at," &c. (Menochius) --- Hebrew, "this Sinai before God, (Judges v. 5., Jehovah) the God of Israel." The old manuscript 3 retains the word Jehovah at least six times, where it is not once printed, as that of Lambeth, 434, does here, &c. (Kennicott) --- St. Augustine and the ancient psalters read, *A facie Domini; Mons Sinai*, &c. (Calmet) --- The mount itself seemed to melt amid thunder and rain. (Haydock)

Ver. 10. *A free rain*. The manna, which rained plentifully from heaven, in favour of God's *inheritance*, that is, of his people Israel: which *was weakened* indeed under a variety of afflictions, but was *made perfect* by God; that is, was still supported by divine Providence, and brought on to the promised land. It agrees particularly to the Church of Christ, his true *inheritance*, which is plentifully watered with the *free rain* of heavenly grace; and through many *infirmities*, that is, crosses and tribulations, is *made perfect*, and fitted for eternal glory. (Challoner) --- God came to redeem us, without any merit on our side. He chose the weak, but made them strong. (Worthington) --- The cattle stood in great need of water, as the Hebrews did of manna. (Calmet) --- He will render the promised land most fertile. (Houbigant)

Ver. 11. *In it*, &c. That is, in this Church, which is thy fold, and thy *inheritance*, *shall thy animals*, thy sheep, *dwell*: where thou hast plentifully provided for them. (Challoner) --- Those whom thou hast chosen shall enjoy this manna, or the blessed Sacrament. (Worthington)

Ver. 12. *To them that preach good tidings. Evangelizantibus*. That is, to the preachers of the gospel; who, receiving the *word* from the Lord, shall with great power and efficacy, preach throughout the world the glad tidings of a Saviour, and of eternal salvation through him; (Challoner) with miracles following, Mark xvi. (Worthington) (Luke xxi. 15.) (Calmet) --- Hebrew seems to speak of females, who used to sing canticles of victory, like Mary and Deborah, &c. But the feminine is used at the beginning of Ecclesiastes, though Solomon be meant, and here the Chaldean paraphrases, "God gave the words of the law to his people, by the mediation of Moses and Aaron, who published the word of God." This passage has a striking analogy with Ephesians iv. 11., &c. *He gave some apostles...for the perfecting of the saints*, &c., which St. Paul observes, just after quoting this psalm. (Berthier)

Ver. 13. *The king of powers*. That is, the mighty King, the Lord of Hosts, is *of the beloved, of the*

beloved; that is, is on the side of Christ, *his most beloved Son*; and his *beautiful house*, viz., the Church, in which God dwells for ever, shall by her spiritual conquests, *divide the spoils* of many nations. The Hebrew (as it now stands pointed) is thus rendered: *The kings of armies have fled, they had fled, and she that dwells at home* (or, *the beauty of the house*) *shall divide the spoils*. (Challoner) --- Yet Symmachus comes nearer the Septuagint and St. Jerome has in the same sense, (Berthier) "the kings of armies shall form leagues," &c. The great *King*, is the *Lord* (ver. 12.) of hosts, who shall enable many to publish his wonders. They are represented as women, to denote the particular Churches of Christ, which have risen on the ruins of idolatry, though they may also refer to the victories of the Israelites, under Debora, when mighty kings came to invade the country, Judges iv., and v. 19, 24. (Haydock) --- The glory of that victory was given to her, and to Jahel, who slew Sisara. (Calmet) --- Soon after the preaching of the gospel, the most potent monarchs (Calmet) submitted to its authority, and thus a glorious prey was rescued from the power of the devil. (Worthington) --- Women sometimes promoted this great work. (Menochius)

Ver. 14. *If you sleep among the midst of lots, (inter medios clericos, &c.)* viz., in such dangers and persecutions, as if your enemies were casting *lots* for your goods and persons: or in the midst of *the lots* (*inter medios terminos*, as St. Jerome renders it) that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure, nevertheless, under the divine protection; and shall be enabled to fly away, like a dove, with glittering wings, and feathers shining like the palest and most precious gold; that is, with great increase of virtue, and glowing with the fervour of charity; (Challoner) or, "if...in the borders of the dove," &c., the ensign of Babylon, Jeremias xxv. 38. --- *When*, &c. (Tirinus) --- The tribe of Juda may be denoted by the dove, as it seems to be in the canticles, because it continued faithful longer than the ten tribes; (Berthier) or these words may be addressed to the tribes of Ruben and Gad, which neglected to come to the aid of Debora, and thus melted away like snow, as Jacob had threatened the former; (Genesis xlix.) or rather, that we may not interrupt the harmony of this solemnity by reproaches, we may (Calmet) adhere to the Vulgate, which renders, *they shall be*, &c., ver. 15. (Haydock) --- The former stain has been effaced by their subsequent good conduct. (Calmet) --- While the pastors of the Church diligently propose the doctrines revealed in the two *lots*, of Testaments, to the prophets and apostles, the faith of the Church shines most conspicuously. The other explanations maybe seen in Lorin., &c. (Menochius)

Ver. 15. *Kings over her.* That is, pastors and rulers over his Church, viz., the apostles, and their successors. Then by their ministry shall men be made whiter than the snow, which lies on the top of the high mountain Selmon, (Challoner) which is in the tribe of Ephraim, shaded with trees, Judges ix. 48. (Worthington) --- *Discern it*, may also mean, "judgeth," (Haydock) or "divideth," as St. Jerome translates; and may intimate, that when God shall have exterminated the kings, who attacked his chosen race, it should appear more glorious. (Haydock) --- In the first year of Cyrus, who had been commissioned by God, with Darius the Mede, to punish Babylon, (Daniel v.) the Jews were liberated. (Tirinus)

Ver. 16. *The mountain of God.* The Church, which (Isaias ii. 2.) is called, *The mountain of the house of the Lord upon the top of the mountains*. It is here called *a fat* and *a curdled mountain*; that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost. (Challoner) --- *Fat*. Hebrew, "as the hill of Basha," (Protestants) which was very fertile: the very name signifying "fat." (St. Jerome) (Haydock) --- The psalmist apostrophizes the mountains of Chanaan, which were very high, and those of Basan, where Og ruled; (Calmet) or he insinuates, that the latter could not vie with Sion, where the ark was now to be placed. (Berthier)

Ver. 17. *Why suspect ye curdled mountains?* Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one; and this same he has chosen for his dwelling for ever. (Challoner) --- They who are not of the Church, vainly imagine,

that any other mountains are united, (Worthington) rich in grace, or beautiful. (Haydock) --- Sects do not agree among themselves, but only in opposing the Catholic Church. They have not the marks of truth, which are here given. The Church of God is compared to a *mountain*, visible to all; *fat*, with the graces of the Holy Ghost; *united* and firm, like cheese; the perpetual residence of God, who will never suffer her to fall into error. (Worthington) --- Why then do you deign to look at such conventicles of pride and perdition, as if they could be the one holy Catholic and Apostolic Church? Hebrew, "why do ye contend, ye high mountains, against the mountain?" &c. (St. Jerome) (Haydock) --- There are several other interpretations. But that of the Vulgate, *suspiciamini*, is the most followed, even by the Jews. (Berthier)

Ver. 18. *The chariot of God*, descending to give his law on Mount Sinai; as also of Jesus Christ, his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is with an innumerable multitude of joyful angels. (Challoner) --- Literally, "with forty thousand." (Berthier) --- Innumerable hosts of Cherubim, (Haydock) seem to be the chariot of the most high, Daniel vii. (Worthington) --- But here the Israelites, who came to conquer Chanaan, are meant, Deuteronomy xxxiii. 2., Zacharias xiv. 5., and Habacuc iii. 6. (Calmet) --- The promulgation of the old and new law is contrasted. God is the author of the beauty of his Church. (Menochius)

Ver. 19. *Led captivity captive.* Carrying away with thee to heaven those who before had been the captives of Satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers. (Challoner) --- Yea, even these were the spoils which Christ presented to his Father. (Haydock) --- St. Paul quotes this text rather in a different manner, *ascending on high, he led captivity captive; he gave gifts to men*; as the Hebrew *lakach* means, "to give *and* to receive." Abenezra, Chaldean, Syriac, &c., give it the former sense, with the apostle; St. Justin Martyr (Dialogue), St. Hilary, and the ancient psalters of Rome and Chartres. St. Augustine approves both readings. (Calmet) --- So Samson said, "take this woman for a wife for me," Judges xiv. 3. The true God is here undoubtedly meant, and as St. Paul explains it of Christ, the Socinians, who admit the authority of the epistle to the Ephesians, ought to confess his divinity. (Berthier) --- *Those*. Protestants, "gifts for men, (Marginal note, "in the man,") yea, *for* the rebellious also, that the Lord God might dwell *among* them." Yet the construction of the Hebrew and Vulgate would insinuate as well, that these faithless people were now become true subjects, and were the gifts here presented to the Almighty. Christ came to save sinners. He gratuitously sought after them, and filled them with graces, that they might become a suitable present for God. (Haydock) --- He received gifts to be distributed among his servants, and merited grace for the conversion of innumerable souls. At his ascension, he was accompanied by angels, and by the patriarchs, who had been retained in captivity. (Worthington) --- The rebellious nations were forced to pay tribute, (Judges iii. 15.; Calmet) or to submit to Josue, David, &c. (Haydock) --- *God* in the flesh, or in his holy mountain, the Christian Church. (Menochius)

Ver. 20. *To us.* so the Israelites might be filled with confidence in the desert, (Haydock) or the people pray that God would favour the pious design of their king. (Calmet) --- Hebrew, "God will carry us, (St. Jerome) or loadeth us *with benefits*." (Protestants) (Haydock)

Ver. 21. *The issues from death.* The Lord alone is master of the *issues*, by which we may escape *from death*. (Challoner) --- He killeth and giveth life, 1 Kings ii. 6.

Ver. 22. *Sins.* He will humble them, or will slay the proud, Psalm lxxii. 18. (Calmet) --- Though Christ died to save men, He will condemn the obstinate. (Worthington) --- Sinners take pride in what ought to fill them with confusion. (St. Augustine) (Du Hamel)

Ver. 23. *I will turn them from Basan, &c.* I will *cast out my enemies* from their rich possessions, signified by *Basan*, a fruitful country; and I will drive them *into the depth of the sea*: and make such a

slaughter of them, that the feet of my servants may be dyed in their blood, &c. (Challoner) --- *Into*. Most translate *from*, and explain this of God's people. But it seems more naturally to refer to their enemies, and the preposition *m*, signifies *in*, Psalm xxxvi. 15. (Berthier) --- I will treat them like Pharaoh. (Menochius)

Ver. 24. *Same*. Streams of blood shall flow, as was the case when Moses overcame Og, &c., Numbers xxi. 23. (Calmet) --- The gospel was propagated without bloodshed, but no less effectually. At the last day, the just shall triumph over the reprobate. (Berthier)

Ver. 25. *Thy goings*. Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy Son. (Challoner) --- Many have now become acquainted with what Christ has done for the salvation of mankind; but the faithful consider this with most attention, and view him seated on his throne above, as our Mediator, through whom alone others can have access. (Worthington) --- Eusebius and St. Hilary suppose, that Christ appeared and spoke to the patriarchs and prophets of the Old Testament. (Calmet)

Ver. 26. *Princes*. The apostles, the first converters of nations: attended by numbers of perfect souls, singing the divine praises, and virgins consecrated to God. (Challoner) --- St. Paul exhorts the faithful to sing hymns, Ephesians v. 19. (Berthier) --- Moses and Mary[Miriam] had sung a canticle, after the passage of the Red Sea, Exodus xv. (Menochius)

Ver. 27. *From the fountains of Israel*. From whom both Christ and his apostles sprung. By Benjamin, the holy Fathers on this place understand St. Paul, who was of that tribe, name here *a youth*, because he was the last called to the apostleship. By the princes of Juda, Zabulon, and Nephthali, we may understand the other apostles, who were of the tribe of Juda; or of the tribes of Zabulon and Nephthali, where our Lord began to preach, Matthew iv. 13., &c. (Challoner) --- The Jews were first invited, Acts i. (Worthington) --- All the tribes were present at the translation of the ark. It is not known why these four alone are mentioned. (Berthier)

Ver. 28. *Mind*. Through excessive joy. Hebrew also, "containing (or ruling) them." (St. Jerome) (Haydock) --- But this seems improper. Hence Protestants have, "with their ruler," though *with* is not in the original. (Berthier) --- *Rodem* (Keri *rode*) "presided." Saul, indeed, had been the first king of Israel; but he throne afterwards continued in the tribe of Juda: an dat the time of the conquest of Chanaan, as well as at the translation of the ark, Benjamin could not be considered as the chief. (Haydock) --- We may therefore better follow the Septuagint and Deschamps, who has *sopore corripitur*. (Berthier) --- St. Paul was in an ecstasy, rapt to the third heaven, 2 Corinthians xii. (Menochius)

Ver. 29. *Command thy strength*. Give orders that thy strength may be always with us. (Challoner) --- Display thy power from thy holy temple. (Haydock) --- Send the Messiah, grant perseverance to the just, and defend thy Church against all attacks. (Calmet) --- As she commenced by God's power, so by the same she is continually preserved. (Worthington) --- Hebrew, "Thy God hath commanded thy strength." (Protestants) or, "command thy God." (Berthier)

Ver. 30. *From*. Symmachus *For*. Kings shall reverence the temple, which David foresaw would be shortly erected; or, "with greater magnificence, than in the temple of Jerusalem, kings shall offer gifts to thee," (Deschamps) which clearly refers to the Messiah. (Berthier) --- "As soon as thy temples shall be," &c. Under Solomon, many kings became tributary, and at the preaching of the gospel, emperors submitted to Christ. (Calmet) --- They have contributed to adorn the Church, (Isaias lx., and lxvi.) where God is praised with the sacrifice of thanksgiving, and the virtues of penance and prayer. (Menochius)

Ver. 31. *Rebuke the wild beasts of the reeds:* or *the wild beasts* which lie hid in *the reeds*. That is, the devils, who hide themselves in order to surprise their prey. Or by *wild beasts*, are here understood persecutors, who, for all their attempts against the Church, are but as *weak* reeds, which cannot prevail against them, who are supported by the strength of the Almighty. The same are also called *the congregation of bulls*, (from their rage against the Church) who assembled together all their *kine*, that is, the people, their subjects, to exclude, if they can, from Christ and his inheritance, his constant confessors, who are like silver tried by fire. (Challoner) --- Symmachus nearly agrees with this version: "Rebuke the wild beasts." Yet most render the Hebrew in the singular, to denote the chief of the enemies, (Haydock) particularly the devil, who dwells with the vain and luxurious, (Bellarmine) being Behemoth, in Job xl. 16., (Menochius) and the old serpent, (Haydock) as he probably lay concealed, among the shrubs of Paradise, when he tempted our first parents. (Berthier) --- It refers literally to the kings of Egypt, and of Ethiopia, who might be solicited to make war on David, by the Philistines. Pharaoh is often called a dragon, (Ezechiel xxix. 3.) as his officers, or the princes "of Chus," may be styled *bulls*. They shall be forced to submit, ver. 32. (Calmet) --- *To exclude*. Hebrew, "trampling upon," (Berthier) or "boasting of their pieces of silver," (Montanus) which is so common among them, 3 Kings x. 27. (Haydock) --- The Egyptians even adorned their sandals with it. (Clem. Ped. ii. 11.) --- The soldiers of Antiochus had mostly gold nails in their shoes. (Val. Max. ix. 2.) (Calmet) --- Houbigant proposes some alterations, and translates, "Keep down the beast of the reed, the collection of the strong, as also the chariots of the people, which run quickly on silver wheels." All the versions tend to shew the fury and insolence of the enemy against God's people. (Berthier) --- *Tried*. Protestants, "till every one submit himself with pieces of silver." (Haydock)

Ver. 32. *Ambassadors shall come, &c.* It is a prophecy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians, (Challoner) who were among the first converts, Isaias xix 9., Sophonias iii. 10., and Acts viii. 27. --- *Ambassadors*. Hebrew *chashmannim* occurs no where else. But it denotes some people in authority, and seems to have the same import as "the Asmonean." --- *Ethiopia*, comprises the country on both sides of the Red Sea, as well as that below Egypt, and on the Araxes. This prediction was accomplished, when Solomon married the daughter of Pharaoh, and was visited by the queen of Saba. But it was more fully verified by the propagation of the gospel, (Calmet) when many in Egypt became monks and nuns. (Worthington)

Ver. 33-34. *Sing ye to God*, is rejected by St. Jerome; but defended by St. Hilary, &c. It seems proper to connect the former sentence after *Selah*, (Berthier) or may be added instead, to express applause. (Haydock) --- *East*. From Mount Olivet, which is on the east side of Jerusalem. (Challoner) --- God fills all places, ver. 5., and Deuteronomy xxxiii. 26. (Calmet) --- Religion has gone westward, but will return to the east, Apocalypse xvi. (Tirinus) --- *Power*. That is, he will make *his voice to be a powerful voice*; by calling from death to life, such as were dead in mortal sin: as at the last day he will, by the power of his voice, call all the dead from their graves. (Challoner) --- He will come to judge with great majesty, (Worthington) and his thunder shall resound, as well as the last trumpet, 1 Corinthians xv. 52.

Ver. 35. *For Israel*. Altering the stops, we might translate, "over Israel *appears* his magnificence;" (Berthier) agreeably to Hebrew, St. Augustine, &c. (Calmet)

Ver. 36. *Saints*, or sanctuary. Hebrew literally, "thou art terrible, O God, from thy holy places." (Montanus) --- Yet Pagnin retains, "in his holy," &c. The tabernacle, or temple, (ver. 30.) and the ark, were esteemed the bulwarks of Israel. There God was pleased to grant his people's requests more easily, to encourage public worship. (Haydock) --- The sanctification of the faithful is a miracle of God. (Calmet) --- They may justly be styled his sanctuaries. --- *People*. Adorning his elect with immortality. (Menochius)

PSALM 68

PSALM LXVIII. (SALVUM ME FAC DEUS.)

Christ, in his passion, declareth the greatness of his sufferings, and the malice of his persecutors, the Jews; and he foretelleth their reprobation.

Ver. 1. *Changed.* A psalm for Christian converts, to remember the passion of Christ; (Challoner) whose sentiments this and the 21st psalm express in the most energetic language. (Berthier) --- It may have been composed by a captive Levite, (Calmet) or David may allude to their sufferings at Babylon, or to his own, though he had those of the Messiah principally in view. See Psalm xxvi.

Ver. 2. *Save me from affliction,* Luke xxii. 42. Christ could not be lost. (Menochius) --- *Waters of afflictions and sorrows. My soul is sorrowful even unto death,* Matthew xxvi. (Challoner) See John iii. 6.

Ver. 3. Standing, *Greek: upostasis*, "subsistence:" there is no bottom. (Haydock)

Ver. 4. *Hoarse.* This might be literally true, as Christ had suffered the greatest torments, and recited this and the 21st psalm on the cross; looking up towards heaven, so that his eyes were weakened, as well as by shedding many tears. *Hope.* Thus the blasphemy of heretics, who pretend that he gave way to despair, is refuted. (Berthier) --- Christ was not presently delivered from tribulation: neither ought his followers to expect better treatment. (Worthington)

Ver. 5. *Cause.* The captives had not injured Babylon, and Christ had even bestowed the greatest favours upon his enemies. He suffered for our sins, Isaia. liii. 4. (Calmet) --- *Away.* Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God. (Challoner) --- The expression was proverbial, Jeremias xxxi. 29., and Lamentations v. 7. --- Many of the captives were very innocent. (Calmet) --- But Christ was *without sin*; (Worthington) though made a *curse* and a *sin-offering*, Galatians iii. 13., and 2 Corinthians v. 21. (Calmet)

Ver. 6. *My foolishness and my offences;* which my enemies impute to me: or the follies and sins of men, which I have taken upon myself. (Challoner) --- My cross is foolishness to the Gentiles, 1 Corinthians i. 23. (St. Augustine)

Ver. 7. *For me.* If I rise not again, my disciples will take me for a mere man. If the captivity continue much longer, many will despair, ver. 11. (Calmet) --- Suffer not the weak to be scandalized in my passion. (Worthington)

Ver. 8. *Reproach.* Because I would not adore idols. Christ undertook to expiate our offences, and to satisfy the justice of his Father, Romans xv. 3. (Calmet)

Ver. 9. *Mother.* This might be true with respect to some apostate Jews. But it was more fully accomplished in Christ, who was betrayed by Judas, &c. (Calmet) --- *His own received him not,* John i. (Berthier)

Ver. 10. *Upon me.* The disciples remembered that this had been *written* concerning Christ, who drove out the profaners of his temple, (John ii. 17.) and will not be less severe on those who dishonour the Church by their scandalous lives, or by propagating erroneous opinions. (Calmet) --- St. Paul (Romans

xv. 3.) doubted not but this passage was literally applicable to Christ, who has taught us to prefer the glory of God, and our neighbour's salvation before our own temporal advantages. (Berthier) --- Those who have less zeal, are not so much persecuted. (Worthington)

Ver. 11. Covered. Retiring from society. (Berthier) --- Roman Septuagint and Houbigant, "I humbled." Hebrew, "I bewailed my soul in fasting," (Aquila) as if death were inevitable; and this practice was derided, as the fasts of the Church, (Haydock) and mortification, (Worthington) are still by unbelievers. (Haydock) --- The Jews seemed to scoff at the thirst of Christ, when they gave him vinegar; and the devil took occasion from his 40 days' fast to tempt him. (Berthier)

Ver. 12. Hair-cloth. The sacred humanity, which being torn, let out the price of our redemption. (St. Augustine) (Menochius) --- I mourned for my country, &c. (Calmet) --- Christ was clothed in derision, with a soldier's straight purple garment. (Berthier)

Ver. 13. Song. Both judges and common people (Worthington) derided me over their cups of *shecar*, (Haydock) or strong drink, and palm wine, Lamentations iii. 14. (Calmet) --- Thus the soldiers made Christ their jest, while they drank on the long night of his passion. (Berthier)

Ver. 14. Pleasure. Which is seasonable, and appointed for pardon, Psalm xxxi. 6., and ci. 14. --- *Father, forgive them*, &c. The term of the captivity is at hand. I seek no revenge; but commit my cause to thee. (Calmet)

Ver. 15. Waters. Beneath which the Hebrews supposed hell was placed, Job xxvi. 5. (St. Hilary v. 39.) -- He prays to be delivered from misery, (ver. 2.) and for a glorious resurrection. (Calmet) --- Christ could not be detained in limbo or in the grave. (Worthington)

Ver. 19. Enemies. That they may insult no longer over me, (Calmet) being converted or covered with shame, (Menochius) that they do no more hurt. (Worthington)

Ver. 20. Shame, (reverentiam.) St. Augustine, &c., read *verecundiam*. (Calmet) --- Christ was covered with all sorts of reproach. (Haydock) (Eusebius)

Ver. 21. Misery. For which I ardently longed, as the Fathers explain it. --- *None*. I expected that my brethren would at least condole with me: but I was deceived. Christ drank the bitter chalice to the dregs, and found no consolation even from his Father. (Calmet)

Ver. 22. Food. Tertullian reads "drink;" which agrees better with gall. Yet it might be mixed with food, (Calmet) with wine and myrrh, which were given to our Saviour, when he arrived at Calvary, as vinegar was offered to him on the cross, Matthew xxvii. 34., and John xix. 28. This was the last prophecy which regarded our Saviour, while living; and was the last instance of the Jewish malice, by which they requited him for the thirst which he had for the salvation of mankind. (Gregory of Nazianzus, &c.) (Berthier) --- Jeremias (viii. 14., and xxiii. 15., and Lamentations iii. 15.) uses the same expressions, in a metaphorical sense, to describe the afflictions of the captives. (Calmet)

Ver. 23. Let their table, &c. What here follows in the style of an imprecation, is a prophecy of the wretched state to which the Jews should be reduced, in punishment of their wilful obstinacy; (Challoner) or it may be a sentence pronounced on them by Jesus Christ. They are driven from their own country, and the sacred books (Calmet) being misunderstood, (Menochius) prove their ruin. Our Saviour and St. Paul confirm this prediction. The latter adheres to the Septuagint (Romans xi. 9.) though some would translate *lishlomim*, "for peace"-offerings, instead of *recompenses*, as it also means. (Berthier) --- "Let their

sacrifices become a scandal to them;" (Chaldean) or rather, May their *table*, the symbol of friendship, be a snare for them, that they may be destroyed, or betrayed by their dearest friends. (Calmet) --- The overthrow of the Jews, when they were assembled to eat the paschal lamb, is here foretold. (Worthington)

Ver. 24. *Always.* The Babylonians were ordered by Cyrus to look upon the Persians as their masters. (Xenophon vii.) --- Nothing could more strikingly point out the present condition of the Jews than this passage. They are every where kept under, and see not the sense of the Scriptures, (Calmet) and the truth of Christ's doctrine; but are bent on worldly gain. (Worthington) (2 Corinthians iii.) (Menochius)

Ver. 25. *Thy wrathful.* Literally, "the fury of thy anger." (Haydock) --- The first term denotes expedition; the second, perseverance. Quickly destroy them, without redress. (Theodoret) (Calmet)

Ver. 26. *Desolate.* Babylon gave place to Susa, and "was reduced to a solitude by the vicinity of Seleucia." (Pliny, [Natural History?] vi. 26.) (Isaias xlvii.) --- But the fall of Jerusalem was more sudden and memorable within 40 years after the death of Christ, Psalm lvi. 7. (Calmet) --- The Jews, and particularly the traitor, lost their country, Acts i. 20. (Berthier) --- *He* (the traitor) *indeed hath possessed a field of the reward of iniquity....and burst asunder.* (Haydock)

Ver. 27. *Wounds.* The enemy persecuted Christ even after his death, opening his side, spreading false reports, and guarding his tomb. (Calmet) --- God ordained his death for the good of man: but they sought it out of malice. (Worthington)

Ver. 28. *Iniquity.* The first term may denote the crime; and the second, the punishment. (Calmet) --- *Peccatum pœna peccati est.* (St. Augustine) --- God permits people to fall; (Worthington) but he does not force them. (Haydock) --- Let the Babylonians become victims of thy indignation: but save thy people. Very few of the Jews embraced the faith of Christ. (Calmet)

Ver. 29. *Living.* Let them die. (Grotius) --- If we understand the book of the predestinate to life eternal, and not merely to present and mutable justice, (Tirinus) God never blots any out. But though they fall, he brings them to repentance. (St. Augustine; Estius; Bellarmine) --- The reprobation of the obstinate Babylonians (Calmet) and Jews, is predicted. (Haydock) --- The latter were effaced from the book of the living of the Old Testament, and were never written in that of the *just*, belonging to the New. (St. Jerome) --- At death, the unbelieving Jews (Haydock) shall not find their expectations will founded. (Worthington) --- Only the faithful are truly *just*. (Menochius)

Ver. 30. *Up.* The cross is now triumphant, (Haydock) an object of veneration. (Berthier) --- Christ submitted to die upon it, and rose again. (Worthington) --- He was exposed naked, and was truly a man of sorrows. (Menochius)

Ver. 32. *Hoofs.* They were to be three years old. (Kimchi) --- So Virgil says, (*Æneid* ix.) *Jam cornu petat & pedibus qui spargat arenam.* ([Virgil,] *Eclogues* iii.) (Calmet) --- Our prayers are therefore offered through our Lord Jesus Christ, Hebrews xiii. 15. (Berthier) --- Devout prayer is more acceptable than victims of the best description, though they were also good, (Worthington) and, *cæteris paribus*, of a higher dignity. (Haydock)

Ver. 33. *See,* my deliverance, or thy just vengeance on the wicked. (Calmet)

Ver. 34. *Prisoners.* Martyrs, (Menochius) and those who suffer for the faith, will be rewarded. (Worthington)

Ver. 35. *Therein*, the fish. Our admiration of creatures causes us to praise God. (St. Augustine; St. Hilary)

Ver. 36. *Sion*. The Catholic Church. *The cities of Juda, &c.*, her places of worship, which shall be established throughout the world. And *there*, viz., in this Church of Christ, shall his servants dwell, &c. (Challoner) (Worthington) --- It matters not whether a person live in the *Church of God, which is at Corinth*, or at *Philippi*, provided he be a member of the Catholic Church. But those who adhere to separate congregations, and style themselves "the Church of England," or "the Kirk of Scotland," &c., cannot be *written with the just*, (ver. 29.) nor have any part in this prediction. (Haydock) --- It alludes to the restoration of the captives, (Calmet) or rather to the propagation of the gospel, (Haydock) of which the former was a figure, (Eusebius; St. Augustine) as the Jews were never quietly settled again in their country, and were expelled by Titus; where as the Church of Christ remains to the end of the world. (Berthier)

Ver. 37. *Therein*. The succession of the Catholic Church is uninterrupted. (Worthington) --- Those who adhere to Christ by faith, hope, and charity, will be saved. (Menochius)

PSALM 69

PSALM LXIX. (DEUS IN ADJUTORIUM.)

A prayer in persecution.

Ver. 1. *Remembrance*. This is all that occurs in Hebrew, or in many Greek copies, though the following words were perhaps extant in the copy of the Septuagint, or were added to complete the sentence. Several of the verses are found in Psalm xxxiv., and xxxix., and seem to have been used as a form of prayer in any danger. (Berthier) --- David foresaw that Christ would pray for the safety of his natural and mystical body, and would be heard. (Menochius) --- The following psalm is a sequel to this. (Calmet)

Ver. 4. *'Tis well, 'tis well. Euge, euge*. St. Jerome renders it, *vah! vah!* which is the voice of one insulting and deriding. Some understand it was a detestation of deceitful flatterers. (Challoner) --- In the New Testament, *Well done*, denotes applause. (St. Jerome in Ezechiel vi.) --- These predictions relate to the murderers of the Messias. (Berthier) --- In the 39th psalm, the Church prays for aid; and here David, persecuted by Absalom, or any of the just, lays before God his particular wants. (Worthington)

PSALM 70

PSALM LXX. (IN TE DOMINE.)

A prayer for perseverance.

Ver. 1. *Of the sons of Jonadab*. The Rechabites, of whom see Jeremias xxxv. By this addition of the seventy-two interpreters [Septuagint], we gather that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity. (Challoner) --- This first captivity happened under Joakim, in the year of the world 3398, the second, under Jechonias, 3405, and the last, when the city was destroyed and Sedecias was taken, 34016. (Usher) --- The Rechabites entered Jerusalem a little before the first of these events, and set the people an example of obedience by submitting to Nabuchodonosor, as Jeremias directed. (Bellarmine) (Menochius) --- St. Jerome considers their being confined within the walls, as their first captivity. (E. ad Paul. and ad Rust.) --- But there is

nothing in this title in Hebrew, Eusebius, &c., and several copies of the Septuagint acknowledge the same; (Calmet) so that it is of no great authority. (Berthier) --- The psalm contains the sentiments of the captives, (Theodoret) or of David, persecuted by his son: and in a more sublime sense, of Jesus Christ, complaining of treason and cruelty. (Calmet) --- All the saints, under persecution, may adopt the same language. (Berthier) --- *Hoped*. These three verses are almost exactly the same, Psalm xxx. Bias "being asked what was sweet to men, answered, hope." (Laertius 1.) --- *Vain is the salvation of man*. But *hope confoundeth not*, Psalm lix. 13., and Romans v. 5. (Calmet)

Ver. 2. *Justice*. Or mercy, Psalm xxx. 1. I have not injured Absalom, &c. (Calmet) --- God avengeth the injuries done to his servants. (Worthington)

Ver. 3. *Refuge*. The parallel passage seems more complete (Calmet) in Hebrew, some letters of which may have been altered, since the time of the Septuagint. Yet the sense is nearly the same. (Berthier) --- "Be thou my strong habitation, whereunto I may continually resort. Thou hast given commandment to save me; for thou art my rock and my fortress." (Protestants) (Haydock)

Ver. 4. *Unjust*. Achitophel and Absalom. (Calmet)

Ver. 5. *Patience*. Confiding on thee, I lost not patience; (St. Augustine; Worthington) or rather, (Amama) all my expectations are from thee, Psalm lxi. 6. (Calmet)

Ver. 6. *Art my*. Hebrew, "hast taken me," (Haydock) or "cut the navel string," Ezechiel xv. 4. Thou hast acknowledged me for thy son, by taking me upon thy knee, as soon as I was born, Genesis i. 22., and Psalm xxi. 11.

Ver. 7. *Wonder*. My exaltation, (Calmet) and present misery, (Worthington; Menochius) fill all with astonishment. (Haydock) (Isaias viii. 18., and xi. 10.) --- God often made his prophets bear about the signs of his vengeance on others, Isaias xix. 20. (Calmet) --- Christ was *a sign of contradiction, which shall be contradicted*, Luke ii. 34. (Haydock) --- He was looked upon as a prodigy. (Eusebius; St. Augustine) --- *Helper*. He gives all the glory to God. (Calmet) --- None can persevere without his grace. (Worthington)

Ver. 9. *Old age*. Absalom rebelled when his father was grown old. (Calmet) --- Against the dangers of our last conflict, (Haydock) Christ has instituted Extreme Unction. (Worthington)

Ver. 10. *Watched*. My guards, (Ferrand) or rather my *enemies*. (Calmet)

Ver. 11. *Him*. Thus the world commonly judges of those in distress. It was known that David sinned; but none could tell that God was now punishing him rather than putting his virtue to the trial. "Upbraid not the miserable," said Thales.

Ver. 13. *Detract*. Hebrew, "are satans," or "adversaries," during my trial. The Fathers say these are predictions, Psalm xxxiv. 4. (Calmet) --- David certainly wished to spare the chief of the rebels, and host probably speaks of his spiritual enemies. (Berthier)

Ver. 14. *Praise*. To perform good works, and to praise God, is the best way to advance in virtue. (Worthington)

Ver. 15. *Learning*. As much as to say, I build not upon human learning, but only upon the power and justice of God. (Challoner) (Worthington) --- I have not leisure to write a canticle at present, as the word

known intimates, Psalm xiii. 3., and lxxiii. 9. But I will do it hereafter, and record the praises which I now proclaim. Some would translate, "I know not the number" of thy mercies. (Berthier) --- This sense is adopted by the Chaldean, Theod.[Theodotion *or* Theodoret], &c. See Psalm xxxix. 6. Yet it seems more probable, that David acknowledges his inability to speak to God as he deserves, though he promises to do his best to shew the utmost respect. So Solomon confessed his ignorance, (Proverbs xxx. 2.) and Socrates asserted, that all his knowledge consisted in the conviction of his complete ignorance. If this be true with respect to human science, how much more so is it, when we speak of God, (Haydock) and attempt to dive into the holy Scriptures? (Genebrard) --- David meditated on the law continually, Psalm i. 2. (Calmet) --- Yet he admits, that he stands in need of a guide (Haydock) and must enter into the *sanctuary*, to penetrate such high mysteries, Psalm lxxii. 17. St. Augustine and Eusebius understand, that the letter of the Mosaic law is incapable of insuring salvation. (Calmet) --- This text has been abused, to encourage ignorance, as Amama (p. 502.) complains with respect to the Protestant pulpits and colleges abroad. Know gives a dreadful picture, of their universities in England. (Haydock) --- "With the unlearned Anabaptists and fanatics, such may perhaps conclude, that they will thus more easily approach to God," (Tarnov.) and "may boast, that they have been instructed in the school of the holy Spirit," *Greek: theodikatoi*, "when they boldly ascend the pulpit, and adduce texts from Scripture, it matters not whether right or wrong." (Amama) --- Is not this generally the case among those who broach new religions? (Haydock) --- Vatican Septuagint reads, *Greek: pragmateias*, "mercantile affairs." But the Vulgate follows the edition of Aldus, &c., *Greek: grammateias*. (Berthier) --- A similar variation occurs, 1 Esdras viii. The former reading is adduced by the Fathers, and by Gelasius, (dist. 88.) who hence condemns clergymen engaging in merchandise, (Amama) as it was contrary to their calling; and formerly at least, very dangerous for any honest man. (Haydock) --- David had not received a polite education, and he disapproved of Achitophel's worldly prudence. (Menochius)

Ver. 17. *Till now.* Here the stop should be placed. (Berthier) (Calmet) --- The verb may also be explained in the past time, "till now I have declared." (Berthier)

Ver. 19. *The great things.* Thou hast even punished the rebel angels. (Menochius)

Ver. 20. *Me.* Hebrew, "us." Yet Protestants, &c., retain the singular, as the context requires. (Berthier) -- *Earth.* To which I seem to be consigned, (Haydock) being in the greatest distress. It may be understood of Christ's return from hell, and from the grave, Psalm lxviii. 17. (Calmet)

Ver. 21. *Thy.* Hebrew and Syriac, "my." Thou hast raised me to the highest honours. St. Augustine, &c., read "thy justice." (Calmet) --- Houbigant prefers the Vulgate. (Berthier)

Ver. 24. *Meditate.* Or, utter my most serious reflections. (Calmet)

PSALM 71

PSALM LXXI. (DEUS JUDICIUM TUUM.)

A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.

Ver. 1. *Psalm.* Some copies add, "of David." But the Hebrew has only *Lishlomo*, "to Solomon;" (St. Jerome; Haydock) or, composed by Solomon. The former sense is more generally adopted, (Berthier) though the Chaldean and Eusebius look upon the latter as most plausible. David, however, seems to have written this last most beautiful piece, when he placed his son upon the throne; (3 Kings i. 47.) and being transported with a divine enthusiasm, he described the reign of the Messiah, (Calmet) to whom alone many of the passages can be applied, (St. Augustine; Worthington) as the Jews, Chaldean, Kimchi, &c.,

confess, though they will not allow Jesus to be the Christ, ver. 5, 11, 17. (Calmet)

Ver. 2. *Son.* Solomon, (Berthier) or Cyrus, (Pr. disc.) or the Messias. Most blessed Trinity, enable *the Son of man*, or of David, to judge the world. (Worthington) (Isaias x. 3., and John v. 22.) --- *Judgment.* Equity is the duty of governors, as obedience is that of subjects. Solomon acts with the greatest sagacity, 1 Paralipomenon xxii. 10., and xxix. 23., and 2 Paralipomenon i. 10. The psalmist inculcates the obligation of defending the rights of the *poor*, who are under God's protection. To him even judges and monarchs must give an account, Deuteronomy i. 17., and 2 Paralipomenon xix. 6.

Ver. 3. *Justice.* These blessings shall be so common; (Psalm xxxv. 6., and Joel iii. 18.) or, let princes pursue the paths of justice and peace, Micheas vi. 1. Solomon was to enjoy a perpetual peace, (1 Paralipomenon xxii. 9.) as he was a figure of Jesus Christ, who has procured a more solid one for us, Ephesians ii. 14., John xiv. 27., and Isaias lii. 7. (Calmet) --- Hebrew has "by righteousness," as this is the source of true peace, Romans xiv. 17. These virtues are publicly enforced in the Church, as from a mountain, Isaias ii. 2. (Berthier) --- Christ, the rock, (Haydock) and his ministers, the *hills*, preach reconciliation. (Worthington)

Ver. 4. *Oppressor.* Literally, "calumniator." Christ has chained down the devil, the accuser of our brethren, Apocalypse xii. 10., and xx. 2. (Menochius) --- He hath taken away his spoils, (John viii. 44.) and undertaken the defence of the humble, Isaias xi. 4. Solomon was also the reverse of those wicked princes, who received bribes, and neglect the poor, Isaias i. 23. (Calmet)

Ver. 5. *Before.* Or, in the presence of the moon, as the Hebrew indicates, (Berthier) though St. Jerome translates, *ultra*, "beyond, or after." (Haydock) --- Yea, Christ existed before all the creation, (Psalm cix. 3.; Calmet) and these comparisons do not insinuate that he will ever cease to be. (Theodoret) --- The kingdom of David and Solomon is described in the same poetic language, (Psalm lxxxviii. 28., and 37.; Calmet) as it will remain for ever in the hands of the Messias. (Haydock) --- Hebrew makes a sudden address to the king, "they shall fear thee with the sun," which Houbigant dislikes. Some letters may have been changed, though the sense is not bad. (Berthier) --- "They shall fear thee at the rising of the sun, and shall pray to thee by the light of the moon," Chaldean, both day and night. (Calmet) --- Solomon, as a figure of Christ, was good for some time; but no king, except our Saviour, will reign for ever. (Worthington) --- The mind of the prophet is now raised to behold him. (Menochius)

Ver. 6. *Fleece.* Or, "new cut grass," as the original term also signifies. Yet the explanation given by the Vulgate seems preferable, (Berthier) as an allusion is made to what happened to Gideon, (Judges vi. 37.; Houbigant) prefiguring the miraculous conception of our Saviour. He shall call both the strayed *sheep* of the house of *Israel*, and the inhabitants of all the earth: as Solomon gave the greatest satisfaction to his people, during the early part of his reign, (Haydock) and spoke with the utmost eloquence, 3 Kings iv. 34. (Calmet) --- Some supply His *justice*, (ver. 7.) or rather, "his word" shall come, Deuteronomy xxii. 2. (Calmet) --- The incarnation was effected sweetly, and in silence. (Worthington)

Ver. 7. *Justice.* Hebrew, "the just," who appear most under a good king, being animated by his example. (Haydock) --- *Away.* Chaldean, "till those who adore the moon be exterminated." This idolatry pervaded almost all the east. Solomon's reign was very peaceable, 3 Kings iv. 25. But this was only a feeble representation of the peace which Christ should bring. At his birth, the whole world was at peace. Angels proclaimed it to all the earth, Luke ii. 14., and Isaias ii. 4. (Calmet) --- It is certain, that the internal peace of Solomon's reign did not continue to the end, (Haydock) much less till the moon should be taken away. (Berthier)

Ver. 8. *To sea.* Solomon ruled from the Mediterranean, Red, and Indian Seas, to the Persian Gulf, and

the Euphrates, having al Arabia tributary to him, (Haydock) and the countries as far as Syria; so that he enjoyed all that had been promised by God, Genesis xv. 18., Numbers xxxiv. 3., and 2 Paralipomenon ix. 26., and 3 Kings iv. 24. --- *The earth*, denotes this kingdom. (St. Jerome in Isaias xiii. 4.) But if we explain it of Christ, his Church has no limits. In spite of the corruption of the world, she still asserts her title of Catholic. (Calmet) --- She is universal, both as to time and place, and always visible, ver. 15. (Worthington) --- Her divine head began to propagate this kingdom, after he had been baptized in the river Jordan, (Berthier) as the Fathers agree. This unlimited dominion was promised, (Psalm ii. 7.; Calmet) and the prophet Zachary, (Zacharias ix.) seems to quote this passage, when speaking of the Messias alone; so that it is best to understand it in this sense, as the Septuagint have done, by *Greek: oikoumenes*. (Berthier) (Isaias ix. 6.)

Ver. 9. Ethiopians. So St. Jerome, Aquila, &c., translate *Tsiim*, (Haydock) which denotes any nations living at a distance from commerce, (Berthier) or islanders, and those who are accustomed to sail, Isaias xiii. 21. People on the continent, as well as those in islands, and ships, shall submit to Solomon, 3 Kings x. 11.) as all shall yield to Christ, (Calmet) at least at the day of judgment. --- *Ground*. Prostrating to adore him, Isaias xlix. 23. (Berthier) --- Thus the Persians approach their kings, (Val. Max. vii. 3.) as the Muscovites and Chinese do still. (Calmet) --- The eunuch of the queen of Ethiopia was the first convert of those who did not live in the holy land, Acts viii. 27. (Menochius)

Ver. 10. Tharsis. Bordering on "the sea," (Berthier) or in Cilicia, though we find not that Solomon ever claimed any authority there, or that the Mediterranean was under his control. He sent his fleet indeed to Tharsis; (3 Kings x. 22.) but Arabia and Saba brought *presents*, or tribute to him. Under the name of *islands*, the Hebrews comprise all places, to which they had to go by water, as Asia Minor, &c., Isaias lxvi. 19. (Calmet) --- The three kings were the first who verified this prediction concerning our Saviour; [Matthew ii.] and afterwards Constantine and other potentates embraced his religion. Among the islands, Britain, which is the greatest in Europe, was partly converted in the days of the apostles, (Theodoret in Timothy, &c.) and more under Eleutherius; though the English nation received the faith from St. Augustine of Canterbury and others, sent by Pope Gregory the Great, A.D. 596. (Worthington) --- *Saba*. Hebrew *Seba*. The preceding Arabia is *sheba*, (Haydock) and refers to some of those who people that country. --- *Gifts*, or tribute, 1 Paralipomenon xviii. (Calmet) --- If the former term, *presents*, (Hebrew *mincha*, "a sacrifice of flour," &c.; Haydock) be taken in the strict sense, the text cannot be applicable to any but the true God, the Messias. (Berthier) --- The wise men, who came from this country, adored and offered presents to Christ, Matthew ii. (Menochius)

Ver. 11. Earth, is omitted in Hebrew, Roman Septuagint, &c., so that this cannot regard Solomon, (Berthier) though he was revered by all the neighbouring kings, 3 Kings x. 23. Christ alone is the universal king, (Apocalypse xix. 16., and Philippians ii. 10.; Calmet) to whom every knee shall bend, at least when all shall appear in judgment. Many kings shall submit before. (Berthier)

Ver. 14. Usuries. Hebrew *toc*, (Haydock) means "fraud and usury." Eternal torment is the usury which God exacts for murder, &c., (St. Augustine) or a transient pleasure. (Haydock) --- From this Christ has redeemed us, (Berthier) as well as from *iniquity*. (St. Augustine) --- Original sin is the capital, for which the devil claims usury. (Bellarmine) --- *Name*. Hebrew, "blood." Septuagint properly wrote *Greek: aima*, which has been changed for *Greek: onoma*. The sense is not very different, as those who respect a person's name, are careful to defend him from death. (Berthier) --- Hebrew, "their blood is precious," Psalm cxv. 15., and 1 Kings xxvi. 21. Solomon repressed all injustice, so that usury was banished, and the poor was so much enriched, as not to be forced to borrow. (Calmet) --- Yet, after his fall, he laid heavy burdens on his people. (Haydock) --- How much has the name and blood of Christians cost! Yet we fear not to scandalize those (Berthier) for whom Christ died! The most beautiful qualification of all in power is, to protect the poor, and to promote the work of God, for which he lends them his authority.

(Haydock)

Ver. 15. *Arabia.* Hebrew *sheba*, ver. 10. (Haydock) --- This was accomplished by the wise men. [Matthew ii.] (Eusebius) --- *For him, (de ipso.)* They shall adopt the form of prayer which he has taught, (St. Augustine) or they shall adore him on his own account. (Berthier) --- Through him we have access in one spirit to the Father, Ephesians ii. 18., and Romans v. 1. People might pay a civil respect also to Solomon. --- *He shall live.* The prolongation of the ruler's life is sometimes (Haydock) a blessing, Proverbs xxviii. 2. The poor *shall live*, and pay the taxes cheerfully, praying for his prince, &c. (Calmet) --- *They shall adore God*, and offer their vows *for him*, (Haydock) as subjects would do for Solomon, and the crowds did for Jesus Christ, crying out, *Hosanna*, &c., Matthew xxi. (Menochius)

Ver. 16. *A firmament on the earth, &c.* This may be understood of the Church of Christ, ever firm and visible: and of the flourishing condition of its congregation. (Challoner) --- The strength or staff of *bread* shall not fail, Psalm civ. 16., and Isaiah iii. 1. (Calmet) --- Protestants, "there shall be a handful of corn in the," &c. (Haydock) --- Thus moderns follow the Rabbins, who greatly exaggerate the abundance which will take place under the Messiah, as expecting that wheat will then grow as high as cedars. The country was indeed very luxuriant and populous in the reign of Solomon. But the fathers explain this of the Church, founded on Christ, the *rock*, and enriched with all virtues, (Calmet) and the most efficacious sacraments, particularly with the holy Eucharist, to which St. Jerome may allude: "there shall be memorable wheat," &c. (Haydock) --- By these hyperbolical allegories, the abundance enjoyed in the Church was denoted. (Menochius)

Ver. 17. *Continueth.* Protestants marginal note, "shall be as a son, to continue his father's name for ever." The Messiah is the eternal son of God. Hebrew *yinnin*, (Keri.) might be rendered (Haydock) *filiabitur*, (Montanus) if this word were Latin. The ancient Jews considered this as one of the titles of the Messiah. Chaldean, "before the sun was, his name was prepared." (Berthier) --- This is the third time that the glory of Christ is pronounced eternal, ver. 5., and 7. (Haydock) --- He is for ever blessed: but we cannot think of Solomon, without remembering his almost incredible fall. (Calmet) --- *Blessed.* This was spoken only of the Messiah, (Berthier) who is the cause of salvation to all the elect. None are saved who do not continue in Him, (Menochius) by faith and good works.

Ver. 18. *The God.* Hebrew repeats this word, (Haydock) as the Septuagint of St. Jerome did. (Ep. ad Sun.) (Calmet) --- *Alone.* Miracles can be wrought only by God's power. (Worthington)

Ver. 19. *So be it.* Hebrew, "And amen." See Psalm xl. (Haydock) --- This glory of God was David's most ardent wish. (Worthington) --- It is suspected that the collector of the psalms added these two verses, (Muis) as all the books end alike. (Calmet)

Ver. 20. *Are ended.* By this it appears that this psalm, though placed here, was in order of time the last of those which David composed, (Challoner) as he died soon after. (Menochius) --- The subject which he has here treated, (Haydock) concentrated all his thoughts and desires. (Eusebius) --- "The prayers of David, son of Jesse, have been summed up." (Theodotion and V Edition.) (Haydock) --- It is probable that the collections of the psalms were made at different times; (Berthier) and though many were found after this second book was completed, it was not judged expedient to make any alteration. The Syriac and Arabic pass over this sentence entirely, (Calmet) which might be added by Esdras. (Worthington) --- The following psalms have the name of Asaph, &c., in the titles. (Flaminus) --- Yet it is certain that David composed some at least, which are placed after this. See Psalm cix., &c. (Haydock) --- The true David ceaseth not to sing new canticles in his Church. (St. Augustine) (Worthington)

PSALM 72

PSALM LXXII. (QUAM BONUS ISRAEL DEUS.)

The temptation of the weak upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.

Ver. 1. *Asaph.* See Psalm xlix. We shall not undertake to decide whether he composed or only sung this psalm; (Berthier) or whether he lived under David or Josaphat, or rather during the captivity. Those who attribute all the psalms to David, get rid of many such inquiries: but they are involved in other difficulties, (Calmet) which are not insurmountable. (Haydock) --- *How.* Hebrew, "Surely," as if an answer was given to what had long troubled the author. (Berthier) --- God is more excellent and beneficent (Haydock) than any tongue can express. (Worthington)

Ver. 2. *Slipt.* I had almost yielded to temptation (Menochius) by denying Providence, (Haydock) and following the broad road. [Matthew vii. 13.] (Worthington) --- Upon more mature reflection, (Haydock) I am perfectly convinced that God is not indifferent about those who serve him, though he may have treated Israel with severity. (Calmet)

Ver. 3. *Zeal.* I was grieved, (Menochius) or even inclined to imitate the wicked; (see Matthew iii. 14., Psalm xxxvi., Jeremias xii., and xxi. 7.) though the whole book is intended to clear up this difficulty respecting the treatment of the good and bad in this life.

Ver. 4. *Regard.* They are not restrained by the thoughts of death, (Haydock) which they banish (Worthington) as much as possible. Protestants, "There are no bands ("of pain." Munster) in," &c. (Haydock) --- *Stripes.* They quickly remove their light afflictions. (Worthington) --- "And their halls are strong." (St. Jerome) --- "Their strength is firm;" (Protestants) "fat." (Marginal note) (Haydock) --- Septuagint follow another derivation, which is equally accurate. (Berthier) --- The wicked die with content and ease, in an advanced age, falling off like ripe apples, without being torn violently away or bound. They look not on all sides to see if there be no escaping. (Menochius) --- Having enjoyed all the luxuries of life unto satiety, they are resigned to die, little suspecting what will follow. (Haydock) --- They are like victims fattened for slaughter, Proverbs vii. 22. (St. Augustine) --- A noted English deist had the assurance to say on his death-bed, and to have place on his tomb-stone, *Dubius, sed non improbus vixi: securus morior, haud perturbatus!* (Haydock)

Ver. 5. Other *men*, who follow a more virtuous course (Worthington) than themselves. Their prosperity encourages their pride, and they indulge in every excess. (Worthington)

Ver. 7. *Fatness.* Abundance, and temporal prosperity, which have encouraged them in their iniquity; and made them give themselves up to their irregular affections. (Challoner) --- This sense is better than the modern Hebrew affords. (Berthier) --- "Their eyes stand out with fatness." (Protestants) (Haydock) --- *Into.* Hebrew, "the thoughts of the heart," or their utmost expectations; (Haydock) or "they have executed the devices of their heart;" which come to the same. (Berthier) --- They have done what mischief they could. (Worthington)

Ver. 8. *High.* With impudence; (Menochius) boldly despising others, (Worthington) from their exalted station. (Berthier) --- They even dare to contend with the Almighty. (Haydock)

Ver. 9. *Earth.* Attacking men as well as God. (Berthier)

Ver. 10. *Return here;* or hither. The weak among the servants of God will be apt often to return to this

thought, and will be shocked when they consider the *full days*, that is, the long and prosperous life of the wicked; and will be tempted to make the reflections against Providence which are set down in the following verses. (Challoner) --- Protestants, "his people return hither, and waters of a full *cup* are wrung out for them." St. Jerome saw nothing of waters. "And who among them shall be found full?" He also reads *my people* (Haydock) better. It is difficult to understand the present Hebrew: whereas the Septuagint is plain; as they found *imi, days*, instead of *ume*, "and who," or "the waters." (Berthier) --- We may explain this of the sentiments which the captives should entertain (Calmet) at their return. (Theodoret) --- Asaph, seeing the impiety of the Babylonians, concluded that they would surely be punished, and Israel, being converted, would be put again in possession of their delightful country. (Calmet) --- The prosperity of the former will cause some to fall away, and their days will be full of misery, (Worthington) or they will ponder whole days on these things. (Berthier)

Ver. 11. *They.* The weak, (Worthington; Berthier) under this perplexity, or the wicked, *said.* (Calmet)

Ver. 13. *And I said,* is added by the Septuagint to connect the sentence. (Berthier) --- Hebrew, "truly in vain." --- *Innocent.* Keeping company with them, and avoiding evil, Psalm xxv. 6.

Ver. 14. *Mornings.* Every day, (Menochius) or it comes quickly upon me. (Haydock)

Ver. 15. *If I said, &c.* That is, if I should indulge such thoughts as these. (Challoner) --- *I should.* Hebrew, "the generation of thy children *will say, that* I have prevaricated." (Pagnin) --- Or, "I should offend against thee," &c. (Protestants) (Haydock) --- I should not be in unison with Abraham. (St. Augustine) --- I seem to declare them reprobates, and thy providence unjust. (Calmet) --- It was not thus that they thought and acted, when they were under trials; (Haydock) or God chastiseth every son whom he receiveth. (Worthington) --- The psalmist begins thus to enter into himself, and to correct his mistake. (Berthier)

Ver. 17. *Sanctuary.* The Church, which teaches all truth; or heaven, (Menochius) or the holy Scriptures, (Lyranus) or rather the counsels of God, which were disclosed to him, (ver. 24.) when he was sensible that the question was not to be answered satisfactorily by human reason. (Calmet) --- The last judgment will explain all. (Haydock) --- In this life, we cannot know the particular causes why the just are afflicted. (Worthington) --- None but the high priest could enter into the Mosaic sanctuary. (Calmet) --- Religion alone, or the future world, can unfold these mysteries. There we shall learn, that the just require to be purified, and the sinner's conversion is expected to be the fruit of his reprieve, and of his temporal felicity, (Berthier) to which he may perhaps have had some title, for the few good works which he may have done. (Haydock)

Ver. 18. *Thou hast put it to them.* In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which in their prosperity they never apprehended. (Challoner) --- Septuagint, &c., add, "thou hast placed evils." St. Ambrose reads, "goods." (Calmet) --- *Dolos*, seems to form part of both sentences, "*for deceits* thou hast put *deceits*." (Berthier) --- *With the perverse, thou wilt be perverted*, Psalm xvii. 27. Protestants, "surely thou didst set them in slippery places, thou callest them down into destruction;" (Haydock) or, "when they were lifted up." Do the rich think, that their prosperity may be an effect of God's indignation? (Calmet) --- We are here informed, in general, that evils are prepared to punish sins. (Worthington) --- The wicked have risen by their crimes to such a slippery situation. (Menochius)

Ver. 20. *City.* In heaven. (Calmet) --- Hebrew also, "when thou shalt awake," (Chaldean; Houbigant; Berthier) and come to judge, after waiting a long time. (Calmet) --- *Image.* The splendour of worldlings is a mere phantom. Death will shew its vanity. (Haydock) --- Their felicity is only imaginary.

(Worthington) (Job xx. 8., Isaias xxix., and Psalm lxxv. 6.) (Calmet) --- Thou the wicked may live to a great age, (ver. 4.; Haydock) yet all time is short. (Menochius)

Ver. 21. *Changed.* St. Jerome, "*are* like a fire smoking." I was indignant, (ver. 3.; Haydock) and almost consumed with afflictions, and heavy laden. But I depend on my protector. (Worthington)

Ver. 22. *Nothing.* In point of knowledge. Hebrew *Bahar* means, "a foolish man." (Berthier) --- *Knew not*, the solution of this difficulty, which thou hast explained. (Calmet)

Ver. 23. *With thee.* I endeavoured to fathom these things by my weak reason; but thou wast graciously pleased to bear with me, (Eusebius) as I was always convinced, indeed, that thy conduct could not be unjust. I am willing to be led like a beast. (Calmet) --- I still feared thee amid all my perplexities, and therefore thou hast delivered me from this temptation. (Berthier) --- I am now filled with sentiments of my own past ignorance, and take thee for a guide. (Haydock)

Ver. 24. *By thy will.* Hebrew and Septuagint, "into thy council." Thou hast hindered me from yielding to my doubts, and hast revealed thy truths to me. (Calmet) --- *And.* Hebrew, "afterwards." --- *Glory.* Syriac and Houbigant supply *thy glory*. (Berthier)

Ver. 25. *Earth?* I no longer envy the prosperity of the wicked, (Calmet) seeing that it is all a dream, and a snare, ver. 18, 20. (Haydock) --- Nothing can now give me content, but thyself. (Calmet) --- This is all we should desire, both for soul and body, as our true inheritance. The wicked, on the contrary, use their free-will to offend God, who destroys, or sentences them to eternal fire. (Worthington)

Ver. 26. *Away.* I am ready to die for love, and gratitude. (Haydock) --- I esteem not myself, if I am deprived of Thee. We must love God with a most chaste, and disinterested affection, if we desire to enjoy him, (Berthier) GOD ALONE. (Boudon.)

Ver. 27. *Disloyal.* The adherence to any creature is resented by God, as a fornication. (Berthier)

Ver. 28. *Praises.* Literally, "tidings." *Predicationes.* (Haydock) --- The ancient psalters read *laudes*, praises. --- *In the gates*, &c., was not in the most correct Septuagint, &c., being taken from Psalm ix. 15. (Calmet)

PSALM 73

PSALM LXXIII. (UT QUID DEUS.)

A prayer of the Church under grievous persecutions.

Ver. 1. *Understanding.* Psalm xxxi. (Haydock) --- We behold here the destruction of the tabernacle by the Philistines, (Grotius) or rather of the temple, by Nabuzardan, (4 Kings xxv. 8., and Jeremias lii. 12.) though some understand the profanation of Epiphane's, or the final ruin by the Romans. In the latter destruction, the Jews were no longer God's inheritance, and he would never have inspired the prophet to pray for what would not be granted. (Calmet) --- This psalm may be used by the just, under affliction; and *why*, He knew it, was on account of sin; but wishes to move God to mercy, and to put an end to the distress of his people. (Berthier) --- In long persecutions, the weak begin to fear that God has abandoned them. (Worthington) --- He acts externally as if He had. (Menochius)

Ver. 2. *Mount.* St. Augustine reads *montem*, (Calmet) as the Hebrew may also signify. "This Mount

Sion, thou hast dwelt in it." (Montanus) (Haydock) --- What injury has it done? (Calmet) --- The more enlightened are fully persuaded, that God will still preserve his Church. (Worthington)

Ver. 3. Hands. Hebrew, "feet," (Montanus; Haydock) or "strokes," *phehamec*. (Berthier) --- "The elevation of thy feet (thy foot-stool, or temple; Calmet) is destroyed unto the end;" (St. Jerome) or "for victory," as Symmachus renders *netsach*. The Chaldeans have boasted of their victory over thee, and violated thy most holy places. (Haydock) --- This is what fills me with grief. (Berthier) --- But thou wilt punish them. The captives saw the overthrow of their empire. (Calmet) --- God's former wonders give reason to hope, that he will not fail to assist his Church, which he delivered from the hand of Pharaoh, and by Christ's death, from the devil's power. (Worthington)

Ver. 4. Made. Hebrew, "have roared," sending forth shouts of war, where thy praises alone ought to be heard. (Calmet) --- *Ensigns*. They have fixed their colours for signs and trophies, both on the gates, and on the highest top of the temple; and *they knew not*, that is, they regarded not the sanctity of the place. This psalm manifestly foretells the time of the Machabees, and the profanation of the temple by Antiochus; (Challoner; 1 Machabees i.; Menochius) or rather it seems to refer to the destruction under Nabuchodonosor; (Berthier) as under the former the temple was not burnt: (ver. 7.; Calmet) yet the doors were, 1 Machabees iv. (Menochius) --- *For signs*. Literally, "yea, their signs," *signa sua signa*. (Haydock)

Ver. 5. Going out. Septuagint, "coming in." Both designate the same gates, (Haydock) or the ends of roads and streets, Matthew xxii. (Menochius) --- *Top*. The doors of the temple were very lofty. The idolatrous ensigns were fixed there, as on an eminence, to give notice of an invasion, (Isaiah xi. 12.) while the soldiers plundered all, before they set fire to the city and temple, 4 Kings xxv. 9. (Calmet) --- Protestants, "a man was famous according as he had lifted up axes upon the thick trees." The text is very obscure, insomuch that St. Jerome's version is unintelligible. (Berthier) --- Yet it may signify, "they have placed their ensigns for a trophy, manifest upon the entrance aloft; their hatchets in the wood of trees; and now its sculptures together they have defaced with axe and hatchets, *dolatoriis*." Not content with these excesses, they at last set fire to the fabric, (Haydock) which was easily reduced to ashes, as there was so much wood about it, and in the very walls. (Calmet) --- St. Chrysostom contemplates the like havoc, which is made by sin. (Berthier) --- In false religions, some external shew, festivals, and altars, are opposed to the true ones. (Worthington)

Ver. 7. Name. That temple, which was the only one consecrated to thee. (Haydock) --- All persecutors seek to destroy the places of true worship. (Worthington)

Ver. 8. Together. And the infidel nations in that army, Psalm cxxxvi. 7. (Calmet) --- *Days*. So the enemies of religion are always affected. The servants of God ought to be more zealous to preserve the remains of ancient piety. Protestant version translates, *synagogues*, (Haydock; Aquila; Symmachus) which Sigonius asserts were hardly known in the days of the Machabees, though they are clearly mentioned, (Esther iv. 16.) and must have existed at all times, Acts xv. 21., and Matthew iv. 13. (Calmet) --- Houbigant has "let all the congregations of God cease." Hebrew literally, "they have burnt," (Berthier) or ended. (Calmet) --- Yet St. Jerome thinks that the Septuagint read with the VI edition, *Greek: katakausomen*, "let us burn," (Berthier) and Grabe has also substituted *Greek: k* for *Greek: p*, as that brings the Septuagint nearer to the sense of the Hebrew, (Haydock) and is supported by some copies, (Calmet) though it seems less accurate, if we speak of days. (Berthier) *Mohed*, denoted, "a set time, or meeting." (Parkhurst)

Ver. 9. Our. Some copies of the Septuagint read "their," as if the enemy still spoke. But the people of God rather complain, that they are not so favoured with prodigies, as they had been formerly, and that the

prophets did not publicly encourage them, (Berthier) or declare how long these miseries would continue; as the Hebrew may intimate. (Calmet) --- Protestants, "neither *is there* among us any that knoweth how long." (Haydock) --- Yet neglecting the points, our version is accurate, and *any one*, or *God*, may be understood, (Berthier) as taking no cognizance of his people. (Haydock) --- It is natural for those in distress to exaggerate; for they know that many wonders were wrought, and that prophets were sent to instruct the captives. But they were not so common, nor the prophets so popular, or complaisant, as they could have wished: nor could they be so easily consulted at Babylon, Daniel being generally at Susa, or at court, and Ezechiel in higher Mesopotamia. (Calmet) --- They could not appear at the head of the people, to harangue in their defence, like Aaron, Exodus vii. 1., and Daniel iii. 38. (Berthier) --- The weak, therefore, complain, that they have no prophet to console (Worthington) them with miracles. (Menochius) --- But the more perfect answer, that God both hath and will relieve his people, ver. 12. (Worthington)

Ver. 11. *Ever.* Why dost thou delay to heap favours on us, and destruction on thy adversaries? We are most grieved at the injury done to thy name. (Calmet)

Ver. 12. *Ages.* He is eternal, and hath long ago made choice of us. (Menochius) --- *Earth.* Publicly rescuing his people from Egypt, (Kimchi) and shewing his power over all the earth. (Calmet) --- The Fathers understand this of Jesus Christ, who died on Calvary, (Calmet) near Jerusalem, (Haydock) which some assert, is the middle of the earth, though others more properly attribute this situation to the promised land, which was nearly the centre of the world, (Amama) then known to the Jews, as there were 60 degrees to the Ganges, and as many westward to the extremity of Spain. Kimchi places it in the midst of the seven climates, (in Psalm xvi. 3.) and many others have explained this literally, as if Jerusalem was really the central point of the world, (St. Jerome in Ezechiel v. 5., and xxxviii. 12.; St. Hilary, &c.) in which sense Josephus styles it the navel. (Calmet) --- As the world is nearly round, any place may be said to be in the middle. Some have erroneously supposed, that Jerusalem was exactly under the line, (see de Locis. iii. in Ven. Bede's works) though it be about the 32 degree of North latitude. (Haydock) --- Its situation was at least very commodious for having access to the different parts of the ancient world. (St. Jerome in Ezechiel xxxviii.) (Calmet) --- The middle of the earth may here also relate to Egypt, where God formerly displayed his power, (Berthier) or to the wilderness, as the sequel seems to indicate. The latter formed a part of the promised land, (Haydock) which was pitched upon to be the theatre of the true religion, and of the sufferings of Christ, as they were to be made known to all the world. (Tirinus)

Ver. 13. *The sea firm.* By making the waters of the Red Sea stand like firm walls, whilst Israel passed through; and destroying the Egyptians, called here *dragons*, from their cruelty, in the same waters, with their king; casting up their bodies on the shore, to be stript by the Ethiopians, inhabiting in those days the coast of Arabia. (Challoner) --- Isaias xxvii. 1., styles Pharaoh a dragon. See Job xl. 20. (Calmet) (Ezechiel xxix. 3.) --- Leviathan denotes a whale, or crocodile, and was an emblem of the devil, and of all tyrants, particularly of antichrist. (Berthier)

Ver. 14. *Ethiopians.* Or to enrich the Arabs. (Menochius) --- Hebrew *Tsiim*, is understood of sailors, and "fishermen, &c., Psalm lxxi. 9. Some nations of Ethiopia are said to be cannibals; but they were too distant from the Red Sea. The Ichthyophagi or Troglodytes on the western banks, might despoil the dead, (Calmet) and procure food, (Haydock) unless this be a description of a great fish, slain by the power of the Almighty, and really eaten. (Calmet) --- Many explain these *people*, to mean wild beasts, which devoured the carcasses. (Eusebius; Muis)

Ver. 15. *Ethan rivers.* That is, *rivers which run with strong streams.* This was verified in the Jordan, (Josue iii.) and in the Arnon, Numbers xxi. 14. (Challoner) --- Though the latter point is not so clear, God might divide the torrents, or *rivers*, at the station *Ethan*, as the Septuagint here read. (Berthier) ---

Habacuc (iii. 9.) speaks of *rivers*. But in poetry, the plural is often used for the singular, and the passage of the Jordan may be meant. (Calmet) --- God had frequently supplied water from the rock, and gave a passage on dry land, through that river. (Menochius) (Worthington) --- *Ethan* means, "rapid," as the Jordan does also. (Haydock)

Ver. 16. *Morning.* Aurora. Hebrew, "the light," which existed before the sun. (Berthier) --- Yet most understand the moon, (Calmet) or, in general, "the luminaries." (St. Jerome) (Haydock)

Ver. 17. *Spring.* Hebrew, "and winter," under which two the Jews comprised all the seasons, (Genesis viii. 22.) as the Africans and Danes are said to do still. (Calmet) --- Yet *choreph* is used for *youth*, "the spring" of life, Job xxix. 4. (Berthier)

Ver. 18. *This.* "Congregation." (Theodoret) --- Septuagint add, "thy creature." Hebrew is feminine. But it is used instead of our neuter. (Calmet) --- Consider this insolent language; *the enemy*, &c., ver. 22. (Haydock)

Ver. 19. *To thee.* St. Jerome, "the soul intrusted in thy law." (Haydock) --- Hebrew has now *torec*, which is rendered, "thy turtle dove." But the Septuagint have read *d*, instead of *r*, better; (Calmet) and Houbigant rejects with disdain the present Hebrew, though that figurative expression would have the same meaning. (Berthier)

Ver. 20. *The obscure of the earth.* Mean and ignoble wretches *have been filled*, that is, enriched, with *houses of iniquity*, that is, with our estates and possessions, which they have unjustly acquired. (Challoner) --- Or the captives may thus complain, that they are forced to live among infidels, in constant danger of transgressing the law, (Calmet) while their children are brought up in sin, (Berthier) and ignorance. (Haydock) --- Infidels are full of all sorts of iniquity, which they hide in their conscience. (Worthington) --- Injustice is often the method of becoming rich. (Haydock)

Ver. 21. *Humble.* Hebrew, "the contrite," whether of Israel, or of any other nation, Isaias lxvi. 2. (Berthier) --- The rich and presumptuous think not of thanking God. (Menochius)

Ver. 23. *Enemies.* Septuagint and St. Augustine read, "servants," and the ancient psalters, "supplicants," (Calmet) which seems to be a mistake of transcribers, (Berthier) as it is contrary to the Hebrew, Chaldean, and Syriac. (Calmet) --- The sense of both would be good. Erasmus reads *Greek: iketon, quaerentium*, in his edition of St. Jerome. (Haydock) --- They blaspheme all holy things, and are hardened in wickedness. (Worthington) --- Such are the times in which we live, 1 Timothy vi. 20. (Berthier)

PSALM 74

PSALM LXXIV. (CONFITEBIMUR TIBI.)

There is a just judgment to come: therefore let the wicked take care.

Ver. 1. *Corrupt not.* 'Tis believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. St. Augustine and other Fathers, take it to be an admonition of the Spirit of God, not to faint, or fail in our hope; but to persevere with constancy in good: because God will not fail in his due time, to render to every man according to his works. (Challoner) --- Symmachus has, "concerning incorruption," (Haydock) whence some have explained the psalm of the general resurrection. (Eusebius) --- The Chaldeans refer it to David, praying that the angel would cease to destroy, (2 Kings xxiv.) while others suppose that he forbids Abisai to hurt Saul, 1 Kings xxvi. 9. (St. Jerome) --- This and similar

difficult terms might resemble the anthems of Church music. (Genebrard) (Berthier) (Psalm lvi.) --- The psalm is a sequel to the former, (Calmet) or a moral instruction, given by the Son of God, (ver. 3.) after the author had admonished us to attend, and place ourselves in his presence. It is not necessary to suppose that it is written in the form of a dialogue. (Berthier)

Ver. 2. Praise. The repetition shews the certainty of the event. Christ and his apostles, who sit as judges, praise the ways of Providence. (Worthington) --- Hebrew is more obscure. (Calmet)

Ver. 3. When I shall take time. In proper *times*: particularly at the last day, when *the earth* shall *melt* away at the presence of the great judge: the same who originally laid the foundations of it, and, as it were, established its pillars. (Challoner) (Worthington) --- This is God's answer to the longer prayer of Asaph, in the preceding psalm, which is here concluded. (Calmet) --- *A time.* Hebrew *Mohed*, "congregation." (Symmachus) --- When I shall have delivered my people. (Theodoret) --- *Justices.* With the utmost rigour I will punish Babylon. (Calmet) --- No mere creature knows the time of the general judgment, as Christ, the sovereign judge, does. (Worthington) --- Then the just themselves will tremble. (Haydock)

Ver. 4. Melted. Symmachus and Houbigant, "is strengthened." (Haydock) --- After the last fire the earth shall remain, though changed in quality. (Worthington) (2 Peter iii. 10.) --- God destroys and establishes kingdoms. (Calmet)

Ver. 5. Wickedly. This is an epitome of Christian doctrine. (Worthington) --- God had severely punished Nabuchodonosor, Baltassar, and the priests of Bel. Yet the people would not attend to these salutary admonitions. --- *Horn.* By pride, (Worthington) which is the origin of all evil, (Haydock) and an offence pardoned by God with the greatest difficulty.

Ver. 6. God. Hebrew *tsauuar* means, "neck." But the Septuagint have not seen the *a*, and translate *against* God. Literally, "the rock," which is one of his titles; (Berthier) and this seems preferable to "speak not with a stiff neck;" (Calmet) or "with the old neck:" (St. Jerome) though this sense is not contemptible, as the sinner's wonted pride rises against God. (Haydock)

Ver. 7. Hills. Hebrew *harim*, may also be considered as the nominative case; "not from the south *are there* heights" to which they may flee for succour. (Haydock) --- Yet most of the ancients agree with us; though is there "refuge," must then be supplied. (Berthier) --- None would be able to screen the Babylonians, Jeremias xxv. 15, 26. --- *Take the cup of the wine of his fury....The king of Sesac* (Babylon) *shall drink after them.* (Haydock) --- The cup is so great that all shall taste, and the last will have the most bitter portion. (Calmet)

Ver. 9. Drink. The just themselves shall suffer something. But their part will be comparatively the clear wine, while sinners shall have the dregs. Many suppose that God holds in his hand two cups, which he mixes according to each one's deserts. So the Septuagint, Syriac, St. Augustine, &c., seem to intimate. Jupiter is thus represented with two barrels of goods and evils near his throne. (Homer, Iliad xxiv.) --- But most interpreters suppose that only one chalice is here specified, filled with red wine, the sediment being reserved for sinners, though it was usually thrown away at feasts. Wine was mixed with water in those hot countries. (Calmet) --- Yet here the mixture is of a different nature. (Haydock) --- *Fire*, (Psalm x. 7.; Menochius) gall, *brimstone*, &c., compose the bitter chalice of the damned, who will never arrive at the term of their inexpressible misery. In this life, sinners are frequently punished: but their sufferings do not end here. They shall experience a variety of torments in heat and cold, Job xxiv. (Worthington) (Apocalypse xiv. 10., Isaias li. 17., and Ezechiel xxiii. 34.)

Ver. 10. Declare. Septuagint, "rejoice;" as St. Augustine, &c., read, contrary to the Hebrew. (Calmet) --

- *Jacob*. Christ did all for the glory of his Father. (Berthier)

Ver. 11. *Just*. Zorobabel, (Theodoret) the figure of the Messias. The Jews were shortly after set at liberty by Cyrus, who was the scourge of their oppressors. (Calmet) --- The virtuous, who use well their free-will, are thus rewarded. (Worthington)

PSALM 75

PSALM LXXV. (NOTUS IN JUDÆA.)

God is known in his Church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of King Ezechias.

Ver. 1. *Assyrians*. Septuagint, "against the Assyrian," Sennacherib, 4 Kings xix. 35. (Haydock) --- David composed this after his victory over the Ammonites, and Ezechias used it when he was delivered from the Assyrians. (Grotius) --- This part of the title is of no great authority, as it is not found in Hebrew, &c. (Berthier) --- The psalm seems to speak of the victories of all the just; (Menochius) and instances one memorable example in the defeat of the Assyrians. (Worthington) --- The Church triumphs over her persecutors. (St. Augustine)

Ver. 2. *Judea*. Hebrew, "Juda." (Haydock) --- This shews that the psalm was composed after the separation of the tribes, (Calmet) though not invincibly; as the names of Juda and Israel were used in David's time. (Haydock) --- The divine worship was almost confined to the promised land till the birth of Christ; whose gospel has diffused light throughout the world. (St. Augustine; Calmet, &c.) --- See Jeremias lx. 23. (Berthier) --- A Christian is the true Juda, or "Confessor." (Menochius) --- God was known to some philosophers, but not by such special benefits. (Worthington)

Ver. 3. *Peace*. Hebrew *Shalem*. --- *Abode*. Hebrew, "tent or hut," an expression which shews, how much the finest structure of the East was beneath God's majesty. (Calmet) --- He suffered the rest of the world to follow their own inventions, and false gods, reserving Israel for his Church. (Worthington)

Ver. 4. *There*. In that favoured country. The army of Sennacherib perished on its road to Pelusium, 4 Kings xx. --- *Powers*. Hebrew, "sparks," (Calmet) or "burning arrows." (Montanus) (Psalm xii. 14., and cxix. 4.) (Haydock) --- All the opponents of the Church, or *Sion*, must perish. (Worthington)

Ver. 5. *Hills*. Of Juda, which are styled eternal, on account of their stability, Deuteronomy xxxiii. 15. Hebrew seems to be incorrect. (Calmet) --- "Thou art a light magnificently from (Haydock) or more than, (Berthier) the mountains of the captivity." (St. Jerome) --- Or, "of prey." (Protestants) --- "Thou art more terrible....than the richest mountains." (Theodoret) --- Yet this comparison hardly suits in this place, (Calmet) and Houbigant prefers the Vulgate and Septuagint, who may have read *terem*, "before," or *saraph*, "of the seraph," (alluding to God's seat upon the ark) instead of *tareph*, "prey." (Berthier) --- God grants victory to his people, and enlightens them with the true faith. (Worthington)

Ver. 6. *Troubled*. Hebrew, "plundered," or "stupified." (Berthier) --- The haughty and blasphemous Sennacherib, Rabsaces, &c., were full of dismay, when the destroying angel slew 185,000 (Calmet) in the dead of the night.

"What dire astonishment, ye men

Of Media, sunk you to despair?" (Hymn on War, p. 52.; Haydock)

--- Sleep in death, Job xxvii. 19. --- *Of riches*, with which they are possessed, as with a fever, (Seneca, ep. cxix.) and of which they dread, Isaias xxix. 8. (Calmet) --- Yet the most opulent must die, and are foolish

in clinging to riches, since they can carry nothing away. (Menochius) --- *Hands*. Hebrew, "the men of the army have not found their hands." (Berthier) --- They could not use their arms against a spirit. (Haydock) --- Christ has enlightened the *mountains*, his apostles; and fools despise their instructions, as the Athenians did St. Paul's, being too much attached to the world. (St. Augustine) (Berthier) --- Though they may be *troubled*, they will not open their eyes to be convinced. Hence, they have no oil of good works, when they awake in eternity. [Matthew xxv.] (Worthington)

Ver. 7. *Mounted*. Hebrew, "the chariot and horse." (Calmet) --- But the riders are meant. (Berthier) --- Rabsaces had boasted, that Ezechias could not find men to mount 2,000 horses, if he should give them to him, 4 Kings xviii. 23. (Calmet) --- But God chastised his vain boasting. (Haydock) --- While he defends his people, their enemies seem to slumber. (Worthington)

Ver. 8. *And*. Hebrew, "thou, and who shall subsist before thee in the moment of thy wrath?" Houbigant rejects the second *thou*. (Berthier) --- *From*. From the time that thy wrath shall break out. (Challoner) --- *Ex tunc*, often relates to a distant period. We have long known the effects of thy indignation. (Calmet) (Hebrews x. 31.) --- At the first notice of thy will the enemy is dejected, and fears thy potent anger. (Worthington)

Ver. 9. *Heard*. Some editions of the Septuagint read, "thou hast darted judgment." (St. Augustine) --- *Still*. All were filled with astonishment, and Sennacherib was glad to escape in the most private manner. (Calmet) --- Persecutors will all be terrified when the signs of judgment begin to appear in heaven, when are here represented as past, on account of their certainty. (Worthington) --- The divine power will be again displayed. (Menochius)

Ver. 10. *God*. After the signs of dissolution, the Son of God shall come to judge. (Berthier) --- The earth is now full of bustle: but then all shall be silent. (St. Augustine) --- *Meek*. Ezechias had given large sums to preserve peace, 4 Kings xviii. 14. (Calmet) --- Judgment will take place for the sake of the just. (Worthington)

Ver. 11. *To thee*. The enemy shall repress his resentment, when he beholds the fall of Sennacherib. (Tirinus) --- The people who had been delivered, express their constant sentiments of gratitude. They revolve in mind the wonders of God, (Haydock) both in time and in eternity, and keep holidays in memory of such benefits. (Berthier) --- Hebrew, "for the wrath of man shall confess to thee, thou shalt be girded with the remains of wrath." (St. Jerome) --- The fury of the enemy shall only cause thy power to shine forth in his destruction. (Haydock) --- Petau unites both these ideas, in his beautiful Greek verses, though it must be confessed, this passage is very obscure, both in the original and versions. (Berthier) --- Men shall meditate on these benefits, and praise God with gladness, being moved to make vows, even of things left to their discretion, which they must perform. (Worthington)

Ver. 12. *God*. Victims of thanksgiving, as was customary after a victory, Psalm xxi., xxvi., xlix., and xiv. He speaks to the people who had been spared, particularly to the priests, though it may be understood also of foreign nations, who complied with this invitation, 2 Paralipomenon xxxii. 22. (Calmet) --- Vows, and their completion, ought not to be separated, even though the thing vowed may have been before a matter of choice, as virginity, &c. (St. Augustine) (Berthier) --- What says Luther? (Haydock)

Ver. 13. *Away*. Hebrew, "he will cut off," (Montanus) like grapes: which means rather to destroy, than to bereave of counsel, Isaias xix. 13. This might be written after Sennacherib was slain, 4 Kings xix. 37. (Calmet) --- God is *terrible*, and will demand an account even of princes, respecting vows and other good works. Great discretion is therefore requisite. (Worthington)

PSALM 76

PSALM LXXVI. (VOCE MEA.)

The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.

Ver. 1. *Idithun.* Hebrew, "upon Idithun," was not formerly in the text. (St. Jerome) --- It may be the name of an instrument, (Bellarmine) or tune, (Muis) or this master of music and Asaph might sing alternately. There is nothing certain; (Menochius) though some would hence conclude, that Asaph was the author. The occasion of the psalm is also unknown, and may be applied to all the afflicted servants of God, (Berthier) or to the captives. (Calmet)

Ver. 2. *To God.* These repetitions denote fervour, (Calmet) and that God alone must be the object of our desire. (St. Augustine)

Ver. 3. *Deceived,* in my expectations, as I prayed with mind and body continually. (Worthington) --- Good works are a strong recommendation. "They cry, though we be silent." Many have recourse to the great for assistance, and few to God. Yet *in isto invenio omnia.* (St. Jerome) --- Hebrew is variously translated, and may have been altered. "My hand fell in the night, and ceased not." Symmachus and St. Jerome come near to the Vulgate. (Calmet) --- They have, "and does not cease," which would be the case, if the person were deceived or rejected. (Berthier) --- Protestants, "my sore ran," &c. (Haydock) --- But this seems rather violent. (Calmet) --- *Comforted.* By any worldly advantages. (Menochius) --- Joy can come from God alone. (Berthier)

Ver. 4. *Delighted.* Hebrew, "cried out," which many explain through sorrow. But the Septuagint seem rather to take it in a different sense, as well as the swooning, which might proceed from ecstatic joy (Berthier) at the thought of God. The alternate sorrows and joys of the just are well described. They are seldom allowed to continue long in the same state. Protestants, "I complained, and my spirit was overwhelmed. Selah." St. Jerome, "I spoke within myself," exercising myself in meditation. (Haydock) --- I was sometimes in such distress, that nothing seemed capable of giving me any comfort. But I relied on God, and was in an ecstasy. (Worthington)

Ver. 5. *My eyes.* Vatican Septuagint, Arabic, and St. Augustine read, "my enemies," but our Vulgate follows the edition of Aldus and Complutensian (Berthier) very frequently, which here agree better with the Hebrew, "I hindered my eyes from looking up;" (St. Jerome; Symmachus) or, "thou hast kept the watches of my eyes," (Aquila) hindering me from sleeping; (Haydock) so that I did not watch three hours only, like the sentinels, but all night. (Calmet) --- The sudden address to God seems incorrect. (Berthier) --- I rose before the usual time, yet did not utter my sentiments, (Worthington) being quite oppressed both with grief and joy. (Haydock) --- I durst not speak, as I was convinced that thy judgments were right. (Menochius)

Ver. 6. *Of old.* And the favours which had been heaped on the nation. (Calmet) --- *Years.* Both past and future times; (Haydock) yea, eternity itself, the great occupation of life. (St. Augustine) (Berthier)

Ver. 7. *Heart.* Septuagint have read differently from the present [Hebrew]. (Berthier) --- Hebrew, "I recollected my canticle in the night, and communed with my own heart, and my spirit sought to the bottom;" or, "I swept, (or directed, *scopebam*) my spirit," (St. Jerome) from all things unbecoming. Septuagint *Greek: Eskallon.* "I dug and harrowed" it by earnest meditation, to extract the weeds, and make it fit to receive the divine seed, (St. Jerome, here and ep. ad Sun.) and to bring forth fruit;

(Haydock) or I swept to discover the precious jewel (Berthier) of salvation. (Haydock) --- *Scopebam*, is not deemed a good Latin word; but seems to be derived from *Greek: skopeo*, "I consider *or* direct my aim;" though some think it means rather, "I swept," Isaias xiv. 23. Hugo reads *scopabam*. (Calmet) --- I diligently examined my conscience, (Worthington) and left nothing unturned, like the woman in the gospel who sought the goad. [Luke xv. 8.] (Menochius) --- Hebrew *yechapes*, may also mean, "my spirit *is set free*," to say what might seem too bold, *Will God, &c.* (Calmet)

Ver. 9. Ever. Hebrew adds, "is his word ineffectual?" which the Vatican Septuagint neglects, (Berthier) though *gamar omer* be thus rendered in other editions. "Has he completely fulfilled his word," which may be the true sense, *consumabitur verbum*. (St. Jerome) (Haydock) --- "Will he execute this threat from generation?" &c. (Calmet) --- God will never abandon his Church, (Worthington) though he may chastise his people. (Haydock)

Ver. 10. Mercies? Turning the waters another way, (Muis; Calmet) or going against his natural inclination. *Vincit illum misericordia sua*. (St. Jerome)

Ver. 11. Begun. By God's grace, I now perceive that my thoughts were wrong. (Worthington) --- I see that we are chastised on account of our sins; (Theodoret) but now I hope for better things. (Tirinus) (Genebrard) --- Hebrew may have this (Berthier) and many other meanings. (Calmet) --- Protestants, "I said this is my infirmity. *But I will remember* the years of right," &c. De Dieu, "To pray, this is mine; to change the right hand, *is* of the most High." (Calmet) --- All comfort and every good resolution must come from him. *Challothi* is derived from *eel*, by the Septuagint, and from *chala*, (Haydock) "he is sick," by others. Who will assert that the former are not the most ancient and learned interpreters? The sequel shews that the psalmist begins to entertain better hopes. (Berthier) --- *Now have I begun* to follow wisdom, and to amend my life. St. Anthony advised all to make this resolution every morning. (Tirinus)

Ver. 12. Beginning. In favour of Israel, or rather of all the just from Abel. (Haydock)

Ver. 13. Inventions. Protestants, "doings," (Haydock) or the secrets of Providence, (Calmet) and his "affections." (St. Augustine) --- The just find an interest in all his works, (Berthier) as the *work together* for their salvation, Romans viii. 28. (Haydock)

Ver. 14. Holy "place," or person. (St. Jerome) --- Thy ways are inscrutable, (Muis) but always holy. (Genebrard) --- Hebrew, "in sanctity." (Menochius)

Ver. 16. Arm. Christ, (St. Jerome) or power, Deuteronomy v. 15. --- *Joseph*, who was in Egypt, while the rest of the family dwelt in Chanaan. (Berthier)

Ver. 17. Afraid. St. Jerome, "in labour." (Haydock) --- *Troubled*. The dry land appearing, to let the Israelites pass. (Berthier) (Psalm cxiii. 3.) --- St. Jerome and the Jews understand this of the storm of Sinai. But most people suppose that the catastrophe at the Red Sea is described, when Moses insinuates, that a dreadful tempest overwhelmed the Egyptians, as it is here specified. See Josephus, [Antiquities?] ii. 7. (Calmet)

Ver. 18. Waters. St. Jerome, "the clouds poured out waters," *mayim*, Septuagint may have read *hamim*, "sounds," and omit *clouds*, which come again in this verse. (Berthier)

Ver. 19. Wheel. (Protestants) (Haydock) Hebrew, "a whirlwind," (Calmet) or "wheel," (Pagnin) in the air. (Haydock) --- The noise of thunder is something similar to a wheel, rattling on the pavement. (Haydock) --- Salmoneus foolishly tried to imitate it with his chariot. (Apoll. Bib. i.) --- *Trembled*. The

preaching of the apostles was attended with success. (Haydock) (Fathers) (Calmet) --- Earthquakes were felt, and men were under a general alarm. (Menochius)

Ver. 20. *Known.* The waters resumed their usual course, Hebrews iii. 15. The wheels of the enemy might be discerned long after. (Calmet)

Ver. 21. *Hand.* By the ministry (Worthington) of those, who acted in God's place, in the desert. (Haydock)

PSALM 77

PSALM LXXVII. (ATTENDITE.)

God's great benefits to the people of Israel, notwithstanding their ingratitude.

Ver. 1. *Asaph.* David composed this, to declare the rights of Juda to the throne, in preference to the tribe of Ephraim, (Lyranus) which had kept possession of the ark a long time; which was henceforth to be on Mount Sion. (Haydock) --- It seems to relate to the times of Asa, who reunited several of the other tribes to his dominion, (2 Paralipomenon xv. 8.; Calmet) and contains a moral instruction, delivered in the person of Christ, (ver. 2.; Eusebius; Berthier) and submitted to the attentive consideration of the faithful. (Worthington) --- *Law.* Given to Moses, (Berthier) and sanctioned by the divine authority. (Haydock) --- The law, and the people were not David's, but God's, in whose name he speaks. (St. Gregory in Job ii.) (Worthington)

Ver. 2. *Propositions.* Deep and mysterious sayings. By this it appears, that the historical facts of ancient times, commemorated in this psalm, were deep and *mysterious*; as being figures of great truths appertaining to the time of the New Testament. (Challoner) --- St. Matthew (xiii. 35.) has, *things hidden from the foundation of the world.* Hebrew *minni kedem*, "from of old." St. Jerome, "ancient riddles." (Haydock) --- *Mashal* and *chidoth*, "parables and enigmas." frequently denote things very plain, but spoken in a sententious poetic style, Numbers xxiii. 7. (Calmet) --- The facts, &c., of the Old Testament, prefigured the mysteries of the New. (Worthington)

Ver. 3. *Fathers.* Christ might thus speak as man, and he enforces tradition in the strongest terms. (Berthier) --- Only some things were written. (Worthington) --- The most ancient and universal mode of instruction, was by word of mouth. (Haydock)

Ver. 5. *Testimony.* The tabernacle, (Eusebius) or the law which notifies his will. (Calmet) (Menochius) --- He also thrice required the Israelites to perpetuate the memory of what he had done for them, by instructing their children, Deuteronomy iv. 9., and vi. 7., and xi. 19. Both the written and the unwritten word must be carefully preserved, 2 Thessalonians ii. 14. God had freely chosen Abraham, and given him the law of circumcision; as he directed his posterity by the mouth of Moses. (Worthington)

Ver. 7. *That, &c.* This was the end of all the laws and monuments of religion, (Calmet) to increase our confidence, (Worthington) gratitude, and observance of our duty. (Haydock)

Ver. 8. *Fathers.* Some were virtuous, like Moses, Josue, Samuel, &c., ver. 3., and 5. (Berthier) --- But the majority proved faithless. (Haydock) --- *To God.* Or did not confide in him, or know that without God's grace, no good can be done. (St. Augustine) (Berthier) --- Abraham instructed his house, (Genesis xviii.) and David his subjects, that they might avoid bad example. The same advice regards Christians, 1 Corinthians x. (Worthington)

Ver. 9. *Battle.* Many of this tribe were cut off by the men of Geth, (1 Paralipomenon vii. 21.; Chaldean; Geier.) as they fought without God's command, Numbers xiv. (Worthington) --- They did not defend the ark against the Philistines, though they seemed more bound to do so than the rest, since it was brought from their city, Silo, and they also set the others a pattern of infidelity; (1 Kings iv.; Abenezra) whence they are singled out likewise by Osee. (Berthier) --- The famous victory of Abia against Jeroboam may be also designated, 2 Paralipomenon xiii. (Calmet) --- This had not yet taken place, no more than (Haydock) their captivity, under Salmanazar, which is enigmatically foretold. After this reproach, the whole body of the Israelites is condemned, ver. 10. (Berthier)

Ver. 12. *Taneos.* Hebrew *Tsohan*, (Haydock) which means, "spreading," either because the plagues spread from this capital, or because it was in a plain, (Berthier) or very extensive, (Haydock) on the eastern branch of the Nile, in the Delta. (Calmet) --- Here Moses wrought his wonders. (Worthington)

Ver. 13. *Vessel.* Literally, "bottle," like walls on either side.

Ver. 14. *By day.* Literally, "of the day." (Haydock) --- But this is the real import of the Greek. The same cloud (Calmet) was both luminous and obscure. When the light side was turned towards Israel, the Egyptians were in darkness. (Haydock) --- The eternal Son of God guided this pillar, and the Israelites *tempted* him, (ver. 18., and 1 Corinthians x., and Exodus xiii. 21.; Berthier) forgetting their baptism or initiation in the service of God. (Haydock)

Ver. 15. *Deep.* Water was so abundant, and followed them in streams, 1 Corinthians x. 4. (Calmet) --- The first miraculous grant of water was at Horeb, the second at Cades, ver. 20. (Berthier)

Ver. 18. *Desires.* Literally, "souls," as if they were dying for hunger, though they had plenty of manna, Numbers xi. 4. (Calmet)

Ver. 19. *Ill.* Hebrew, "against," (Numbers xi.; Calmet) still distrusting in God's power. (Menochius)

Ver. 20. *Bread.* Including all sorts of food. (Worthington) --- *Table.* Hebrew, "flesh." It is true we have water and manna, but we want something more solid and agreeable. (Calmet)

Ver. 21. *Angry.* This is the sense of the Hebrew. *Distulit* means, "he deferred" (Haydock) to put his threats, (Berthier) or promises, in execution. (Menochius) --- The destroyer punished those who gave way to murmuring, 1 Corinthians x., and Numbers xi. 1. (Calmet) --- Their incredulity was punished (Worthington) for nearly forty years, and all the guilty who were twenty years old at the first numbering, were cut off in the desert. (Haydock)

Ver. 23. *And.* Or "though he had." Berthier has *mandavit*. "He commanded," would be better rendered, this order being given before the complaints. God had supplied them abundantly with manna from the clouds, as from his granaries. (Calmet) --- Therefore they ought to have trusted in his power and goodness. (Menochius)

Ver. 25. *Angels.* Hebrew also, "of the strong ones." (Aquila) --- Such is the blessed Eucharist, of which manna was only a figure, John vi. The angels prepared this food. (Calmet) --- It was an effect of the divine bounty, not of the power of Moses, John xi. 32. How it could be inferior (Berthier) to the bread which Christ would give, was a *riddle* to the Jews, as it must be still to all who do not admit the real presence. If both were figures, surely manna was better than common bread. (Haydock)

Ver. 26. *West wind.* Literally, *Africum*, which blows "from Africa," in this direction, with respect to Jerusalem. (Haydock) --- The same wind may be styled the *south wind*. Hebrew *Kadim*, "strong, eastern," &c. (Berthier) --- These quails came from the banks of the southern ocean, or from the Red Sea, as the Israelites were still in Arabia, when they were furnished with them a second time, (Numbers xi. 31.) for a whole month, (Calmet) though there were about three million people. (Berthier) --- God changed the wind, so as to bring them into the camp, Exodus xvi. (Worthington) --- It was before blowing from the south-east. (Menochius)

Ver. 31. *Israel.* St. Jerome applies this to those who receive unworthily, particularly if they be priests, 1 Corinthians xi. 29. (Calmet) --- God selected the most guilty (Berthier) having allowed them to feast for a whole month. (Worthington) --- Then he *brought down* by death, or "hindered," as it were, "by shackles," (Septuagint) the most valiant. (Haydock)

Ver. 32. *Still.* Notwithstanding this instance of God's severity, they fell shortly after into greater sins, and would have stoned Moses, &c., despairing of ever taking possession of the promised land, which highly displeased God, so that he swore, that none of the rebels should enter it. Many were also slain in the sedition of Core, (Numbers xiii. 17.) and the rest did not live about thirty-eight years. (Calmet) --- Thus about 600,000 perished, (Worthington) having done nothing worthy of praise. (Menochius)

Ver. 34. *Morning.* Those who were spared pretended to repent. (Haydock) --- Afflictions are the source of much good. But the Israelites are blamed for their inconstancy and deceit. (Calmet) --- They came with apparent earnestness (Haydock) to offer the morning sacrifice (Worthington) under affliction. (Menochius)

Ver. 38. *Their and them,* is supplied also by Protestants. (Haydock) --- Hebrew, "he....will forgive sin," &c. This seems more beautiful. (Berthier)

Ver. 39. *Flesh.* The inferior appetite wars against the spirit, Galatians v. 17., and Matthew xxvi. 41. (Haydock) --- *Not*, in the ordinary course. This does not contradict the faith of the resurrection, which is elsewhere clearly expressed. (St. Jerome) (Calmet) --- Man may go astray, but cannot be converted by his own efforts, Proverbs ii. 19. (St. Augustine) (Berthier) --- God will never abandon the whole Church. The Jews here mark the middle of the psalter, and the 126th verse, (Worthington) or the division of the book. (Haydock)

Ver. 40. *How often.* It would be difficult to specify. God mentions ten times, Numbers xiv. 22. (Worthington)

Ver. 41. *Grieved.* Hebrew, "set bounds to," or "marked," holding up to scorn, Hebrews vi. 6. Genebrard thinks we might translate, "crucified," *hithvu*, as this is the root of *Thau*, which formerly resembled a cross. (Calmet) --- This would surely be one of the most striking enigmas. St. Jerome agrees with us. (Berthier) --- "They pushed on," *concitaverunt*, as God's wrath must be greatly excited by setting limits to his power and goodness. (Haydock)

Ver. 42. *Not.* How could they so soon forget these prodigies? We might ask, how came Adam to pay so little attention to God's command? How do many act contrary to their better knowledge? Upon occasion of this forgetfulness, the psalmist repeats many of the chief miracles recorded, Exodus vii., and xiii. (Berthier)

Ver. 43. *Signs.* The turning the rod into a serpent. The rest of the signs were also plagues. (Worthington)

Ver. 44. Showers. Hebrew, "floods." (Haydock) --- Many have asserted that it does not rain in Egypt: but pretty heavy showers fall, even above Cairo, (Vansleb.; Calmet) though seldom. (Worthington)

Ver. 45. Flies. Cænomyiam. Many copies of the Septuagint have *kynomiam*, "the dog-fly," which St. Jerome, (Calmet) and St. Augustine properly correct. (Berthier) (Exodus viii. 24.)

Ver. 46. Blast. Hebrew also "the bruchus," (Haydock) a sort of locust, which does great damage in the East. (Calmet) --- *Chasil* may signify both. (Berthier) --- Ovid speaks of the blast:
Interea crescat scabræ rubiginis expers. (Fast. 1.)

Ver. 47. Vineyards. Herodotus (i. 77.) says, the Egyptians use "ale, because they have no vines." But he is contradicted by Athenæus, &c. --- **Trees.** Hebrew *shikmoth*, is supposed to mean sycamore trees. (Calmet)

Ver. 48. Fire. St. Jerome, "who gave their pastures to the hail, and their cattle to the birds." *Reshaphim* is also rendered "coals," by Pagnin. It may denote the thunderbolts. (Haydock)

Ver. 49. Angels. Hebrew, "messengers of evil," (Tirinus) as the Septuagint may also signify the good angels. (Amama) --- He ordered Moses and Aaron to denounce his judgments, which he executed either by the devils, (Origen; Worthington) or by the blessed spirits. (St. Ambrose; Exodus xii. 29., and Wisdom xviii. 14.) --- Hence from the effect, (Bellarmine) they may have the appellation of evil. (Theodoret) (Calmet) --- The other plagues are thus briefly mentioned. (Menochius) (Worthington)

Ver. 51. Labour. "The first-born," (St. Jerome; Genesis xlix. 3., and Proverbs v. 9.) and their best effects. (Calmet) --- This was the tenth plague. *Cham* was the father of Misraim, who peopled Egypt. (Worthington)

Ver. 53. Not, after they saw the Egyptians destroyed, whom they had *feared* greatly before. In the desert they enjoyed rest, while their enemies were in the utmost confusion, (Berthier) having lost their king. (Haydock)

Ver. 54. Mountain. Hebrew, "term." *Greek: Oros*, with the soft spirit, means a *mountain*, (Berthier) and the Vulgate has taken it in this sense in both places, as the Greek accents and spirits are not of greater antiquity or consequence than the Hebrew vowel points. (Haydock) --- The land of Chanaan was very different from that of Egypt, being full of mountains, Deuteronomy iii. 25., and Ezechiel xxxvi. 2. But Sion may be here meant. --- *Line.* Thus were lands measured, Josue xiii. 8., and xvii. 5. (Calmet) --- God had made a particular choice of this hilly country for his people, (Worthington) and for the chief seat of religion. (Menochius)

Ver. 57. The covenant, is omitted in many Greek and Latin copies, as well as in Hebrew. (St. Jerome, ad Sun.) --- Yet it is found in the Vatican edition, (Calmet) as well as in the Alexandrian, *Greek: esunthetesan.* (Haydock) --- *Bow*, which hits not the mark. It alludes to the faithless Israelites, (Calmet) particularly to Ephraim, ver. 9., Osee vii. 6., and Jeremias ix. 3. The bow of Jonathan was not such, 2 Kings i. 22. (Calmet) --- A bad bow misses the aim, or breaking, wounds the person who uses it. (Menochius) --- These people hurt themselves by their treachery. (Worthington)

Ver. 58. Hills. The high places, in which they imitated the pagans, and which brought on their ruin, Leviticus xxvi. 30. With so much difficulty are people taught to serve God in spirit and truth. They foolishly imagined that they would be nearer the gods. (Berthier) --- *Things.* Protestants, "images."

They have not forgotten to insert this word as usual, to make the ignorant believe that all images are forbidden! (Haydock)

Ver. 59. *Heard.* So he did the crimes of Sodom, Genesis xviii. 20. (Calmet) --- *Reduced.* Hebrew, "abhorred exceedingly *several* in Israel." (Haydock) --- The people were not exterminated; but greatly reduced in the time of the judges. (Worthington)

Ver. 60. *Silo.* Where it had remained about 350 years, (Berthier) before the ark was removed, never to be replaced there. (Haydock) --- The tabernacle was afterwards at Nob, and at Gabaon; whence it was probably removed to the treasury of the temple, (Calmet) and was hidden by Jeremias, 2 Machabees i., and Josue xvii. 1. (Berthier) --- God gave his oracles more particularly where the ark, (Worthington) or the tabernacle, was found. (Haydock)

Ver. 61. *Their.* Hebrew, "his." (Houbigant) --- The ark was an earnest of God's protection, (Haydock) and the glory of Israel, 1 Kings iv. 21.

Ver. 62. *Sword.* So that they could not escape. --- *Despised.* Hebrew *hithhabar*, is rendered *distulit* by St. Jerome, (ver. 21, 59.; Calmet) or *non distulit*, "he did not delay" to punish, as Erasmus reads. (Haydock)

Ver. 63. *Fire* of God's indignation, (Menochius; Worthington) or of war. --- *Lamented.* St. Jerome, "its virgins no one bewailed." (Haydock) --- He seems to have read *eullu*, with the Septuagint. Others translate, (Berthier) "did not mourn," though they were now deprived of the hopes of marriage, (Calmet) or "the virgins were not praised" in the canticles used at the marriage-feast, (Chaldean, &c.) *non epithalamio celebratae sunt*, (Montanus) or "married." (Pagnin) (Haydock) --- There was no time to bewail the death of the young men, or the captivity of the women. (Calmet) --- Each one was too solicitous for his own safety. (Haydock)

Ver. 64. *Priests.* Ophni and Phinees, (1 Kings iv. 11.; Calmet) the origin of this calamity, (Haydock) and the high priest himself broke his neck. (Worthington) --- *Mourn, plorabantur*, intimates rather that the people did not mourn for him. But the Hebrew has this meaning also, *fleverunt*, (Montanus) *sunt fletae*. (St. Jerome) (Haydock) --- The widow of Phinees died on hearing the sad news; and Eusebius seems to think that grief killed Ophni's widow likewise. (Calmet)

Ver. 65. *Surfeited.* St. Jerome, Chaldean, &c., agree in this sense. But Hebrew may admit another, not quite so harsh, (Calmet) "like a hero who shouts for (Montanus) or sing after wine;" (Haydock) *dialalon ex oinou*, "rendered talkative by wine." (Symmachus) --- God allowed the Philistines to prosper for a time; but, at last, he covered them with ignominy. (Haydock) --- We must reflect that the Oriental languages are bolder in their expressions than ours, and that this is simply a comparison, not more astonishing than that used by our Saviour, when he says that he will come *like a thief in the night*. (Berthier) --- If the Spirit of God had not consecrated such comparisons, no one durst have used them. (St. Augustine) --- God rose to punish the infidels, and to preserve his Church. (Worthington) --- The psalmist speaks of him as of a man invigorated by wine, and filled all with confusion. (Menochius)

Ver. 66. *Parts.* As they were fleeing, (Berthier) or with emerods. (Chaldean, &c.) (Calmet) (1 Kings v. 10.)

Ver. 67. *Ephraim.* Who had been preferred before his elder brother, and yet proved the most inclined to idolatry, ver. 9. (Haydock) --- This tribe was deprived first of the ark, and then of the tabernacle, which were its greatest glory, and this strongly indicated the divine displeasure. (Calmet)

Ver. 68. *Sion.* The ark was removed from Cariathiarim, in the tribe of Juda, to the house of Obededom, for three months, and afterwards to the palace or tabernacle on Sion, (Haydock) which God had probably chosen for its fixed abode, towards the beginning of David's reign. (Calmet)

Ver. 69. *As of unicorns.* That is, firm and strong, like the horn of the *unicorn*. This is one of the chief of the *propositions* of this psalm, fore-shewing the firm establishment of the one, true, and everlasting sanctuary of God, in his Church. (Challoner) (Menochius) --- It was preserved before Christ, and will remain till the end of time. (Worthington) --- The temple was not built by David: but the spot was consecrated for it, (2 Kings xxiv.) and the ark was placed on Sion; which was the *land* which he had *founded for ever* for this purpose. Hebrew *ramim*, means "unicorns, (Chaldean; St. Jerome) heights, (Montanus) palaces," (Pagnin) &c. *Santificium* and *sanctuarium*, have the same import. (Haydock) --- *In the land.* Hebrew, "as the land." Septuagint have read *b* for *c*, as well; (Berthier) and it is observable that Montanus translates the latter, though the former occur in the Hebrew text below, edition 1632: so easily may these letter be confounded! (Haydock) --- The temple was to have the same stability as the earth, and was but one, like the horn of the unicorn, which is most solid and beautiful. (Calmet) --- Yet this could not be understood of the material temple, which was the most magnificent structure in the world. It was fulfilled in the Church of Jesus Christ, who is also the true David, ver. 72. (Haydock) --- The crowning of David, who was his figure, was a great blessing to Israel. (Worthington)

Ver. 70. *Young.* Hebrew also, "giving milk." David was actually with his father's flocks, when he was sent for by Samuel. Saul was also engaged in the pursuits of a country life when he was chosen king: and it would indeed have been difficult to find people of another description among the Israelites, as all followed some business. Cræsus observed that he first of his race (Gyges) obtained his liberty and the throne at the same time, as he had kept the flocks of the preceding king. (Xenophon vii.)

Ver. 72. *Skilfulness.* Literally, "intelligences." Plural words are used to express the greatness of the thing. David was very upright and intelligent. (Haydock) --- This enhances the ingratitude of Ephraim, &c., who divided the kingdom. (Calmet) --- Yet David had fallen into some grievous mistakes, so that this can only belong strictly to Jesus Christ, who is the *good shepherd*, without sin. (Berthier) --- He has here detailed what may serve to illustrate the law and the gospel, and may fill us either with confidence or with alarm. (Haydock) --- We are astonished at the repeated infidelities of the Israelites. But if three million Christians were placed in the same circumstances, would they behave better? (Berthier)

PSALM 78

PSALM LXXVIII. (DEUS VENERUNT GENTES.)

The Church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.

Ver. 1. *Asaph*, who might live during the captivity. (Calmet) --- If the ancient (Haydock) Asaph, or David, composed this psalm, it must be considered a prediction of the ruin caused by Nabuchodonosor, or by Epiphanes. (Berthier, T. v.) --- The author of 1 Machabees (vii. 17.) accommodates it to the sufferings of those (Calmet) whom Alcimus destroyed; or rather the prophet had them also in view as well as Christian martyrs. (Haydock) --- He cannot speak of the last ruin of Jerusalem, since it would have been improper to pray for its restoration. (St. Augustine) --- *Fruit.* A mean village, (Menochius) as Isaias (i. 8.) had threatened. Hebrew, "a heap of stones," (St. Jerome) in the field, Micheas i. 6. Such was the condition of Jerusalem under Nabuchodonosor (Calmet) and Epiphanes, 1 Machabees i. (Berthier) --- Catholics have been persecuted in every country, and forced to use mean houses for divine worship. (Worthington)

Ver. 2. *Saints.* The Assideans, who were the most esteemed for piety, 1 Machabees ii. 42. In the worst of times, there were always some pious Israelites, and the generality of them were less wicked than their enemies, who exercised a horrid barbarity in refusing them burial, after destroying vast numbers, 2 Paralipomenon xxxvi. 17. (Calmet) --- This was done at least under Epiphanes, 1 Machabees vii. 16. (Haydock) --- Persecutors have hung the bodies of martyrs on poles to be the food of birds, (Worthington) as the missionary priests were treated in England not long ago. Hebrew is here rather inaccurate, (Haydock) "to the wild beast of the earth itself;" (Montanus) *lechaito arets*, being put forth *leith, earts*, (Houbigant) as Protestants themselves translate. (Haydock)

Ver. 4. *Us.* The Idumeans, &c., are hence blamed by the prophets, Ezechiel xxv. 12., and Abdias 10. (Calmet) --- Christ and his disciples have been treated with scorn, (Berthier) being styled Galileans, Papists, &c. (Worthington)

Ver. 5. *Zeal*, or jealousy, as God has the greatest affection for his people, and resents their infidelity as a kind of adultery. (Calmet) --- Sin is the source of misery. (Worthington)

Ver. 6. *Name.* Their ignorance was of course culpable. (Berthier) --- This prayer is prophetic, (St. Augustine) or insinuates that those infidels were still more deserving of punishment. (Berthier) --- By destroying Israel, the number of God's worshippers would be lessened. (Calmet) --- Yet this consideration would not hinder God from chastising them; and it is not absolutely true that pagans are always more guilty. Those who know the will of their master, and do it not, shall suffer many stripes. [Luke xii. 47.] Having the true faith, they may, however, (Haydock) be sooner converted. (Worthington)

Ver. 7. *They have devoured.* So Pagnin ventured to translate the Hebrew. But Montanus substitutes the singular, though it be evidently incorrect, (Haydock) and contrary to all the ancient versions and the parallel passage, (Jeremias x. 25.) as well as to Manuscript 3, Lambeth 435, &c., (Kennicott) *v* being lost at the end of *acol*. (Houbigant) --- *Place*. Hebrew also, "beauty," the ark or temple. (Calmet)

Ver. 8. *Former iniquities*, which we and our fathers have committed. The Hebrews generally pray for the remission of their parent's faults, Lamentations v. 7., Baruch iii. 5., and Daniel ix. 5. (Calmet) --- But here the penitents' own transgressions may be meant. (Berthier) --- God is ready to pardon such. (Worthington)

Ver. 9. *Help.* The necessity of grace, and the co-operation of free-will, are here plainly asserted. (St. Augustine)

Ver. 10. *Their God.* Let him rescue his people. Cicero (pro Flacco) speaking of the Jewish nation, says, "How dear it was to the immortal gods, appears from its being overcome, enslaved," &c. --- *Shed*. He speaks not of revenge; (Calmet) but in order that chastisement may open the eyes of the infidels, that they may be converted. (Eusebius) --- Let none suspect that thou disregardest thy people. The event will evince the contrary. (Worthington)

Ver. 11. *Put.* Chaldean, "consigned." (Calmet) --- Protect the successors of the martyrs. (Worthington)

Ver. 12. *Bosom.* Punish them severely (Calmet) in this world. (St. Jerome) --- Many of the surrounding nations were subdued by Nabuchodonosor, five years after he had conquered the Jews. (Josephus, [Antiquities?] x. 10.) (Jeremias xlix. 7., &c.)

PSALM 79

PSALM LXXIX. (QUI REGIS ISRAEL.)

A prayer for the Church in tribulation, commemorating God's former favours.

Ver. 1. *Testimony*, or instruction, (Calmet) and proof of the psalmist's faith. (Haydock) --- *Psalm*. Vatican Septuagint, St. Augustine, &c., add, "for (or against) the Assyrian:" whence some have inferred that it relates to the captivity of Israel. But as *Benjamin* is also mentioned, it seems rather to speak of the captives of Babylon, (Calmet) or of all Jews and Christians in distress. (Berthier) --- The faithful pray for the coming of the Messias, ver. 2, 4, 16. (Haydock) (Fathers) (Calmet)

Ver. 2. *Joseph*. He mentions these two as persons dear to God. All the tribes were equally led away captives, and the distinction of kingdoms was not regarded. (Calmet) --- All Israel is denoted by Joseph, who composed two tribes, having a double portion; (Worthington; Menochius) and ruling in Egypt. (Bellarmine)

Ver. 3. *Manasses*. These three tribes followed the ark in the desert, (Numbers ii. 18.) and might better see the majesty shining over it. (Worthington) (Calmet) --- Let all be united once more in the divine service. (Muis) --- Samaria, and Jerusalem in part, were in the tribes of Ephraim and Benjamin, (Menochius) and Manasses occupied both sides of the Jordan. (Haydock)

Ver. 4. *Saved*. This chorus occurs three (Worthington) or four times. (Calmet) --- With God's grace, we shall be able to act virtuously. (St. Jerome) --- Thou canst easily rescue us from our misery. Be pleased to send us the Messias, thy substantial image, 2 Corinthians iv. 4., and Colossians i. 15. If thou assist us, we may co-operate to obtain salvation. (Worthington)

Ver. 6. *Measure*. Hebrew *shalish*, "three-fold." (St. Jerome) --- The capacity of this measure is not determined. It might be the *seah*, or the third part of an epha, which would be very abundant, speaking of tears; though small to contain the earth, Isaiah xl 12. (Calmet) --- Penitents must eat little. (St. Jerome) -- - Yet their sorrow must be moderated by hope. (Eusebius) See Osee ix. 4. (Calmet) --- God punishes so as not to destroy us. (Worthington)

Ver. 7. *At us*. See Psalm lxxviii. 4. (Haydock) --- Such was the condition of Jeremias, xv. 10. (Calmet) --- Hebrew, "have scoffed among themselves." Chaldean and St. Jerome agree with us. Scorn is more difficult to bear than poverty. Hence to comfort himself, the psalmist repeats, *O God*, &c. (Berthier)

Ver. 9. *Vineyard*. Thy Church and people. (Worthington) (Isaiah v. 1., Osee x. 1., and Matthew xx. 2.)

Ver. 10. *Sight*. Hebrew, "Thou didst dig before it," (Montanus) making the ground ready. (Calmet) --- The cloud went before the Israelites. (Worthington) --- *Land* of promise. (Haydock)

Ver. 11. *God*. The highest cedars were surpassed by the branches, or even by the smallest shoots (*arbusta*) of this vine. (Haydock) --- Most powerful nations were forced to submit to David. (Theodoret) --- The Israelites were exceedingly multiplied, (Worthington) and enjoyed the fruits of the country, Micheas iv. 4. (Calmet)

Ver. 12. *River* Euphrates, from the Mediterranean, Red, and Indian seas. (Haydock) (Deuteronomy xi. 24.)

Ver. 13. *It?* Thou hast withdrawn thy protection. The temple is destroyed, and all plunder with

impunity, because thy vineyard has not rendered good fruit, Jeremias ii. 21.

Ver. 14. *Singular.* The wild boar, which does not go with other beasts. Nabuchodonosor is here designated, (Calmet) or Salmanasar, and all persecutors, (Berthier) particularly the devil, who goes about *like a roaring lion*, [1 Peter v. 8.] and stirs up his agents to disturb the world. Hence the enemy becomes more cruel than any wild beast. (Worthington)

Ver. 16. *And look down upon "the Messias,"* (Chaldean) the true vine, John xv. 1., and Matthew xxi. 33. (Calmet) --- *Of man*, is not in Hebrew, only, ver. 18. (Haydock) --- Some perfection was wanting in the Church of the Old Testament.

Ver. 17. *Things set on fire, &c.* So this vineyard of thine, almost consumed already, must perish if thou continue thy rebukes. (Challoner) --- *Things*, would imply that *incensa* is in the neuter plural. But this is not the case in Septuagint or Hebrew. (Berthier) --- St. Jerome has *succensam*, "Look down upon the vine or root, (17) burn up and without any branches. Let them perish at," &c., who have thus treated it. (Haydock)

Ver. 18. *The man of thy right hand.* Christ, (Challoner) where he sits, (Calmet) being as *man* in the highest place of heaven, Matthew xxvi. 64., and xii. 32. (Haydock) --- Who else could redeem Israel? (Calmet) --- Zorobabel was only a figure of Him. (Haydock) --- Christ's birth was miraculous, (Menochius) and he was appointed by *the right hand* of God to do great things; and, as *man*, is moved to take compassion on the distresses of his people. (Berthier)

Ver. 19. *From thee.* This is our fixed determination for the future. (Haydock) --- *Will call.* Hebrew, "Shall be called by thy name," (St. Jerome; Haydock) thy people. (Symmachus) (Calmet) --- But the Vulgate is equally correct, *invocabimus*. (Montanus) (Protestants) (Haydock)

PSALM 80

PSALM LXXX. (EXULTATE DEO.)
An invitation to a solemn praising of God.

Ver. 1. *For the wine-presses, &c., torcularibus.* It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage, (Calmet) or on the feast of trumpets, on the 1st of Tisri, Leviticus xxiii. 24. (Eusebius) (Pin.) (Calmet) See Psalm viii. -- From the grape some good wine is extracted, and the rest is thrown away: so in this psalm we find the just rejoice, while the wicked complain, during the persecutions of the Church. (St. Augustine) --- Some Latin copies add, "on the 5th day of the week;" and Genebrard supposes that these additions are owing to the Jewish traditions, (Calmet) as they might sing this psalm on Thursday. (Haydock) --- We need not attempt to ascribe this piece to any particular time, though some have thought that it regards the captives, the translation of the ark, or the vocation of the Gentiles, &c. (Calmet) --- It is very beautiful. (Berthier)

Ver. 4. *New moon* of Tisri, Leviticus xxiii. 24. --- *Noted.* Hebrew, "in the obscure, in the day of our solemnity." (Calmet) --- Protestants, "in the time appointed, on our solemn feast-day." *Cose* may denote "obscure or appointed;" (St. Jerome) "in the middle of the month;" (Haydock) which alludes to the feast of tabernacles, when the Jews dwelt under the shade of tents, made of branches. This was esteemed "the most holy and greatest" of their festivals. (Josephus, [Antiquities?] viii. 2.) (Numbers xxix. 12., and Proverbs vii. 20.) (Calmet) --- It may also be explained of the new moon of Tisri, (Menochius) when the people were admonished of the beginning of the civil year, or of the three great festivals to be then

celebrated, perhaps (Haydock) in memory of the world's creation, at that season. (Berthier) --- How carefully ought we not, therefore, to celebrate the Christian holidays, which are instituted to excite our gratitude for greater benefits! (Haydock) --- The days of the *new moons* (Numbers xxviii. 11.) were consecrated, to acknowledge God's constant providence; and that of Tisri in particular, (Numbers xxix. 1.) to thank him for the preservation of Isaac, Genesis xxii. 18. (Worthington) --- But the Lord's day reminds us not only of the world's creation, but also of its redemption, &c., Romans iv. 25. (Berthier)

Ver. 5. *Jacob.* It is a duty which we owe to God, in obedience to his command. Hebrew may be, (Haydock) "a decree for the princes (*gods*) of Jacob." (Calmet) --- Protestants, "a law of," &c.

Ver. 6. *Joseph.* Who represents all the family of Israel, as he took care of it. (Calmet) (Psalm lxxix. 2.) (Worthington) --- *Not.* The Israelites heard the voice of God at Sinai, (St. Jerome, &c.; Calmet) and for the last time, where forced to hear the insults of the Egyptians at their heels; (Haydock) whose language was *barbarous* to them, (Psalm cxiii. 1.; Menochius) and not well understood by all, as they had very little society together. Joseph spoke to his brethren by an interpreter. (Haydock) --- Some explain this of Joseph himself, when he first came into Egypt, (Chaldean. Bossuet) or of the Israelites, at their arrival there. (Vatable) --- But this agrees not with the Vulgate or Hebrew, (Haydock) the latter of which is very confused and incorrect, though it be adopted (Calmet) by St. Jerome: "I heard a tongue which I knew not, I withdrew," &c., (Haydock) or, making a small alteration, "*God* hast established this *festival* in Joseph, when He appeared in the land of Egypt *to rescue his people*: then *said the Lord*, I made him hear a language which he knew not, *that I was the protector of my people*, I will remove," &c. (Calmet) --- The authors of the Pin. disc. take this liberty, which would make the sense pretty clear. But the Hebrew means, "I heard," &c. Some not being able to understand this, have substituted, "He heard," with the German version. (Berthier) --- The ancient Greek interpreters seem to have read the same, as no variation is noticed. (Calmet) --- If, however, we must explain the Hebrew of St. Jerome, we must suppose that, "*I knew not*," means I condemned, as it often does; and God certainly reprobated the harsh language of the Egyptian task-masters, and came to deliver his people from oppression, Exodus ii. 25., and iii. 8., and v. 14. (Haydock)

Ver. 7. *Baskets.* Hebrew, "brazen." (Montanus) --- "His hands shall pass from the pots." (Protestants) -- - *Dud*, means also, "basket." (Haydock) --- The Hebrews were thus forced to carry mortar, (Menochius) straw, &c. (Worthington)

Ver. 8. *In the secret place of tempest.* Hebrew, of *thunder*. When thou soughtest to *hide* thyself from the *tempest*: or, when I came down to Mount Sinai, *hidden* from the eyes in a storm of *thunder*; (Challoner; Exodus xix. 16.) or when I afflicted Egypt, (Exodus ix. 23.) and Pharaoh's army, Psalm lxxvi. 19. --- *Contradiction*, at Mara, or rather at Cades, where Moses betrayed some distrust, Exodus xxiv. 25., and Numbers xx. 12. (Calmet) --- After so many benefits, they still contradicted God, and would not serve him. (Worthington)

Ver. 9. *Testify.* Instruct, or call heaven to witness our covenant. (Calmet) --- Man has free will, and may choose whether he will obey or not. (Worthington)

Ver. 10. *New God.* Who must of course be false. (Haydock) --- Hebrew, "strange," Exodus xx. 2., and Jeremias xxiii. 23. (Calmet) --- An express law on this head was a great benefit, (Worthington) as most people had gone astray. (Haydock)

Ver. 11. *Fill it.* I will grant all thy just requests, if thou be faithful. (Eusebius) (Calmet) (Worthington) --- God uses the title of Jehovah, "the Eternal self-existent Being." (Berthier)

Ver. 13. *Inventions.* Ancient psalters read, "wills." This is the greatest (Calmet) of God's judgments, Romans i. 24. (Menochius) --- He sometimes permits a person to go on, that he may be disgusted with sin. *Ut saturati vitiis vel sic agant pœnitentiam.* (St. Jerome) --- We ought all to dread this *root of bitterness*, (Hebrews xii. 15.) which may cause us to resist God's grace, and to be abandoned by him, as the Israelites seemed to be, before their ruin came on. (Berthier)

Ver. 15. *Soon.* *Forsitan*, "perhaps," (Haydock) does not here imply a doubt, (Menochius) but rather the ease and liberty (Worthington) with which God could have rescued his people (Hebrew) "in a moment." (Calmet) (Berthier)

Ver. 16. *Enemies.* The faithless Israelites, (Calmet) or infidel nations. (Bossuet, &c.) --- *Ever.* Impenitent sinners shall suffer for ever. (Challoner) --- The Jews will scarcely be converted at last. (Menochius) --- For a long *time* God bore with their infidelities, and heaped favours upon them. (Haydock)

Ver. 17. *And.* Or "though." This increases their ingratitude. --- *Filled.* Hebrew, "I will fill thee;" which reading few admit. St. Jerome agrees with us. (Berthier) --- Protestants, (16) "the haters of the Lord should have submitted (marginal note, *lied*) to him; but their time should have endured for ever. (17) He should have fed them, (*v* rather signifies "him;" Haydock) also with the finest of wheat, and with honey out of the rock, should I have satisfied thee." This sudden change seems rather abrupt, though God may have spoken either in the first or third person, from ver. 6. (Haydock) --- *Rock.* He fed them in the desert with manna, and the water seemed most delicious, as they were thirsty; unless he speaks of real honey. (Menochius) --- The promised land was very fruitful; but all this prefigured the favours which God bestows upon his servants, in the blessed Eucharist, 1 Corinthians x. 4. (Calmet) --- How many, like Judas, partake of them, and prove faithless! (St. Augustine)

PSALM 81

PSALM LXXXI. (DEUS STETIT.)

An exhortation to judges and men in power.

Ver. 1. *Asaph.* Josaphat gave the like instructions to his judges, 2 Paralipomenon xix. 6. (Kimchi) (Calmet) --- God rejected the Jews in the preceding psalm, and here the reason is assigned. (Theodoret) -- *- Congregation*, or church of the Jews, who were gathered together like cattle, and sought after temporal advantages (St. Augustine, in Psalm lxxii. 23.) alone. (Catec. Trid. Symb.[Catechism of the Council of Trent?]) --- This is not exactly true of all, (Hebrews xi. 14.) though it might be of *the people* in general, who seldom raised their thoughts to spiritual delights. (Haydock) --- *Of gods.* Hebrew, "of God," who presides in his own council, and gives authority to others. (Amama) --- Yet Syriac has, "the angels;" Chaldean, "the just;" Protestants, "the mighty;" and Aquila, "the powerful ones." (Haydock) --- Gods here are put for judges, who act in God's name, Deuteronomy i. 17., and Exodus xxii. 28. To decide affairs of consequence, the priests and other judges met in the temple; and the Romans did the like, each senator offering incense and wine to the god who was honoured in that place. (Suetonius in Aug. xxxv.) (Calmet) --- All magistrates ought to be equally careful in what they determine, as if they heard God present giving them the following instructions. (Worthington) --- *Judgeth gods*, or "God, *our Saviour*, is judged." (Houbigant) --- This bringeth on the reprobation of the Jews, ver. 5, &c. (Berthier)

Ver. 2. *Wicked.* Contrary to the law, Deuteronomy i. 17., and Leviticus xix. 15.

Ver. 3. *Do justice.* This is the sense of *justify*, "justify," as the poor must not be screened from

justice, any more than the rich. (Haydock) --- They are in greater danger of being neglected, Isaias i. 23., and Jeremias v. 28. (Haydock)

Ver. 5. *Moved.* The ignorance, inapplication, and injustice of those in power overturn the state, which is supported by *justice*, Proverbs xiv. 34. They draw down God's curse upon the land, (St. Jerome; Calmet) and expose it to all the miseries of anarchy. This regards pastors also. (Berthier) --- By gross ignorance judges walk in darkness, and throw all into confusion.

Ver. 6. *Gods.* The people look upon you as such, and treat you with respect. *But* entertain not sentiments of pride on that account. (Calmet) --- If judges, even those whom God condemns, may be styled gods without blasphemy, how much more might Jesus Christ, who was holy and did the works of God? He uses this argument to make the fury of the people abate: but then he continues to prove that he was God in a very different and proper sense, insomuch that the Jews, clearly perceiving his meaning, which Socinians would now mistake, took up stones to throw at him, John x. 34. (Haydock) --- If he had not been God, He would surely have told them plainly, as St. Paul did when people would have offered sacrifice to him, and as St. John the Baptist confessed that he was not the Christ. The sons of Seth, priests, the just, and all the Israelites, were styled *sons* of God, as well as the angels and judges, Genesis vi. 2., Psalm xxviii. 1., Wisdom v. 5., and Job i. 6. But no individual is *called the Son*, except Jesus Christ the true God. (Berthier) --- This passage may be understood of *all* the faithful, (St. Augustine) particularly of bishops: and Constantine the Great was hence deterred from judging them (St. Gregory i. dec. Grat. p. 2. c. 11. q. 1.) or the clergy; (St. Melchiades c. 12. q. 1.) though this name seems inaccurate, as he died before (Glossa) the council of Nice. Amama restrains the text to men in power. (Haydock) --- Their elevated station make their ignorance and misconduct less excusable. (Menochius)

Ver. 7. *Men.* Hebrew *Adam*, or "like a man" (Montanus; Haydock) of the meanest rank. --- *Princes.* Among men, (Calmet) or like Lucifer, the first of the rebel angels. (Eusebius) (St. Justin Martyr, Dialogue with Trypho) --- Most tyrants come to a miserable end. (Menochius) --- At death, judges themselves are brought to the bar, and their case is then more terrible, as the mighty in guilt shall suffer more, Wisdom vi. (Worthington) --- They are forced to taste of death; while Jesus Christ was master of it, John x. 17, 28. This comparison evinces Christ's divinity. But Socinians blind themselves by looking at the sun, and attempting to fathom all by the weak light of reason. (Berthier)

Ver. 8. *Nations.* Those whom thou hast appointed judges, prevaricate, Genesis xviii. 25. (Calmet) --- *Come*, therefore, thyself, *Lord Jesus*, (Apocalypse xxii. 20.) to whom all nations were promised for an inheritance. (Berthier) (Psalm ii. 7.) --- His appearance at the last day is described in the 49th psalm; and most of the Fathers here discover a clear prediction of the conversion of the Gentiles. (Calmet)

PSALM 82

PSALM LXXXII. (DEUS QUIS SIMILIS.)

A prayer against the enemies of God's Church.

Ver. 1. *Asaph.* This psalm alludes to the wars of David, (2 Kings viii.; Berthier) against Ammon, (Bossuet) or of the Jews returned from captivity, (2 Esdras iv., and Ezechiel xxxviii.; Theodoret) or of the Machabees; (1 Machabees v., and 2 Machabees x.; Bellarmine) or rather of Josaphat, 2 Paralipomenon xx. (Kimchi) (Hammond) (Calmet) --- All in danger are taught to have recourse to God. (Berthier)

Ver. 2. *To thee?* Hebrew, "be not silent to thyself." (Pagnin) --- But *domi* also implies "like;" (Bellarmine) and there would otherwise be a sort of tautology. (Berthier) --- Christ on earth was like

other men: but when he shall come to judgment, non will be comparable to Him. (St. Augustine) --- Amama says this exposition is groundless: but others are of a contrary opinion. (Haydock) --- The ancient Greek interpreters seem not to have varied from the Septuagint, though St. Jerome adopts the present Hebrew, "be not silent. *Hold*," &c., which may express the utmost fervour and want of protection. Thy own cause is now at stake: the enemy wishes to destroy religion. (Calmet)

Ver. 3. *Noise.* Like the boisterous ocean. (Haydock) --- *Head.* To revolt, 4 Kings iii. 9., and 2 Paralipomenon xx.

Ver. 4. *Saints.* Hebrew, "hidden ones;" (Protestants; Haydock) the people under God's protection, (Menochius; Berthier) or the treasures of the temple. (Calmet)

Ver. 5. *Nation.* That there may be no more of this religion, or Catholics. (Worthington) --- Israel delighted most in being styled the chosen nation of God. (Berthier)

Ver. 7. *Agarenes* descended from Agar, though they took the name of Saracens, as if they had sprung from Sara, (Worthington) or they dwelt at Agra, otherwise called Petra, in Arabia; or on the east of Galaad, 1 Paralipomenon v. 10. (Calmet)

Ver. 9. *Assyrian*, or "Assur," sprung from Dedan, (Genesis xxv. 3.) and dwelt near the Ammonites. (Calmet) --- *Come.* Hebrew, "an arm to," &c. (Haydock) --- All infidels conspire against Catholics, (Worthington) and are will to forget their private quarrels. (Haydock)

Ver. 10. *Madian:* 120,000 of whom were defeated by Gedeon with 300 men, (Haydock; Judges vii.) as Sisara was routed by Debora, at Cisson, and slain by Jahel, Judges iv. (Calmet)

Ver. 11. *Endor.* Near this place the Madianites fell upon one another. --- *All their princes* of Madian, (Calmet) or treat all the princes of the people, who now attack us, like them. (Menochius) --- Both senses are good. (Berthier)

Ver. 15. *Mountains.* The prayer or prediction was not in vain. The enemies of Josaphat, (2 Paralipomenon xx. 11, 24.; Calmet) and of David, &c., were destroyed. (Haydock) --- The trees on the mountains, (Menochius) or the mountain itself, might burn like Etna and Vesuvius. (Genebrard) --- The destruction of the wicked is thus described. (Worthington)

Ver. 16. *Tempest.* During the night, a tempest probably arose, which threw the enemy into confusion, who supposing that the Israelites had broken into the camp, fell upon each other in the dark. (Calmet) --- St. Paul reminds us of God's indignation, which Christians as well as Jews ought to dread, Hebrews xii. 25, 29., and Deuteronomy iv. 24. (Berthier)

Ver. 17. *Name.* This was the desire of the prophet; (St. Jerome; Calmet; Berthier) and for this end, God sends afflictions. The impenitent must perish for ever, ver. 18. (Worthington)

Ver. 19. *Lord.* *He who is*, Exodus iii. 14., and vi. 3. (Worthington) --- The *name* of the Lord is Himself. (Berthier)

PSALM 83

PSALM LXXXIII. (QUAM DILECTA.)

The soul aspireth after heaven: rejoicing, in the mean time, in being in the communion of God's Church upon earth.

Ver. 1. Core. See Psalm viii., xli., and lxxx. (Haydock) --- The Corites were musicians, as well as porters in the temple, 1 Paralipomenon xxvi. They here represent the faithful upon earth, (St. Augustine; Worthington) who sigh after the heavenly Sion. David was animated with these sentiments, more than with the desire of revisiting Jerusalem, during the revolt of his son. (Berthier) --- This psalm might have been written by him under the persecution of Saul, (Grotius) or it may refer to the captives. (Theodoret) (Calmet) --- Yet, at those times, the tabernacle was not subsisting on Sion, as it seem to have been when this beautiful piece was composed. (Berthier) --- The Jews are said to recite it every night, in hopes of seeing Jerusalem rebuilt, and it might very well be used by all Israelites, when they went to celebrate the three great festivals. (Calmet)

Ver. 3. Fainteth. The eager desire of heaven sometimes deprives people of external satisfaction, and the body partakes of the inward joy. (Worthington) --- *Living.* The idols of Babylon have no life. (Eusebius)

Ver. 4. Turtle. Moderns prefer to render "swallows," without reason. (Bochart) --- *Thy altars.* They can rest in the ruins of the temple; (Kimchi; Muis) but in that supposition, the *altars* were destroyed. (Haydock) --- It seems rather that this is an exclamation, (Berthier) which the enraptured psalmist is unable to conclude, giving us to understand that he desired his asylum and place of rest to be near God's altars, (Haydock) with the angels above, Isaias vi. (Worthington) --- The faithful soul seeks to dwell in heaven, and in the mean time keeps in the Catholic Church, laying up store of good works. For, out of it, whatever good pagans and heretics may seem to do, by feeding the hungry, &c., as these things are not laid in the next, they will be trodden under foot, *conculcabuntur*. (St. Augustine) (Worthington)

Ver. 6. In his heart, he disposed to ascend by steps, &c., ascensiones in corde suo disposuit. As by steps men *ascends* toward the eternal temple by certain *steps* of virtue *disposed* or ordered within the heart. And this whilst he lives as yet in the body, in this *vale of tears, the place* which man hath *set*: that is, which he hath brought himself to: being cast out of paradise for his sin. (Challoner) --- There is no standing still. "As the saint daily advances, so the sinner daily decreases." (St. Jerome) (Calmet) --- Hebrew of these three following verses is variously rendered. The Septuagint are the most ancient, and very exact. (Berthier) --- *Heart.* "The more you love, the higher will you ascend." (St. Augustine) --- Hebrew, "the paths are in his heart. Passing in the vale of tears, they shall place (or deem) it a fountain. The teacher shall be clothed with benediction. They shall go from strength to strength: they shall appear before God in Sion." (St. Jerome) (Haydock) --- Three words occasion the difference: *abri*, "passing," means also, "disposing." Septuagint have only used it as a singular, to agree with *man*, *Main*, "a fountain," may have been read *maun*, "for the place." --- *Al*, means, "the God," and "to." (Berthier) --- Amama says the points are different. But we have often shewn the futility of that objection; which might regulate the versions of the Masorets, but could have no influence on those who lived many ages before their invention. They are neglected here by the authors of Prin. disc., "the God almighty shall appear in Sion." (Haydock)

Ver. 7. Tears. Protestants, "Baca." Marginal note, "of mulberry-trees," near Jerusalem, Judges ii. 5., and 1 Kings v. 23. (Haydock) --- It was perhaps used proverbially for any dry place. The Lord had promised to relieve the captives with water, Isaias xxxv. 5., &c. (Calmet) --- *Place.* The temple or tabernacle, (Haydock) which the Lord hath appointed. (Calmet)

Ver. 8. Blessing. Abundance of water, and other necessities, (2 Corinthians ix. 6.) as well as (Haydock) spiritual graces, which help those who continue in the true Church to arrive at the vision of God. (Worthington) --- *Virtue*, or "company," in which manner the Israelites went to the temple. (Calmet) ---

God. And not merely the temple, &c., as here on earth. (Menochius)

Ver. 10. *Christ.* Chaldean, "the Messias," (Berthier) through whom we address all our petitions. (Worthington) --- Protect thy people, (St. Jerome) and raise up the throne of David. (Calmet)

Ver. 11. *Thousands* elsewhere, (Calmet) among *sinners*. He is so much affected, as to leave the sentence imperfect, ver. 4. But the meaning is clear. Temporal must yield to eternal happiness. Eternity is all as *one* point: it has no division of time, which has a *thousand* parts. (Haydock) --- Heaven is represented as a palace, (Berthier) in which the blessed enjoy perpetual felicity. (Haydock) --- With respect to future rewards, one day in the Church is better than thousands out of it. (Worthington), ver. 4. --- *Abject.* Protestants, "door-keeper." Marginal note, "on the threshold." (Haydock) --- This was the office of the Corites, (Calmet) and they prefer it before the finest occupations among sinners. Hebrew, "the tents of wickedness." (Haydock) --- The poorest condition in the Catholic Church, is better than the highest dignities which the wicked can bestow. (Worthington) --- Indeed poverty, and attention to God's service, is the most secure road to heaven, and gives even present content to those who are actuated by the divine spirit. (Haydock)

Ver. 12. *Truth.* He is merciful, and always performs what he has promised: (Menochius) whereas sinners are noted for cruelty and deceit. Hebrew, "the Lord God *is* a sun and shield." (Haydock) --- This sense is very good. But Theodotion agrees with the Septuagint, who have read differently, unless they have substituted the thing signified for the figure. (Berthier) --- *Glory*, in the next world, (Worthington) or even in this. He will restore us to happiness, and cause even our persecutors to esteem us. (Calmet) --- *Donator est indulgentiæ, debitor coronæ....promittendo.* (St. Augustine)

Ver. 13. *Innocence.* After the remission of sin. (Worthington)

PSALM 84

PSALM LXXXIV. (BENEDIXISTI DOMINE.)

The coming of Christ, to bring peace and salvation to man.

Ver. 1. *Psalms.* It resembles the 66th [psalm], and seems to have been sung when the first-fruits were brought to the temple. Most people explain it of the captives delivered, (Theodoret; Du Pin) and of Christ's redemption. (Eusebius; St. Augustine) (Calmet) --- David foresaw the afflictions and *captivity* of his people; and was aware of the miseries of mankind, to be removed by the Messias alone. (Berthier)

Ver. 2. *Blessed.* Hebrew, "taken into favour," or "hast rendered fruitful." (Judea) (Calmet) --- God had bestowed many benefits upon his people, rescuing them from the Egyptian bondage, and not punishing them as much as they deserved. (Worthington) --- Others explain it of the captivity at Babylon, or under the devil. (Menochius) --- David speaks of the former event by the prophetic spirit, and the latter misfortune was always deplorable, and to be terminated only by the Messias. (Berthier) --- The redemption of man was prefigured by the liberation of the Jews. (Du Hamel)

Ver. 5. *Convert.* Bring back the remnant of thy people, dispersed through the world. Only a few returned under Cyrus; the rest came back by degrees principally during the reigns of Hystaspes and Alexander the Great. (Calmet, Diss.) --- While we continue unconverted, we are objects of God's wrath. (Berthier) (Lamentations v. 21.) --- *Our Saviour.* Septuagint, "of our salvations." St. Jerome, "our Jesus." (Haydock) --- Saviour of mankind, mitigate thy wrath against us. (Worthington)

Ver. 6. Ever. The Pythagoreans settled their differences before sunset. (Plut.) --- "Cherish not, mortals, an immortal wrath." (Arist. Rhet. ii. 21.) (Haydock) --- As long, O God, as we see not our brethren restored, we shall think that thou art not perfectly reconciled us. (Calmet)

Ver. 7. Turn, conversus. The ancient psalters read *convertens*. "Converting, O God, thou wilt bring us to life," free us from captivity, and redeem us from sin by Jesus Christ, the conqueror of death. (Calmet) -- Before their conversion sinners lie dead in guilt. (Worthington) --- O God, thou wilt again restore us to life. (Du Hamel)

Ver. 8. Salvation. By Cyrus, or rather by the Messias, whose time drew near. (Calmet)

Ver. 9. Hear. Hitherto the prophet had been distracted by the thought of his people's misery. (St. Augustine) --- *In me*, is not expressed in Hebrew. --- *Heart*. Some of the ancients add, "to him." (Calmet) --- The Septuagint seem to have had a copy different from the present Hebrew, "But let them not turn again to folly;" (Protestants; Haydock) though the sense is much the same. They may have read *lobom lie*, "their heart to God," (Berthier) or *lobsle*, (Calmet) "the heart, Sela;" instead of *lecisla*, "to folly." (Haydock) --- Those Israelites who had given away to idolatry, were little inclined to return to their own country, at the invitation of Cyrus. Though Christ came to save all, only men of good will obtained his peace, Luke ii. 4., and John i. 5. (Calmet) --- There is no peace for the wicked, Isaias xlviii. 22., and Philippians iv. 9. (Berthier) --- The redemption of the world was here revealed. (Worthington) (Menochius)

Ver. 10. Land. After the captivity, Judea flourished by degrees. But the glory of the second temple consisted in the presence of the Messias, Aggeus ii. 8. (Calmet) --- Those who were moved with godly fear, embraced the gospel, in order to be saved, while many rejected it through their own fault. (Worthington)

Ver. 11. Kissed. Or, "embraced," like friends, as the ancient psalters read. The people practised these virtues after the captivity, and more particularly in the Church of Christ. (Calmet) --- At the time appointed, He reconciled sinners to his Father, having satisfied his justice, (Berthier) and displayed his own mercy. (Menochius) --- Thus justice is strictly observed, and peace made between God and man. (Worthington) --- The justice of the Father and the mercy of the Son kiss each other. (Du Hamel) (Haydock)

Ver. 12. Earth. Good men preserve a clear conscience. (Worthington) --- Virtues of every description (Menochius) are become common among God's people, (Calmet) particularly Christians, though our Saviour may here be styled *justice*. (Menochius) --- He was born of a pure virgin. (St. Jerome) (Lyranus) --- *Jam redit et virgo; redeunt saturnia regna*. (Virgil, Eclogues iv.) (Haydock)

Ver. 13. Fruit. By imitation, (Calmet) "we may give birth to Jesus Christ," says St. Jerome. God bestows grace, and so men yield fruit. (Worthington)

Ver. 14. Him. The holy John the Baptist shall prepare the way of the Lord. (Lyranus) (Muis) --- Hebrew, "each one's justice," &c. (Symmachus) --- After the captivity religion shall reign. If we wish to enter heaven, we must follow virtue. (Calmet)

PSALM 85

PSALM LXXXV. (INCLINA DOMINE.)

A prayer for God's grace to assist us to the end.

Ver. 1. *David.* He might compose this psalm under any affliction, though prayer is always necessary (Berthier) for any person. (Worthington) --- Others apply it to Ezechias, (Theodoret) the captives, or the Church. (Calmet) --- Jesus Christ prays during his passion, and foretells his resurrection, and the vocation of the Gentiles. (St. Augustine) --- *Needy.* Hebrew, "mild or afflicted." Humility is requisite to pray well, as those who think themselves rich, ask not with fervour. (Calmet) --- God "inclines his ear if thou dost not lift up thy neck." (St. Augustine)

Ver. 2. *I am holy.* I am by my office and profession dedicated to thy service, (Challoner) as a Levite, (Calmet) or a member of the true Church. (Haydock) --- He may also speak in the person of Christ, who prays for us and in us. (Du Hamel) --- Syriac and Arabic read, "thou art good." (Calmet) --- Our necessities, firm purposes of leading a virtuous life, and confidence in God, move him to shew mercy. (Worthington)

Ver. 4. *Soul.* I ardently desire to serve in thy temple, Jeremias xxii. 27. A holy importunity, (Luke xviii. 2.; Tertullian, Apol. 39.; Calmet) and fervour in prayer, (Haydock) with perseverance, attention, and a sense of God's infinite perfections, are requisite. (Worthington)

Ver. 7. *Heard me.* This gives me confidence that thou wilt do it again. (Haydock) --- Thou art not like senseless idols. (Calmet)

Ver. 8. *Gods,* which have been set up by men; or among angels, &c., (Calmet) capable of working miracles by an independent power. (Haydock)

Ver. 9. *Name.* This was partly verified after the captivity, and fully when the gospel was preached. (Calmet) --- The Gentiles came by faith, and glorified God by good works, Matthew v. 17. (Worthington)

Ver. 10. *Alone.* Vatican Septuagint, Arabic, &c., add, "the great." (Calmet) (Acts xvii. 24.

Ver. 11. *Truth.* Let me see the justice of thy conduct in suffering the wicked to prosper, (Psalm lxxii. 17.) or let me invariably observe thy holy law, which alone can give me true content. --- *Rejoice.* Hebrew, as we read at present, "likewise fear," (Calmet) "unite," (Montanus) or "let my heart be one," solitary, disengaged from all, *unicum*, (St. Jerome) "to fear," &c. (Calmet) --- This sense is very good. But *yached*, means also *rejoice*. (Berthier) --- Our joy must be mixed with *fear*. (Du Hamel)

Ver. 13. *Hell* of the damned, (Worthington) according to the Fathers: or out of captivity and dangers. (Berthier) --- If it be understood of Christ, it must refer to limbo. (Bellarmine) (Menochius) --- It seems equivalent to the *lower pit*, Psalm lxxxvii. 7. (Haydock) --- The Jews admit seven regions in hell, (Genebrard) and our theologians four: **1.** Of the damned; **2.** of unbaptized infants; **3.** of purgatory; and **4.** of the saints in Abraham's bosom. St. Augustine mentions the first and last here: but he speaks clearly of purgatory in other places. (De Gen. contra Manch. ii. 17. in Psalm vi.) (Calmet) --- David was rescued from the most imminent dangers, and Christ came out of limbo, (Psalm xv. 10.; Du Hamel) by his own power. (Haydock)

Ver. 14. *Eyes.* The Babylonians oppress us most unjustly. (Calmet)

Ver. 15. *True.* This title is also applied to Christ, who, of course, is God; since every man is liable to mistake, Romans iii. 4., and Apocalypse xix. 1. God authorized Moses and the prophets to address Him, as the psalmist does, Exodus xxxiv. 6., and Joel ii. 13. (Berthier)

Ver. 16. Command. Hebrew, "strength," (Haydock) to resist the enemy. (Menochius) --- Order me as thou pleasest: I am entirely devoted to thee from my very birth, Psalm cxv. 16. Restore the throne of David. (Calmet) --- The prophets frequently thus turn to the Church, the kingdom of the Messiah, who was born of the handmaid of the Lord. (Worthington)

Ver. 17. Good. Mark me for thy slave, (Calmet) which will be the highest honour. (Haydock) --- Give me such a sign as the angel did when he was going to destroy the first-born of Egypt. (St. Athanasius) --- By some prodigy convince our oppressors that there is a God. (Calmet) (Berthier) --- The resurrection, prefigured by Jonas, was the great proof of Christ and his Church; and this serves either for the conversion or for the condemnation of mankind. See St. Augustine. (Worthington)

Quod precor eveniet, sunt certa oracula vatum,

Nam Deus optanti prospera signa dedit. (Ovid, 2 de Ponto 1.)

--- *Comforted.* St. Cyprian was in sorrow while suffering, but was comforted when crowned. "All the martyrs, with Christ, pray for us." (St. Augustine) (Du Hamel)

PSALM 86

PSALM LXXXVI. (FUNDAMENTA EJUS.)

The glory of the Church of Christ.

Ver. 1. Mountains. So far the Jews extend the title, supposing that the subject of this *canticle* was concerning *Sion*, *Moria*, &c. Others think that, *thereof*, refers to a part of the psalm which has been lost, (Calmet) or to the temple or city which occupied the prophet's thoughts; or it is sufficiently explained by the word *Sion*, which follows, as the relative sometimes comes first. (Du Hamel) See Proverbs xiv. 3. --- This psalm might be composed (Berthier) by some of the Corites, during, or after the captivity, when Jerusalem received strangers within her walls, as a figure of the Christian Church; (Isaias ii. 2., and Zacharias viii. 20.; Calmet) or David (Berthier) might write it when he had removed the ark to *Sion*, which was to be the seat of the true religion. (Ferrand) --- *Mountains.* The apostles and prophets; (Ephesians ii. 20.; Challoner) on which the Church is founded. (Haydock) --- The city was styled *holy*, from the temple built on *Moria*. Several other mountains were included within its walls. (Calmet)

Ver. 2. Jacob. Jerusalem belonged to some of his children. Hence the psalmist clearly speaks of something better, even of the Church of Christ, (Berthier) which God has chosen for his *spouse*, having abandoned the synagogue, (Apocalypse xxi. 9.; Calmet) which was only intended to be a pedagogue. (Haydock)

Ver. 4. Rahab. Egypt, &c. To this *Sion*, which is the Church of God, many shall resort from all nations. (Challoner) --- Christ gives his apostles command to preach to all, Matthew xxviii., and Luke xxiv. 27. (Worthington) --- Some have supposed that *Rahab*, who received the spies, is here put, to signify the Chanaanites. But her name is written *Reb*; and the word before us is *Rahab*, (Haydock) signifying "pride," (Menochius) or Egypt; particularly the Delta, which is still called *Rib*. (Calmet) --- *Me.* I will receive into my Church not only the Jews, but also the most abandoned nations. (Haydock) --- *Foreigners.* Philistines, Psalm lxxxii. 8. (Menochius) --- *Were.* Hebrew, "this man was born there." (Haydock) --- In Christ there is no distinction of nations, Romans x. 12. The Jews will never shew us the completion of this prophecy any where but in the Church. (Calmet) --- It is spoken of as past, to denote the certainty of the event. (Worthington)

Ver. 5. Shall not Sion say, &c. The meaning is, that *Sion*, viz., the Church, shall not only be able to

commemorate *this* or *that* particular person of renown born in her, but also to glory in great multitudes of people and princes, of her communion; who have been foretold in the writings of the prophets, and registered in the writings of the apostles. (Challoner) --- We might also translate, "shall it not be said of Sion?" (Worthington) --- Some may have read *dicetur*, instead of *dicet*. "Shall not a man say to Sion, yea, a man is born in her?" (Haydock) --- Septuagint have, "mother," *Greek: metre*, which St. Jerome says should be *Greek: meti, shall not*. Other nations may have produced some great men. But Sion has given birth to the Man-God, who was brought into the world in its vicinity, and preached and *rose again* there. (Berthier) --- She has had many heroes, and has been founded by the Highest. (Menochius) --- Christ, both God and man, is the builder of his Church, and people, in admiration, recount how many great personages have embraced her communion. (Worthington) --- John the Baptist, *a man* sent by God, announced the Messiah; who, according to his humanity, was born of a virgin, among the people of Sion; while, by his divine nature, He was the most *High*. (Denis the Carthusian) (Bellarmino) --- See Amama. --- Sion, or Jerusalem, shall be the mother of an infinite multitude, (Isaias xlix. 18.) the metropolis of Judea. Septuagint, Arabic, &c., read, "mother," in this sense. People deemed it an honour to be born there. (Calmet) --- Christ "became man for our sakes, being God before us. How do we know this? The Lord has told us in the writings of peoples." (St. Augustine) (Du Hamel)

Ver. 6. Writings. He alone can number the inhabitants: or He will enroll all nations as citizens of Sion. (Calmet) --- The New Testament explains the vocation of the Gentiles, and the incarnation of Christ. (Berthier) --- The Scriptures are the books of all mankind, as well as of *princes*. All are equally interested in their contents, and ought to become acquainted with them. Hebrew, "the Lord has numbered, writing down peoples: He was born in it for ever." (St. Jerome) --- This refers to Jesus Christ, whose birth is also specified in the preceding verse, (Berthier) as ennobling Sion, far more than that of Home, Alexander, or Cæsar could do any of the pagan cities, Egypt, &c., ver. 4. (Haydock) --- The mystery of the incarnation will shine forth at the last day, as well as the glory of the elect. But these things are already consigned in part to all nations, in the writings of the apostles, (Berthier) and in ecclesiastical history. (Menochius) --- *Princes*, is not here in Hebrew. (Berthier)

Ver. 7. The dwelling, &c. Hebrew, "the singers, like people dancing, (for joy) all my fountains are in thee." St. Jerome reads, "strong ones," and (Haydock) others, "my thoughts," instead of "fountains;" which shews that they have read differently. *Vesharim*, may signify *and princes*, taken from the line above, though of this we ought to have some proofs from manuscripts, &c. (Berthier) --- The authority of the Septuagint may perhaps suffice, (Haydock) as they have read more correctly *mauni*, "habitation," rather than *mahyanai*, as we have at present. (Berthier) --- If we adopt this sense, (Haydock) the fountains may denote the nations which shall spring from Sion, Psalm lxvii. 27. (Hammond) --- All the inhabitants shall be filled with joy in the heavenly Jerusalem, Apocalypse xvii. 15. (Calmet) --- This short, but difficult psalm, allegorically describes the mystery of Christ, and of the Church. (Berthier) --- Catholics may taste pure delights, having peace of conscience, &c. But the blessed enjoy the most perfect content in the Church triumphant. (Worthington) (Menochius)

PSALM 87

PSALM LXXXVII. (DOMINE DEUS SALUTIS.)

A prayer of one under grievous affliction: it agrees to Christ in his passion, and allude to his death and burial.

Ver. 1. Maheleth. A musical instrument, or chorus of musicians, to answer one another, (Challoner) in doleful music. (Worthington) --- See Psalm xli., and lii. (Menochius) --- Hebrew may imply, "on infirmity, (Montanus) or sorrow," from *ele*. (Berthier) --- The subject is very mournful, and relates to the

captives, and to Christ's suffering. (Calmet) --- *Understanding*. Or a psalm of instruction, composed by Eman, the Ezrahite, or by David, in his name. (Challoner) --- We read of Eman, a descendant of Juda by Zara, (1 Paralipomenon ii. 6.; Calmet) and if he composed this piece, as the Jews and Lightfoot improbably suppose, it must be the most ancient (Calmet) writing extant. (Haydock) --- There was a son of Joel, and a *seer of king* David, of the same name, 1 Paralipomenon vi. 33., and xxv. 1. But they are not styled Ezrahites. This person was probably the brother of Ethan, the Ezrahite, who might be young under David, and a man of consummate wisdom under his successor, 3 Kings iv. 31. The psalm may express the sentiments of David, or of any other under tribulation, as well as those of Jesus Christ, (Berthier) who speaks herein, (Houbigant) and who expects that we should *answer* him by an imitation of his virtues. (St. Augustine) (Worthington) --- *The Ezrahite*. Hebrew *haezrachi*. (Haydock) --- Septuagint, &c., read incorrectly, "Israelite," (Calmet) and some copies have "Aitham," or Ethan, as in the following psalm, instead of Eman. (Haydock)

Ver. 2. Thee. The psalm 21st is nearly similar to this. My prayer is continual. (Calmet)

Ver. 3. Prayer. It represented as a person prostrated before God. Homer (Iliad ix.) says, that "supplications are the daughters of Jupiter, lame....with the eyes downcast, and following after injuries," which admirably shews the conditions requisite for prayer. (Calmet)

Ver. 4. Hell. The grave, or captivity. (Calmet) --- Our Saviour said, *My soul is sorrowful unto death*. [Matthew xxvi. 38.] David, Jeremias, or the captives, were not reduced to this extremity. (Berthier)

Ver. 5. Pit. Like a slave confined every night in prison, Exodus xii. 29.

Ver. 6. Free. Hebrew also "separated" from society, 4 Kings xv. 5., and 2 Paralipomenon xxvi. 21. (Calmet) --- Christ, after enduring the greatest miseries was still free. He could resign his life, and take it up again, John x. 18. (Haydock) --- The Fathers adopt this explanation, which is very striking. (Calmet) - -- *Hand*. Thou actest as if thou hadst forgotten the corpse in the dust, till the time of the resurrection. (St. Augustine) (Berthier) --- In the mean while, those who formerly made such a noise in the world, are effaced from the book of life, or from God's register. He is often represented as a great monarch, keeping an account of his troops. (Calmet) --- He cannot forget any of his creatures, (Berthier) though he may not restore them to life as yet. (Menochius) --- Christ possessed infinite power among the dead, (Worthington) who are *free* from the cares of this world. (Menochius)

Ver. 7. They. Hebrew, "thou hast." --- *Shadow*. Hebrew, "in the depths," seem to have read *a*, *v*, and *m*, in those two places, which are now wanting. (Houbigant) --- The Chaldean has, *the shadow of death*, as well as the Vulgate. All this regards Jesus Christ, though it may be applied to any in distress. (Berthier) - - The wicked endeavour to kill the soul by sin, as well as the body. (Worthington) --- Great difficulties entangle the psalmist: Christ descends into hell. (Menochius)

Ver. 8. Waves. Of afflictions. Christ bore our iniquities. (Haydock)

Ver. 9. Delivered up, to prison. (Berthier) --- The disciples abandoned our Saviour; St. Peter, with a curse, denied that he ever knew him, (Mark xiv. 71.; Haydock) and Judas betrayed him. It is not so easy to explain this of the captives in general, though it might refer to the psalmist. (Calmet) --- At Babylon, the Israelites were not imprisoned, but left to multiply, Jeremias xxix. 5. (Berthier)

Ver. 10. Poverty. Or "affliction." (Symmachus) --- *To thee*, for aid, (Psalm xxvii. 2.) or to implore pardon for sinners. Thus Jesus prayed for us on the cross, (Calmet) with his hands stretched out ready to receive the penitent. (Haydock) --- Septuagint have read *rupaim ikimu* for *ropaim ikumu*, "shall the dead

arise?" (Amama)

Ver. 11. Physicians. St. Jerome, "will the giants rise again?" (Haydock) --- These were heroes of great renown. (Calmet) --- But they were consigned to hell, whence there was no redemption, Job xxv. 5., and Proverbs ix. --- The author insinuates that if the true adorers be cut off, God's external glory will be diminished. (Haydock) --- This argument is often pressed, Isaias xxxviii., and Psalm cxiii. --- *Rephaim* (Haydock) denotes *physicians*, as well as giants, Genesis l. 2., and 2 Paralipomenon xvii. 12. The Thalmud sentences "the best of them to hell." (Amama) --- Their power does not extend to the dead. (Berthier) --- The psalmist prays to be preserved from death, not expecting to be raised again miraculously. (Worthington) --- Yet Christ contemplates his future glorious resurrection. (Haydock)

Ver. 13. Of, &c. Septuagint, "forgotten land." *Securos latices & longa oblivia potant.* (Virgil, *Aeneid* vi.) (Calmet) --- When dead, I shall not be able to sound forth thy praises before men: much less shall those do it, who are confined to the regions of darkness. (Worthington)

Ver. 15. Prayer. Some copies of the Septuagint read "soul," with the Hebrew, &c. (Calmet) --- Why dost thou neglect to grant my request, which I urge with all the earnestness of my soul? (Haydock) --- This may relate to Jesus in the garden. (Calmet) --- His prayer prevents, or is presented early, (Menochius) and with the truest fervour to the Lord, who moves us to pray. (Haydock)

Ver. 16. Exalted. On the cross, or arrived at the years of manhood, (Berthier; Worthington) I have experienced the greatest contradictions. David was brought up in poverty, like our Saviour, and the exaltation of both attested with great trials. (Berthier) --- The life of Christ was a continual martyrdom. (Menochius) --- He had all his sufferings in view from his first conception.

Ver. 17. Troubled me. The enemy has laid waste the country. This agrees with Christ in his agony. (Calmet) --- Unhappy the sinner, upon whom the wrath of God *remains*, (John iii. 36.) and does not merely *come*; literally, pass, *transierunt*. (Berthier)

Ver. 19. Misery. Hebrew, "darkness." Thou hast permitted my friends to abandon me, and hast exposed me to disgrace. (Calmet) --- They were afraid lest they might be involved in my calamities, (Menochius) if they appeared in my defence, (Haydock) or seemed to know me. (Du Hamel)

PSALM 88

PSALM LXXXVIII. (MISERICORDIAS DOMINI.)

The perpetuity of the Church of Christ, in consequence of the promises of God: which notwithstanding, God permits her to suffer sometimes most grievous afflictions.

Ver. 1. Ezrahite. Septuagint, &c., "*Israelite*," as in the former psalm. The Jews think that Ethan or Eman lived during the Egyptian bondage. But this psalm was rather composed by one of the captives at Babylon who bewails the destruction of the kingdom of Juda, under Sedecias. After he had detailed the promises of God, (ver. 39.; Calmet) David might write it in the person (Haydock) of Ethan, or Idithun, 1 Paralipomenon xxv., and 3 Kings. iv. 31. (Worthington) --- Most of the Fathers explain it of Christ's kingdom. See Psalm cxxxi. 11., and Jeremias xxxiii. 17. (Calmet) --- The sceptre or administration of affairs was to continue in the tribe of Juda till his coming, as it really did, though kings were not always at the head of the people. (Berthier)

Ver. 2. The. Septuagint and Houbigant, "*Thy mercies, Lord.*" --- *Truth.* Notwithstanding our distress, I

know thou wilt perform thy promises. (Calmet)

Ver. 3. *For thou.* Hebrew, "I." Yet St. Jerome agrees with the Septuagint, (Berthier) though he is quoted by Calmet as conformable with Aquila, &c., *Dixi*. --- *Heaven* and earth shall pass away sooner than God's word. (Haydock) --- If we do not see how his promises are accompanied we must confess our ignorance, or throw the blame on the sins of the nation: but never call in question the divine mercy. (Calmet) --- *Truth.* I will perform what I have promised to thee. (Menochius) --- The apostles, represented by the *heavens*, have, by their preaching, established by the Church for ever. (Worthington) --- *In them*, is not in the Septuagint, St. Augustine, &c. (Calmet) --- Houbigant would remove *Dixisti*, "for thou," &c., to ver. 4. (Haydock)

Ver. 4. *Elect.* Abraham, and the whole body of the people to whom the Messias had been promised. David was assured that he should spring from his family, ver. 52. (Calmet)

Ver. 5. *Generation.* David's posterity occupied the throne for a long time, (Haydock) and subsisted till the coming of Christ; so that if any *conqueror* of that family had then appeared, the Jews would not have hesitated to admit, that this prediction was fulfilled. It is there misfortune to understand the text in this sense, whereas God spoke of the spiritual kingdom of his Son, which is to be perpetual. They can never answer the argument which the Fathers urged in the 4th century, and which has attained fresh strength from the longer duration of misery under which the royal family of David has been depressed. It is plain, that it has enjoyed no power from many ages, and as God's word is invariable, He could not have promised an everlasting earthly dominion. (Berthier) --- The temporal kingdom of David decayed at the captivity, and is now wholly destroyed. But Christ was of this family, and established the Church, his spiritual kingdom, which shall continue unto the end. (Worthington) --- His ministers exercise a power, which is founded on truth and justice. See 2 Kings vii. 9. (Calmet)

Ver. 6. *Saints.* These alone, (Haydock) the *heavens* or angels, worthily proclaim thy praises. (Haydock) --- Preachers announce the same in the Church, (St. Augustine) "the communion of *saints*," as none are found out of her society. (Haydock)

Ver. 7. *Sons.* Angels (Calmet) *to God* the Son. None is like him. (St. Jerome) --- Lucifer fell by aiming at it. *I will be like to the Most High*, Isaias xiv. 14.

Ver. 8. *About.* God eclipses every created beauty. (Haydock) --- The angels themselves tremble before him. (Calmet)

Ver. 9. *Truth.* He often praises this attribute, as if to excuse himself for asking, why God had debased the throne of David? (Calmet) --- God cannot be divested of this perfection. (Du Hamel)

Ver. 10. *Power.* Hebrew, "pride." Thou canst raise a storm, or restore a calm. (Calmet)

Ver. 11. *Proud one.* Hebrew *Rahab*, Egypt or Pharaoh, Psalm lxxxvi. 4., and Isaias li. 9. (Calmet) He alludes to the plagues inflicted on the Egyptians, &c. (Worthington)

Ver. 13. *Sea.* Hebrew, "the right," (Calmet) which here denotes the south, (Psalm cvi. 3.; Menochius) as *Hermon* may do the east, (Du Hamel) with reference to *Thabor*, which lies to the west, though this seems unusual. (Calmet) (Berthier) --- The *north*, &c., more probably refers to the limits of the promised land, from Libanus to the Indian or Mediterranean *sea*; and from Hermon, on the north-eastern part, to Thabor, on the west. (Haydock) --- These two mountains were particularly fertile, and seemed to *rejoice*. (Berthier) --- They "shall praise thy name," *Greek: euphemesousi*. (Symmachus) (Haydock)

Ver. 14. *Might.* Others can make no resistance with all their armies.

Ver. 15. *Preparation.* Hebrew, "basis." --- *Face.* Like guards. (Menochius) --- He extols the mercy, and still more the fidelity of God. (Calmet) --- Whether he punished, or reward, all tends to promote his glory, and is perfectly just. (Worthington)

Ver. 16. *Jubilation.* Hebrew, "how to sound the trumpet," which was the office of priests. They marched near the ark, as it were under the eyes of God. (Calmet) --- Those who consider, and adore the ways of Providence, are blessed, (Worthington) and secure. (Menochius)

Ver. 18. *Horn.* Power and kingdom. (Worthington) --- He speaks like a virtuous Levite, who acknowledges that all good came from the Lord. (Haydock) --- He cannot speak of temporal blessings alone. (Berthier)

Ver. 19. *Israel.* The Lord our king, (1 Kings viii. 7.) will protect us, (Haydock) or He will defend our King David, and his posterity, as he *then* promised to him, ver. 5, 20. These verses may be thus connected, as the psalmist had been led to praise the wonderful works of God, and now returns to his promises. (Berthier)

Ver. 20. *Then,* may relate to a distant time, when God chose Israel. (Menochius) --- *Saints.* Hebrew, "merciful ones." Samuel, or Nathan, Septuagint, Arabic, &c., have "sons." The rest read "saints." (St. Jerome) --- *People.* As Moses had written, Deuteronomy xvii. 15. (Calmet) --- This regards David, as a figure of the Messias, (Luke i. 32., and Ezechiel xxxiv. 23.; Berthier) in whom it was more fully verified, 2 Kings v., and Acts xiii. 22. (Worthington)

Ver. 21. *Oil.* Vatican Septuagint has, "mercy," and is followed by St. Jerome in Ezechiel lv. 3. (Calmet) --- But is a mistake, *Greek: eleei* being put for *Greek: elaio*. (Berthier)

Ver. 23. *Him.* The Jews contributed to the glory of Christ, and the redemption of mankind. The enemies of David fell before his feet. (Calmet)

Ver. 26. *Rivers.* *Of his kingdom there shall be no end,* Luke i. 33., and Zacharias ix. 10. (Haydock) --- Every nation shall adore him. David extended his conquests over all Arabia, and from the Pelusium to the Euphrates. (Calmet) --- In this sense, the text may be applied to him, though it belongs more to Christ. (Menochius)

Ver. 27. *Father.* We never find that David used this title; (Du Hamel) but Christ did frequently, insomuch that the Jews were convinced, that he claimed the divine nature: though, as man, he called God his *support*. (Berthier) (Isaias lxiii. 16.)

Ver. 28. *First-born.* Or favourite, Exodus iv. 22., and Jeremias xxxi. 9. What king could be preferred to David for piety, riches, &c.? Yet he was only a feeble type of our Saviour, who surpasses all kings, as much as the reality does a shadow. (Calmet) (Colossians i. 15., Romans viii. 29., and Apocalypse i. 5.) (Berthier) --- *High.* Hebrew *helyon*, which is one of the titles of God, and belongs to Christ, (Haydock) who is *King of kings*, and *heir of all*, Hebrews i. (Menochius)

Ver. 30. *Heaven.* This can only be verified in Christ, who rules over all, and gives power to his Church unto the end. The family of David has been confounded with the rest of the nation for nearly 2,000 years. (Calmet) --- The temporal dominion of those princes has ceased in Jechonias, (Du Hamel) like that of

other monarchs; so that God had in view a different throne, (Berthier; ver. 5.) and the Messiah, who would render the kingdom of David perpetual, (Menochius) in a spiritual sense. (Haydock)

Ver. 31. *And if.* God foresaw the prevarications of the Israelites and Christians: But he speaks this to shew their free-will, and that he would treat them as children, (Berthier) and not with the utmost severity, (Calmet) unless they proved obstinate, 2 Kings vii. 14. (Haydock) --- Some shall always continue faithful, and shall be glorified, while the bad shall be cast away. (St. Augustine) --- Christ will never lose his Church. (Worthington)

Ver. 34. *From him.* David. Many ancient psalters read, "from them." (Calmet) --- God, by degrees, punished the Jews, by depriving them of their kings; though the family of David was preserved, and some share of power remained till Christ's coming. (Berthier)

Ver. 36. *Holiness.* Or by myself, having nothing greater, Hebrews vi. 13. (Calmet) --- *I will not.* Literally, "if I lie," which is a Hebrew idiom, (Berthier) implying as much. (Worthington) --- I have sworn irrecoverably, *once* for all. (Menochius)

Ver. 38. *Witness.* Which may refer to the throne, or to the sun, (Calmet) or to the rainbow. (Berthier) (Du Hamel) --- As long as the stars subsist, so long shall his throne be established. (Calmet) --- The Church shines like the sun, and is easily known. (Berthier) --- God, (Eusebius) or Christ, attests the promises. (St. Jerome) (Isaias lv. 4., and Apocalypse i. 5.) --- The rainbow was assigned as a memorial, that the world should no more be drowned, Genesis ix. The other covenants made God have no less stability. (Haydock) --- Christian souls may shine in virtue, like the sun, or full moon, (Worthington) particularly (Haydock) after the resurrection, when they will be perfect, and not liable to change. (St. Augustine)

Ver. 39. *Rejected.* In all kingdoms, there are some interruptions, and God did not fail in his promises. He still maintained the sceptre in Juda, though not with the same splendour at all times. (Berthier) --- *Angry.* Or literally, "hast deferred." *Distulisti.* (Haydock) --- The Israelites ardently wished for the coming of the Messiah. The psalmist here contrasts the present forlorn condition of the people with the preceding promises; and bewails the fate of Sedecias, who was slain at a distance from home. *Distulisti.* See Psalm lxxvii. 21., and lxii. (Calmet) --- Thou hast been angry with thy Christ, (king Sedecias) and even with our Redeemer, in some sense, (Calmet) as He was treated thus, in consequence of the sins of mankind. (Eusebius, &c.) --- The promises were not fulfilled in David, that we may look farther. Solomon seemed to answer all his expectations. But he fell, and God had not him but Christ in view. The kingdom and sacrifices of the Jews are no more. Christ was not taken from them, but deferred. Some Jews and many Gentiles believed in him, ver. 47., &c. (St. Augustine) (Worthington) --- *Anointed.* Thou hast *despised us*, and delayed the coming of the Messiah. We cannot accuse the psalmist of impatience, as a late commentator has done, his words being dictated by the Holy Ghost. He expostulates with love and confidence, (Berthier) and comforts himself with the thought, that the coming of the Messiah is only delayed. (Worthington)

Ver. 40. *Overthrown the covenant, &c.* All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while the covenant he made with David. (Challoner) --- Yet he did not in effect, ver. 39. (Haydock) --- *Sanctuary.* The temple, (Theodoret) or according to the Hebrew, "the diadem," by which the king was "set apart" from the common people, and rendered sacred, Psalm cxxxi. 18. (Berthier) --- The psalmist speaks in the person of the weak, who complained, (Worthington) that the kingdom was a prey to invaders, and the Church oppressed by infidels. (Worthington) (Tirinus)

Ver. 41. Fear. All this forts can afford no refuge. The country is like an abandoned vineyard. The Assyrians and Chaldeans have ruined it, and the neighbouring nations of Samaria and Edom take possession of it. (Calmet) --- Thou ledest on their armies, and renderest our efforts useless. (Menochius) --- This conduct of God proceeded from mercy. This severe chastisement awakened his people, who after the captivity were more tractable. (Chaldean) (Berthier) (Calmet)

Ver. 45. Cease. The priests are absent; and he cannot be purified in the temple. --- *Purification* may here denote the royal ornaments. (Pagnin) (Calmet) (Menochius)

Ver. 46. Time. Hebrew, &c., "youth." (St. Jerome) (Haydock) --- Joachim was only seventeen years old when he came to the throne, which he occupied three months. (Amama) --- The four last kings of Juda reigned but a short while, and most of them came to an untimely end. Instead of *Greek: chronou*, the Roman Septuagint, St. Augustine, &c., read *Greek: thronou*, "of his throne," or reign. (Calmet) --- The Vulgate seems more natural, as the throne of David had subsisted above 400 years, so that it was not overturned in "its youth," or commencement, though the number of ages, promised to it, seemed now to be abridged. (Berthier)

Ver. 47. How long. Here the third part, or the prayer of the psalmist, begins. (Calmet) --- *Away.* Another interrogation might then commence, "shall it be unto the end?" (Haydock) --- In this prayer he foretells that God will regard our weakness, and preserve his Church. (Worthington)

Ver. 48. Remember what. Hebrew *ani*, "I." As this seems odd, Houbigant substitutes, *adni*, "Lord." (Berthier) --- *Substance is.* That Christ will assume our nature, (St. Augustine, City of God xvii. 9, 11.) or "how long I shall live." (Montanus) --- Even the world "passes" like a shadow, 1 Corinthians vii. (Amama) --- "Be mindful of me from the depth: else why hast thou in vain created the sons of men?" (St. Jerome) (Haydock) --- *In vain.* To spend their days in misery? or rather, "are not all created subject to vanity?" If thou do not succour us, we shall presently perish, and who will glorify thy name on earth? (Psalm cxliii. 4.) (Calmet) --- Will thy providence take no care of us? (Berthier) --- If the Messias come not, we cannot be saved, and we shall appear to have been created in vain. (Menochius)

Ver. 50. David. He was a man according to thy own heart, and thy promises to him were absolute. Ethan speaks not of the other kings, or of the people, who might have justly irritated the Lord. He excuses their failings, by the consideration of their mortal and frail nature, ver. 49. (Calmet)

Ver. 51. Nations. Who continually insult us, and blaspheme thy name. (Haydock) --- This fills me with the most poignant grief. (Calmet) --- *Which, &c.* Aquila and St. Jerome, "For I have carried in my bosom all the iniquities of peoples." If we should read *kul*, "voice," for *col*, "all," which seems useless before *rabim*, "many," (Haydock) we might translate, "I bore in my bosom the discourse of many peoples." (Calmet)

Ver. 52. Wherewith. Or "because," *quod*. (Haydock) --- *Change.* Hebrew also, "the supplanting or retardment." Why does not your Messias come? How are your kings fallen! though God had promised them an eternal kingdom! Boast no more of his power or veracity. This impious language disturbs me. (Calmet) --- They deride the ignominious life of the Messias. (Eusebius) --- Sedecias had "exchanged" the promised crown for irons, which was a cutting reproach. (Berthier) --- Christ appeared to have left his people. (Worthington) --- Infidels objected, that David's piety was ill requited by God, and that the anointed had made a bad exchange; *Greek: antallagma*, Matthew xvi. 26. (Menochius)

Ver. 53. So be it. Some suppose, that these words were added by the collector of the psalms into five books. (Calmet) --- Here the third ends. (Haydock) --- The psalmist loses not hope, under adversity.

(Berthier) --- He begins and finishes with God's praises. (Calmet) --- We beg that all may praise thee, O Lord. (Worthington) --- This is the only reply which he makes to the sarcasms of infidels, being convinced of God's providence. (Calmet)

PSALM 89

PSALM LXXXIX. (DOMINE REFUGIUM.)

A prayer for the mercy of God; recounting the shortness and miseries of the days of man.

Ver. 1. *God.* This characterizes the Jewish legislator [Moses]. (Berthier) (Deuteronomy xxxiii. 1.) (Du Hamel) --- David composed it in his [Moses'] name, (Menochius) or it bears some analogy with his writings. St. Jerome maintains, that he [Moses] was the author of the nine following psalms, (Calmet) which have no title in Hebrew. (Tirinus) --- But St. Augustine thinks they would then have formed a part of the pentateuch. (Calmet) --- The life of man was longer in the days of Moses than seventy or eighty years. (Bellarmine; ver. 10.) --- Moses cannot be the author of the 94th and 95th psalms. (Worthington) -- In Psalm xcvi. 6., Samuel is mentioned, and it is not necessary to have recourse to the prophetic spirit. One of the descendants of Moses, during the captivity, may have been the author, (Calmet) or David may have predicted that event. (Haydock)

Ver. 2. *Formed.* Hebrew, "brought forth," Job xxxviii. 8. (Calmet) --- Here Origen improperly concluded the sentence. (St. Jerome, Ep. ad Cypr.) --- *God,* is not in Septuagint, Syriac, or ancient Latin psalters. (Calmet) --- *Al* signifies both *God*, and *not*, and seems to be twice explained in the Vulgate, as Hebrew omits *not*, ver. 3. (Haydock) --- The sentence would be very striking, if *God* were left out, as it is done by Houbigant. The eternity of matter is refuted by this text. (Berthier) (Worthington) --- God's eternity is contrasted with man's short life. (Calmet) --- New gods must of course be false. (Menochius) -- Plato asserted, that "the creator of all must be unbegotten and eternal." (Plut. Conviv. viii.)

Ver. 3. *Turn not man away, &c.* Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee. (Challoner) --- God wills not the death of the sinner. (Worthington) --- Give him grace not to yield to his base passions. (St. Augustine) --- Hebrew, "thou humblest man," (Haydock) that he may enter into himself. (Calmet)

Ver. 4. *For, &c.* This thought naturally tends to convert the sinner. --- *Watch.* Consisting of three hours, (Berthier) which were of unequal length, according to the seasons. (Calmet) --- A thousand years seem not so long to God. (Haydock) --- What then must be the short life of man? See Job vii. 8. (Calmet) --- None ever lived one thousand years. Yet what would that be, compared with eternity? (Worthington)

Ver. 5. *Their years be.* Hebrew, "thou strikest, (Calmet) or inundatest them: they are a dream." But our version is accurate. (Berthier)

Ver. 6. *Fall.* Hebrew, "it is cut down and dries." The heat of the climate caused the flowers to decay very soon, Isaiah xl. 6. Man's youth touches on old age. (Calmet) --- The *present* moment is all we can call our own. (Berthier) --- "A young man may die soon: an old man cannot live long," says an English proverb. (Worthington)

Ver. 8. *Life.* Literally, "age." Thou clearly discernest all our proceedings. (Haydock) --- Man is condemned for Adam's sin. The Israelites who were fit for arms, and gave way to murmuring, were sentenced to die in the desert. He may allude to this event. (Berthier) --- Hebrew may signify also, "our hidden things," or "youth," (Calmet) or "mistakes," (Houbigant) or "negligences." (St. Jerome) --- From

these we should always pray to be delivered, Psalm xxiv. 7. (Haydock) --- Sin occasions the shortness of life, (Worthington) as man was created to be immortal. (Haydock) --- Before the deluge, men lived indeed longer. (Menochius)

Ver. 9. *As a spider.* As frail and weak as a *spider's* web; and miserable withal, whilst, like a *spider*, we spend our bowels in weaving webs to catch flies. (Challoner) --- *Meditabuntur* is here used in a passive sense. (Tirinus) --- Hebrew, "we have spent our years like one speaking a word." (St. Jerome) --- When he has done, the sound is no more: so their memory has perished with a sound, Psalm ix. 8. (Haydock) --- Hebrew, Chaldean, &c., do not mention *the spider*: Yet it seems to have been originally in the text, as it is recognized by the Syriac, Septuagint, and the other Greek interpreters, and makes the sense more complete. (Calmet) --- The transcribers might more easily omit than the Septuagint, &c., could insert this word. (Berthier)

Ver. 10. *In them.* Years, (Calmet) "in the world." Chaldean, "together." Symmachus, *years*. This was the usual term of man's life in David's time, (Haydock) and about the captivity, when this was written. Many lived above one hundred years when Moses wrote. (Calmet) --- Yet this proves nothing, as there are still instances of equal longevity, though it is true, that people in general seldom live above seventy, or eighty, or if they do, their days are a burden to them. The same might be the case under Moses. He probably alludes to those warriors, who were cut off in the wilderness, few of whom would survive 80. (Berthier) --- The author of Ecclesiasticus, (xviii. 8.) gives one hundred, for the utmost limits of life. The pagan sages speak in the same style as the psalmist. (Calmet) --- *Strong.* Septuagint, "in dominion." But here it means in a vigorous constitution. (Bellarmine) --- Princes lived no longer than others. Hebrew and Vulgate may be "the prime, or most of them," as even a great part of the time before seventy, as well as after, (Haydock) is usually spent in misery, Genesis xlvii. 9. (Calmet) --- *Mildness.* God's *mildness corrects us*: in as much as he deals *kindly* with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us *true wisdom*. (Challoner) --- Hebrew, "we pass quickly and fly away, (St. Jerome) like birds of passage, (Calmet) or "it is cut down soon," (Montanus) "in silence," (Drusius) *tacitisque senescimus annis*. (Haydock) --- St. Jerome wonders, that the Septuagint should have translated as they have done: But they are followed by Theodotion, and the Sext. edition, who may have had different copies, equally good. (Berthier) --- *Corrected (corripiemur)* or "hurried away," Genebrard. --- But this is not the sense of the Septuagint. (Amama) --- "We grow tired." (Houbigant) --- It is a mercy of God to shorten men's lives, (Menochius) as many would sin more, if they had a probability of continuing upon earth. (Worthington)

Ver. 11. *Anger?* God must punish actual sin severely, since he thus condemns mankind on account of original sin. (Worthington)

Ver. 12. *Thy right hand.* Your Messiah, to liberate and instruct us. (St. Augustine) --- "Make us know how to number our days thus, and we shall come to thee with a wise heart." (St. Jerome) (Ecclesiasticus vii. 40.) (Haydock) --- Septuagint have read *iminoc* for *yamenu*, "our days." (Amama) --- Make us truly wise, (Sa) or acquainted with teachers of truth. (Bellarmine) (Menochius)

Ver. 14. *We are.* Hebrew, "Fill us." (Montanus) --- But the psalmist feels interiorly, that his petition has been granted. (Berthier) --- The prospect of a glorious immortality fills us with hope in proportion to our sufferings for the truth. (Worthington)

Ver. 17. *Yea, the work.* Each in particular. Roman Septuagint, &c., omit this sentence, which Houbigant improperly deems useless. (Berthier) --- Charity must direct all. (St. Augustine) (Worthington)

PSALM 90

PSALM XC. (QUI HABITAT.)

The just is secure under the protection of God.

Ver. 1. *David.* Septuagint add, "it has no title in Hebrew," and hence the Jews refer it to the preceding author, with St. Jerome, &c. But this rule is very uncertain. (Calmet) (Berthier) --- Some suppose that Moses composed it when he led the Israelites out of Egypt, or in the wilderness; while others think that it is the work of David under some imminent danger. The Fathers apply it to Jesus Christ. Yet it may be considered simply as a moral instruction, (Calmet) superior in elegance to any Greek or Latin poem. (Muis) --- *Aid.* Hebrew, "secret place." *Of heaven.* Is not in Hebrew *shaddai*, which means, (Haydock) "the almighty self-sufficient, or destroying God." (Calmet) --- We must keep close to God by mental prayer, if we would enjoy the divine protection. (St. Gregory, Mor. vii. 7.) (Berthier)

Ver. 3. *Delivered me.* Hebrew and Septuagint, "shall deliver thee." Yet the Alexandrian copy has *me*. (Haydock) --- The psalmist addresses his own soul. (Berthier) --- *Word, verbo:* we sometimes find "sword," printed by mistake. Hebrew *dabar*, signifies "word, thing, pestilence, &c." (Haydock) --- The devil employs human respect to draw many into his nets. (St. Augustine) (Berthier) --- Neither subtle craft, nor the cruelty of tyrants will disturb those who trust in Providence. (Worthington)

Ver. 4. *With.* Septuagint, "upon." St. Augustine, "between," as the Lord carried Israel, Deuteronomy xxxii. 11. (Calmet) --- Hebrew, "he will cover thee with his feathers," (Haydock) like an eagle. (Menochius)

Ver. 5. *Shield.* God's fidelity, or word, affords the best protection, Proverbs xxx. 5. (Calmet) --- Having the spirit of faith, a man is secure. But he whose heart is hardened, (Berthier) is covered with the *buckler* of God's *affliction*, (Lamentations iii. 64.; Haydock) abuses every thing, and seems bewitched with self-love, Galatians i. (Berthier) --- *Night.* Devils, spectres, &c., (Canticle of Canticles iii. 7.; Calmet) and treacherous insinuations, that people are not bound to confess the truth, in time of danger. (Worthington)

Ver. 6. *Day.* Neither open attacks, nor unforeseen accidents prevail. (Calmet) --- *Business.* Hebrew *dabar*, "thing," ver. 3., "the pestilence." (St. Jerome) (Haydock) --- The Hebrews suppose, that one angel presides over death in the daytime, and another during the night; or that various demons send maladies at these different times. --- *Invasion.* Septuagint and old Italic, have, "ruin." --- St. Jerome, after Aquila, "from the bite of him who rageth, *Greek: damonizontos*, at noon. *Keteb*, (Haydock) according to the ancient tradition of the Jews, denotes one of the bolder devils, who attacks in open day, and seeks no aid from nocturnal craft. (Genebrard) The psalmist may allude to those popular notions, (Theodoret; St. Jerome) which were prevalent among the pagans. (Theocrit. Idyl. i.; Lucan iii.) (Calmet) --- Thou shalt fear no danger of the day or night, (Bellarmine) nor any which disturbs the life of man. (Scaligers, ep. i. p. 95.) --- This author mistakes, when he supposes that *Keteb* is rendered *devil*. (Amama) --- He might also ask how the Chaldean, Aquila, and Symmachus came to discover, that the *devil* is here mentioned, as well as the Septuagint? (Berthier) --- These seem to have read *ussod*, "and the devil," instead of *issud*, "from destruction which ravages," (Amama) *vastabit*. (Montanus) (Haydock) --- But allowing that the Septuagint, &c., are accurate what is meant by this devil? St. Peter seems to explain the idea, when he exhorts us to *sobriety*, 1 Peter v. 8. (Berthier) --- Violent temptations of sloth, (St. Athanasius) or impurity, (Theodoret) or the persecutions against the faithful, may be meant. Four different sorts of attacks seem to be designated. **1.** Such as assault the ignorant with the *fears of the night*, tempting them to secure their temporal estates, while they think not of eternal woe impending. **2.** Others are attacked with *the arrows in the day*, and threatened with death, which they know they ought rather to endure, than abandon their faith. **3.** *The business*, &c., imitates some grievous but latent temptation, as when the

faithful are persuaded to take some unlawful oath. **4.** But the greatest and most manifest attack, is styled, *invasion*, &c., when persecutors assail those who adhere to the true faith with a succession of torments, and subtle arguments, which have been the occasion of the fall of many, who had resisted the former attacks. Yet none of these yield, but by their own fault, trusting in themselves, and not in God. (St. Augustine) (Worthington) --- *Noon day*. Grotius explains this of the heat of the sun, which is very dangerous to travellers in Palestine. (Calmet)

Ver. 7. Fall. Or "attack,...but shall not come nigh to thee." (Eusebius) (Calmet) --- How great soever may be the number of thy adversaries, they shall not be able to do thee any harm. They shall at thy feet, and their dart shall not reach thee. (Haydock) --- More forsake God in prosperity, than under adversity. (Worthington)

Ver. 9. Because. Saying, *Thou*, &c. (Worthington; ver. 1.) (Calmet) --- *High*. Hebrew *helyon* is a title of God, (Calmet) not the adjective to refuge, (Berthier) as Chaldean, Aquila, &c., have taken it. "Thou hast placed thy dwelling most high." So that *there*, &c., ver. 10. It is evident that the following promises relate not to the Lord, (Calmet) but to the just man. Protestants, "because thou hast made the Lord, *which* is my refuge, *even* the most high thy habitation." This transposition is not authorized by the text. (Haydock)

Ver. 10. Scourge. Aquila has *Greek: Aphe*, "the leprosy," (Calmet) or any stroke of distress. (Haydock) --- What the saints have suffered were not real *evils*, and they will be amply rewarded in heaven. They never complain, having God with them, (Calmet; ver. 15.; Haydock) and his holy angels. (Menochius)

Ver. 11. Angels. Many seem to be assigned to the just, to whom St. Hilary, &c., would restrain this privilege. But it is more generally believed, that each person has an angel guardian. This was the opinion even of the pagans. (Porphyrius, Ap. ii.; Clement of Alexandria, Strom. v.) (Calmet) --- *To keep*. Instead of this, the tempter substituted *and*, (Matthew iv. 6.) finding it would not answer his purpose, (Haydock) and shed that the question was about walking, and not about precipitating oneself. (St. Bernard, ser. xv. p. 90.) --- To attempt such unusual courses, is the way of Lucifer, (Worthington) and tempting God, as our Saviour replied. (Berthier) --- From the father of lies, heretics have learnt how to curtail and misapply the holy Scriptures. (Haydock) --- God has highly favoured man, by intrusting him to the care of these sublime ministers of his court, (St. Bernard) and surely it is lawful for us to implore their assistance, as we may apply to our fellow-creatures for redress in our temporal necessities. To refuse to do so, on the plea that we expect all immediately from God, would be going contrary to his appointment. Else why has God given them for our guardians, since He could have done all without them? In vain is it objected, that this invocation is a religious worship. It may be so styled, because they are blessed, and help us to obtain salvation. But we only honour in the the gifts of God. (Berthier) --- They protect us by his ordinance, (Worthington) and the very form of *praying*, shews in what light we regard them. Who durst say to God, *pray for us*? (Menochius)

Ver. 12. Stone. He alludes to nurses. (Calmet) --- All these expressions are metaphorical, to shew the assistance given by angels, to remove the obstacles which impede our progress towards heaven.

Ver. 13. Asp. Which kills in eight hours time at farthest, making the blood congeal.--- *Basilisk*. "The little king" of serpents. What is related of it seems fabulous. (Pliny, [Natural History?] viii. 21.; Solin xxx.) (Calmet) --- Yet there might be some species known by this name, possessing fascinating qualities like the rattle-snake. (Berthier) --- The sight of it alone could not destroy a man; otherwise how could any account of it have been given? Hebrew *ssel* means a lion in Job, (Berthier) and *phethen*, "an asp," (Calmet) or *basilisk*. (Bochart) --- *Dragon*. Crocodile. (Calmet) --- The most noxious animals, both of sea and land, shall prove quite harmless to the true servants of God, when he intends to prove the truth of

his religion, as he did in the cases of Daniel, and of the disciples of Christ, Mark xvi. If they be suffered to kill the saints here, it is in order that they may be *glorified* in heaven, ver. 15. (Haydock) --- The devil is styled an asp, &c. (Berthier) --- He sometimes attacks the Church, by craft, and at other times by open violence. But she [the Church] remains secure, (St. Augustine) and her children can only be preserved by continuing in her bosom. To know which is the true Church; "see, says St. Gregory, (Mor. xx. 29.) which are the most recent sects." (Berthier) --- Methodists may now wrest this honour from the rest of Protestants. (Haydock)

Ver. 14. *Because.* God speaks the rest. (Worthington) --- *Known.* In practice. (Calmet)

Ver. 15. *Tribulation.* The just are not exempt from it. --- *Glorify him,* with eternal salvation.

Ver. 16. *Days.* Eternity alone can satisfy the heart. --- *Salvation.* Or Jesus, who promised to manifest himself, John xiv. 21, 25. (Berthier) --- Abraham saw him afar off; Simeon at hand, John viii. 56., and Luke ii. 30. God insures the just a long life in this world, and an eternal one in the next. (Calmet) --- That life is long enough which ends in happiness. (Haydock)

PSALM 91

PSALM XCI. (BONUM EST CONFITERI.)

God is to be praised for his wondrous works.

Ver. 1. *Day.* The Jews say, that Adam sung this at his creation, (Chaldean) or that it refers to the reign of the Messias, which shall last one thousand years after this world is ended. (Kimchi) --- Others think it is a thanksgiving after the defeat of Sennacherib, (Ven. Bede) or Absalom. (Ferrand) --- It might be sung by the sons of Moses, who expected to be shortly delivered from Babylon, (Calmet) or by the people on the *sabbath*, (Berthier) though many of the Fathers think, that this word denotes "the repose of the life to come." The occasion or author of this psalm cannot be clearly ascertained. (Calmet) --- When we enjoy rest from labour, we ought particularly to praise God's works. (Worthington)

Ver. 2. *Praise.* Literally, "to confess," (Haydock) as we must be free from sin before we can worthily proclaim God's praises. (Eusebius) (St. Jerome) --- But here *to confess* means to praise, (Calmet) or give thanks. (Worthington)

Ver. 3. *Night.* Of adversity, and at all times, (Berthier) as well as in prosperity. (Worthington) --- Morning and evening prayer must not be neglected. (Haydock) --- These times were particularly pointed out, Psalm liv. 18.

Ver. 4. *Strings, upon.* Hebrew, "on the hasor, and on the nabel, on the higaion with the cinnor." Yet the ten stringed instrument seems to have been the same with the psaltery, or *nobol*. (Haydock) --- Bellarmine thinks *and* is redundant, and was not in the copies of the Septuagint, or it is only explanatory, as we know that the psaltery had ten strings, Psalm xxxii. 2., and cxliii. 9. (Menochius) --- The matter is of small consequence. (Berthier) --- Eusebius seems to insinuate, that instruments were not used in the Church of his time. (Calmet) --- The observance of the commandments, and mortification, signified by the *harp* are requisite. (Worthington)

Ver. 5. *Rejoice.* Admiring thy providence, (Calmet) or the Messias. "What are *all things* compared with thee, O Lord!" (St. Augustine; Conf. x. 4.)

Ver. 6. *Deep.* We cannot easily explain thy ways, (Menochius) in exalting some, and depressing thy people. (Calmet) (Romans xi. 33.)

Ver. 7. *Things.* Pretended sages hence take occasion to *blaspheme whatsoever things they know not*, Jude 10. The wise adore God in silence, (Haydock) and confess, that the misery of the just here proves a future life, while the wicked prosper, to be more tormented. (Eusebius) --- Carnal men, who think only of present things, see not this. (Menochius)

Ver. 8. *Appear.* Hebrew, "flourish." Still they are but *as grass*, (Haydock) short-lived, and of small utility. The just resembles the palm-tree, ver. 13. (Calmet)

Ver. 10. *Enemies.* The Babylonians, (Calmet) or all the wicked at the last day. (Berthier) --- This shews God's power, and insures the exaltation of the just. (Menochius)

Ver. 11. *Mercy.* Hebrew and some copies of the Septuagint have "oil," an emblem of *mercy*, Proverbs xxi. 20. (Berthier) --- "I shall be anointed with fresh oil." (Protestants) --- "My old age *shall be* like a verdant olive." (Houbigant) (Symmachus) --- Those who have a good conscience, expect final happiness. (Worthington)

Ver. 12. *Me.* I shall live to hear of the vengeance which God will take, Psalm cxi. 9. (Calmet) --- The just pray for sinners here; but must approve of God's judgment. (Berthier)

Ver. 13. *Palm-tree.* Septuagint *Greek: phoinix*, means also a "Phœnician, or the Phœnix" bird, of which the ancients have said so much, Job xxix. 18., (Calmet) and of which Tertullian, (de Res. xiii.) and St. Ambrose, (de fid. Res.) seem to understand this passage. (Amama) --- But it must be explained in the sense of the Vulgate, as the Hebrew *Tamar* evinceth. This tree, and the cedar, were the most famous in those countries; the former for its fruit, and the latter for buildings and duration. The palm-tree will shoot forth again, after it has been cut down or burnt, (Pliny, [Natural History?] xiii. 14.) so the just will rise up from oppression. (Calmet)

Ver. 14. *Courts.* In the Church triumphant, as well as in the militant. (Worthington) --- The piety of the faithful induces strangers to embrace the truth. (Berthier)

Ver. 15. *Well treated.* Or affected. (Worthington) --- *Bene patientes*, *Greek: eupathountes*, "flourishing," (Grotius) tranquil, (St. Augustine) or in a prosperous condition. (Berthier) --- Erasmus, to shew the utility of consulting the originals, informs us, what a multiplicity of authors he consulted in vain, to know the import of this word. (Amama) --- "They shall be fat and covered with leaves," (St. Jerome) alluding to the aforesaid comparison.

Ver. 16. *In him.* The general judgment will set this in the clearest light. At present, the ways of Providence may be mysterious, ver. 6. (Haydock)

PSALM 92

PSALM XCII. (DOMINUS REGNAVIT.)

The glory and stability of the kingdom; that is, of the Church of Christ.

Ver. 1. *Founded.* Septuagint, "inhabited." This title occurs not in Hebrew (Theodoret) nor are the copies of the Septuagint uniform, which shews that it is a later insertion, intimating perhaps, that it was sung on

Friday, when the works of creation were completed, (Berthier) and the world redeemed. (Worthington) --
 - It seems to refer to the translation of the ark, (Muis; 1 Paralipomenon xvi. 30.) and the establishment of the Church, the *house* of God, though the universe may be so styled, (Berthier) or it speaks of the return from captivity, (Ven. Bede) as well as the preceding and following psalms. --- *Himself*. As if to perform some great work, the liberation of his people from the captivity of Babylon, and of the devil, (Calmet) or to create the world. (Berthier) --- *Established*. "Weighed." (Houbigant) --- *Moved*, or disturbed in the order established by him. (Haydock) --- This does not prove that the earth moves not on its own axis daily, and round the sun every year. (Berthier) --- The Church shall not fail, (Menochius) which Christ has redeemed by his own blood, and with great power. In it He reigns, and will draw all to himself, John xii. 31. (Worthington)

Ver. 2. *Of old*. Literally, "that time," *ex tunc*, (Worthington) alluding to some distant period, Isaias xvi. 13. (Calmet) --- God's throne is established over creatures, as soon as they exist. (Haydock) --- Yet he is eternal, (Menochius) as Christ is likewise. At his ascension, He placed his sacred humanity on the throne. (Calmet) --- His kingdom, the Church, continues for ever. (Worthington)

Ver. 3. *Floods*. The apostles, (Eusebius; St. Augustine) or persecutors. (Worthington) --- *Waves*. This sentence is not in the Roman Septuagint, &c. (Calmet) --- But it is in the Alexandrian and Aldine editions. Storms and tides fill all with awe and astonishment. (Calmet) --- The motion of waters, when they were first confined to their channels, and the persecutions of the Church, and rebellions against God, are described. (Menochius)

Ver. 4. *On high*. In heaven, more to be admired than all the phenomena of nature, and more powerful than all the vast armies of the Babylonians, Isaias xl. 15. (Calmet) --- The conversion of many nations, (Apocalypse xvii. 5.) is the work and glory of God, (Haydock) and his preserving the Church in the midst of the most violent attacks, shews his power. (Worthington)

Ver. 5. *Credible*. St. Jerome, "faithful." --- Protestants, "very sure." (Haydock) --- A person must shut his eyes not to see the prophecies fulfilled concerning Christ, and his Church. (Eusebius) --- The majesty of God should strike us with a holy fear, and teach us to observe his commandments, and to behave with the utmost respect in his *house*, (Calmet) which is the whole world, or the society of the faithful. (Berthier) --- Articles of faith are perfectly *credible* to those whose hearts are moved by grace, (Worthington) though they cannot be understood. (Haydock) --- All the members of the Church should carefully approve themselves to God, who is her spouse, (Worthington) and protector, (Menochius) to the end of the world. (Worthington) --- *Days*. Since thy power and fidelity are so great, suffer not thy temple to be any longer in ruins, or profaned. (Calmet)

PSALM 93

PSALM XCIII. (DEUS ULTIONUM.)

God shall judge and punish the oppressors of his people.

Ver. 1. *Himself*. This intimates, that he was inspired to write. --- *Week*. Wednesday, on which day Judas sold our Saviour, and his punishment is here foretold. (Worthington) --- "The title is not in Hebrew" and has been added since the times of the Septuagint. (Theodoret) --- It refers to the persecutions of David, (Jansenius) or to the captives, (Calmet) or it contains an important instruction on Providence, and on the judgment which Christ will pronounce. (Berthier) --- *Freely*. Hebrew, "Lord God of vengeance, God of vengeance, shine forth." (Haydock) --- This agrees better with the sequel. To appear or act freely have the same meaning. (Berthier) --- God executes judgment publicly, and without restraint. (Menochius) ---

To Him revenge belongs, Deuteronomy xxxii. 35., Romans xii. 20., and Nahum ii. (Haydock) --- It is time to punish the haughty Babylon. (Calmet) --- God more usually take the title of merciful. But he is equally just, and will respect no dignity or power, but the merits of each one. (Worthington)

Ver. 6. *Fatherless.* Septuagint places this after *widow*, and have here the stranger, or "proselyte," (Haydock) including those who were circumcised, or had only renounced idolatry. --- Jeremias and Ezechiel describe the cruelty of the Chaldeans. (Calmet) --- Similar acts of impious rage are but too visible in all ages. (Haydock)

Ver. 7. *Of Jacob.* A wretched people in captivity. This is spoken insultingly, he knows not, or cannot hinder, their distress, Psalm xiii. 1., and lxxii. 6. (Calmet) --- The insolence and cruelty of infidels are reprobated.

Ver. 8. *Fools.* Who talk in this manner, (Haydock) whether you really believe, that God is thus ignorant and inactive; or you only act as if you did. (Berthier) --- There are but few of the former description. But very many, even among Christians, act as if they admitted no Providence. (Worthington)

Ver. 9. *Consider?* He does not say, "hath he not eyes?" lest any might attribute members to God. (St. Jerome)

"In evil works, mankind thou mayst deceive,
Thy hidden thoughts the gods above perceive." (Theognis.)

Greek: Ou leseis de Theous oude logizomenos.

--- Thales being asked, if the actions of men were unknown to the gods, replied, "not even their thoughts." (Val. Max. vii. 2.) (Haydock) --- It seems those whom the psalmist attacks, denied the interference of God in human affairs, though they allowed that he created all. (Haydock) --- Hence he justly stigmatizes them as *fools*, and inconsistent. (Berthier) --- It is impossible that God should be ignorant of our actions, since he knows our most secret thoughts. (Worthington)

Ver. 13. *Rest from the evil days.* That thou mayst mitigate the sorrows to which he is exposed, during the short and evil days of his mortality; (Challoner) or mayst protect him, while the wicked are overwhelmed. (Calmet) --- The pious bear afflictions with greater resignation, (Menochius) meditating on the *law* and the holy Scriptures, where the ways of Providence are justified.

Ver. 15. *Until justice be turned into judgment, &c.* By being put in execution: which will be agreeable to *all the upright in heart*. (Challoner) --- They will be round the tribunal, and sit as judges with Christ. Hebrew *ci had*, "For to," may have been originally *ad ci*, "Until." (Haydock) --- This does not imply that the just will not be protected afterwards. Cyrus was a figure of the Messiah, and all his counsellors, or the Jews, attached themselves to him, when he punished the Babylonians, Isaias xli. 2., and liii. 11. (Calmet) --- The Church will never be rejected by a just God, whose judgments must take place, and be pleasing to the righteous. (Worthington)

Ver. 17. *Almost.* Or shortly, as the Hebrew means, (Berthier) "within very little." (Worthington) --- *Hell*. Hebrew, "silence," which is often put for the grave, 1 Kings ii. 9. (Calmet)

Ver. 18. *Me.* I was no sooner in danger, than I was relieved. (Calmet) --- Feeding and complaining of my misery, I obtained thy aid. (Worthington)

Ver. 19. *Sorrows.* Hebrew, "afflicting thoughts." (Berthier) --- *Soul*. Our future joy will bear proportion with the sufferings which we endure for the sake of justice, 1 Corinthians xi. 13., and 2 Corinthians i. 3. (Haydock)

Ver. 20. *Doth the seat of iniquity stick to thee?* &c. That is, wilt thou, O God, who are always just, admit of the *seat of iniquity*; that is, of injustice, or unjust judges, to have any partnership with thee? Thou, *who framest*, or makest *labour in commandment*; that is, thou who obligest us to *labour* with all diligence to keep thy *commandments*; (Challoner) as faith alone is not sufficient, (Worthington) and who art pleased that we should find therein some difficulty or repugnance of nature, that we may be the more entitled to consolation, ver. 19. (Haydock) --- *Commandment*, or "instruction." St. Augustine observes, that the sufferings of this life are for our instruction, to admonish us of future punishments and rewards. This idea is very luminous. (Berthier) --- Christ was first to suffer, *and so to enter into his glory*, Luke xxiv. 26. (Haydock) --- *Nemo dormiens coronatur*. (St. Jerome) --- Yet *the yoke of Christ is really sweet*. The devil tempts us to look upon it as insupportable. (St. Bernard) --- *Framest, fingis*. --- Septuagint, St. Augustine, &c., *Fingit*, which may refer to *the seat*, or to unjust judges, who tyrannize over others, as the Babylonians did, (Calmet) and as the Jews conspired against the soul of *the just*. "Should the tribunal of perversity have any commerce with thee, which, under the name of law, forms impious machinations?" (Houbigant)

Ver. 22. *Help*. Hebrew, "rock." (Berthier) --- Sufferings force us to have recourse to God, whom few remember in the days of prosperity. (St. Augustine)

Ver. 23. *Will destroy them*. Hebrew *yatsmithem*, occurs twice, to denote the certainty of the event, though the Septuagint, &c., omit the repetition. (Haydock) --- Cyrus overturned the cruel empire of Babylon. (Calmet) --- The wicked at the last day shall seek to hide themselves, and will for ever be removed from the sight of the just, *Greek: aphaniei autous*. We may say of each of them, it had been better if he had never been born, Matthew xxvi. 24. (Haydock) --- The retribution of the good and bad is eternal. (Worthington)

PSALM 94

PSALM XCIV. (VENITE EXULTEMUS.)

An invitation to adore and serve God, and to hear his voice.

Ver. 1. *Himself*, as David wrote it by inspiration. (Worthington) --- Complutensian Septuagint, "It is without a title in Hebrew." St. Paul (Hebrews iv. 7.) quotes it as the work of *David*. But this is only done incidentally, and it may have been written by the descendants of Moses, (Psalm lxxxix.; Calmet) as the apostle only says, *in David*, (Haydock) referring to the psalter, which the common opinion attributed to him. (Calmet) --- This opinion, it must be owned, acquires hereby great authority, (Haydock) as an inspired writer could not mistake; and Calmet himself, on the epistle to the Hebrews, doubts not but as the drift of the apostle requires, he attributed this psalm to David. (Berthier, T. vi.) --- It might be used in the removal of the ark (Muis) and contains an exhortation to the Jews to return to the service of God, under king Josias, (Theodoret) or after the captivity, (Calmet) or at the preaching of the gospel. (Eusebius) --- The Church adopts the version of the Roman psalter in her office books, as they were corrected by St. Pius V, and this psalm was considered as a hymn at the beginning of matins, though the Vulgate is retained in other parts. (Calmet) --- The variations are not material. (Haydock) --- But this shews that the Church does not condemn every deviation from the Vulgate. (Bellarmine, Diss.) --- *Saviour*. St. Jerome, "to the rock, our Jesus." (Haydock) --- He who created us, has also been our Saviour. (Worthington)

Ver. 2. *Come*. Earlier than usual, (Menochius) before the day be far spent; *præoccupemus*, to shew our diligence in prayer, (Haydock) and to obtain God's favour, as Amam was first at the palace of Assuerus, Esther vi. 4. --- This sentence has probably determined the Church to place it at the beginning of matins.

(Calmet) --- Let not others get before us in performing this duty. (Haydock) --- We cannot prevent God's grace by an good works, since without it we can do nothing (Worthington) as we ought. (Council of Trent) --- *Thanksgiving*. St. Jerome literally, "in confession." (Haydock) --- The same word, *Greek: exomologesei*, is used for sacramental confession; (Berthier) and this, or at least contrition, (Haydock) ought to go before our expressions of praise, Ecclesiasticus xv. 9. (Theodoret) (St. Jerome) --- The prophet exhorts us both to lament and to praise. (St. Augustine) (Berthier) --- *Psalms* and music. (Worthington)

Ver. 3. *Gods*. Complutensian Septuagint, "the earth." But the best editions agree with us, and God must be acknowledged superior to all angels, &c. Some copies of the Septuagint, St. Augustine, &c., add, "for the Lord will not cast off his people," (Calmet) which seems to be taken from Psalm xciii. 14. (Berthier)

Ver. 4. *Ends*. Hebrew, "depths." --- *Are his*. This is grandeur, that "he beholds," as in the Roman psalter. (Berthier) (Isaias xl. 15., and xlv. 18.) --- Virgil (Geor. 4.) says:

Deum, namque ire per omnes

Terrasque et tractusque maris, cœlumque profundum.

Ver. 5. *Formed*. Like a potter, *plasmaverunt*, (St. Jerome; Calmet) or "have laid the foundations of the dry land." (St. Augustine; Roman Breviary) (Haydock)

Ver. 6. *And weep*. Hebrew also, "bend the knee;" though this sense would seem less proper, after he had mentioned prostration. Tears of contrition and tenderness may accompany our canticles. (Berthier) --- Kneeling in prayer is a posture pleasing ot God, Philippians ii. (Worthington)

Ver. 7. *The Lord* is not in the Hebrew or Septuagint. (Berthier) --- *The people*. Roman Psalter and Syriac, "his people, and the sheep of his pasture, taken from Psalm xcix. 3. (Calmet) --- God is the only shepherd, who creates his sheep. (Berthier) --- He feedeth us, and it is most just that we should adore him. (Worthington)

Ver. 8. *To-day*. St. Paul beautifully illustrates this passage, Hebrews iv. (Haydock) --- He follows not the present Hebrew punctuation, which would join half this verse with the preceding. --- *His*. God speaks of the Messias according to the apostle, who intimates that *to-day* comprises all the life of man, Hebrew xxxvii. 13. (Berthier) --- *Harden not*. Man is the author of his own obduracy, (Theodoret) which God only permits. (St. Augustine) (Calmet) --- We have free will, and may resist God's grace, as we may also consent to it, and thus co-operate to our first justification. (Council of Trent, Session vi. 5.) (Worthington) --- the captives (Calmet) and first Christians were exhorted not to imitate the depravity of the ancient Jews. (Haydock) --- Though a man may have frequently resisted the Holy Ghost, he may still repent. (Worthington)

Ver. 9. *Provocation, (irritatione.)* Roman Breviary *exacerbatione*. Hebrew *meriba*, "contradiction," (St. Jerome; Haydock) at Raphidim; (Exodus xvii. 7.) unless this be styled *temptation*, (*Massa*) and the former *provocation* was that at Cades, Numbers xx. 13. (Calmet) --- The Israelites murmured frequently. But that rebellion which too place at the return of the spies, and which causes God to swear that the guilty should never enter the land of promise, seems to be chiefly meant, Numbers xiv. (Berthier) --- They murmured on account of the desire of what and flesh-meat, though they were abundantly supplied with manna, which answered every purpose. Thus some require to communicate under both kinds, as if one did not contain as much as both. (Worthington) --- *Proved me*; to know by experience if I were so powerful as to work miracles; and I condescended to gratify them, (Calmet) or I have done it already. (Menochius)

Ver. 10. *Offended.* Hebrew and Septuagint, "disgusted." Roman Psalter, St. Augustine, &c., "I was very near to;" (Calmet) ready to punish, and eye-witness of their infidelity. St. Paul reads *Greek: prosochthisa, infensus fui*, "I was against, or disgusted with," and seems to refer the *forty years* to the Jews, who saw God's works. (Haydock) --- But there is a variation in the Greek copies, as some omit, *For which cause*; and Hebrews iii. 10., and v. 17, intimates, that the indignation of God was roused for forty years, at intervals, as often as the people rebelled. (Berthier) --- The apostle also plainly shews, that this psalm was written long after that period, and consequently not by Moses, as the Jews would now assert. *He limiteth a certain day, saying in David: To-day, after so long a time, &c.*, Hebrews iv. 7. (Worthington) --- *Always.* Hebrew, "a people of those who err in the heart are they." (Montanus) (Haydock)

Ver. 11. *So.* Roman Psalter and Milan, "to whom." Both occur in St. Paul, and answer the Hebrew *asher*, (Berthier) *quibus*. (St. Jerome) --- *Not.* Literally, "if they shall." The Israelites were excluded from a settled abode in Chanaan, on account of their repeated transgressions, particularly at Cades; (Numbers xiv.) and Christians, who do not continue faithful to the law of Jesus Christ, can never expect to enter heaven, Hebrews iii., and iv. (Worthington) --- David made the like observation to his subjects; and clearly speaks of the heavenly repose to which the virtuous alone are entitled. (Haydock) --- St. Paul takes great pains to inculcate this truth, and shews that the return from captivity could not answer the import of the promises made by David in God's name. (Berthier) (Haydock)

PSALM 95

PSALM XCV. (CANTATE DOMINO.)

An exhortation to praise God for the coming of Christ and his kingdom.

Ver. 1. *When the house was built, &c.* Alluding to that time, and then ordered to be sung; but principally relating to the building of the Church of Christ, after our redemption from the captivity of satan. (Challoner) --- *Captivity.* The greater canticle of David, (1 Paralipomenon xvi.) was probably divided, on that occasion, (Calmet) into three. This forms the second part, from ver. 23; as the psalm civ., to ver. 16., does the first. The three last verses of David's canticle, (ver. 34.) occur [in] Psalm cv. 1, 47. But in reality, there are so many variations, that it seems most probable, (Haydock) that he revised that work, and left us the three psalms in their present form. This perhaps relates to the establishment of the Church, though it might be also sung at the return from Babylon. (Berthier) --- Modern Jews understand it of their future re-union under the Messias. (Kimchi) (Calmet) --- The rebuilding of the temple is foretold, as a figure of man's redemption. (Worthington) --- *New canticle.* As the blessed do, (Apocalypse v. 9., and xv. 4.) and those who receive the Messias, Isaias xlii. 10. (Berthier) --- Love sings the new canticle. (St. Augustine) --- *Earth.* And not Judea alone, ver. 7. (Berthier)

Ver. 2. *Lord....his name.* As ver. 7., and 8. The plural and singular denote the Trinity. (Worthington) --- *Shew forth.* Septuagint, "evangelize," *bene nuntiate*. (St. Augustine) --- "Tell the glad tidings" of *salvation* incessantly. This preaching shall continue for ever. (Haydock)

Ver. 5. *Devils.* Hebrew *elilim*, "diminutive gods, (Haydock) nothings, (Calmet) vain things." (Montanus) (1 Paralipomenon) --- We have *idols*, as Protestants read here. These were in fact, either devils, or vain imaginations of men. St. Paul says, *we know that an idol is nothing in the world*, 1 Corinthians viii. 4. They cannot claim self-existence, and if the true God were not to support those creatures, the *sun*, &c., which have been the objects of adoration, they would presently cease to be. (Haydock) --- This most plausible species of idolatry is therefore refuted, since the *Lord made the heavens*. (Calmet) --- The Creator alone can be considered as God; the devils prompt the people to adore

other things. (Worthington) --- It would appear but a small praise for the Lord to be *feared above all gods*, (Haydock) if they were "nothing." Hence the Septuagint have used the word *devils*, to signify, that these potent, but maleficent beings, which the pagans adored, were infinitely beneath God, and worse than nothing. (Berthier)

Ver. 6. *Before him.* At his disposal; whereas the idols can bestow nothing. (Calmet) --- *Sanctuary*, or "sanctification." (Worthington) 1 Paralipomenon, *in his place.* (Haydock)

Ver. 7. *Kindreds; patriæ, or families,* as it is expressed, 1 Paralipomenon xvi. (Haydock)

Ver. 8. *Sacrifices.* Hebrew *Mincha*, "the oblation" of flour, &c., (Haydock) which denotes the blessed Eucharist, and the spiritual sacrifices of prayer, &c. (Menochius) --- Victims shall cease, but the *pure oblation* shall continue among the Gentiles, Malachias i. 11. (Berthier) --- *Courts.* This shews that their conversion is predicted, since they could not otherwise come thither. (Calmet)

Ver. 9. *Moved.* Hebrew, "in labour," (Isaias xxvi. 17.; Theodoret; Calmet) or "fear ye before him all the earth." (Houbigant) --- In Paralipomenon, the sentences are in a different order. (Haydock)

Ver. 10. *Reigned.* St. Bernard says, "the kingdom of Jesus is in the wood." (Du Hamel) --- St. Justin Martyr (Dialogue with Trypho) accuses the Jews of retrenching *Greek: apo tou xulou*, "from the wood," which all the Latin Fathers, except St. Jerome, acknowledge in their copies. That ancient author, being born among the Samaritans, could hardly be so ignorant of the Hebrew text, and his antagonist does not attempt to refute the charge; so that it seems probable, that they were in the original, (Berthier) and since erased by the Jews, from the Septuagint, who added them, (Worthington) by the spirit of prophecy. (Tournemine) --- But how came Christians to permit this to be done in their Hebrew, Greek, and Latin copies? The words in question may have been, therefore, a marginal gloss, which had crept into the text. (Faber, Justiniani, &c.) --- They do not occur in the parallel passage, (1 Paralipomenon) nor in the Vulgate, though they be retained in the Roman breviary. (Calmet) --- Lindan objects this perfidy of the Jews to the Reformers, not reflecting, that he thus condemns the Vulgate. Genebrard is of opinion, that "the Septuagint were inspired to add these words, which some half-learned critics have thought proper to expunge with an impiety which is now but too common." The Popes have not, however, thought that the cross stood in need of this support. (Amama) --- The Chaldean and Syriac, as well as all the copies of the Septuagint extant, and the Arabic and Ethiopic versions taken from it, and all the Greek interpreters and Fathers, (except St. Justin) with St. Jerome, both in his versions from the Hebrew and Septuagint, omit these words, which are found in the Roman, Gothic, and other psalters. Origen's Hexapla seem to have most enabled the Greeks to discern the interpolation, which the Latins retained longer, not having such easy access to that work. Whatever may be the decision on this important matter, it is certain that the reign of Christ was propagated *from the wood*, in a wonderful manner, as he there began to *draw all* to himself, and the prophet seems evidently to allude to the times when Christ proclaimed, *the kingdom of God is at hand*, and when the conversion of the Gentiles, and the institution of the blessed Eucharist (ver. 8.) would fill all the world with rapture. (Haydock) --- The positive testimony of St. Justin, and the Italic version used by the Latin Fathers, (Berthier) Tertullian, St. Augustine, &c., (Worthington) seems of more weight to prove the authenticity of the words, than the simple omission in the copies of Origen, and St. Jerome, &c., to evince the contrary. (Berthier) --- *Corrected.* Evil morals and idolatry, (Menochius) rather than the physical order of the globe, Psalm xcii. 1. (Berthier) --- Hebrew, "he hath balanced," (Houbigant) or *established.* (Haydock) --- The Christian faith shall not be abolished, (Menochius) or *corrected.* (Haydock) --- "Faith is not to be reformed." (Tertullian) --- *Justice.* Ancient psalter add, "and the Gentiles in his wrath," ver. 13., and Psalm xcvi. 8.

Ver. 11. *Fulness.* Its raging billows, (Calmet) fishes, (Menochius) those who live upon the water.

(Haydock) --- Let all testify their joy. Every thing is animated by the psalmist. (Calmet)

Ver. 13. *Judge.* Or "rule," as he invites all to rejoice. (Calmet) --- But this will be done by all nature, when God shall punish the wicked. (Haydock) --- He now judges by his ministers, and will pass sentence at the last day. (Worthington) --- This verse is added, instead of the last there in 1 Paralipomenon xvi., which occur in Psalm cv. (Haydock)

PSALM 96

PSALM XCVI. (DOMINUS REGNAVIT.)

All are invited to rejoice at the glorious coming and reign of Christ.

Ver. 1. *Same. Huic.* The title is the same as usual in the Septuagint. (Menochius) --- It occurs not in Hebrew. The psalm may refer to David's establishment on the throne, after the death of Saul, or Absalom, or to the return from captivity, and to the first and second coming of Christ. (Calmet) --- This last seems to be the most literal sense. (Berthier) --- *To him.* Christ's body on the third day, and many souls were restored to life. [Matthew xxvii. 52.] --- *Islands.* We have great reason to rejoice in being educated in the true faith, and we may hope that the Catholic religion will once more flourish in these isles. (Worthington) --- The Son of man shall have dominion over all, Daniel vii. 14. His Church is persecuted, as the waves beat against an island. (Eusebius) (Calmet)

Ver. 2. *Clouds.* We could not bear the blaze of the divine majesty, Psalm xvii. 12. Christ veiled himself in our human nature, (Theodoret) in the womb of the blessed Virgin Mary. (St. Jerome) (Calmet) --- God gave the law with terror; and so he will come to judge with integrity. (Worthington)

Ver. 3. *A fire.* Preceding the last judgment, 2 Peter iii. 12., Daniel vii. 10., and Wisdom v. 22. (Menochius)

Ver. 5. *All.* Which is conformable to the Hebrew, &c., though the Vulgate *terra*, means, "all the earth" melted. (Haydock)

Ver. 6. *Heavens.* Apostles, Psalm xviii. The judge appears publicly. (Calmet)

Ver. 7. *Idols.* Hebrew *Elilim*, Psalm xcv. 5. (Haydock) --- *Angels.* Hebrew *Elohim*, means also, all who have power. Chaldean, "idols." St. Paul, (Hebrews i. 6.) quotes this in the third person; *Let all the angels*, (Calmet) or rather he alludes to the Septuagint, (Deuteronomy xxxii. 43.) which clearly speaks of the Messiah, and may therefore have been altered in the Hebrew text, which St. Jerome translated. The psalmist expresses the same idea as Moses had done. (Berthier) --- Both those who adore *idols* of their own imagination, and their *graven things*, are condemned. (Worthington)

Ver. 9. *Gods.* Princes or angels, *elohim*, ver. 7. (Haydock)

Ver. 11. *Light.* Prosperity. The Babylonians are punished. (Calmet)

Ver. 12. *Holiness.* Or sanctuary. Praise for ever his adorable name, (Calmet) since he is holiness itself, and sanctifies others. (Worthington)

PSALM 97

PSALM XCVII. (CANTATE DOMINO.)

All are again invited to praise the Lord, for the victories of Christ.

Ver. 1. *David.* His name occurs not in Hebrew, though the psalm is worthy of him. (Berthier) --- It may refer to the return from captivity, as a figure of the world's redemption. --- *Things.* In rescuing his people from slavery, and in the incarnation. (Calmet) --- *For him.* Or alone. (Menochius) --- Christ raised himself by his own power. (Calmet) (Isaias lxii. 5.) --- He redeemed mankind for his own glory, *sibi.* (Berthier)

Ver. 2. *Salvation.* Cyrus, or the Messiah, whose gospel is preached every where, (Calmet) and who has saved the world. (Worthington)

Ver. 3. *Israel.* The prophets foretold the liberation of the Jew, and of mankind. The blessed Virgin Mary seems to allude to this passage, Luke i. 55. (Calmet) --- Some Jews were converted, Romans xi. (Worthington)

Ver. 6. *Cornet.* This was a crooked horn; the trumpets were of metal, Numbers x. 2. (Calmet)

Ver. 8. *Hands.* These strong oriental expressions hardly suit our language. (Calmet) --- They contain a metaphor, and denote the inhabitants of the world, (Haydock) or those *rivers*, which spring from Jesus Christ, and *mountains*, which are raised to heaven by his grace, to praise the Redeemer. (St. Augustine) -- - Then the just are exhorted to lift up their heads. (Menochius)

PSALM 98

PSALM XCVIII. (DOMINUS REGNAVIT.)

The reign of the Lord in Sion: that is, of Christ in his Church.

Ver. 1. *Himself.* There is no title in Hebrew. Hence many have attributed it to Moses, with the preceding psalms. But the name of Samuel destroys this pretension, and most people suppose that David wrote it at the removal of the ark. (Calmet) --- Others refer it to the return from captivity, (Theodoret) or to the dedication of the second temple, (Calmet) and the reign of the Messiah. (Berthier) --- *Angry.* Though many enemies rage, and the whole earth be stirred up to oppose the reign of Christ, he shall still prevail. (Challoner) (Psalm ii.) --- His will shall be done, (Worthington) for He sitteth on *the Cherubim.* (Haydock) --- Ferrand infers from this expression, that the psalm cannot regard the times after the captivity, as the ark existed no more. But this is not clear; and, at any rate, this idea might still be retained, as God is represented on a chariot drawn by Cherubim, Ezechiel x. 1., and Daniel iii. 55. (Calmet)

Ver. 4. *Loveth judgment.* Requireth discretion. (Calmet) --- Hebrew, "the king's strength loveth judgment." He does nothing unjustly, as the enemy is forced to confess. (Calmet) --- This is the highest glory of a king. (Theodoret) --- God requires that we should honour him, by correcting our fault. (St. Augustine) --- *Directions.* Most right and just laws to *direct men.* (Challoner) --- *Jacob.* There God principally instructed mankind, and punished the perverse. Other nations he seemed to have left to themselves. (Haydock)

Ver. 5. *Adore his foot-stool.* The ark of the covenant was called, in the Old Testament, God's *foot-stool*: over which he was understood to sit, on his propitiatory, or mercy-seat, as on a throne, between the wings

of the Cherubim, in the sanctuary: to which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the New Testament, where the ark has no place, the holy Fathers understand this text of the worship paid by the Church to the body and blood of Christ in the sacred mysteries: in as much as the humanity of Christ is, as it were, the foot-stool of the divinity. So St. Ambrose, l. 3. de Spiritu Sancto, c. 12., and St. Augustine upon this psalm. (Challoner) --- The last mentioned holy Doctor inculcates the obligation of adoring Jesus Christ in the blessed Eucharist, and refutes the Capharnaïtes, &c., John vi. (Worthington) --- The Jews adored God, shewing a relative honour, by prostrating themselves before the ark, in the same manner as Catholics do before holy images. (Berthier) --- *It is*. Septuagint and some psalters, "he is holy." (Calmet) --- Hebrew is ambiguous. (Berthier) --- "I discover how I may adore the foot-stool,...without impiety. Christ took flesh of Mary,...and give it us to eat for our salvation. But none eats that flesh, till he have first adored it." (St. Augustine)

Ver. 6. *Moses and Aaron among his priests.* By this it is evident, that Moses also was a priest, and indeed the chief priest, in as much as he consecrated Aaron, and offered sacrifice for him, Leviticus viii. So that his pre-eminence over Aaron makes nothing for lay church headship. (Challoner) (Worthington) --- Samuel is only mentioned as a Levite. See 1 Kings xxv. 1. (Calmet)

Ver. 7. *Cloud.* As he did to Samuel in the night. (Berthier) --- *Them.* By their example, the psalmist insinuates, that priests in the new law shall pray for the people. (Worthington)

Ver. 8. *All their inventions.* That is, all the enterprizes of their enemies against them, as in the case of Core, Dathan, and Abiron. (Challoner) (Numbers xvi.) (Worthington) Syriac, "injuries." The failings of these great men were punished in mercy. (Calmet) --- Thou hast made them harmless in all their works. (Houbigant)

Ver. 9. *Mountain.* On Sion, or in the Catholic Church. (Berthier) --- "Those who do not adore on this mountain, are not heard unto eternal life." (St. Augustine)

PSALM 99

PSALM XCIX. (JUBILATE DEO.)

All are invited to rejoice in God, the Creator of all.

Ver. 1. *Praise.* Theodoret reads, "A psalm of David for confession, with a title in Hebrew." But now that text and the Septuagint agree with us. The psalm refers to the same events as the preceding. (Calmet)

Ver. 2. *Earth.* Both Jews and Gentiles, (Worthington) converted to the faith of Christ. (Haydock) --- *Gladness.* God loves a cheerful giver. [2 Corinthians ix. 7.] (Menochius) --- He hears our prayers in all places. Yet appoints the temple more peculiarly for that duty. (Worthington)

Ver. 3. *Not.* St. Jerome seems to have read *lu* for *lo*, and translates, "and we are his," which Houbigant follows. But the Vulgate gives a very necessary instruction, as some might perhaps forget that God preserves their life every instant, (Berthier) and some have foolishly imagined, that the collection of things might give existence, or be eternal. (Berthier)

Ver. 5. *Truth.* This is commonly joined with *mercy*. (Calmet) --- God faithfully executes what he has promised (Worthington) for the liberation of his people, and the conversion of the Gentiles. (Calmet)

PSALM 100

PSALM C. (MISERICORDIAM & JUDICIUM.)

The prophet exhorteth all, by his example, to follow mercy and justice.

Ver. 1. *Himself.* He describes the conduct which he was resolved to follow in ruling, (Calmet) or alluding to the pious king Josias. (Theodoret) (4 Kings xx. ii.) The sentiments are not confined to rulers alone, (Berthier) though this psalm might be styled, "the mirror of princes." (Muis) --- *Mercy and judgment.* The chief qualifications of a king. (Calmet) --- Whether I am treated with clemency or with rigour, I will praise thee. (Chaldean) --- No one should presume, since there is *judgment*, nor despair, since *mercy* goes before. (St. Jerome) (St. Augustine) --- *I will sing, and I will understand.* Piety is one of the best means to acquire the intelligence of these heavenly hymns, and of the whole scripture. (Haydock) --- We might translate the Hebrew (Calmet) and Vulgate, *Mercy and judgment I will sing, to thee, Lord, will I sing psalms.* (Haydock)

Ver. 2. *I will understand, &c.* That is, I will apply my mind, I will do my endeavour, to know and to follow the *perfect way* of thy commandments: not trusting in my own strength, but relying on thy *coming to me* by thy grace. (Challoner) --- I will watch over my conduct. --- *When thou.* So St. Jerome and Houbigant read, though Septuagint have "when wilt thou come to me?" (Berthier) --- He is impatient of having the ark: but is well apprized that God will not dwell in a polluted soul, or in a wicked city: therefore he promises to remove such obstacles. --- *I walked.* Or "will walk." All the other verbs should be in the future; (Calmet) though that is of no consequence. (Berthier) --- David had studied to regulate his interior and his family before, as much as he did afterwards. (Haydock) --- His fall was most likely (Berthier) subsequent to this event, 1 Kings vi. 11. (Haydock) --- He acknowledges that he had done what he here mentions, by God's assistance. (Worthington)

Ver. 3. *Thing.* Or Hebrew, "word of Belial." I will neither suffer an evil word or action to pass without reproof. (Calmet)

Ver. 4. *Know.* I looked upon them with such contempt, (Eusebius) or I highly disapproved of their conduct, (St. Augustine) and would have no society with them. (Calmet) --- David was, in a manner, forced to tolerate Joab; but he shewed sufficiently his displeasure, and ordered his successor to punish him, as soon as it could be done with safety to the state. (Menochius)

Ver. 5. *Persecute.* Or *abhor* (Worthington) *with a perfect hatred.* We must shew our displeasure if we hear detraction, (Haydock) that we may not partake in the crime. (St. Jerome) --- The court is most likely to be infected with this vice, as people are continually endeavouring to supplant their rivals. (Calmet) --- Secret thoughts of resentment must be stifled in their birth. (Eusebius) --- *Heart.* Hebrew, "wide heart," which is sometimes taken in a good sense, 3 Kings iv. 29. But here it denotes the ambitious and misers, Proverbs xxviii. 25. (Calmet)

Ver. 6. *Faithful.* A prince cannot do every thing himself. But he ought to make choice of the most virtuous and skilful ministers. (Calmet)

Ver. 7. *Prosper.* Hebrew, "shall not be pleasing," (St. Jerome; Haydock) or "maintain himself." (Calmet)

Ver. 8. *Morning.* Without delay, (Worthington; Jeremias xxi. 12.; Haydock) and with a mind composed.

(St. Isidore, Pelus i. ep. 321.) --- The Jews explain this of the *judgment of zeal*, by which a person might kill a notorious criminal, without any trial, (Calmet) in imitation of Phinees and Mattathias, 1 Machabees ii. 24. (Haydock) --- God alone will punish all malefactors at the last day. (St. Augustine) --- The Fathers admonish us to resist temptations at the beginning. (Calmet)

Principiis obsta; sero medicina paratur

Cum mala per longas convaluere moras. (Ovid)

PSALM 101

PSALM CI. (DOMINE EXAUDI.)

A prayer for one in affliction: the fifth penitential psalm.

Ver. 1. Poor. Hebrew, "afflicted." This may refer to some of the captives, who were returning, (ver. 14.; Calmet) or to Jesus Christ, (St. Augustine) to whom St. Paul applies ver. 26, 28., and whose redemption was prefigured by the former event. (Calmet) --- David might have both in view. (Haydock) --- Yet most believe that the psalm was written by Daniel, or Jeremias, &c. (Calmet) -- It may have two literal senses, like many others. (Berthier)

Ver. 2. Cry. Fervent petition, though only in the heart, Exodus xiv. 15.

Ver. 3. Turn not. We first abandon God, but must humbly beg for grace. (Worthington)

Ver. 4. Fire. *Cremium* denotes any combustible matter. (Columella xii. 19.) (St. Jerome) (Calmet) --- While in mortal sin, our best actions, alms, &c., avail nothing, 1 Corinthians xiii. (Worthington)

Ver. 5. Bread. Through excessive sorrow, (Haydock) I am fainting in captivity. (Calmet) --- The human race is relieved by the bread of life, the holy Eucharist. (St. Augustine) (Berthier) --- Sinners have no relish for spiritual food. (Worthington)

Ver. 6. Flesh, or "skin." (St. Jerome) --- The necessary moisture is consumed. (Eusebius) (Worthington)

Ver. 7. A pelican, &c. I am become, through grief, like birds that affect solitude and darkness. (Challoner) --- *Kaath* comes from a root that signifies to vomit (Haydock) as this bird lives chiefly on shell-fish, which it swallows, and when the heat of its stomach has caused the shells to open, it throws them up again, and eats the fish. (Bochart) (Parkhurst in *ka*.) (Haydock) --- It seems to be the *onocratalus*, which resembles the heron. What many of the ancients have related concerning its giving life again to its young, by its blood, &c., must be accounted fabulous. The Fathers have not expressed these facts as certain, (Calmet) though they have beautifully accommodated them to the tenderness and grace, which Christ has shewn to lost man. See Eusebius and St. Augustine. (Haydock) --- *Raven.* Owl, or rather another species of pelican, so called from having a bag under its chap, "to inclose" fish, &c. (Parkhurst in *cose*.) --- With its prey it retires to solitary places. So the distressed love solitude and silence. (Haydock)

Ver. 8. Sparrow. Hebrew *Tsippor* means any "quick moving" bird, &c., (Idem.[Parkhurst in *cose*.?]) and as the sparrow is not a solitary bird, it may here signify the owl. (Bochart) (Calmet) --- But these etymological reasons are not very certain, nor important. (Haydock) --- We may adhere to the Septuagint, as many interpreters do. (Berthier) --- The sparrow having lost its mate, mourns in or near its nest. (Worthington)

Ver. 9. *Against me.* To kill me, (Acts xxiii. 12.) or to prove my guilt. (Calmet) --- They are my sworn enemies, (Worthington) who formerly seemed my friends. (Haydock)

Ver. 10. *For.* Or "therefore." --- *Weeping.* These figurative expressions denote excessive grief, Psalm lxxix. 6. (Calmet) --- Meat and drink gave me no more satisfaction than ashes. (Worthington) --- Rolling on the ground, through grief, my food was spoiled. (Menochius)

Ver. 13. *Memorial.* Thou wilt be remembered by us with gratitude for all eternity, (Haydock) or wilt thou punish for ever such short-lived creatures? (Calmet) --- St. Paul understands this of Jesus Christ, (Hebrews i. 11.; Berthier) or he rather refers to ver. 26. (Haydock) --- The hope of the Messias gives me comfort. (Worthington)

Ver. 14. *Come.* Pointed out; (Jeremias xxix. 10.; Calmet) or David wishes to repair the ravages caused by Absalom, or foretells the return from captivity, (Haydock) and the grace granted to the Church, and to every faithful soul. (Worthington)

Ver. 15. *Thereof.* They had a great regard for the very soil, 4 Kings v. 17. (Calmet) --- Hebrew, "dust," as it was then uncultivated. (Berthier) --- Esdras, &c., repaired the ruins of Sion, as Christ and his apostles established the Church. (Menochius)

Ver. 16. *Glory.* The conversion of nations is often predicted as about to take place after the captivity; yet not so fully, till the time of Christ. (Calmet) --- His glory is so manifest, that all kings know it, although, they be not converted. (Worthington)

Ver. 17. *Seen.* Dwelling with us, John i. (Haydock) --- Jerusalem had attained its ancient splendour before the coming of the Messias. (Calmet)

Ver. 18. *Humble.* Patriarchs, priests, and all true penitents. (Worthington)

Ver. 19. *Generation.* Literally, "in another," by the subsequent writers of the Old and New Testaments. (Haydock) --- Let all posterity become acquainted with this psalm, and know under what obligations we have been to the Lord. --- *Created.* The Jews after the captivity, and, in a higher sense, (Calmet) Christians, *the new creature*, 2 Corinthians v. 17. (Calmet) (Worthington) --- This interpretation seems much the better, as *kings* and nations were converted only by the Messias, and his apostles. (Berthier)

Ver. 22. *That.* The faithful in the Church endeavour to serve Christ. (Worthington)

Ver. 23. *Kings.* This did not take place till the gospel was preached, (Calmet) though some kings offered sacrifice before, yet without being converted. See Zacharias ii. 10. (Haydock)

Ver. 24. *He answered him in the way of his strength.* That is, *the people* mentioned in the foregoing verse, or *the penitent*, in whose person this psalm is delivered, *answered the Lord in the way of his strength*: that is, according to the best of his power and strength; inquiring after *the fewness of his days*: to know if he should live long enough to see the happy restoration of Sion, &c. (Challoner) --- The sense of the Vulgate is as good as that of the present Hebrew, "he hath weakened (afflicted; Montanus) my strength, in the way; He hath shortened my days. I said, my God, make me not depart in the midst," &c. --- The captives, or those who were set free, address God, though the psalmist himself may express what prayers he had poured forth in his bonds. (Calmet) --- The variation of the Septuagint and Hebrew originates in the points; and the text has, *his force*, very properly, though the Jews would substitute "my." (Berthier) --

- The stability of the Church is hence proved by St. Augustine. (Haydock)

Ver. 25. *Days.* Allow me time to grow in virtue. (Worthington) If I be cut off in my youth, I may not be prepared. (Menochius)

Ver. 27. *Perish.* Or be changed in their qualities, (Worthington) as well as all other things, like a *garment*. This does not convey the idea of annihilation; and the Fathers are divided on this subject, 2 Peter iii. 10., and Apocalypse xxi. 23. (Calmet)

Ver. 28. *Fail.* This regards Christ, (Hebrews i.) who has established his Church, (Calmet) to be perpetual (Worthington) in this world, (Haydock) and triumphant in eternity, ver. 29. (Calmet) --- The psalm must therefore be understood literally of Him; unless it may have two senses, which those to whom St. Paul wrote must have known, otherwise it would not prove Christ's divinity. The Socinians are greatly puzzled how to evade this argument. (Berthier)

PSALM 102

PSALM CII. (BENEDIC ANIMA.)
Thanksgiving to God for his mercies.

Ver. 1. *Himself.* All agree that David wrote this psalm as a model of resignation. The occasion is not known. (Berthier) --- It may express the sentiments of the captives, (Calmet) or of converts to Christianity, (Eusebius) and is written with inimitable sweetness.

Ver. 3. *Diseases.* He had described captivity as an illness, Psalm ci. (Calmet) --- God graciously forgives sin, and removes bad habits. He preserves us from falling, and grants us the victory, with all our reasonable requests. (Worthington)

Ver. 5. *Eagle's.* Which get fresh feathers every year, like other birds, Isaias xl. 31. (Calmet) --- The eagle retains its vigour for a long time, (Haydock) though many fabulous accounts have been given of its renovation. (Berthier) --- The new birth in baptism, (Theodore) or by faith, (Eusebius) or the resurrection of Christ are thus insinuated, (St. Leo, ser. i.) as well as (Haydock) our resurrection and state of grace. The one is necessarily connected with the other, and both senses are good. (Worthington)

Ver. 6. *Mercies.* Hebrew, "Justice" in protecting the innocent.

Ver. 9. *Ever.* He executes his threats, but soon pardons us. (Calmet) --- Hebrew, "he will not plead always, nor watch *to surprise us* for ever;" (Calmet) or "retain" his anger. (Berthier) --- He is inclined to pity us, and only inflicts a temporal punishment on the penitent, as Christ has paid their ransom. (Worthington)

Ver. 10. *Iniquities.* Which deserved eternal reprobation.

Ver. 11. *Earth.* There is no proportion between God's mercy and our crimes. (Calmet) --- Sins are perfectly washed away, (Worthington) and not barely covered, as the east cannot be the west. (Berthier) -- Sin remitted "sets for ever." (St. Augustine)

Ver. 14. *He remembereth.* Roman Septuagint and psalter, &c., "Remember." Other copies agree with us. (Calmet) --- God compassionates the frailty of those who *fear* him. Origen falsely inferred from ver.

9., that the devils and the damned would one day be saved. But this is contrary to Scripture, ver. 17., Matthew xxv., and Apocalypse xx., &c. (Worthington)

Ver. 16. *In him.* Or "over it;" *the flower.* Or the spirit of God's indignation will overwhelm him. The soul of man departs, and cannot naturally be reunited with the body, though it greatly desire that union. (Calmet) --- The longest life is but like the duration of a flower, (Isaias xl. 6.; Haydock) and the splendour of the noblest families is not better in the sight of God. (St. Augustine)

Ver. 17. *Justice.* In protecting the oppressed, (Calmet) and rendering to every one according to his deserts abundantly. (Haydock) --- God never punishes more than a person's crimes have merited, Exodus xx. 5., and xxxiv. 6. (Calmet)

Ver. 19. *All.* When Christ shall sit in judgment, (Berthier) and the wicked be suffered no longer to disturb the order of things, and the joy of the elect. (Haydock)

Ver. 20. *His angels.* You who have executed the orders of God for our delivery, help us to return him thanks. (Calmet) --- *Hearkening.* Literally, "to hear," (Haydock) or that all may learn to obey God's mandates when they perceive how carefully the angels put them in execution. (Berthier)

Ver. 21. *Hosts.* Sun, &c., which never deviate from their regular course.

Ver. 22. *Soul.* In vain should we behold all nature praising God, if we neglected that duty. (Berthier) --- All the works of the Most High praise him, being under his dominion. (Worthington)

PSALM 103

PSALM CIII. (BENEDIC ANIMA.)

God is to be praised for his mighty works, and wonderful providence.

Ver. 1. *Himself.* Complutensian Septuagint adds, "a psalm of the creation," (Haydock) as this is the subject; but there is no title in the original. (Berthier) The psalm contains "a divine and natural philosophy," (Eusebius) respecting the creation and providence. Plato has written something similar in his *Timæus*, (Calmet) though this comparison is indecent. (Berthier) --- The imitation is no disparagement, however, to this divine word, and we may surely notice the concord between the inspired and profane writers. (Haydock) --- This psalm seems to be a continuation of the preceding one. (Calmet) --- *Great.* Literally, "magnified," in the same sense as we say, *hallowed be thy name*, [Matthew vi. 9.] praying that God may be honoured by all his creatures; (Haydock) though He cannot increase in holiness, &c. (St. Augustine) --- We become acquainted with his greatness, by considering his works. (Calmet) --- *Praise.* Literally, "confession," (Haydock) Hebrew, "glory." (Calmet) --- Thou art entitled to all praise. (Worthington)

Ver. 2. *Light.* In this manner he always appeared, 1 Timothy vi. 16., and Exodus iii. 2. (Calmet) --- Christ only once assumed such a glorious form at this transfiguration, because he came to instruct our mind and heart. (Berthier) --- *Stretchest.* Hebrew and Septuagint have the verbs in the third person, till ver. 6., as the Vulgate has here *extendens*. But St. Jerome and others agree with us, though St. Paul quotes according to the Hebrew, ver. 4. (Haydock) --- *Pavilion.* The idea of the heavens resting like a tent upon the earth was very prevalent, Job ix. 8., and Isaias xl. 22.

Ver. 3. *Water.* The Fathers are not agreed about the nature or situation of these waters. Some take them

to be angels. (St. Jerome; Genesis i. 7.) --- Others suppose that the waters in the clouds, (Calmet) or the crystalline substance in the region of the stars are designated. (Worthington) --- These waters are represented as the roof of God's palace. (Eusebius) --- *Winds*. With surprising velocity, his providence being every where. (Theodoret) --- The psalmist accommodates himself to our capacity, to shew that God does all with the utmost ease. (Worthington)

Ver. 4. *Fire*. The elements execute his will, (Calmet) or rather, as the apostle, and Chaldean, &c., intimate, the *angels* do this (Berthier) with zeal and activity, (Hebrews i. 7.; Haydock) and ease. (Worthington) --- Some would attribute to the angels some sort of light bodies, and Grotius attempted to revive this opinion, which never could prevail over the contrary one, which is universally received. (Calmet)

Ver. 5. *Ever*. The established order shall subsist, though the earth may move, Psalm ci. 27. (Berthier) --- It is fixed by its own gravity in the centre. (Worthington)

Ver. 6. *The deep*. Hebrew, "thou hast covered it with the abyss." This proves that there was no pre-existent matter, otherwise God would not have begun with the plunging his work in the abyss, and in confusion. But he chose to bring this beautiful world out of a state of disorder in the space of six days, as Moses and the psalmist relate. (Berthier) --- At first, all was created, covered with the *waters*, Genesis i.

Ver. 7. *Fear*. Hebrew, "retire precipitately" to their beds, at thy counsel, (Haydock) on the third day. (Calmet) --- Some think that a storm or the deluge are here described, (St. Chrysostom) which is less probable. (Berthier) (Calmet) --- The waters would naturally cover the earth; but are confined to their proper channels by God. (Worthington)

Ver. 8-9. *The....descend*. This should be within a parenthesis, (Berthier) as the sequel speaks of the waters. (Haydock) --- *Earth*. This seemed miraculous to those who supposed that the earth was flat. (St. Ambrose; Hex. iii. 22.) (Job vii. 12., and Amos v. 8.) (Calmet) --- Providence points out the place for every thing. (Haydock) ---

Jussit et extendi campos, &c. (Ovid, Met. i.)

--- God derogated from this law, which he had appointed for the waters, when he brought them again to overwhelm the guilty earth. (Haydock)

Ver. 10. *Pass*, to supply the wants of all creatures. Springs and rain afford the necessary moisture.

Ver. 11. *Except*, waiting for one another, as all cannot drink at the fountains at the same time. The Chaldean has the same idea, though the Hebrew is explained, "shall break" (Houbigant, "shall satisfy") their thirst. (Berthier)

Ver. 13. *Rooms*, with rain, ver. 3. (Calmet) --- *Earth*, or its inhabitants. (Tirinus)

Ver. 14. *Service*. Cattle, or beasts of burden, are thus fed for man's *service*, though he may also eat legumes, &c. (Calmet) --- *Bring*. God *gives the increase*, 1 Corinthians iii. 7. (Haydock)

Ver. 15. *Oil*. This was an article of food, (Berthier) and deemed almost as requisite for anointing the body, as bread and wine to support nature. (Pliny, [Natural History?] xiv. 22.) Hence it was prohibited in days of fasting. (Calmet) --- These three things are put for all sorts of food. (Worthington)

Ver. 16. *Field*. Hebrew, "of Jehova." Houbigant would substitute *ssodi*, "field," (Haydock) as this name of God is never used to denote "high" trees, &c. (Berthier) --- God provides for the wants of all the

creation, even of those things which seem less necessary to us. (Calmet)

Ver. 17. *Sparrows*, or "birds" (Psalm ci. 8.; Haydock) in general. (Berthier) --- *Highest*; or, literally, "the tribe of the heron is their leader," (Haydock) first making their nests. Septuagint seem to have read better than the present Hebrew, "the stork, the fir-trees are its house." (Berthier)

Ver. 18. *Irchins*. St. Augustine reads also, "hares." These desert places are not useless. (Calmet)

Ver. 19. *Seasons* and festivals, which it points out: *mohadim*. (Haydock) --- During the night wild beasts seek their prey, as men and cattle may labour in the day-time. The sun, &c., were made for man's use, (Calmet) and not to be adored. (Eusebius) --- These bodies move with the same regularity as if they had intelligence. (Heracleot.)

Ver. 21. *God*, like all other creatures, Psalm cxliv. 15., and cxlvi. 9. (Calmet)

Ver. 24. *Riches*. Literally, "possession." (Haydock) --- Hebrew, "The fulness of the earth is thy possession." Septuagint and ancient psalters, "creature;" *Greek: ktiseos*. The other interpreters read *Greek: ktiseos*, (Calmet) which the Vulgate adopts. (Haydock) --- The world derided Jesus Christ, the wisdom of God, and Creator of all. (St. Augustine)

Ver. 25. *Arms*. Man acts thus to denote something very extensive. (Haydock) --- The sea is frequently put for the same purpose, Job xi. 9., and Lamentations ii. 13. *Arms* is omitted in the Septuagint and the ancient psalters. --- *Creeping*. Fishes, (Genesis i. 20.; Calmet) and all animals without feet (Worthington) in the waters. (Haydock) --- Nothing multiplies so fast as fishes. (Aristotle, Anim. ix. 17.) (Worthington)

Ver. 26. *Go*. The sea, which seems to be placed as a barrier, tends, by means of navigation, to the general convenience of nations. (Calmet) --- *Dragon*. Leviathan, a huge fish, (Job xl. 20.; Worthington) which Bochart takes to be the crocodile; though that monster is found rather in rivers. (Berthier) --- It designates here all whales, and other great fishes which play in the sea without experiencing any fear like mortals. Some translate "to play with it," (Calmet) as *Greek: auto* cannot agree with *Greek: Thalassa*. (Berthier) --- The prodigious size of these fishes costs God nothing. (Calmet) --- The whole creation is but a plaything for him, *ludens in orbe terrarum*, Proverbs viii. 31. (Haydock) --- Some Jews impiously pretend that God plays three hours a day with the leviathan, and that he only created two; one of which he killed to make a feast for the elect, and the other causes the tides, by turning itself, &c. See 4 Esdras, written at least in the second century. (St. Jerome) (Muis) (Calmet) --- Though this monster be too strong for man, it cannot defend itself out of water; (Worthington) and even in its own element man gains the victory by his skill. (Haydock)

Ver. 28. *All*, is not in Hebrew, [or] Septuagint. (Calmet) But the sense is the same. (Haydock)

Ver. 30. *Thy*. Chaldean adds, "holy;" and the Fathers explain it of a spiritual renovation, or of the resurrection of the body. (Berthier) --- Animals are still preserved by Providence. (Eusebius) (Calmet)

Ver. 31. *Works*. Seeing that they are good, Genesis i. 31. May all continue to answer the end for which they were created. (Calmet)

Ver. 32. *Smoke*. Exodus xix. 18., and xx. 18. God is terrible as well as clement. (Calmet)

Ver. 35. *No more*. So St. Paul pronounced sentence on those who did not *love the Lord Jesus*, (1

Corinthians xvi. 22.) yet without any animosity. (Berthier) --- The saints thus pray for the conversion of all, (St. Athanasius) or express the approbation of God's sentence against the damned. (Worthington)

PSALM 104

PSALM CIV. (CONFITEMINI DOMINO.)

A thanksgiving to God, for his benefits to his people Israel.

Ver. 1. *Alleluia.* This word occurs at the end of the preceding psalm in Hebrew, and means, "Praise ye the Lord," though it is also used as an exclamation of joy; for which reason it is left untranslated. See Apocalypse xx. (St. Augustine, ep. ad Casulan.) (Calmet) --- It implies that we must praise God with all our power; and Catholic writers retain this (Worthington) and similar words in the original. (Haydock) --- The first 15 verses of this psalm nearly agree with that which was composed by David, when the ark was to be removed from the house of Obededon, 1 Paralipomenon xvi. 8, 22. (Haydock) --- But the last part seems to have been added by him, or by another afterwards, with some small alterations. (Berthier) --- It was perhaps adapted to the dedication of the second temple, with the two following psalms. (Calmet) --- *Gentiles.* Their conversion is thus insinuated. (Calmet) --- The apostles preached to all. (Eusebius) --- How much more ought we not to celebrate the mysteries of Christ? (Worthington)

Ver. 3. *Glory.* 2 Corinthians x. 17. (Eusebius) --- Literally, "be praised," (Haydock) knowing to what an honor you have been raised, (Deuteronomy xxx. 7., and Jeremias ix. 23.) and live accordingly.

Ver. 4. *Evermore.* Be assiduous to obtain is favour, and present yourselves in his holy temple as often as you are able. (Calmet)

Ver. 6. *His servant.* Or "servants." (Septuagint) Vulgate is ambiguous. Hebrew declared for *servant* here; but, *his chosen*, is certainly plural, and refers to all the people, and [in] 1 Paralipomenon xvi. 13., we read, *seed of Israel, his servants.* (Haydock)

Ver. 8. *Generations.* Or from the call of Abraham. But this was to be understood if the Israelites continued faithful, (Deuteronomy xxviii.) or the promise regards the spiritual children of Abraham, who are blessed for ever, (Berthier) and continue to the end of the world. (Haydock)

Ver. 11. *Lot.* Literally, "line," with which land was measured. (Calmet) -- The descendants of the patriarchs would never have lost this inheritance if they had observed the law. The promise was therefore conditional; though it was absolute, in as much as all were to be blessed in their seed: as they had begun to be, when Jerusalem was destroyed by Titus.

Ver. 12. *Very few.* Hebrew, "as it were reduced to nothing," to avoid a tautology. (Berthier) --- But this version is not necessary. (Haydock) --- Jacob at this time was not married, (Berthier) and his parents had no part of the land. This manifests the power of God, and the faith of the patriarchs, (Calmet) who doubted not but that he would realize what he had promised. (Haydock)

Ver. 13. *People.* This seems to be a fresh obstacle to their possession of Chanaan. (Calmet)

Ver. 15. *Prophets.* The word *anointed* is thus explained, as the patriarchs were not kings over any but their own families, though they were equal in riches to many kings. They foresaw future events, and offered sacrifice to God, as priests, in which sense also they may be styled anointed. No visible unction, but the divine appointment, might be requisite. God protected them in a wonderful manner, and selected

them for his peculiar people. (Calmet) (Hebrews xi. 8.)

Ver. 16. *And.* The psalmist continues to mention the favours of God, till the Israelites entered the promised land, which the author of 1 Paralipomenon xvi., passes over. (Haydock) --- *Bread.* In time of famine, people are not strengthened with their food. (Eusebius) (Ezechiel iv. 16., and v. 16.) --- God permitted, (Worthington) or caused the famine to rage.

Ver. 17. *He sent.* Drawing good from the malice of Joseph's brethren, (Haydock) in which he had no hand. (Berthier) --- Who could have thought that this event would have tended to Joseph's exaltation, and to the safety of his father's house?

Ver. 18. *Fetters.* Hebrew *cebel*, (Haydock) "a chain, or the stocks." The meaning is not ascertained. (Calmet) --- *Soul.* Luke ii. 35. He was in great distress, (Haydock) and in danger of perishing. (Theodoret)

Ver. 19. *His word.* By which he foretold his own glory, or what should befall the king's two officers, which brought him into notice, Genesis xxxvii. 9., and xl. 22. *His word*, may also refer to God's decree. (Calmet) --- *Inflamed him.* He received the gift of prophecy, (Haydock) and being inflamed with the love of God, resisted the solicitations of Putiphar's wife.

Ver. 22. *Instruct.* Hebrew, "bind" by precepts or chains, (Berthier) as he had all power. --- *Wisdom.* Joseph was considered as the oracle of Egypt, and the prime minister. (Calmet) --- We cannot doubt but he would strive to undeceive the people with regard to many superstitions. (Theodoret) (St. Augustine)

Ver. 23. *Cham.* Who resided there, and was worshipped under the name of Jupiter Ammon. (Bochart, Phaleg. iv. 1.) (Calmet) --- Misraim was his son, and peopled the land, Genesis x. 13. (Worthington)

Ver. 24. *Exceedingly.* In 215 years, 600,000 warriors sprung from seventy people, (Calmet) or from seventy-five, as Septuagint and St. Stephen read, comprising eight wives, Jacob, and sixty-six of his descendants. Seventy might naturally produce two million and a half in such a space of time. But the Hebrews had been cruelly oppressed. God's blessing enabled them to increase as they did. (Berthier)

Ver. 25. *He turned their heart, &c.* Not that God (who is never the author of sin) moved the Egyptians to hate and persecute his people; but that the Egyptians took occasion of hating and envying them, from the sight of the benefits which God bestowed upon them. (Challoner) (St. Augustine) --- He permitted the malice of the Egyptians, (Theodoret) and employed them to chastise his people, who had adored idols. (Eusebius) (Acts vii. 43.) Felix, Protestants, &c., translate the Hebrew, "their heart was turned." (Berthier) --- The perversity of the Egyptians came from themselves, though it was turned to a good account. (Worthington)

Ver. 27. *He gave.* Hebrew, "they placed in them the words of their signs." (Calmet) (Houbigant) --- But the Chaldean and St. Jerome are conformable to the Septuagint. (Berthier)

Ver. 28. *Grieved not his words.* That is, he was not wanting to fulfil his words: or he did not grieve Moses and Aaron, the carriers of his words: or he did not *grieve his words*, that is, *his sons*, the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness. (Challoner) --- He performed what he had threatened without reluctance. (Worthington) --- We may also translate, "he added no threat (Haydock) before this ninth plague was inflicted." Hebrew, "and they did not irritate (or transgress) his word." The envoys of God were obedient to him. The copies of the Septuagint are not uniform; (Calmet) some omit the negation, which would give a very good sense; though it must be

allowed to be inaccurate, unless the Hebrew be read with an interrogation, "did they not resist his word?" alluding to the Egyptians. (Berthier) --- Almost all the ancients have the plural *exacerbaverunt*, except St. Jerome, in his commentary. (Calmet)

Ver. 29. *Blood.* In reality, so that the fishes were killed. (St. Athanasius)

Ver. 30. *Land.* Including the rivers, Exodus vii. 1., and viii. 3. --- *Kings*, or noblemen. (Berthier)

Ver. 31. *Flies.* This was revealed to David, or known by tradition, as it is not recorded by Moses. (Worthington) --- Some copies of the Septuagint have, "the dog-fly," *cinifes* (Exodus viii. 16.) gnats, (Haydock) which are very common and tormenting in Egypt. The Jews understand *lice*. (Joseph and the Chaldean) (Calmet)

Ver. 32. *Rain.* Which fall in Egypt, though less frequently. (Calmet) (Wisdom xvi. 17.)

Ver. 34. *Bruchus.* An insect of the locust kind, (Challoner) or a worm which spoils corn, &c. (Worthington)

Ver. 36. *Labour.* This explains the first part of the verse, Genesis xlix. 3., and Psalm lxxvii. 51. (Haydock) --- The fifth and sixth plagues are not specified. (Worthington)

Ver. 37. *Gold.* Which the Egyptians gave to get quit of them, (Exodus xi. 1.) and that with joy, (ver. 38.) though they might at first only intend to lend. (St. Augustine) (Berthier) --- *Feeble.* This refutes the notion which the enemies of the Jews had propagated, saying that they were banished on account of the leprosy. They felt none of the inconveniences which fell on the Egyptians, and God removed every obstacle which might retard their flight. (Calmet) --- According to the course of nature, out of two million and a half, 150 people die daily. (Berthier)

Ver. 40. *Asked.* Chaldean and ancient psalters add, "for meat." Hebrew, "he (Moses or all the people) asked, and the quail came," at Sin, Exodus xvi. 13.

Ver. 41. *Rivers.* The waters from the rock were so abundant. (Calmet) (Exodus xvii. 6.) (Berthier)

Ver. 44. *People.* Whose crimes have deserved death, Numbers xxxiii. 51., and Deuteronomy vii. 5. (Calmet)

Ver. 45. *His justifications.* That is, his commandments: which here, and in many other places of the Scripture, are called *justifications*, because the keeping of them make men just. The Protestants render it by the word *statutes*, in favour of their doctrine, which does not allow good works to justify. (Challoner) --- The design of God in granting Chanaan to the Israelites, was to encourage them to preserve the true religion. (Calmet)

PSALM 105

PSALM CV. (CONFITEMINI DOMINO.)

A confession of the manifold sins and ingratitude of the Israelites.

Ver. 1. *Alleluia.* The word is repeated in some copies. (St. Jerome) --- But Hebrew has only one at the end of the preceding psalm: of which this appears to be a sequel. As in the former, God's favours were

specified, so here the ingratitude of his people is acknowledge. (Calmet) --- It may refer to the Jews during, (Eusebius; Vatable) or after the captivity, (Calmet) and to all in the state of sin. (St. Jerome) (Berthier) --- The 47th and 48th verses agree with the three last, which were sung at the translation of the ark, 1 Paralipomenon xvi. 34. (Haydock) --- Hence that canticle now makes a part of our Psalm civ., xcv., and cv., with various alterations made by the prophet. (Berthier) --- *Give glory*. Literally, "confess" (Haydock) your sins, to obtain *mercy*, (St. Chrysostom) or rather praise God, (Theodoret) who is the source of all good. (Worthington) --- This was the usual prayer of the Israelites, in ceremonies of thanksgiving, 2 Paralipomenon v. 13. (Calmet)

Ver. 2. Powers. See Ecclesiasticus xliii. 29. No one can sufficiently praise God's power or mercy. (Berthier)

Ver. 3. Times. He *only* who perseveres to the end shall be crowned, Matthew xxiv. 13., and Ezechiel xxxiii. (Haydock) --- Such as these can alone worthily sound forth God's praises, (Berthier) being so happy as to preserve their innocence, or at least to repent. (Worthington)

Ver. 4. Us. Hebrew, "me." But Aquila, Syriac, &c., agree with the Septuagint. Some of the Jews were already returned, and pray for the liberation of their brethren. (Calmet) --- The Fathers explain it of Christian converts. (St. Chrysostom) --- *People*. According to thy gracious promises, that we may enjoy the blessings of thy elect. (Worthington)

Ver. 6. Sinned. Here commences the confession of sins. The just man first accuses himself, Proverbs xviii. 17. (Calmet) --- The same prayer is repeated, Judith vii. 19., and Daniel ix. 5., as it might be applicable to the captives. (Berthier) --- We have injured ourselves, our neighbours, and our God. (Worthington)

Ver. 7. Going up. Or proceeding. The banks of the sea were more elevated than the country from which the Israelites came, (Calmet) and the land of Chanaan was still higher. See Psalm cvi. 23., and Genesis xii. 9. (Haydock) --- *Sea even*. Is not in the Septuagint. (Calmet)

Ver. 8. Known. Isaias lxiii. 12. He might justly (Worthington) have abandoned them to the Egyptians, Exodus xiv. 11.

Ver. 9. Rebuked. Commanding with power, Nahum i. 4. (Calmet) --- *Wilderness*. Or plain country. (Haydock)

Ver. 10. Redeemed. What price was given? This is a figure of baptism, in which the fruits of Christ's blood are applied to our souls. All sins are there destroyed, as the Egyptians were in the Sea. (St. Augustine, Ser. xlii. de Temp.) (Worthington)

Ver. 11. Left. Manetho and Lorin assert, that Pharaon reigned afterwards. But this is contrary to the Scripture. All who came to attack Israel perished. (Calmet) --- They supposed that the waters were enchanted. (St. Irenæus iv. 48.)

Ver. 12. Words. And Moses his servant, Exodus xiv. 31., and xv. 1.

Ver. 13. Counsel. Three days after the passage of the sea, God laid injunctions upon the at Mara, which they would not observe, Exodus xv. 22. (Calmet) --- They coveted unnecessary things. (Worthington)

Ver. 14. Desire. Or they greedily sought for flesh meat, (Haydock) at Sin, or Pharan, Exodus xvi. 13.,

and Numbers xi. 31. Chronological order is not observed. (Calmet)

Ver. 15. *Fulness.* Or disgust: *Greek: plesmone.* Septuagint probably read *zore*, (as Numbers xi. 20.) instead of *razon*. Hebrew, "leanness," (Calmet) which is a natural consequence of immoderate repletion. (Haydock)

Ver. 16. *Holy one.* By his function (Worthington) of priest. Core wished to take his place, as the rest did to supplant Moses in the civil government, Numbers xvi. (Calmet)

Ver. 17. *Adiron.* With Core, though his children were preserved. (Calmet) --- God presently resented the injury done to his ministers. (Eusebius)

Ver. 18. *Wicked.* Two hundred and fifty accomplices, (Numbers xv. 35.; Calmet) and fourteen thousand seven hundred murmurers. (Menochius)

Ver. 19. *Graven.* Hebrew, "molten." The image must first be graven. (Berthier) (Exodus xxxii. 3.)

Ver. 20. *Grass.* This enhances their folly. God is often styled the *glory* of his people. (Calmet) --- Osee (x. 5.) contemptuously calls the golden calf, the *glory* of Samaria. (Haydock) --- This idolatry was truly blameable, (Romans i. 23.) and not the veneration paid by Catholics to the images of Christ, &c. (Worthington) --- Those who pretend that the Hebrews meant to adore the true God, and not the idol Apis, are here clearly refuted; *they forgot God*, &c., Acts vii. 40. (Berthier)

Ver. 23. *Breach.* Like a valiant captain, (Calmet) or pastor. (Haydock) --- God complains of those who neglected this duty, Ezechiel xiii. 5., and xxii. 30. The psalmist alluded to the conduct of Moses, after the people had adored the calf, (Exodus xxxii. 10.) or when they had joined with Core, Numbers xvi. 44. (Calmet) --- The intercession of the saints is useful, (St. Augustine) still more after their victories. (St. Jerome ad Vig. ii.) (2 Machabees xv. 14.) (Berthier) --- God spared the people for the sake of Moses. (Worthington)

Ver. 24. *Word.* Which Moses, Josue, &c., announced, Numbers xiii., and xii. 29. (Calmet)

Ver. 26. *Over them.* Swearing (Calmet) to destroy them, (Haydock; Ezechiel xx. 23.) and scatter them, as they now experienced, Leviticus xxvi. 31., and Deuteronomy xxviii. 36, 64.

Ver. 28. *Dead* idols, without life, (Challoner) particularly Adonis (Calmet) whose *death* is bewailed by the poets, &c. (Haydock) --- Idols kill their votaries. (Worthington)

Ver. 29. *Multiplied.* All who had murmured perished, or this may relate to the 24,000, Numbers xxv. 9. (Calmet) --- Ezechiel xx. 23. St. Paul (1 Corinthians x. 8.) speaks of those 23,000 slain by the Levites. The Hebrew which has only 3,000 must be inaccurate. Temporal chastisements were intended to prefigure those which are eternal, as the Jews knew that such rewards and punishments were to be considered (Matthew xix. 16.; Berthier) as the *spiritual* sense of the law. (Grotius, Jur. ii. 20, 39.)

Ver. 31. *Evermore.* Phinees thus by his pious zeal, merited (Worthington) God's favour, and the high priesthood (Numbers xxv. 13.; Calmet) for his posterity, for 900 years, though the latter promise seems to have been conditional. (Berthier)

Ver. 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips*; when, instead of speaking to the rock, as God had commanded, he

said to the people, with a certain hesitation in his faith, *Hear ye rebellious and incredulous: Can we from this rock bring out water for you?* Numbers xx. 10. (Challoner) --- For thus doubting of God's will, he was temporarily punished, Deuteronomy i. 37. (Worthington) --- The death of his sister, and the ingratitude and rebellion of the people disturbed him. (Theodoret) See Isaias lxiii. 10. Houbigant follows the Arabic, "he delayed or hesitated." *Yebatte* means, "he spoke rashly." Some refer this, (Berthier) to God. "He reproached....that they," &c., (Menochius) which is not necessary, (Berthier) or he sentenced Moses to die. (Kimchi)

Ver. 34. *Them.* Commanding no idolatrous government to be left in the land, nor any Chanaanite to be permitted to live, who should make opposition. The law of extermination must probably be thus restricted. The Jews neglected these ordinances, and hence became so often infected with idolatry, (Berthier) even to the end of the republic, when many still adored the sun. (Josephus, Jewish Wars ii. 8.) (Exodus xxiii. 32., and Josue xiii. 13.)

Ver. 38. *Chanaan.* These unnatural sacrifices were perhaps practised under the judges, or at least under the kings. (Worthington) --- Some pretend that the children were only made to pass over or between fires. But this is refuted by facts, Leviticus xviii. 21., and 4 Kings xvi. 3., and Jeremias vii. 30 --- *Polluted. Infecta:* Greek: *ephonoktanethe* is used by Septuagint, in this sense, though it signifies also, "was slain;" *interfecta*, as most Latin Bibles and Fathers read, before the correction of Clement VIII. The former expression is more natural and conformable to the Hebrew. (Calmet)

Ver. 39. *And was.* Hebrew, "and they were defiled." (St. Jerome) --- *Inventions.* Idols of their imaginations, (Haydock) and lusts. (Calmet)

Ver. 45. *Repented.* Ceased to punish, (Eusebius) when the people repented. (St. Jerome) --- God then regarded them in mercy, having given them grace to repent. (Worthington)

Ver. 46. *Mercies.* He inspired their enemies with pity for them. Cyrus, Darius, and Artaxerxes shewed them favour, Psalm lxxxiii. 12. (Calmet)

Ver. 47. *Save.* These verses, which may be well recited in times of schism, (Worthington) occur, 1 Paralipomenon xvi., being probably inserted by Esdras, or some other prophet. But here they are in their proper place, as many of the Israelites are still in captivity. (Calmet) --- yet as this is only a system, we may rather suppose, that David wrote this conclusion. He had to encounter various nations, who might have made captives; and he may beg that all may be united in the same faith, and avoid the society of the wicked. (Berthier)

Ver. 48. *So be it.* The second *Amen* occurs not in Hebrew. But *Alleluia* is placed instead, which the Vulgate makes the title of the next psalm. (Haydock) --- This conclusion of the fourth book seems to be added by the collector, Psalm xl. (Calmet) --- Yet this is uncertain. (Haydock)

PSALM 106

PSALM CVI. (CONFITEMINI DOMINO.)

All are invited to give thanks to God for his perpetual providence over men.

Ver. 1. *Alleluia.* St. Augustine repeats this word. But it occurs in the Hebrew, &c., at the end of the preceding psalm, of which this is a continuation, shewing how God pardoned his people, and delivered them from captivity, (Calmet) and mankind from sin. (Haydock) (Fathers) (Berthier) --- *Glory.*

Literally, "confess" your sins, that you may praise God, (Psalm cv.; Haydock) and adore his mercy and providence. (Worthington)

Ver. 2. *Countries.* The Jews from Babylon, and all who were redeemed by Christ. (Calmet) --- He was promised immediately after the fall. [Genesis iii. 15.] (Worthington)

Ver. 3. *Sea.* Hebrew *miyam*, for which we should read *imim* "the right," denoting the south. (Calmet) --- But the *sea*, or ocean, is properly used in the same sense. (Berthier) --- The Ammonites, Philistines, Syrians, and Idumeans, from these four quarters, often reduced the Israelites to servitude, under the judges. (Houbigant) --- From all parts, the Jews of the ten tribes returned in the reigns of Darius and Alexander. (Calmet, Diss.) --- But the texts which are applied to this event speak rather of the conversion of the Gentiles, which the prophet has here in view. (Berthier) --- None are excluded from the benefits of this redemption, but by their own fault. (Worthington)

Ver. 4. *Habitation.* So were the Jews distressed at Babylon, (Calmet) as many are forced to wander in the world, and all are involved in sin. (Worthington)

Ver. 5. *Hungry.* As both Jews and Gentiles were for the word of God, (Amos viii. 11.) when Christ appeared. (Haydock) --- Their wants cried aloud, (St. Augustine) though they sought him not, Isaias lxxv. 1. (Berthier) --- Those who call upon God are relieved by him, in the manner which is most for their welfare. (Worthington)

Ver. 8. *Mercies.* We are unworthy to open our mouths. This chorus is repeated, (ver. 15, 21, 31.) by the people, after the Levites had sung the intermediate sentences. (Calmet) --- The ver. 6, 9, 13, 19., are of the same nature, and refer to different sorts of calamities. (Berthier) --- All the benefits of God, proceeding from his mercy, and not from man's deserts, praise him. (Worthington)

Ver. 10. *Darkness.* This second allegory represents the condition of the captives, and of mankind, before Christ's coming. (Calmet) --- The former enjoyed some liberty, Jeremias xxix. 5. --- But the latter were most miserable, (Matthew ix. 15., and Luke iv. 18.) and of these the words are most naturally explained. (Berthier)

Ver. 11. *Exasperated.* Hebrew, "changed, *or* frustrated." This is the source of all misery, (Calmet) as calamities are commonly inflicted on account of sin. (Worthington)

Ver. 12. *Labours.* There were slaves of various descriptions: some were confined to hard labour, and chained down at night. (Calmet)

Ver. 14. *Bonds.* Of their passions. See St. Augustine, Confessions viii. 11. (Haydock)

Ver. 17. *Iniquity.* Making them alter their conduct. Hebrew seems less correct: "they are foolish on account of their way, and they," &c. Illness is sent to punish sin, Job xxxiii. 19., Matthew ix. 2., and John v. 14. (Calmet)

Ver. 20. *Word.* Jesus Christ, according to the prophetic sense, adopted by the Fathers, (St. Athanasius, or. 3., &c.) though it literally implies, that at God's command the sick were healed, Matthew viii. 7. --- This allegory again represents the state of captivity. (Calmet)

Ver. 22. *Praise.* Instead of victims, Psalm xxvi., &c.

Ver. 23. *Down to the sea, &c.* Captivity is here compared to a tempest. (Calmet) --- The apostles carry the tidings of salvation to all places. Persecutions are raised; but God grants peace to his Church under Constantine. (Eusebius)

Ver. 24. *Deep.* The fury of tempests. Various nations, and the treasures of the deep. (Menochius)

Ver. 26. *Heavens.* So Virgil says:

*Tollimur in cælum curvato gurgite & iidem
Subducta ad Manes imos descendimus unda.* (Æneid iii.)

Ver. 27. *Up.* They knew not how to proceed. *Ambiguis ars stupet ipsa malis.* (Calmet)

Ver. 29. *Breeze.* Hebrew, "silence, or calm."

Ver. 30. *For.* Even to Jerusalem. (Calmet)

Ver. 31. *Men.* We must thank God for having enabled us to repent, ver. 8. (Worthington)

Ver. 33. *Wilderness.* God caused his people to pass through the Red Sea, and the Jordan, to possess the fruitful country of Chanaan, part of which had been cursed for the crimes of the Sodomites. (Haydock) -- - He has punished Babylon, (Jeremias xxv. 12.) made a straight road from his people, (Isaias xxxv. 8.) and enabled them to cultivate their country again, ver. 41. (Calmet) --- The synagogue has been abandoned, and the Church chosen. (Berthier) --- The power of God is displayed, who caused the land of promise to be more fertile for his people, which is now very barren. (Worthington)

Ver. 34. *Barrenness.* Or "saltness." (Haydock) --- He alludes to the environs of Sodom, Genesis xiii. 10., and xix. 24. (Worthington)

Ver. 37. *Of birth.* A plentiful crop, *facient fruges germina.* (St. Jerome) (Calmet) --- Abundance of fruit shall grow in some places, while others are punished on account of sin. (Worthington)

Ver. 40. *Princes.* Jochonias was humbled, (Haydock) and exalted, with Daniel, &c., 4 Kings xxv. 27. Others explain it of Nabuchodonosor and Baltasar, who were reduced to the state of ignominy and death. (Calmet) --- The Jews experienced the greatest miseries at the last siege of Jerusalem. (Berthier)

Ver. 41. *Sheep.* The Gentiles took the place of the obstinate Jews. (St. Augustine)

Ver. 42. *Mouth.* The psalmist saw Babylon before its ruin, (Calmet) at least in spirit. God's judgment strengthen virtue, and repress the wicked. (Haydock) The propagation of the gospel put to silence the oracles of the pagans. (Berthier)

Ver. 43. *Lord.* This is the part of wisdom, and deserves our serious consideration, (Haydock) as Osee (xiv. 10.) and our Saviour admonish, Matthew xi. 15., and xiii. 9., and Mark iv. 9., &c.

PSALM 107

PSALM CVII. (PARATUM COR MEUS.)

The prophet praiseth God for benefits received.

Ver. 1. *Himself.* By repeating here what occurs in Psalm lvi., and lix. David teaches us to excite our fervour by such sentiments as have formerly made an impression upon us. (Berthier) --- He spoke before of his own victories: now he considers those of Christ, and of his Church, (Genebrard) as well as the state of the captives. (Theodoret) (Calmet)

Ver. 2. *My heart, &c.* Is not repeated in Hebrew. But it is, [in] Psalm lvi. 8.

Ver. 3. *Arise, my glory.* Is found also in this psalm, though not here in Hebrew, &c. St. Jerome (ad Sun.) thinks some copyist has inserted it. (Calmet) --- But it seems to be here in its proper place. (Berthier)

Ver. 4. *Nations.* David made various conquests, which prefigured those of Christ, to whom the rest of the psalm belongs. (St. Augustine) (Worthington)

Ver. 7. *That.* See Psalm lix. 7. (Worthington)

Ver. 8. *Holiness.* Or holy one, *sancto*: (Haydock) meaning Jeremias xxv. 11., who foretold the end of the captivity, (Calmet) or David himself, and the Messiah, his son, in whom he *will rejoice*. (Haydock)

PSALM 108

PSALM CVIII. (DEUS LAUDEM MEAM.)

David, in the person of Christ, prayeth against his persecutors; more especially the traitor Judas; foretelling and approving his just punishment for his obstinacy in sin and final impenitence.

Ver. 1. *David.* St. Peter attributes it to him, and gives us the key to this psalm, by applying (ver. 8.) to the traitor Judas, Acts i. 16, 20. (Berthier, T. vii.) --- Our Saviour seems to allude to it, when he styles Judas, *the son of perdition*, John xvii. 8. It may also have a reference to Doeg, or Achitophel, who were his forerunners. Ven. Bede thinks it was composed by the Machabees, against apostates. The Church used it in the deposition of bishops, and against usurpers of ecclesiastical goods: (Grotius) and, in times of ignorance, some thought hereby to discover thieves. The style is very vehement, (Calmet) containing the sentence pronounced by the sovereign judge against the reprobate. (Haydock)

Ver. 2. *Praise.* Hebrew, "God of my praise," (Calmet) --- whom I always adore, under every dispensation of Providence. (Haydock) --- Yet the original may agree with the Vulgate, and Christ desires to be glorified, (John xii. 23., and xvii. 5.; Berthier) and styles his passion, his *praise*. (Theodoret) --- David appeals to God's judgment. (Calmet) --- *Man.* The Pharisees, &c., endeavoured to entangle Christ, Matthew xxii. (Worthington)

Ver. 3. *Cause.* Or provocation. (Haydock) --- So Catiline *gratuito potius malus quam crudelis erat*. (Sallust.) --- The sanctity of Jesus Christ could not be overwhelmed, or hidden, (Haydock) even with the torrent of abuse thrown upon him.

Ver. 4. *Detracted.* Hebrew and Septuagint, "calumniated," as [in] ver. 20., and 29. (Calmet) --- *Prayer.* Jesus Christ prayed for his enemies, (Luke xxiii. 34.; Flaminius) and did many good works for the benefit of all, John x. 32., and Acts x. 38. David had also signalized himself in the defence of his country, and yet was banished. He shews that he was animated with the perfect spirit of the gospel, though the law permitted retaliation, Exodus xxi. 24. (Calmet)

Ver. 6. *Set thou the sinner over him, &c.* Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which Judas betrayed our Lord: and are to be taken as prophetic denunciations of the evils that should befall the traitor, and his accomplices, the Jews; and not properly as curses. (Challoner) --- The devil entered into Judas, (John xiii. 2.; Calmet) who hung himself in despair. (Worthington) --- The Jews were abandoned over to cruel masters, as Doeg and Achitophel presently perished, Psalm li. 5. It was customary at trials, for a satan, or "adversary," to be stationed at the right hand of the accused, Zacharias iii. 1. (Calmet)

Ver. 7. *Prayer.* Or may his supplication to judges for pardon irritate them, (Calmet) and let it not move God to mercy any more than a sin. (Menochius) --- God rejects such prayers as are destitute of the proper conditions, as he did those of Antiochus, (St. Augustine; Calmet) and they are a fresh sin. (Berthier) --- Yet the prayer of a sinner is not so, when he acts sincerely. (Haydock)

Ver. 8. *Bishopric.* *Greek: Episkopen*, "inspection or pre-eminence" of any kind. Judas lost his spiritual office, and the Jews all dominion in a very short time. St. Peter quotes this passage, [Acts i. 20.] and only the Socinians will assert that he does not adhere to the literal sense. (Berthier) --- The apostleship (Worthington) was given to St. Matthias. (Calmet) --- The priesthood of Aaron was forced to give place to that of Melchisedech. (Menochius)

Ver. 9. *Wisdom.* Judas was married, (St. Augustine) and stole for his family; (Lyranus) though as the Scripture is silent, St. Chrysostom believes the contrary. (Menochius) --- The synagogue being rejected, the Jews are in a manner orphans. (Calmet) --- The posterity of persecutors prosper not long. (Worthington) --- All sorts of imprecations are used that some may fall upon the guilty. (Genebrard) (Menochius)

Ver. 10. *Out.* Hebrew, "seek." St. Jerome, "be sought after," which implies that they are rejected. (Houbigant) --- The being reduced to *beg*, is terrible to one who has been brought up in a better manner. -- *- Dwellings.* Septuagint (Menochius) and St. Jerome, "ruins." The Jews were forbidden to weep over the ruins of Jerusalem, and are become vagabonds. (Calmet)

Ver. 11. *Usurer.* The Romans forced the miserable Jews to pay taxes, and Domitian banished them from Rome, to live in a wood, where their furniture was only a basket and some hay, and their wives came to beg.

Cophino fænoque relicto

Arcanam Judæa tremens mendicat in aurem. (Juvenal, Sat. xi. 540.) (Calmet)

--- At the last siege, some of their bodies were ripped open, to discover the gold which they might have swallowed. (Josephus, Jewish Wars vi. 15.) See Deuteronomy xxiv. 10. (Menochius)

Ver. 13. *In one.* Hebrew, "another." Let none remember them. The ruin of Jerusalem took place within forty years time. (Calmet) --- Arch-heretics are not long followed; their disciples make fresh discoveries. (Worthington)

Ver. 14. *Out.* As children derive great advantages from the piety of their parents, so they also feel the punishment of their crimes, when they imitate them, Deuteronomy xxiv. 16., and Ezechiel xviii. 20. If they share in the afflictions of their family, and are free from sin, this must be considered as a trial, and they will be amply rewarded in a future world. God is the arbiter of the life and death of all. External miseries may afflict both the just and sinners; but the motive for their being sent is very different. The Jews prayed, *Let his blood be upon us, and upon our children;* (Matthew xxvii. 25.) and they became chargeable with all the crimes of their ancestors, Matthew xxiii. 35. (Calmet)

Ver. 15. *They.* Iniquities, (Haydock) or may the sinners be "against the Lord," and He against them, Leviticus xxvi. 21. (Calmet)

Ver. 16. *Mercy.* Therefore *he*, the chief, and each of his adherents, can expect to find no mercy, James ii. 13. (Haydock) --- By the most crying injustice, the Jews put to death, *the man of sorrows*, [Isaias liii. 3.] (Calmet) who had been pleased to assume our nature, and had not where to lay his head, Luke ix. 58. (Menochius)

Ver. 18. *Bones.* This strikingly describes the malediction of a person who has swallowed iniquity like water, Job xv. 16., and Proverbs iv. 17. The Jews had spoken ill of Christ, and of his disciples, Matthew xxvii. 25., and John ix. 17. (Calmet) --- Let all who delight in cursing, attend to this sentence. (Worthington) --- They like those things, which bring both temporal and eternal misery. (Menochius)

Ver. 20. *Work.* They effect their own ruin. (Haydock) --- The Jews pretended to act for the glory of God, being influenced with a *zeal with knowledge*. Some translate, "let such be the recompense;" which is not amiss. (Berthier)

Ver. 21. *With me.* Many ancient psalters supply, "thy mercy," with the Arabic. (Calmet) --- Grace must always accompany our endeavours, 1 Corinthians xv. 10. (Berthier)

Ver. 22. *Within me.* In the garden. Christ did penance for sin all his life. He wept over Jerusalem, Luke xix. 41. (Haydock)

Ver. 23. *Locusts.* David was forced to wander about. Christ continually sought after the lost sheep, (Calmet) and was hurried to different tribunals. (Menochius) --- St. Jerome applies this to the Jews, and St. Augustine to Christians under persecution. (Calmet)

Ver. 24. *For oil, propter oleum.* The meaning is, my flesh is changed, being perfectly emaciated, and dried up, as having lost all its oil, or fatness. (Challoner) --- Or, "on account of the privation of perfumes," (Berthier) which the Jews looked upon as necessary. David and Jesus Christ were exposed to many inconveniences.

Ver. 25. *Heads, and saying, Vah, &c.* (Matthew xxvii. 40.) as Semei insulted David, (2 Kings xvi. 5.; Calmet) though he is not said to have shaken his head, for which reason the prophecy may rather relate solely to Christ. (Berthier) --- "To pay our ransom, he was crucified; to be crucified, he was despised; and to be despised, he appeared in a state of abjection." (St. Augustine) --- These three steps were requisite, as the Jews would never have dared to lay hands on him, if he had appeared in glory. (Berthier)

Ver. 27. *It.* My suffering, (Berthier) or deliverance. (Calmet) --- Jesus Christ prays for a glorious resurrection, and that his enemies may be covered with all possible confusion. (Worthington)

Ver. 29. *Cloak.* *Greek: Diplois*, means the outward robe. Hebrew *mehil*. (Haydock) (Galatians iii. 13.) --- "The cross of Jesus Christ shall be the glory of believers, and the confusion of infidels." (St. Leo, ser. xviii. de pas.) --- A salutary and inward shame may be of great advantage. (Haydock) --- Christ prays that his enemies may feel such a sorrow, and be converted. (St. Jerome) --- "He speaks not against, but in favour of, the Jews." (St. Augustine) (Calmet)

Ver. 30. *Many.* In the Catholic Church, (Haydock) till the end of the world. (Calmet)

Ver. 31. *My.* Hebrew, "his soul from the judges," Pilate and the Jews, (Calmet) particularly the Sanhedrim. How many still continue to persecute Christ, and do not tremble! (Berthier)

PSALM 109

PSALM CIX. (DIXIT DOMINUS.)

Christ's exultation, and everlasting priesthood.

Ver. 1. *David.* It is of faith that he wrote this psalm on the Messias. The Jews, in our Saviour's time, were convinced of it, (Matthew xxii. 42.) so that their posterity (Berthier) in vain attempts to explain it of Abraham, David, Solomon, Ezechias, Zorobabel. (St. Chrysostom) --- Even some of the candidly own that it can relate to no other, (Thalmud) and Christians are universally of this belief. (Calmet) --- *Lord.* Hebrew *Jehova*, (Haydock) the Father. (Menochius) --- *To my Lord.* Hebrew *Ladoni*, (Haydock) the Son incarnate, (Menochius) Lord of all, though the son of David. (Worthington) --- Who else could be David's superior? as Christ argues. (Haydock) --- The title *Adonoi* is given to God, (ver. 5., &c.; Calmet) as *my* is never united with the ineffable name. --- *Hand.* In equal power (Berthier) as God, and in the highest dignity as man, after the ascension. (Calmet) --- This thought should encourage us to suffer patiently, (Colossians iii. 1.) as Christ was to suffer, and thus to enter into his glory. The saints did not strive to divide him. But we would suffer nothing, and yet be glorified at the hour of our death! (Berthier) --- *Until.* This word does not always mark the term of a thing. When all shall be subdued, then Christ will continue to it with greater majesty, (1 Corinthians xv. 25.; Calmet) for ever. (Worthington) (Hebrews x. 13.) --- *Footstool.* As was customary with conquerors, Josue x. 24.

Ver. 2. *Sion.* Whence the empire of Christ extended over all the earth, Isaías ii. 3., and Luke xxiv. 47. (Calmet) --- In spite of opposition, he reigns in the Church, and will one day make all submit. (Berthier) -- On Whitsunday the new law was promulgated, to continue unto the end of time. (Worthington)

Ver. 3. *Principality.* Christ says, *All power is given to me*, Matthew xxviii., and this he will display (Haydock) in *the day* of judgment. (St. Chrysostom) --- *Greek:* *Arche* is used in this sense by Xenophon, &c., (Calmet) as *principium* is by Suetonius, (in Aug.) yet it may also signify, This is the "origin," or source of thy authority, from the womb," &c. (St. Chrysostom) (Berthier) --- The consubstantiality of the Son is hence manifest, and this ensures every perfection. (Haydock) --- The Father and the Son are both principals. (St. Jerome) --- Christ was *in the beginning*, (John i.) and the very *beginning*. His eternal birth is here mentioned, though some have explained it of his temporal nativity, which took place before the rising of the day-star. (Calmet) --- This, however, would seem a trivial circumstance, (Berthier) whereas the birth of Christ before the whole creation is of great consequence. --- *Saints.* Or "holy places," *sanctorum*. Hebrew, "In the beauties (*behadre*.; Haydock) St. Jerome has read *berri*, in the mountains, (Calmet) of holiness, (Montanus) or of the sanctuary." Christ will come to judge surrounded by his angels, (Calmet) and saints. (Haydock) (St. Augustine) --- *I begot thee.* This expresses the sense more clearly (Haydock) than the Hebrew *tibi ros emissio* (Hebrew *tal.*) *nativitatis tuæ*. St. Jerome's version must be deemed inaccurate, and the Hebrew points, (Berthier) which render the modern versions so very different from ours, may be safely rejected. (Haydock) See Muis. (Genebrard) (Calmet) --- Robertson mentions fourteen different translations of this text, and many more might be given. (Haydock) --- But ours is clear, and beautiful. (Calmet) --- Protestants, "Thy people shall be willing in the day of thy power, in the beauties of holiness, from (Marginal note, more than) the womb of the morning: thou hast the dew of thy youth." (Haydock) --- Thy offspring shall be very numerous, (Isaías xlviii. 1., and xiv. 8.) and people shall willingly join thy banners, or rather come to offer victims in the sanctuary. (Calmet) --- The eternal birth of Christ, (Micheas v. 2.) from his father's substance, establishes his principality, so that he rises triumphant, &c. (Worthington) --- The present Hebrew text seems to be

purposely rendered obscure, or unintelligible by the Jews, both in this verse, and in the following. (Du Hamel)

Ver. 4. Repent. Not that He can ever do so, or give way to error: but the sacred writer expresses himself thus, to give us the greatest security. (Calmet) --- *The order.* Hebrew *dibrathi*, "my order," Melchisedech. The *i* has been perhaps designedly inserted, to render the argumentation in the epistle to the Hebrews of no weight, "as the force of the text sinks into just nothing." (Kennicott) --- Protestants and Pagnin here abandon the Hebrew. But Montanus corrects the latter, and substitutes "upon my word," which is more honest, as he deemed the Hebrew text unerring, though here it be not so unquestionably, as the Almighty would thus address *Melchisedech*, unless that title be here given to Christ. St. Jerome takes no notice of *my*, no more than the apostle, &c. (Haydock) --- This instance "may perhaps put all serious Christians upon deliberating---whether they should any longer maintain the absolute integrity of the present Hebrew text." See Psalm xv. 10. (Kennicott, Dis. i. p. 219.) --- *Melchisedech.* Christ is declared king and priest for ever, (Worthington) like Melchisedech, who united in his person both dignities, and presided not over a particular people, nor stood in need of any stated place. His succession is not recorded, and his sacrifice consisted of bread and wine; in all which respects he differed from the Levitical priest, and prefigured Christ, who is immolated under the same species throughout the world, Malachias i. 11. (Menochius) --- We read in Scripture of three orders of priesthood: **1st**, of kings, **2d**, of the first-born, and **3d**, of Aaron. Melchisedech, in quality of king, exercised the priestly office, as both functions were formerly united: and hence the word *Cohen* signifies both a temporal and spiritual prince. This light of nations ensured to his *order* a perpetual duration, whilst that of Aaron was to have an end. Thus Christ offered to his Father from all eternity the sacrifice of his obedience, and future sufferings; and in time, he presented that of his own life, which he continues to offer in the Catholic Church, (Calmet) by priests who are only his ministers, 1 Corinthians vi. (Worthington) --- The apostle does not specify the oblation of bread and wine, as it was unnecessary, the sacrifice of Christ on the cross having put an end to the sacrifices of the old law, which could only be offered by the children of Aaron, from whom he did not spring. This was enough for his purpose. But as Melchisedech offered bread and wine, Christ must also have done the same, to be of his order. St. Cyprian, and the other Fathers, with great unanimity observe, that the sacrifice of Melchisedech was a figure of that of Jesus Christ, *in bread and wine*; and of course (Berthier) our sacred mysteries must contain the substance. (Haydock) --- By their application, Christ still pacifies his Father in behalf of sinners: so that the effects of his priesthood do not cease, as those of all the priests in the Old Testament did by their death. (Worthington)

Ver. 5. The Lord. He speaks to God the Father concerning the Messiah, (Menochius) or God assisted the sacred humanity. (St. Chrysostom) --- In the Godhead the persons are equal. The Father is at the right of the Son, as He is at his Father's, ver. i. (St. Augustine) (Calmet) --- Yet it seems more probable, that the discourse is addressed to the first person. (Berthier)

Ver. 6. Ruins. Hebrew and Septuagint, "with dead bodies," (Calmet) or he will fill up the places of the fallen angels. (Jansenius) --- *Implevit valles.* (St. Jerome) --- Christ was placed *for the fall* and for the resurrection of many. --- *Of many.* Hebrew, "the head in an extensive territory." We might render the Vulgate, "he shall crush the heads of many in the land." (Haydock) --- Rebellious kings, with their populous kingdoms shall be destroyed. (Worthington) --- The power of the devil, and of all his agents, shall be crushed, though they may fill the greater part of the world, (Haydock) *in terra quam multi occupant.* (Berthier)

Ver. 7. Way. By the *torrent* Cedron, the passion of Christ is insinuated. (Houbigant) --- During life, he and his faithful servants shall be exposed to many sufferings, for which they will be amply rewarded. (Worthington) (Philippians ii. 9.) --- A *torrent* often denotes affliction, Psalm xvii. 5., and Isaias xxx. 28. Yet here it may signify, that Christ will supply every thing requisite to establish his Church. To find

water for an army was of the greatest consequence, Jeremias xxxi. 9., Psalm lxxvii. 20., and 4 Kings iii. 9. (Calmet) --- Like a valiant conqueror, Christ seeks for no delicacies. (Muis) (Calmet) --- Those who come nearest to this divine pattern, will obtain the highest place in heaven. (Berthier)

PSALM 110

PSALM CX. (CONFITEBOR TIBI DOMINE.)

God is to be praised for his graces, and benefits to his Church.

Ver. 1. *Alleluia.* This psalm consists of praise, and is alphabetical, (Berthier) the sixteen first letters being found at the head of each hemistic, to ver. 8; and in the 9th and 10th, we find the six last Hebrew letters, which is also the case in the following psalm. (Haydock) --- In some Latin copies, we also find the same title in both, as they may relate to the captives. (Calmet) --- The Church thanks God for the institution of the Eucharist, &c. (St. Augustine) (Eusebius) --- *Praise.* Literally, "confess to." (Haydock) --- *Congregation.* Where there are few or many together, (Calmet) in private for my own sake, and in public for edification. (Worthington)

Ver. 2. *Sought out.* Exquisite, or designed for our benefit. He saw that all was *good*, (Genesis i. 31.) though He could have made them better. (Calmet)

Ver. 3. *Is praise.* Or worthy of praise, and magnificent. (Worthington)

Ver. 4. *Remembrance.* He has delivered us from captivity, as he did our ancestors from the Egyptians bondage, Isaías lxiii. 11. (Calmet)

Ver. 5. *Food.* Manna in the desert, and what is necessary for us who were in distress in Babylon, Psalm cvi. 5. In the spiritual sense, (Calmet) He has given us Jesus Christ, (St. Augustine) or the holy Eucharist. (Worthington) --- St. Chrysostom understands the word of God, (Calmet) which profits those only who fear the Lord, (Berthier) and serve him with love. (Haydock) --- *Covenant.* God has not acted contrary to the covenant with Abraham, in proposing the gospel, which was all along foretold, as St. Paul shews. (Berthier) --- He will for ever protect his Church, and shew forth the powerful operation of his death, and all his mysteries. (Worthington)

Ver. 7. *Gentiles.* Under Josue, or rather in the days of the gospel. (Berthier) (1 Peter i. 3.) --- *Judgment.* He will perform his promises, and chastise the guilty. (Calmet)

Ver. 8. *Equity.* Here we have the conditions of a just law. (Berthier) --- Those who keep God's commandments are justified. (Worthington)

Ver. 9. *Redemption.* Under Moses, Cyrus, and Jesus Christ, of whose redemption the former were figures. (Calmet) --- Christ redeemed man, in order that he might be able to observe the law. (Worthington) --- *Terrible.* Holy to the just, and terrible to sinners. (St. Jerome) --- Most are lost by too much security. (St. Chrysostom, hom. xix.) --- The Hebrews treat the name of God with a respect, which might appear superstitious, (Calmet) as they will not blot it out, or lean upon the book where it is written, &c. (Schikard, Jus. ii.) (Theor. v. 6.) --- The Turks have nearly the same regard for the Koran, which should make Christians ashamed of their irreverence and want of faith.

Ver. 10. *Fear.* Hebrew, "is the chief part of wisdom." (Jansenius) --- This fear intimates the virtue of religion, to which the Israelites gave the preference over prudence, &c. (Josephus, contra App. 2.) ---

This distinguished them from other nations, Deuteronomy iv. 8. (Calmet) --- Fear is the beginning, charity the end of wisdom. (Eusebius) --- Beginning with fear, we ascend to true wisdom, which are the first and last of the gifts of the Holy Ghost. (Worthington) --- *Do it.* Act conformably to this fear. (Haydock) --- Speculative wisdom is good, but not sufficient, Romans xi. 13. (St. Chrysostom, &c.) --- Many read *ea*, "those things," with the Hebrew, while the Septuagint have *eam*, this wisdom. But Houbigant adheres to the Vulgate. (Berthier) --- *His.* God's, (St. Chrysostom) though some would refer *ejus* to *intellectus*. (Berthier) --- He shall be praised for ever who has been so well informed as to adopt the fear or wisdom of the Lord for his guide. (Haydock)

PSALM 111

PSALM CXI. (BEATUS VIR.)

The good man is happy.

Ver. 1. *Of the returning, &c.* This is in the Greek and Latin, but not in the Hebrew. It signifies, that his psalm was proper to be sung at the time of the return of the people from their captivity: to inculcate to them, how happy they might be, if they would be constant in the service of God. (Challoner) --- Yet all Greek copies have not this title, (Haydock) but only *Alleluia*, with the Hebrew, Syriac, &c. --- It might be composed by Aggæus, &c., as it relates to the captivity, (ver. 4.) and to the overthrow of Babylon, (ver. 10.; Calmet) or David might thus describe the happiness of the virtuous, (Berthier) and give the captives to understand, that sin was the source of all temporal as well as spiritual miseries. (Worthington) --- *Delight.* We must love God for his own sake. (St. Chrysostom) --- Those who sincerely fear God, will take great delight in keeping his commandments. (Worthington)

Ver. 2. *Earth.* Temporal rewards were proposed to the carnal Jews; but the more enlightened knew what was to be most desired. They sought after the riches, mentioned by the apostle, 1 Corinthians i. 5., and 1 Timothy vi. 18. (Calmet) --- The just and their seed shall prosper, (Worthington) at least in the next world. (Haydock)

Ver. 3. *Justice.* Or mercy shall be for ever remembered by us, and rewarded by God. (Calmet)

Ver. 4. *Darkness.* Christ appeared when the world was most corrupt. (St. Augustine) --- God rescued his people from captivity. --- *He is.* St. Augustine and St. Chrysostom add, "The Lord God is," &c., in which sense this is commonly explained, (Calmet) though it may also refer to the just man. (Haydock)

Ver. 5. *Acceptable.* Literally, "joyful." *Greek: Chrestos*, "beneficent." (Haydock) --- *Give, and it shall be given to you.* [Luke vi. 38.] (Menochius) --- *Judgment.* And by liberal alms, prepared for the great accounting day. (St. Chrysostom) --- He will say nothing indiscreetly, nor throw pearls before swine; (Matthew vii. 6.; St. Jerome) neither will he condemn others rashly, (Calmet) but give prudent advice to the afflicted. (Worthington)

Ver. 7. *Hearing.* Though detraction may assail him, he shall not fear, (Calmet) since God is the judge. (Haydock) --- He shall have no cause to apprehend being condemned, (St. Jerome) nor be disturbed about "news," because his goods are in a place of safety, (St. Chrysostom, &c.) where thieves cannot steal. (Haydock)

Ver. 8. *Until.* Not that he will be disturbed afterwards, (Psalm cix. 1.; Calmet) when his enemies shall be punished. (Haydock) --- The captives saw the fall of Babylon. (Calmet)

Ver. 9. Poor. We must know whom we ought to relieve. Though we may be allowed to retain what is necessary, (2 Corinthians viii. 13., and ix. 11.) yet the saints have often very laudably stripped themselves, to clothe others, abandoning perishable goods, that they might obtain heaven. (Calmet) --- *Justice.* Works of mercy are so called, because they concur to man's justification. (Worthington) --- *Horn.* Power, &c. Cyrus, and the best of his successors, honoured the Jews. (Calmet) --- The liberality of the just towards the indigent, is far more glorious than that which prompts the vain to give shews, &c. (St. Chrysostom) --- The praise of the latter is presently at an end. (Berthier)

Ver. 10. The wicked. The devil, enraged to see the converts to Christianity, (St. Athanasius) or the Jews, (St. Chrysostom) instigated by him. (Haydock) --- All the damned shall rapine at the happiness of the elect, (St. Augustine) as the Babylonians did, when they beheld the prosperity of those who had been captives. (Calmet)

PSALM 112

PSALM CXII. (LAUDATE PUERI.)

God is to be praised, for his regard to the poor and humble.

Ver. 1. Alleluia. The Jews style this, and the five following psalms, "the great Alleluia," which they sing after eating the paschal lamb. Eusebius adds, "a psalm of Aggæus and Zacharias," as it seems to speak of the captives, who return thanks for their deliverance; (Isaias xlv. 6., &c.; Calmet) or David has left this model of thanksgiving for all. (Berthier) --- *Children.* Hebrew, "slaves." (Menochius) --- The Greek and Latin may signify both. (Haydock) --- He addresses the Levites, who were addicted to God's service, or the new converts, who were become docile like little children, (1 Peter ii. 2., and Psalm viii. 3.; Calmet) and in a word, (Haydock) all God's servants. (Worthington)

Ver. 3. Same. All the day long, (Calmet) or rather in all places. (Muis) (Malachias i. 10.) (St. Chrysostom)

Ver. 6. Earth. Providence watches over all, Psalm cxxxvii. 6. (Haydock) --- With respect to God, even those who are in heaven are *low*. (Worthington)

Ver. 7. Poor. Jesus Christ and his servants, as well as Joseph, Mardochai, &c., 1 Kings ii. 8., and Luke i. 51. (Calmet)

Ver. 9. Children. Anna and Elizabeth, who were naturally barren, were blessed with what they so eagerly desired, by the divine power. (Haydock) --- It may be understood of the Gentile world, after it had embraced the faith, (St. Jerome; Galatians iv. 17.; St. Chrysostom) or of the captives, (Isaias lvi. 1., and xlix. 21., and Psalm lxvii. 7.; Calmet) though Isaias may also refer to the Church. (Haydock) --- Joseph was wonderfully advanced in glory, and Sara, Rebecca, &c., were made fruitful.

PSALM 113

PSALM CXIII. (IN EXITU ISRAEL.)

God hath shewn his power in delivering his people: idols are vain. (The Hebrews divide this into two psalms.)

Ver. 1. Alleluia. This word is placed at the end of the preceding psalm in Hebrew, though it seems to

have been there originally, (Haydock) as [in] ver. 2., we find *his*, with reference to "the Lord," who has not been otherwise mentioned before. (Houbigant) --- The psalm may be joined with the former to ver. 9, when the Hebrew begins a fresh one, relating to the captives, with the two which follow. (Calmet) the division is of no great importance, (Berthier) and we cannot easily decide whether it be here necessary. (Haydock) --- The Hebrew copies have not been always uniform, no more than the Greek in this place. (Calmet) --- *Barbarous*. Cruel, (Berthier) or which spoke a language unknown to them. (Symmachus and Aquila) --- *Barbarus his ego sum, quia non intelligor ulli*. (Ovid de Pont.) (1 Corinthians xiv. 11.) -- - The Greeks styled all others barbarians, (Fest.) as the Egyptians did. (Herodotus ii.) --- Joseph at first did not understand the language of the latter, (Psalm lxxx. 6.) and spoke to his brethren by an interpreter, Genesis xlii. 22. *Lohez*, denotes one who speaks an unknown tongue, which Chaldean expresses by the word *borbra*, "a stranger, or desert." (Calmet) --- Infidels, and those who persecute the true religion, are styled barbarous, though otherwise the Egyptians were very polite and learned. (Worthington)

Ver. 2. Judea. Hebrew, "Juda," though the sense of the Vulgate is very good, (Berthier) as that country which had been so abandoned, became holy, when God's people dwelt there. (St. Chrysostom) --- After the departure from Egypt, the Israelites were more known as God's inheritance, over whom he reigned. (Worthington) (Exodus xix. 6.) --- Hence He complains, when they asked for a king, (1 Kings viii. 7.) though the throne is still called the Lord's, 1 Paralipomenon xxix. 23. The distinction of Juda and Israel insinuates that the kingdom had been divided. (Calmet) --- But this had taken place for a time, after the death of Saul. (Haydock)

Ver. 3. Saw. He speaks in a poetical manner. All creatures obey God's will. (Worthington)

Ver. 4. Skipped. Through joy, *exultaverunt*, (Haydock) or rather through fear, ver. 7. (Calmet) --- There was an earthquake, not specified by Moses; or the psalmist speaks of what took place at Ar, (Numbers xxi. 15.; Worthington) unless he alludes to the waters of the Jordan, rising up like mountains. (Menochius)

Ver. 8. Waters. They are mentioned twice, as referring to different miracles, Exodus xvii. 6., and Numbers xx. 8. Inanimate things are introduced, giving this reply; or the psalmist gives it himself. (Berthier) --- He uses the figure *prosopopeia*, as if senseless things could understand. (Worthington)

Ver. 9. or Hebrew Psalm cxv. Ver. 1. Not. Some Jews here commence the 115th psalm. (Haydock) --- But St. Augustine shews, that this part is well connected with the preceding, the true God being known by his works, while idols are senseless, and therefore can have no pretensions to divine worship. (Worthington) --- It seems that the psalmist would not break off so abruptly, without praising God for his wondrous works, and the Fathers are silent about the present division of the Hebrew, (Berthier) though Eusebius and St. Athanasius had occasion to examine the text, as some Greek copies end here, and others at ver. 12., *the idols*, &c. --- *Glory*. We claim no share in these miracles; or we confess our unworthiness, but do thou deliver us. (Calmet) --- Thou hast done these wonders to fulfil thy gracious promises, and to prevent blasphemy. (Worthington)

Ver. 11. or Hebrew Psalm cxv. Ver. 3. Heaven. Septuagint add, "and on earth," which St. Augustine joins with the following words, *he*, &c. We cannot indeed point God out, as we might do idols. But then what sore of gods are they? (Calmet) --- Viler than insects. (Theodoret)

Ver. 12. or Hebrew Psalm cxv. Ver. 4. Men. All Catholics agree, that idolatry is the "giving of divine honour to any creature." St. Justin Martyr, (*contra Gent.*) St. Augustine in the ten first books of the City of God, and other Fathers, refute all the species of idolatry. The Platonists adored the angels, or devils, *intelligentias separatas*. Others worshipped dead or living men renowned for their achievements, like

Jupiter and Hercules; while some paid the same sovereign respect to animals, or even to inanimate things, both in themselves and in their images. The psalmist here derides the most gross species of idols, which are made by men, and are incapable of any vital action, being thus beneath the very beasts. Yet some were so absurd as to *confide* in them, (ver. 16.; Worthington; or ver. 8.; Haydock) and thereby neglected the light of reason, becoming slaves of the devils, who were either the objects of adoration, as in the compacts made by sorcerers, or at least seduced mankind to pay such worship to creatures. Hence all the gods of the Gentiles are styled devils, Psalm xciv. 5. (Worthington) --- How unjustly do heretics apply these words to the holy images used in the Church! though they must know (Haydock) that Catholics do not consider them as gods, no more than the saints and angels, whom they reverence only as the friends of God: treating their pictures with a relative honour, and endeavouring thus to excite themselves to the pursuit of virtue, by the memory of what they had done. (Berthier)

Ver. 15. or Hebrew Psalm cxv. Ver. 7. Throat. Roman and Milan Psalters add, *neither is there any breath in their mouths*, which occurs, (Psalm cxxxiv. 17.) instead of this sentence. (Haydock) --- Juvenal (Sat. 13.) laughs at the silence of Jupiter's statue. (Calmet)

Ver. 16. or Hebrew Psalm cxv. Ver. 8. Let. Zeal prompts him to make this imprecation, (Calmet) or prophecy. Hebrew, they "are *or* shall be." The pagans (Haydock) could not well find fault with this wish, (Menochius) as it would be a great honour to resemble real gods. Yet none of their statuary would be willing to become such statues, or be charged with the wicked conduct of Jupiter, &c. (St. Chrysostom) (Berthier) --- The psalmist justly conforms his will to God's decree; and still would rejoice if he should give the idolaters grace to repent. (Worthington)

Ver. 17. or Hebrew Psalm cxv. Ver. 9. The house, is not now in Hebrew. But it occurs in the parallel passage, (Psalm cxxxiv.) where the imperative is used, as the Hebrew is here pointed. (Calmet) --- "Israel trusts....house of Aaron, trust ye in the Lord," (Montanus) which is much in favour of this text, though St. Jerome, &c., agree with the Septuagint. (Calmet) --- Houbigant rejects the Hebrew reading, and *the house of Israel* occurs, ver. 12. (Berthier) --- All the people, the priests, and converts from paganism, are invited to praise the Lord. (St. Chrysostom) (Acts ii. 5., and x. 2., and xiii. 16.) (Calmet) --- The Church always comprised two distinct orders, the clergy and the laity. (Menochius)

Ver. 20. or Hebrew Psalm cxv. Ver. 12. Hath. Hebrew, "will be," which seems better. Let him bless us. (Calmet) --- Both versions are true. (Berthier) (Ephesians i. 3.)

Ver. 24. or Hebrew Psalm cxv. Ver. 16. Of heaven. Or the highest heaven, in which God displays his glory, though he fill every place. (Haydock) --- His benefits to man claim a return of gratitude, and we are not dispensed from shewing our adoration, as deists would hence unreasonably infer. (Berthier) -- Worldly men say this in their hearts, abandoning their pretensions to heaven. (Worthington)

Ver. 25. or Hebrew Psalm cxv. Ver. 17. The dead. People who are thus affected, give no praise to God, when they die, but descend into hell. (Worthington) --- Criminals are therefore said to be *dead*, while the saints only *sleep*. (St. Chrysostom) --- *Hell*. Hebrew, "silence," or the tomb, (Berthier) where none can sound God's praises, (Haydock) though the soul in a state of separation may adore him. (Berthier) See Psalm vi. 6., and xxix. 10.

Ver. 26. or Hebrew Psalm cxv. Ver. 18. Live. In the state of justice, and aspiring to God's kingdom. While we use this world only as the means to ascend thither, we shall praise him for evermore. (Worthington)

PSALM 114

PSALM CXIV. (DILEXI.)

The prayer of a just man in affliction, with a lively confidence in God.

Ver. 1. *Alleluia* occurs in Hebrew at the end of the foregoing psalm, (Haydock) with which this and the following have an intimate connexion, alluding to the liberation of the captives. Hammond discovers some Chaldeisms, which confirms the supposition that it was composed about that time. (Calmet) --- Yet this does not deter Muis, &c., from ascribing the psalm to David, reigning in peace, (Haydock) though others think he alludes to some of his persecutions, and it certainly appears to be of the same nature with the 55th [psalm], which was written after his escape from Achis. (Calmet) --- The sentiments of our Saviour, or of his Church under persecution, (St. Augustine) or those of a saint entering into glory, are here expressed. (St. Jerome) --- The faithful sigh after their heavenly country. (Berthier) --- Christ speaks here as in the 21st psalm. (Houbigant) --- *Prayer*. He always hears me, which prompts me to love. (Worthington) --- *Because*. Hebrew *ci* maybe rendered "therefore," as in the next psalm, ver. 1., and Luke vii. 47. (Calmet)

Ver. 2. *Days*. All my life. (Worthington) --- Faith, hope, and charity, (St. Augustine) as well as gratitude, are here commended. (Berthier) --- Love and confidence are necessary conditions of prayer; and increase the more it is employed. (Calmet)

Ver. 3. *Sorrows*. Hebrew, "bands." --- *Perils*. Hebrew, "the straitness of the grave, (Calmet) the fortifications of hell." (St. Jerome) (Haydock) --- I am like one buried after the manner of the Egyptians, who bound up the dead, and laid them in small holes cut out of a rock. David uses similar expressions to denote the dangers to which he had been exposed, 1 Kings xxi. 12., and Psalm xvii. 6. (Calmet) --- They may be applicable to all the just. (Berthier) --- When I offended, death and hell, which are due to sin, threatened me unawares; affliction opened my eyes, and I thereupon prayed to thee. (Worthington)

Ver. 6. *Little ones*. In their mother's womb, and infancy. (St. Chrysostom) --- Hebrew, "the simple." (Berthier) --- He delights to protect those who have no dependence on any other. (Calmet) --- *Humbled*. Or afflicted, (Worthington) and "brought low." (St. Jerome)

Ver. 7. *Rest*. The peace of the soul, which must precede eternal happiness. --- *Bountiful to*. Hebrew, "rewarded." The Chaldean termination *i*, occurs twice in this verse, whence some would prove that it was written after the captivity. This argument is weak, as such things have been observed in the books which were certainly written before. It would only follow, that Esdras might make such alterations, (Berthier) or they may be attributed to some negligent transcriber. (Haydock)

Ver. 8. *He*. Hebrew, "thou hast." Yet St. Jerome and the Chaldean read like the Vulgate. (Berthier)

Ver. 9. *Living*. In Judea, which is opposed to Babylon, the region of tears and of death, ver. 8., and Psalm lv. 13. In a spiritual sense, the Fathers understand heaven, where the blessed cannot forfeit their felicity. (Calmet) --- I will strive to please God among the faithful, who live in grace and glory. (Worthington) --- Christ here promises the propagation of the gospel. (Houbigant) (2 Corinthians v. 8.) (Berthier)

PSALM 115

PSALM CXV. (CREDIDI.)

This, in the Hebrew, is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

Ver. 1. or Hebrew Psalm cxvi. Ver. 10. *Alleluia* is not in Hebrew. There seems no necessity to join this psalm with the preceding, as the subject is not so much alike as that of many others, which are distinct pieces. St. Paul quotes two passages in their literal sense, (Berthier) as applicable to all who thirst after a future life. It may relate also (Haydock) to the captives returning, (St. Chrysostom; Calmet) to Ezechias, (Ven. Bede) or to the Machabees. (Theodoret) --- *Exceedingly*. We must not be deterred from professing our faith by any danger. (St. Augustine) (2 Corinthians iv. 13.) --- I never ceased to publish that I trusted entirely in thy promises, that we should be delivered (Calmet) in due time. (Haydock) --- I believed that God would help me, and, as I ought to do, make profession of my faith, under the greatest tribulations. (Worthington) --- With the mouth confession is made unto salvation. (Haydock) --- I confess that there is a future world, (ver. 9.) though I do not see it, but remain in distress. (Menochius)

Ver. 2. or Hebrew Psalm cxvi. Ver. 11. *Excess*. Septuagint, "ecstasy." Enlightened from above. If he had spoken thus by his own spirit, any one might have replied, that no dependance could be placed in what he said. We are all liable to mistake. (St. Jerome) --- Many explain it of David's "flight" before Absalom. Hebrew, "in my precipitation," (Calmet) or "astonishment." (St. Jerome) --- *Liar*. Weak and inconstant of his own corrupt nature, (Haydock) though not always guilty of lying. (Calmet) --- St. Paul contrasts this natural weakness with the veracity of God, (Berthier) and the preaching of his apostles, Romans iii. 4., and 2 Corinthians i. 17. (Haydock) --- In the midst of my afflictions, I professed that all man's help is vain, and I had recourse to God. (Worthington)

Ver. 3. or Hebrew Psalm cxvi. Ver. 12. *To me*. I have deserved chastisement; how, therefore, shall I express my gratitude for God's innumerable benefits? (Worthington)

Ver. 4. or Hebrew Psalm cxvi. Ver. 13. *Chalice*. I will submit to any afflictions, (St. Augustine) seeing they procure such an ample reward. I will unite my sufferings with those of Jesus Christ, (Haydock) and accept the great benefit of his blood, shed for mankind. (Worthington) --- Chaldean seems to have had this in view, *calicem redemptionis levabo mundo venturo*, and Houbigant explains it of Christ, who prayed that the chalice might be taken from him, (Berthier) but presently resigned himself to God's *will*. It may also (Haydock) imply, the cup of thanksgiving, which was used in pacific sacrifices, Psalm xxi. 27. Our Saviour followed this custom, when he instituted the blessed Eucharist, as (Calmet) the Jews do on solemn occasions, (Leo. iii. 7., and ix. 2.) The pagans had something very similar. Homer speaks of the "free bowl, or cup of liberty," (Iliad 2.) and Athenæus (i. 23., and ii. 2., and xv. 5.) of "the cup of Jupiter, the Saviour," in which, after tasting a little wine, water was mingled, with invocations of Jupiter, and all drank what they pleased. (Calmet) --- The custom of drinking healths might originate in the same *jovial* humour. (Haydock)

Ver. 5. or Hebrew Psalm cxvi. Ver. 14. *Pay*. Hebrew adds, "now or surely." (Berthier) --- *Vows*. Voluntarily, (Worthington) which I could not do at Babylon, Psalm lxxv. 13. St. Augustine and the ancient psalters omit this, perhaps supposing it to be taken from ver. 18.

Ver. 6. or Hebrew Psalm cxvi. Ver. 15. *Precious*. I am ready even to make a sacrifice of my life, if God's glory should require it; for he esteems the death of the saints. (Worthington) (Berthier) --- He will not easily abandon them to destruction in this world, as the Hebrew implies, (Tirinus; Calmet) though this meaning is not certain, nor verified by facts; the just being often slain by the wicked. (Berthier) --- God rewards the sufferings of his servants; (Calmet) the psalmist will not therefore be deterred from paying his vows by the fear of death. (Menochius)

Ver. 7. or Hebrew Psalm cxvi. Ver. 16. *Handmaid.* To be blessed, we must be in a state of grace, and children of the Church. (Worthington) --- Out of it, death itself endured for Christ would profit nothing, (St. Augustine) but only be "a punishment of perfidy." (St. Cyprian) --- No worship can please God, unless we be joined in communion with her [the Church], as the Fathers observe. (Berthier) --- The psalmist glories in being a servant of God for ever. (Calmet) --- *Bonds.* Of slavery, (Calmet) and sin. (Worthington) (1 Corinthians vii. 22.)

Ver. 8. or Hebrew Psalm cxvi. Ver. 17. *Praise.* Or thanksgiving, Psalm xxvi. 6., and Leviticus vii. 12. (Calmet) --- *Lord.* There is but one, as there is but *one faith.* Without the latter, it is in vain to *call upon* God, Ephesians iv. 4. (Berthier) --- "Whosoever eats the lamb out of this house, (the Church) is profane." (St. Jerome, ep. 57. ad Dam.)

PSALM 116

PSALM CXVI. (LAUDATE DOMINUM.)

All nations are called upon to praise God for his mercy and truth.

Ver. 1. *Alleluia.* This word is found at the end of the last psalm, in Hebrew. (Haydock) --- The captives invite all to thank God for their delivery, which was a most striking figure of the world's redemption, in which sense the apostle (Romans xv. 11.) quotes this psalm, with the holy Fathers, though Ven. Bede puts it in the mouth of Ezechias, after the retrogradation of the sun. Kimchi allows that it regards the times of the Messias. (Calmet) --- *Praise him.* St. Paul reads, *magnify him*, as the Hebrew means, "extol" by your praises. (Berthier) --- All are invited to praise, as the redemption is sufficient, (Worthington) and designed for all the posterity of Adam.

Ver. 2. *Remaineth* is not in Hebrew. Mercy and truth confirm us. (Haydock) --- The psalmist acknowledges that he also stands in need of them, and St. John assures us, that *grace and truth* came by Jesus Christ. [John i. 17.] (Berthier) --- No promise had been made to the Gentiles (Worthington) by the law; though they were all included in the original promise, Genesis iii. 15. (Haydock) --- God hath withdrawn them from idolatry, to impart to them his mercies. (Calmet)

PSALM 117

PSALM CXVII. (CONFITEMINI DOMINO.)

The psalmist praiseth God for his delivery from evils; putteth his whole trust in him; and foretelleth the coming of Christ.

Ver. 1. *Alleluia* is borrowed from the end of the former psalm in Hebrew. Our Saviour and the apostles determine us to explain this solely of the Messias, though should would also see another literal sense, applicable to the victories of David, or of the captives, at their return, over God or Cambyzes. (Berthier) --- This supposition seems very probable, 2 Esdras vi. 16. Yet the Jews saw that some passages belonged to the Messias, and were accustomed to use ver. 26., in praying for his manifestation. This psalm is very pompous, and in the dramatic style, (Calmet) though this is not certain. (Berthier) --- *Praise.* Or "confess," and praise God for his great mercies. (Worthington)

Ver. 2. *That he is good,* is not here in Hebrew. The Septuagint insert the words in the two next verses. The people, priests, and all who fear God among the Gentiles must praise him (Psalm cxiii. 11.; Calmet) particularly *now* under the new law, since they have received greater benefits. (Worthington) --- Our

Saviour seems to allude to this passage, observing that God alone is good, (Luke xviii. 28.) to intimate that the man who gave him that title, must also acknowledge his divinity. (St. Augustine) (Berthier)

Ver. 5. *Trouble.* Both spiritual and temporal. (Worthington) --- *Enlarge me*, or set me at liberty in a spacious place. (Calmet)

Ver. 7. *My helper.* Hebrew, "to me among the helpers," (Montanus) or most powerful, (Houbigant) and the mover of all, who lend assistance. Jesus Christ prayed with tears, and was heard for his reverence, Hebrews v. 7. We must expect afflictions, (Job xxxiii.) and must have recourse to God.

Ver. 9. *Princes.* For vain is the salvation of man, Psalm lix. 31., and Jeremias xvii. 5. (Calmet) --- So neither can man hurt those whom God protects, Romans viii. 31. (Haydock)

Ver. 10. *Revenged.* Hebrew, "I have broken them," (Calmet) or "will render to them." (Houbigant) --- This may relate to David, Nehemias, Christ, and his martyrs. (Calmet) --- The Church, or any just man in the midst of enemies, confidently hopes for victory. (Worthington) --- None shall prevail against Christ and his Church. (Berthier)

Ver. 12. *Bees.* Septuagint add, "do a honeycomb." But this is not in the original. --- *Burned.* Hebrew, "were extinguished." The Septuagint and Chaldean seem to have read better, as it would then be useless to add, as is the former verse, "but....I will destroy them;" and therefore Protestants and Duport here put, "for," &c., (Berthier) though the *ci* be still used. (Haydock) --- The rage of the enemy is well described by the similitudes of bees and fire. (Calmet) --- Christ was attacked with mortal hatred by the Jews. (St. Augustine) --- The fury of the multitude was fierce, but short-lived, as in God I have overcome them all. (Worthington)

Ver. 13. *Fall.* I was very near falling. Hebrew, "pushing thou hast pushed me that," &c. (Menochius) -- - "My sin has strongly pushed me." (Chaldean) (Calmet) --- Those who stick to the Hebrew suppose, that the psalmist addressed the chief of his enemies. But a letter or two may have been added, as St. Jerome, Felix, &c., admit not the second person. Houbigant prefers, "they have pushed me." (Berthier) -- -By God's grace I was prevented from yielding to the force of temptation. (Worthington)

Ver. 15. *Just.* Such were the Jews by their vocation, though many answered very ill the designs of God. (Calmet) --- Christians thank God for their redemption, and confessors are full of joy in their prisons and torments, Acts xvi. 25. (Berthier)

Ver. 16. *Me* is not in Hebrew. All salvation is from God. (Berthier) --- *Right hand*, repeated thrice, insinuates the blessed Trinity, as the word *Lord* is applied to Christ, who effected man's redemption with singular efficacy. (Worthington)

Ver. 17. *Live.* The captives were dying daily, so that this rather belongs to the Church of Christ. (Berthier) (John viii. 51.)

Ver. 18. *Chastised me*, severely. (Haydock) --- Septuagint may also signify, "has instructed me," (Calmet) by means of tribulation. (Haydock) --- God chastiseth as a parent, that his children may not perish eternally. (Worthington)

Ver. 19. *Justice.* Of the temple, where the undefiled Israelites alone can enter, (Psalm xiv. 1.) or the land of Judea, Isaias xxvi. The Fathers explain it of the Church, and of heaven, to which none can be admitted, who have not departed in the communion of saints, (St. Chrysostom; St. Augustine) having walked in the

narrow path. (Eusebius) --- Christ styles himself *the way*, (Haydock) and the *gate*. (Berthier) (Apocalypse xxii. 14.) --- Formerly penitents were not allowed to be present during all the Mass; and heretics, &c., are cut off from the bosom of the Church. (Calmet) --- The just here beg for instruction, which they promise to follow. (Worthington)

Ver. 22. Corner. This was a sort of proverb, and is applied to David, Zorobabel, or the Jewish nation; but they can only be considered as figures of Christ, in whom this prediction was fulfilled, when he established his Church, and made one people of those who were before divided, Isaïas xxviii. 16., Matthew xxi. 42., and Acts iv. 11. (Calmet) --- He was rejected by most of the Jews; yet he chose some of them, who, with the Gentiles, formed his Church. (Haydock) --- This all Christians now confess. (Worthington) --- The Pharisees pretended to build for the glory of God, when they opposed the designs of Christ, which, nevertheless, succeeded. They could not object to his application of this text, as they would have done, if it had been already verified in David, &c. (Berthier) --- He has laid the foundation. We must be *living stones*, if we would co-operate in this heavenly building, 1 Peter ii. 5.

Ver. 24. Day. Of grace. (Worthington) --- The Church often repeats this during the paschal time, though God is equally the author of all days. (Haydock) See Ephesians iv. 30., and John viii. 56.

Ver. 25. Save me. The person is not expressed in Septuagint. Or, (Calmet) Hebrew *hoshiha na*, "salvifica nunc." (Montanus) --- *Na* means likewise, "I beg." (Haydock) --- *Quæso, Domine, salvum fac, obsecro: Quæso, Domine, fac prospere agere, obsecro.* This formed the acclamations of the Jewish children, *Hosanna*, Matthew xxi. 9. The branches which were carried at the feast of tabernacles, were also styled Hosannas. (Calmet) --- When Christ entered Jerusalem, the children sung his praises, holding palms. (Worthington)

Ver. 26. We. The Levites, (Calmet) or Christ and his ministers pronounce this blessing, (Worthington) or the psalmist gives it, after having expressed his thanks for the graces brought by the Messias. (Berthier)

Ver. 27. Us. Christ, *who comes in the name of the Lord*, "is himself God," our instructor. (St. Augustine) (Titus ii. 11.) (Berthier) --- *Day.* The feast of tabernacles, for which this psalm was probably composed. The Jews dwelt under tents. (Calmet) (Leviticus xxiii. 40., and 2 Esdras vii. 15.) --- *Altar.* Hebrew, "Bind a festival with cords unto the horns," &c. To make sense, the Chaldean inserts, bind *the lamb for the festival*. But this Houbigant ridicules, and he believes that the solemn entrance of Jesus Christ into Jerusalem is here foretold. Scarcely any prediction in the Old Testament is more clearly verified in the new, Matthew xxi. 8. Hebrew *Bahabothim* certainly means, "in ramis opacis," and St. Jerome translates, "frequent the solemnity in shady boughs." (Berthier) --- The victims were never tied to the altar, but slain in the porch of the northern gate, Ezechiel xl. 39. (Calmet)

Ver. 28. I will, &c. This might be in the copies of the Septuagint. It occurs [in] ver. 26., (Berthier) though it was here retrenched in the Hexapla. (Calmet)

Ver. 29. For ever. Praise is our first and last duty, ver. 1. (Worthington)

PSALM 118

PSALM CXVIII. (BEATI IMACULATI.)

Of the excellence of virtue, consisting in the love and observance of the commandments of God.

Ver. 1. *Alleluia.* There is no title in Hebrew. But (Haydock) this psalm contains the praises of the Lord, and of his holy law, under fourteen different names, (Worthington) of *way*, *testimony*, &c., repeated in every verse, except the 122d, (Muis) with surprising variety, so as to avoid tautology, and to give a most perfect system of moral doctrine. It is written according to the order of the Hebrew alphabet, (Haydock) that we may learn it from our infancy. (St. Hilary) --- Eight verses begin with each of the twenty-two letters. St. Jerome (ad Paulam Urb. & Proem. in Lam.) moralizes on the signification of these letters, which he renders, **1. *Aleph***, &c., "the doctrine---**2. of the house**; **3. the plenitude**, **4. of the tables** (or *holy scripture*)---**5. This 6. and 7. this 8. of life**---**9. a good 10. beginning**---**11. the hand 12. of discipline** (or the heart)---**13. from them 14. everlasting 15. help**---**16. the fountain** (or eye) **17. of the mouth 18. of justice**---**19. the calling 20. of the head 21. of teeth 22. the signs.**" By thus connecting the letters, he forms sentences to shew that the holy Scriptures bring us to the knowledge of the Church, and of Christ, &c. See Worthington. Thus every thing serves to excite the devotion of the saints, though the proud may deride their ingenuity. The sacred writers have certainly found some pleasure and utility in writing so frequently in the alphabetical order, though we may not perceive the advantages of it. (Haydock) --- David is supposed to have written this psalm for the instruction of Solomon in his youth, (Berthier) though others believe that he composed it while he himself was young, and persecuted by Saul. (Muis; Bossuet, &c.) --- It seems very probable, that David wrote it for the consolation of the captives. (Calmet) (Daniel ix. 2.) --- Origen and Ven. Bede refer it to those times; though it seems in reality to appertain to all who desire to live piously, (Haydock) and it is only a conjecture that any other but David was the author, to whom it is generally attributed. Its excellency cannot be denied, and the Church has adopted it for her daily office, dividing it into eleven psalms. (Berthier) --- St. Augustine has written thirty-two, and St. Ambrose twenty-two sermons on the contents; and St. Basil observes, that David has here composed in one psalm the sum of all that he has written in the rest. Among other points of morality and doctrine, we may remark, that the psalmist insists on the necessity of God's grace, and the co-operation of free will, (Worthington) and overturns the Protestant system of justification. (Du Hamel) --- The Israelites might recite this psalm on their journey, three times a-year, to the temple, as the fifteen gradual canticles which follow, were to be sung on the steps leading to the house of God. (Bellarmine) (Menochius) --- *Lord.* Such only are happy here, (Worthington) or hereafter. (Haydock) --- All aim at happiness, but only the virtuous take the proper means to attain it. (St. Augustine) --- The *way* may here designate this life, (Worthington) or the law, (St. Augustine) or Jesus Christ, John xiv. 6. (St. Ambrose) The psalmist evidently presupposes, that some can and do keep the law. (Worthington)

Ver. 2. *His testimonies.* The commandments of God are called his *testimonies*, because they testify his holy will unto us. Note here, that in almost every verse of this psalm, (which in number are 176) the word and law of God, and the love and observance of it, are perpetually inculcated, under a variety of denominations, all signifying the same thing. (Challoner) --- We must search the law, not out of curiosity, but to practise it; (Haydock) otherwise we shall become more guilty. (Worthington) (James iv. 17.)

Ver. 3. *Ways.* They may, however, repent. The just are subject to fall, 1 John i. 8. But venial faults are not incompatible with justice. (Calmet) --- Hebrew, "They also do no iniquity: they walk in his ways." (Protestants) (Berthier)

Ver. 4. *Diligently. Nimis.* Literally, "too much." But this is a Hebrew idiom, to imply the greatest diligence. (Haydock) --- Some would refer it to "God's strong injunction;" which is not necessary. The psalmist henceforward speaks to God. (Berthier)

Ver. 5. *O! that.* Conscious of his own insufficiency, he prays for grace to be justified. (Worthington) --- Moses acknowledged, that man could not observe the law, without Christ, Deuteronomy xxx 11., and Romans x. 6.

Ver. 6. *All.* At the day of judgment, it will not suffice to have observed only some of the commandments. See St. Jerome, St. Ambrose, &c., who all seem to follow Origen. (Calmet) --- The breach of any law brings confusion. (Worthington)

Ver. 7. *Justice.* That all thy ordinances are most equitable, (Worthington) and when I shall have faithfully put them in practice, Ecclesiasticus xv. 9. (Theodoret)

Ver. 8. *Utterly.* Hebrew *nimis*, as ver. 4. (Haydock) --- It may be advantageous to us to be left awhile, that we may know our own weakness. (St. Gregory, Mor. xx. 21.) (Worthington) --- He does not beg never to be tempted, or in tribulation; (Haydock) but only that he may not yield to sin. (St. Hilary) --- He may always at least have recourse to prayer, 1 Thessalonians v. 17. --- The neglect of this duty occasions so many falls. (Berthier)

Ver. 9. *Correct.* Symmachus, "illustrate." (Calmet) --- The observance of the law is the only method to preserve innocence, or to regain it. (Haydock) --- The Holy Ghost gives this direction to youth, and to all who are exposed to the dangers of pleasure, (Worthington) as David might do to his son, 2 Kings ii. 3. (Berthier) --- In the same sense as we pray, *Lead us not into temptation.* [Matthew vi. 13.]

Ver. 10. *Let.* Literally, "do not cast me off." (Haydock) --- God rejects none but the negligent. (St. Hilary; St. Ambrose, &c.) --- The just, or the Church in general, here confess (Worthington) that perseverance is a gift of God. (Haydock) --- Deprived of grace, we should fall, no less than if God "made us err," as the Hebrew strictly implies. (Berthier)

Ver. 11. *Heart.* To guard against the temptations of vanity. (Calmet) --- Christians formerly concealed the mysteries of religion with the utmost care. (St. Hilary and St. Ambrose) --- Moses had given the letter of the law only, insinuating, that it must be kept with all the heart, as David here more fully explains. (Berthier)

Ver. 12. *Justifications.* He considers himself as placed at the feet of his divine Master. (Calmet) --- Though just, he wished to increase in virtue, Apocalypse xxii. (Worthington)

Ver. 13. *Mouth.* I have concealed them *in my heart*. Now I am not ashamed to publish them. (Calmet)

Ver. 14. *Riches.* I give thy law the preference, Psalm xviii. 9. (Calmet)

Ver. 17. *Give.* Hebrew, "avenge," Psalm xii. 6., and cxxxvii. 9. Draw me from this state of oppression, (Calmet) or rather, give me abundant grace, (Berthier) and eternal life. (St. Hilary) --- I cannot fulfil the law, without thy grace. (Worthington) --- *Enliven me.* So the Septuagint of Aldus reads, though the Roman and Hebrew have, "I shall live," Deuteronomy xxx. 19. (Berthier)

Ver. 18. *Law.* In rewarding, punishing, &c. This thou wilt enable me to perceive, (Worthington) as thy law is too much above my comprehension. (Calmet)

Ver. 19. *Earth.* At Babylon, or in the world, which is a pilgrimage, (Calmet) and I am unacquainted with the roads. (Menochius) --- The latter sense is much better, 2 Corinthians v. 6., and Hebrews xi. 10. (Berthier)

Ver. 20. *Coveted.* Hebrew, "burns, (Aquila; Houbigant) or is bruised, (Berthier) and faints through the desire of thy laws," (Calmet) or "judgments." (St. Jerome) --- If I have but a short time to live, I ardently

seek for instruction, (Worthington) and wish to advance daily in virtue. (Calmet) --- His humility makes him fear, lest his desire should not be sincere. (Berthier)

Ver. 21. *Cursed.* Becoming victims of hell, Matthew xxiv. (Berthier) (Deuteronomy xxvii. 26.) (Menochius)

Ver. 23. *Princes.* Thus Daniel, (vi. 5.) was treated. (Calmet) --- *All who would live godly in Christ Jesus, shall suffer persecution*, 2 Timothy iii. 12. (Haydock) --- The servant of God will adhere to his duty, though his adversaries may be very powerful. (Worthington)

Ver. 24. *Counsel.* Hebrew, "the princes of my counsel." (Houbigant) in opposition to those who endeavoured to make him fall, ver. 23. (Haydock) --- The laws of God afford the best advice. An ancient king observed, that the dead were the best counsellors, as they will not flatter, &c. (Calmet) --- In every trial, we must reflect on the rewards and punishments held out. (Worthington)

Ver. 25. *Pavement.* Hebrew, "dust," (Berthier) weighed down by concupiscence, (St. Augustine) and infected by the union with the body. (St. Ambrose) --- The just, in great distress, beg to be delivered, conformably to God's promise. (Worthington) (Wisdom ix. 15., and Romans vii. 24.)

Ver. 26. *Ways.* Or sins, (Theodoret) or miserable condition, ver. 25. (Calmet)

Ver. 28. *Slumbered.* *Greek: Enustaxen*, for which Origen, thinking it a mistake of copyists, substituted *Greek: estaxen*, "has melted," (Calmet) or "distilled," (Aquila, &c., Heracleot.) as more conformable to the original, though the sense is much the same. Loss of blood often causes people to slumber. (Berthier) --- St. Hilary would not abandon the Septuagint. (Calmet) --- *Heaviness*, being such anxiety, as to be almost distracted. (Worthington) --- Chaldean, "has been in an agony." Sleep is often put for death. (Calmet) --- My soul perishes through grief. (Houbigant) --- Hence the three apostles slept, Luke xxii. (Haydock) --- *Greek: Akedia*, or torpor of mind, hinders the persecution of any business. (Menochius)

Ver. 29. *Iniquity.* Hebrew, "lying." Let me not imitate the wicked. (Haydock) --- Remit the punishment of my sins, (Psalm cvi. 17.; Calmet) --- also original sin, and its effects. (St. Hilary) --- Protect me from falling. (Worthington)

Ver. 32. *Heart.* Man runs, but God must impart grace. (Worthington) --- An enlarged heart sometimes denotes the capacity of understanding, 3 Kings iv. 29. (Calmet) --- But it is a singular mercy of God to make us love his commands. (St. Augustine)

Ver. 33. *Always.* Hebrew *hekeb*, means also, "for the reward," (Pagnin; Haydock; ver. 112.) or step by step. (St. Jerome) (Calmet) --- Make me love thy commandments. (Worthington)

Ver. 34. *Heart.* Enable me to keep and to understand thy law, ver. 1, 2. (Worthington) --- We must observe what we know, that we may receive greater lights. (Haydock)

Ver. 35. *Desired.* Free-will concurs with grace. (Worthington)

Ver. 36. *Covetousness.* Either of money, or any unlawful object, 1 Timothy vi. 10. (Haydock) The word is very comprehensive. (Berthier) --- *Batsah* is rendered *mammon* by the Chaldean. (Calmet)

Ver. 37. *Vanity.* Idols, worldly prosperity, &c., (Psalm xxxvi. 1, 7.; Calmet) shews, (St. Ambrose) and all dangerous objects. (Haydock) --- We must pray that God will take away the occasions of sin, and help

us to advance in virtue. (Worthington)

Ver. 39. *Reproach.* Hidden sins of thought, (St. Ambrose) or the sarcasms of the Babylonians. (Calmet) --- Sin is odious, because it is contrary to God's law, which is most delightful. (Worthington) --- The saints have been often ridiculed, Jeremias xx. 7., and Acts xxvi. 24. (Haydock)

Ver. 40. *Quicken.* The just prays for greater perfection, and for perseverance. (Worthington)

Ver. 41. *Salvation.* The Messias, foretold by the prophets, (Genesis xlix., Romans iii. 23., and Titus ii. 13.; Berthier) or grace, freely promised to all who ask for it. (Worthington)

Ver. 42. *In any thing.* Literally, "the word" *that I*, &c. Thus he stops their mouths, by professing his confidence in God. (Haydock) --- The Babylonians insultingly ask, *Where is their God?* If thou free me from captivity, I may reply that my hopes were not vain. (Calmet) --- This answer I will give boldly, if I obtain thy grace, which will strengthen my weakness. (Worthington)

Ver. 43. *Mouth.* Let those who preach the truth, live up to it. (St. Hilary and St. Ambrose) --- Though the psalmist may be under some fear, he prays that he may not omit to make open profession of his faith. (Worthington) --- God never hinders his servants from doing this, though he sometimes suffers them to fall. But the Church will never cease to proclaim the truth. She will not give up one article of faith, though all heretics would thus embrace every other part of her doctrine. She will never open her bosom to those who would alter one point, nor say that such can enter heaven. (Berthier)

Ver. 44. *Ever.* Hebrew, "and after." The sanction of the law will remain after this world is at an end. These expressions relate to the Church. (Berthier)

Ver. 45. *Large.* The Jews could not practise the law out of their country, (Calmet) as to the ceremonial part. (Haydock) --- He hopes to be soon set at liberty. The verb should be explained in the future, as St. Jerome has them, (Calmet) though this is immaterial. (Berthier) --- David had already observed this line of conduct, which he resolved always to pursue, (Haydock) or he speaks in the person of all confessors, as he had not to be tried by any kings. (Berthier) --- Those who suffer for the faith, receive great joy. (Worthington)

Ver. 46. *Of thy, (de, &c.)* but the true reading is, *in testimoniis*, "conformably to," &c., as in the Hebrew, Septuagint, and Vulgate. (Haydock) (Berthier) --- *Ashamed.* Thus many even of the female sex have professed their faith boldly, with St. Agnes, St. Catharine, St. Winefrid, &c., answering the reproachful objections that were put to them, as if it were dishonourable to be a Christian, Catholic or Papist. No. These are most glorious titles, importing the true service of Christ, in unity with the Catholic Church, and under the Vicar of Jesus Christ, the Pope. (Worthington) --- But as Protestants mean an undue attachment to the Pope by the last title, we shew, that in that sense it is unjustly and illiberally applied to us, (Haydock) and no gentlemen or scholar would not make use of it. (Nightingale) --- See N. G.'s letters to J. Slack, Whitby, 1813. (Haydock) --- Daniel spoke with great freedom to Nabuchodonosor, &c., Daniel ii. 27., and v. 17., and vi. 22.

Ver. 48. *Hands.* To pray, labour, or rather to swear an eternal fidelity. (Calmet) --- Confessors rejoice in meditation on God's words, which they shew forth in all their actions. (Worthington)

Ver. 49. *Mindful.* He does not intimate that God can forget, but shews his fervour, (St. Augustine) and begs that he may be worthy to receive the effects of God's promises. (St. Hilary) --- Though his decrees be most certain, means must be employed, which the just pray may not be wanting. (Worthington)

Ver. 50. *This* hope, *hæc*, though some would suppose it is put for *hoc*. (Berthier) --- "This is my consolation in my distress." (St. Jerome) (Haydock) --- *Word*. The expectation of thy promises has given me courage. (Worthington)

Ver. 51. *Did*. Hebrew, "greatly derided me." (Haydock) --- But I continued to observe thy law (Calmet) with patience, notwithstanding their provocations. (Worthington)

Ver. 52. *Of old*. Upon the rebel angels, and sinful men, whom thou wilt punish for ever. This encourages me to adhere to the cause of virtue. (Worthington) --- In many dangers our ancestors have been protected by God. Is his arm shortened, or are we no longer his people? (Calmet) (1 Peter iv. 12.)

Ver. 53. *Fainting*. So much was the psalmist grieved at the sight of sinners! (Berthier) --- He would have died through zeal, if he had not seen God's justice. (Worthington) --- Apostates particularly filled him with horror. (Calmet)

Ver. 54. *Song*. Here on earth I am comforted with singing the praises of thy law, which makes the observers just. (Worthington) --- The captives would not give holy things to dogs: but, among themselves, they sung canticles, Psalm cxxxvi. (Calmet) (Colossians iii. 16., 1 Paralipomenon xxix. 15., and Hebrews xi. 16.) --- These pious exercises were opposed to the scandalous discourses of sinners. (Berthier)

Ver. 55. *Night*. Of tribulation, (Worthington) and captivity. (Calmet)

Ver. 56. *This*. *Hæc facta est mihi*. The feminine is put for the neuter, (Calmet) which the Hebrew have not. (Berthier) --- We may also understand, *This* night of calamity, ver. 55. (Haydock)

Ver. 57. *Portion*. With the just tending to perfection, I desire no other inheritance. (Worthington) --- "He who possesses God, has all things." (St. Ambrose)

Ver. 59. *My ways*. Many read, "*thy ways*." (Septuagint; Arabic) --- But this is the true sense of the Hebrew, &c. The consciousness of having adhered to thy commands, makes me hope that thou wilt not abandon me. (Calmet) --- I have bewailed my past transgressions, and am resolved henceforward to live piously. (St. Ambrose) --- I have reflected on my former actions, and taken up this firm determination, trusting in thy mercy, ver. 58. (Worthington)

Ver. 60. *And am*. Hebrew, "and delay not." For cursed is he who does the work of God negligently, (Septuagint) or with deceit, Jeremias xlviii. 10. (Calmet)

Ver. 61. *Cords*. Temptations of the devil, (St. Augustine) and of the wicked, who strive by force, or by caresses, to ensnare the virtuous, ver. 110. (Calmet)

Ver. 62. *Midnight*. Under tribulation, (St. Augustine) or to avoid the malice of those who pried into my conduct. I was so delighted with thy law, that I meditated on it both in the day-time, and at night. (Calmet) --- This pious custom was observed by St. Paul, (Acts xvi.) as it is still by many religious orders, ver. 164. (Worthington)

Ver. 63. *Partaker*. Hebrew, "a friend." I do not fear to approve of their conduct, (Calmet) and condole with them. (St. Hilary) --- The true living members of Christ enjoy the great benefit of partaking in the prayers and good works of the whole Church militant and triumphant, in the communion of saints.

(Worthington) --- See St. Augustine, Confessions iv. 4.

Ver. 66. *Goodness* to others (Menochius) in want. (Worthington) --- *Discipline*, or patience under chastisement. (St. Augustine) (Theodoret) --- Hebrew, "wisdom," or discernment how to act, and *knowledge* of what regards thy law and revealed truths. (Berthier)

Ver. 67. *Humbled*. St. Jerome, "before I heard, I was ignorant." He speaks of the gift of prophecy: or "before I was afflicted, I went astray." (Calmet) --- *Therefore*, chastisements are very salutary. (Berthier) (ver. 71., and Jeremias x. 24., and 31, 19.) (Calmet) --- Before, I often fell; but sorrow has made me understand. (Worthington)

Ver. 68. *Goodness*, or sweetness, denoting the unction of grace. (St. Augustine)

Ver. 69. *Iniquity*. Hebrew, "the proud have forged lies against me," (Haydock) which was verified in Daniel, (Calmet) and David, &c. (Haydock)

Ver. 70. *Curdled*. Grown hard, like milk that is curdled and turned to cheese. (Challoner) --- Hebrew, "like fat." They have no compassion or wisdom, Isaias vi. 10. (Calmet) --- Without the points, *cheleb* means also *milk*. (Berthier) --- The wicked combine together for my ruin: but I will still be faithful. (Worthington)

Ver. 71. *Humbled me*. "It is good for the proud to fall into some open sin, (Calmet) whence they may be displeased at themselves." (St. Augustine) --- A patient thanks his physician for having used a necessary severity. (Theodoret) (Calmet)

Ver. 72. *Silver*, above all the world. (Worthington)

Ver. 73. *Hands*. Power (Berthier) and love. (Theodoret) --- We may confidently pray to our Creator for light, (Worthington) and that he may perfect his work. (Menochius)

Ver. 74. *See me* advance in virtue. (Worthington) --- The angels rejoice at the conversion of a sinner, (Luke xv. 10.) as the Church does at her children's progress. (St. Jerome) --- All the just will be glad to see me delivered. (Calmet)

Ver. 75. *Truth*. Though we may not discern the particular causes of our suffering, we must be convinced that they are right. (Worthington) --- Sinners are afflicted that they may amend, and the just for their advancement. (Calmet)

Ver. 76. *Mercy*. Jesus Christ, according to St. Jerome.

Ver. 78. *Ashamed*. Literally, "confounded," not accomplishing their wicked designs. (Calmet) --- Thus may they be induced to entertain that shame for sin which bringeth life, (Haydock) and cease to offend. (Theodoret) --- Let them be converted: though it be also (Haydock) lawful to desire that obstinate sinners may undergo just punishment. (Worthington) --- The saints pray thus out of zeal for their good. It may also be a prediction, as the Hebrew word (Berthier) *yebshu* is in the future. (Haydock) --- *Done*. Hebrew, "falsely perverted," (Montanus) in desire; (Calmet) or "having wished to pervert me without cause." (Pagnin) --- But to *pervert*, means also to treat ill; and *hivvethuni* has that sense here, (Haydock) according to the best authors. (Berthier)

Ver. 79. *Turn to me*. Let the wicked (Worthington) among those who adore the true God, enter into

themselves, that we may form a holy league to support each other. (Haydock) --- May we all obtain our liberty, (Calmet) or may they imitate my constancy. (St. Ambrose)

Ver. 81. *Salvation.* All the saints sighed after our Saviour's coming, (Matthew xiii. 17.) as they still do, 2 Timothy iv. 8. (Worthington) --- The deliverance from Babylon was a figure of redemption. The next verse is of the same import. (Calmet)

Ver. 83. *Like a bottle in the frost.* In the Hebrew, *like a bottle in the smoke*. That is, I am become, through my sufferings in this mortal pilgrimage, as a leathern bottle, shrunk up because of being exposed to the frost or smoke. (Challoner) --- So the bodies of the just are exposed to mortification, that they may become like new bottles, capable of containing the new wine of the gospel doctrine, Matthew ix. 17. (Worthington) --- Goats' skins, with the hair inward, are still used in some places to contain liquors. (Calmet) --- They were hung over the smoke, to make the wine old, or fit for drinking sooner. (Colum. i. 6.)

*Amphoræ fumum bibere institutæ,
Consule Tullo.* (Horace 3. Od. 8.) (Calmet)

Ver. 84. *Servant.* The just may lawfully desire the term of their sufferings, with submission to God's will, (Worthington) and to be freed from the power of persecutors, (Hebrew, "the proud;" Berthier) and from exile, after their enemies are punished, Psalm xxxviii. 5. (Calmet)

Ver. 85. *Fables.* Idle tales, not agreeable to God's law. (Worthington) --- Such were the theology and histories of the pagans. (Calmet) --- Such are still the false maxims of the world, and many books designed to corrupt the morals of the age. (Haydock) --- The Jews confined themselves to their own divine books. Hebrew, Chaldean, &c., "The proud have dug pits for me, which is not conformable to thy law," (Calmet) but forbidden expressly. (Haydock) --- The Septuagint seem to have followed a better reading. (Calmet) --- Houbigant rejects the word *pits*, and in effect, we may understand the Hebrew in the sense of the Vulgate, "They have prepared (or told me) vain discourses." (Berthier)

Ver. 86. *Help me.* He does not pray to be exempted from trials, but that he may have grace to gain the victory. (St. Hilary)

Ver. 87. *Earth.* Babylon; (Calmet) though this is never styled simply the *earth*. It refers to all the enemies of salvation, particularly to our own passions. (Berthier)

Ver. 89. *In heaven.* In the faithful angels, (St. Augustine) or Jesus Christ. (Bellanger.) --- The promises seem not to have their effect here; but they will in heaven. (Berthier) --- The word of God is as unchangeable as heaven. (Calmet) --- The psalmist praises God's works, which observe the order established by him. (Worthington) --- How then can we doubt but his law and promises shall be accomplished? (Haydock)

Ver. 90. *All.* Literally, "unto generation and generation," which the fathers explain of the true faith, which has subsisted in the synagogue and in the Church of Christ alone. (St. Hilary, St. Ambrose, &c.) (Calmet) --- Those who did not belong to the former, in the first ages of the world, might still form a part of the latter, like Job, &c. *Without faith it is*, and always was, *impossible to please God*, Hebrews xi. 6.

Ver. 91. *Serve thee.* Except man, (Worthington) and angels who rebel; and yet they also are forced to serve as victims of justice, if they have refused to accept of mercy. (Haydock)

Ver. 92. *Abjection.* Man cannot rise from sin without grace, and attention to the law. (Worthington) ---

This supports him under the punishment of sin. (Haydock) --- Meditation alleviates his grief, which might otherwise have proved mortal. (Berthier)

Ver. 95. *Understand.* Or "shall understand." I am already able to encounter my enemies, Philippians ii. 15. (Calmet)

Ver. 96. *Perfection*, of a worldly nature. (Haydock) --- All have their limits. But God's law bindeth for ever, as the rewards and punishments are eternal. (Worthington) --- *Broad.* Charity, which extends both to God and our neighbour. (St. Augustine) --- The law is above my comprehension, though I am able to discern its superiority over all created things. Some understand Jesus Christ, the end of the law; or martyrdom, the height of charity; or extreme distress, by the word *perfection*. (Berthier) --- Literally, "consummation." (Haydock) --- I have been exposed to the greatest misery: but thy law has set me at large, Sophonias i. 18. (Calmet)

Ver. 97. *Loved.* Constraint takes away all merit. (St. Hilary) --- *Son, give me thy heart*, Proverbs xxiii. 26. (Haydock) --- The just man wonders that he should feel such love, as he knows it is not his own growth, but a gift of God. (Worthington)

Ver. 98. *Enemies* of salvation, (Berthier) or the Babylonians, whom Daniel far surpassed; thou we would not absolutely assert that it refers to him, Daniel i. 19., and xiii. 1., and Ezechiel xxviii. 3. (Calmet) --- David was no less enlightened (Berthier) by the prophetic spirit above his earthly instructor, how aged soever. (Haydock)

Ver. 99. *Teachers.* Who do not follow the rules of virtue. The *ancients*, (ver. 100.) of the same description, must yield the palm to those who are less advanced in years, but more observant of God's law. (Worthington)

Ver. 101. *Every.* We cannot follow both the broad and the narrow path. (Theodoret) (James ii. 10.)

Ver. 103. *Honey.* St. Ambrose, &c., add, "and the honeycomb," Psalm xviii. 11. Homer (Iliad A.) compares the speech of Nestor with honey. (Calmet) --- See Proverbs xvi. 24., Ezechiel iii. 3., and Apocalypse x. 10.

Ver. 104. *Hated.* We must come to the practice of the law, (Calmet) and hate sin. (Worthington) --- *Iniquity.* Hebrew, "lying." But every sin is contrary to truth. (Berthier)

Ver. 105. *Thy word.* Jesus Christ, (St. Hilary) *who enlightens every man*, John i. --- *Lamp*, (2 Peter i. 19., and Proverbs vi. 23.) while *sin is the light* of the wicked, Proverbs xxi. 4., and xxiv. 20. (Berthier) --- The law of God, proposed by his prophets and pastors, in the ordinary method of instruction. (Worthington)

Ver. 106. *Sworn.* By the ceremony of circumcision, &c., as we now engage by vows in baptism, to observe all the commandments. (Worthington) --- Those who receive not the sacrament, are still under a strict obligation to obey the truth; as all were created only for this purpose. (Haydock) --- The psalmist means thus to express his firm determination to do all that God should require of him, (St. Augustine) and renews the solemn covenant entered into with the Deity by his ancestors. (Calmet) (Josue xxiv.)

Ver. 107. *Quicken.* This petition, with the praise of the law, is the subject of this psalm. (Calmet) --- All the godly must suffer, 2 Timothy iii. 12. (Worthington)

Ver. 108. *Free offerings* of praise and thanks, (St. Augustine) or the works of supererogation, (St. Hilary, Theodore, &c.) which are not commanded, though acceptable to God, (Worthington) and undertaken for the sake of greater perfection. (Calmet) --- The evangelical counsels of voluntary poverty, &c., are of this nature. Still we acknowledge that we are *useless servants*, (Luke xvii. 10.) with regard to God. We can give him nothing, which he has not first given us. Our piety will redound to our own advantage. (Haydock) --- The psalmist may allude to his solemn engagement, (ver. 106.; Calmet) which he made with perfect freedom and willingness, though it was not a matter of choice. (Berthier)

Ver. 109. *My hands.* In danger of being thrown by, or of falling, (Worthington) ready to appear before God's tribunal. I watch over myself, and strive to keep my soul tranquil. The prophet might have all this in view. (Berthier) --- Most of the fathers read, "in thy hands," under God's protection. This is denied by St. Jerome (ad Sun.) though the commentary which goes under his name, and was written in the same age, has *thy*. The other reading is, however, more correct. The Greeks made use of a similar expression, to shew the danger of losing a treasure. (Atheneus xiii. 4.) (Calmet) --- Such is our *soul*, which we must *fear* to lose. (St. Gregory, Mor. vii. 6.) (Berthier)

Ver. 110. *Snare*, ver. 67. In such dangers, I still remain faithful. (Calmet)

Ver. 111. *Inheritance.* I will strive to imitate the faith of Abraham, &c. (Haydock) --- I will stick to the law as to my portion, through pure love.

Ver. 112. *Inclined.* He had said, (ver. 36.) *incline*, as the work proceeds from grace and free-will. (St. Augustine) --- *Reward.* St. Jerome, "for the eternal reward." All agree, that the Hebrew may have this sense. He is influenced by hope, though the motive of charity is place first. Whether both motives can produce the same act, is an useless inquiry. The Scriptures frequently propose reward, the second, though less excellent motive, Matthew v. 12., Genesis xv. 1., and Romans viii. 18. (Berthier) --- This text evidently shews, that the keeping of the commandments merits a reward, for which we may labour. (Worthington) --- Protestants evade this, by reading, "always, even unto the end;" because *hekeb* is ambiguous, and means also, *the end*. (Haydock) --- "As if the Septuagint were not sufficient to determine the same....But....they are resolved to take their liberty, though contrary to St. Jerome, and the ancient Fathers." (Ward's Errat. p. 75.) --- God authorizes us to aim at the reward, though he would not have this to be the only motive, ver. 33. (Calmet)

Ver. 113. *Unjust.* Inasmuch as they oppose thy law. (Berthier) --- So Christ orders us to hate our parents, when they are an obstacle to our salvation. We must love their persons and welfare, (St. Augustine) but hate their iniquity. (Worthington) --- Hebrew, "the turbulent." St. Jerome, "vain thoughts," and inconstant men. The meaning of *sehaphim* is not well ascertained. (Calmet) --- But the psalmist might have all these senses (Haydock) in view, as they are all good; and hence we may admire the copiousness of the Hebrew language. (Berthier)

Ver. 114. *Helper.* Hebrew, "asylum and buckler." We must keep in his presence, (Haydock) and avoid the society of the wicked, if we would search the law, ver. 115. (Worthington)

Ver. 116. *Live.* St. Augustine (tr. 124. in Joan.) beautifully describes the life of the just here and in heaven. (Berthier) --- We may thus pray for grace, and spiritual life with confidence, if we be resolved to keep the commandments. Yet we must not fail to entreat God not to suffer us to be confounded, which will not be the case, if we entertain hope, and charity be poured on our hearts, Romans v. 5. (Worthington)

Ver. 119. *Prevaricators.* For though they be not acquainted with revelation, (Haydock) they have the

natural law written in their hearts by God, Romans ii. 12. (St. Augustine) --- There is no such thing as the philosophic sin, (Berthier) which abstracts from every offence of the Deity, though it be allowed to be contrary to reason. (Haydock) --- Septuagint seem to have read differently *essbothi*, "I have," &c., instead of *hishbatta*, "thou hast destroyed." *Sigim, scorias*, may have been *sugim* in their copies, though both may be derived from *sug*, "he departed." (Berthier) --- "Thou hast accounted as dross, or froth," &c. (St. Jerome) --- Calmet says, that St. Jerome and Hebrew read in the first person, which is inaccurate. (Berthier) --- The just entertain the same sentiments of the wicked as God does. (Worthington)

Ver. 120. *Afraid.* Servile fear is therefore profitable, though perfect charity expel it, and move us to do well for the love of God, 1 John iv. (Worthington) --- Yet fear sometimes returns, that the just may not give way to presumption. (Calmet)

Ver. 121. *Justice.* This he declares out of zeal, praying to be freed from calumniators, (Worthington) particularly the devil, Apocalypse xii. 9. The Babylonians probably laid falsehoods to the charge of the Jews, in order to oppress them, as they frequently accused Daniel.

Ver. 122. *Uphold.* Hebrew, "answer for," (St. Jerome) as a bondsman. --- *Unto good.* Thus the law is insinuated, though it is not here expressed. (Berthier) --- In attacking the devil, who is so experienced, we must take God with us, or we shall surely be overcome. (St. Augustine, tr. 4. in Joan.)

Ver. 123. *Salvation.* The Messiah, (St. Hilary; ver. 41.) or liberty, ver. 82. I have been fatigued with looking up to heaven for aid, like a woman who looks for the return of her husband to port. (Calmet)

Ver. 124. *Mercy.* When we have been most diligent, there still remains much to be done, and in many things we offend. (St. Ambrose)

Ver. 126. *To do.* Our best, since so many prove rebellious, (Hebrews iv. 11., and Ecclesiasticus v. 8.; Berthier) or we stand in the utmost need of the Messiah, since even the Jews give erroneous explanations of the law. (St. Ambrose) --- Hebrew, &c., "it is time for the Lord to act," by punishing the guilty; or, "to act for the Lord," *faciendi Domino*, by striving to repair the injuries done to his name and worship. (Calmet)

Ver. 127. *Topaz.* Hebrew *paz*, which denotes "the purest gold" of Phison, Genesis ii. 11. (Calmet) --- The topaz was discovered only in the reign of Ptolemy, father of Philadelphus. (St. Hilary) (Pliny, [Natural History?] xxvii. 8.) --- Yet St. Jerome and others have the topaz, (Berthier) which St. Ambrose represents as the finest of precious stones. (Calmet) --- The more the law is despised by the wicked, the more are the just in love with it. (Worthington)

Ver. 128. *Directed.* In my steps. (Berthier) --- Pagnin, "I judged all, yea all thy precepts to be right." (Haydock) --- The hatred of the wicked made the love of the beauty of the law increase in my breast. (Worthington)

Ver. 129. *Wonderful.* Under the letter, I discovered many mysteries, which makes me study them diligently. (Calmet) --- God's works and laws deserve our most serious attention. (Worthington)

Ver. 130. *Declaration.* By God's ministers renders them intelligible, though so wonderful in themselves. Hebrew styles this "the door of opening." (Berthier) --- The Scriptures are full of difficulties, and Daniel (ix. 2.) made them his study. Since the coming of Christ, the mysteries and prophecies have been more developed. But those who refuse to acknowledge him, grope at mid-day, Matthew xi. 25., and xviii. 5., and 1 Corinthians xiv. 20. (Calmet) --- The first entrance into the knowledge of holy Scripture

illuminates the understanding of the humble, whence they proceed to know more. (Worthington)

Ver. 131. *Panted.* Like one afflicted with the asthma, (Berthier) or most eager to obtain something. (Worthington) --- He asked and obtained the holy Spirit, (St. Augustine) enabling him to understand the law, (Haydock) and to comply with it. See Ezechiel iii. 2., and Psalm lxxx 11. (Calmet)

Ver. 132. *Judgment.* Or custom, (Calmet) as thou art wont to treat such. (Worthington) --- Let us not be looked upon as criminals. (Calmet) --- The just are persuaded, that God will not reject the humble, (Berthier) according to the opinion (*sententiam*) of, &c. (Chaldean)

Ver. 134. *Calumnies.* That they may not cause me to abandon virtue. (St. Augustine) --- A person must be well grounded not to yield on such occasions, when he is exposed to ridicule, &c., ver. 122. (Calmet) - -- Even the psalmist dreaded this situation. (Berthier)

Ver. 135. *Shine.* (ver. 33.) Let me never go astray. (Berthier) --- But shew me favour. (Worthington)

Ver. 136. *Law.* This shews that David composed this psalm, as he fell by seeing Bethsabée. --- *They.* Men. (Duport.) Septuagint, "I." But this is unnecessary. The eyes and all our senses lead to our ruin, Romans vii. 18, 24. (Berthier) --- True repentance requires lamentation, as well as a firm purpose of amendment, (Worthington) *commissa diluere & abluta non interare.* (St. Jerome)

Ver. 137. *Right.* He therefore makes people just indeed, and does not barely impute justice to them. (Worthington)

Ver. 138. *Truth.* Thy laws are just and true in all respects, though we may not be able to discern it always, Romans ix. 20., and xi. 33. (Berthier) --- God punishes the wicked in his justice, and rewards the just in his truth, or according to his promises. (Theodore)

Ver. 139. *My.* Septuagint, "thy zeal." The just are animated with *the zeal of God*, like St. Paul. The enemies here mentioned were the Israelites, who attacked David, and not the Babylonians, who never knew God's law, or apostate captives, since we do not find that they attempted to injure Daniel, &c. (Berthier) --- Many, however, both at Ninive and Babylon prevaricated, Tobias i. 12. (Calmet)

Ver. 140. *Refined.* Literally, "fire." (Haydock) --- Pure as any thing which has passed through the fire. (Worthington) --- "It consumes sin, and enlightens the penitent." (St. Jerome)

Ver. 141. *Young.* The Fathers explain this of David, who was preferred before his brothers; and of the Gentiles, who were chosen by Jesus Christ. (Worthington) --- It may refer to Daniel, who was enabled to prophesy very soon, or to the disciples, for whom this psalm was composed, (Calmet) whether Solomon, or any of the faithful. (Berthier) --- The just are often judged to be ignorant by the worldly wise; but they follow the law, the true wisdom. (Worthington)

Ver. 143. *Trouble.* Such is the portion of the just, Romans v. 3. --- *Mediation.* Hebrew, "joy." (Symmachus) (Calmet) --- The sense is the same. Septuagint generally give the former meaning, as they render by *seeking* what moderns would restrain to signify *observing*, ver. 145, &c. (Berthier)

Ver. 144. *Live.* In justice, as thy law enjoins. (Worthington) --- Christ is *the life*. (Berthier)

Ver. 145. *Cried.* With requisite fervour, (Worthington) and attention. (St. Augustine)

Ver. 147. *The.* Literally, "in maturity." Some think that we should read *immaturitate*, *Greek: aoria*, (St. Augustine) "in the dead of the night." The psalmist not only rose at midnight, but before sun-rise to meditate. (Haydock) --- Kimchi says, he only indulged sleep the first three hours. But others believe, that he arose in the third and last watch, ver. 148. (Calmet) --- He got up before the ordinary time, and prayed with earnestness. (Worthington) --- St. Ambrose encourages people to come early to the church, to offer the first-fruits of their hearts, and voice to God; (Calmet) and St. Augustine informs us, that such was the practice of St. Monica. (Confessions ix. 7.) You are not in a higher station than the holy king who said, *I rose, &c.*, ver. 22. (St. Chrysostom, ser. 42. ad pop.) (Berthier)

Ver. 148. *Morning.* Both night and morning, I prevented the usual hours of prayer. (Worthington) --- *To thee*, is not in Hebrew, "my eyes prevented the watches." (Haydock)

Ver. 149. *Judgment.* Or wonted mercy. (Worthington)

Ver. 150. *Law.* There is no medium between faith and infidelity. If we do not observe the law, we sin. Not to advance is to go back. (Calmet) --- Shall we hesitate whether to follow the narrow or the broad road? (Berthier)

Ver. 151. *Near.* To reward or punish. We wander from thee, yet there is no place between. (St. Augustine, [Confessions?] x. 26, 27.) (Berthier) --- God is ever ready to hear our just requests. (Worthington) --- His law may be easily known, Deuteronomy xxx. 11. (Calmet)

Ver. 152. *Ever.* God's law is always the same in substance. (Worthington) --- That of Moses receives its perfection in Christianity. (Calmet) --- Though after this life we can no longer observe them, the reward of our past virtue will remain for ever. (Berthier)

Ver. 153. *Humiliation.* Or "humility," as St. Augustine understands it of that virtue. (Calmet)

Ver. 155. *Sinners.* Such cannot expect to be liberated. (Calmet) --- Yet, as the captivity was fixed for seventy years, and many who were almost ignorant of the law, and had married strange wives, returned, this verse overturns that system, and shews that eternal salvation is meant. (Berthier)

Ver. 157. *Many.* the Babylonians on one hand, and false brethren on the other, attack me: but I am grieved most to see God offended. (Calmet) --- All the earth is stained with the blood of martyrs, whom the Church honours with festivals, and whose intercession heals many sick. (St. Augustine)

Ver. 158. *Transgressors.* Septuagint, "fools," *Greek: asunetountas*. If *Greek: o* were placed before *Greek: e*, the exact meaning of the Hebrew would be preserved, though the wicked are often styled fools. (Haydock) --- The prevaricating Jews are here designated, ver. 136. (Calmet)

Ver. 159. *Behold.* A person may profess his innocence without arrogance.

Ver. 160. *Truth.* Hence all such commandments are immutable. (Worthington) --- The threats of God have been put in execution, and we cannot doubt but the promised liberation will soon take place. (Calmet)

Ver. 161. *Princes.* Of darkness, or the chiefs of the Philistines, &c. (Berthier) --- Daniel was much exposed to the fury of the Babylonian princes, but he was more afraid of the terrors of the law, (Leviticus xxvi.) than of all that they could do against him. (Calmet) --- Thus the martyrs despised the threats of tyrants. (St. Augustine) --- *Cause.* The powerful men of this world have no just reason to persecute the

just, nor can they make them abandon virtue. (Worthington) --- St. Basil answered Valens with great intrepidity, shewing how little he apprehended what the emperor could take from him, as we read in St. Gregory of Nazianzus (or. 20.) who says, (or. 6.) let us fear only one thing, which is, to fear any person more than God. (Berthier)

Ver. 162. Spoil. Having just mentioned *fear*; lest any should think that he entertained any secret dislike for the law; he adds, that it gives him more content than the greatest treasures or conquests can the miser or the hero, ver. 14, 72, and 127. (Calmet) --- He rejoiceth thus in keeping the commandments, how difficult soever they may be. (Worthington)

Ver. 163. Iniquity. Hebrew, "lying." The Babylonians have attempted to draw me over to their false religion; but I perceived its vanity, (Calmet) and stick closer to the truth, (Haydock; ver. 85.) and to thy holy law. (Calmet)

Ver. 164. Seven. Often, (Worthington) as the word signifies, Proverbs xxiv. 16., &. (Vatable) --- Yet here it may determine the precise number, as the Church seems to have taken it, by instituting the seven canonical hours of the day, and matins and lauds for the night, in imitation of the psalmist. (Berthier; ver. 147) --- R. Solomon understands it literally, prescribing prayer twice before the reading of the decalogue, and once after in the morning; and in the afternoon, twice before and after the same lecture. The Church has enjoined matins to be said at night, lauds in the morning, prime, tierce, sext, none, vespers and complin, in the course of the day. (St. Benedict, reg. 8., and 16.) (Calmet) --- This ecclesiastical office consists of hymns, psalms, &c. (St. Isidore) --- Against it some have risen up, particularly against that part which was said in the night, pretending that God had made the night for rest; and hence they were called nuctazontes, or "drowsy" heretics. (St. Isidore, Of. i. 22.) --- St. Jerome styles *Vigilantius* *Dormitantius*, for the same reason; as if it were better to sleep than to watch. Wycliff (Wald. iii. Tit. iii. 21.) and Luther have oppugned the same holy practice, though it be so conformable to Scripture and to the fathers. (St. Basil, reg. fus. 37.; St. Gregory, dial. iii. 14.; Ven. Bede, Hist. iv. 7., &c.) --- St. Clement, as many suppose, (Worthington) or at least some author before the fourth century, (Haydock) explains the reason why we should pray at these set times; but cautions us not to join with heretics, neither in the Church nor at home. (Apostolic Constitutions viii. 40.) --- For what society is there between light and darkness? (2 Corinthians vi.) St. Cyprian, (or. Dom.) St. Jerome, (ep. ad Eust.) and St. Augustine (ser. 55. de Temp.) mention several of these hours, and exhort the faithful to be diligent in attending these public prayers. (Worthington)

Ver. 165. Peace, in their own conscience, (Worthington) and prosperity, without fear of danger. Not even death can disturb those who belong to God, Romans viii. 38. (Calmet) --- But all things work together for their good, Romans viii. 28. (Haydock) --- The perfect are not moved to imitate bad example, and the weak are not excused for so doing, as they ought to be constant. (Worthington) --- The virtuous man is neither scandalized at the law, though he may not understand it perfectly nor at the fall of those who had been most eminent for sanctity. (St. Augustine)

Ver. 166. Loved. Hebrew, &c., "performed." (Calmet) --- The difference is but small. (Berthier) --- He is actuated by real charity. (Worthington)

Ver. 168. Sight, whom I would not offend. (Worthington) --- The presence of God ought to deter us most effectually from sin. (Haydock) (Titus ii. 13.)

Ver. 169. Supplication. Hebrew, "cry." Eusebius reads *axioma*, "dignity," which S. Ambrose thinks has been substituted for *axiosis*, "prayer;" though all our copies of the Septuagint have *deesis*, (Calmet) a word of the same import. (Haydock)

Ver. 171. *A hymn.* Hebrew also, "praise." (Haydock) --- Like a spring sending forth a copious stream. (Calmet)

Ver. 173. *Save me.* Though a person be endued with grace, he requireth more grace to resist temptations. (Worthington) --- Actual grace is requisite. (Haydock)

Ver. 175. *Live in grace and glory.* To serve God, it was not requisite that one should be at Jerusalem. Daniel, Tobias, &c., were saints elsewhere. (Berthier) --- Yet it was more easy to worship God in his temple, where every thing moved to piety; (Haydock) and this the psalmist desires, deeming it a new life. (Calmet)

Ver. 176. *Lost.* I am in captivity. (Calmet) --- All men have been involved in sin, and Christ came to save them; but only such as keep the law will obtain salvation. (Worthington) --- The conclusion contains a confession of misery in the name of all, and an allusion to Christ, the *good shepherd*. The prophet admits that notwithstanding his love of the law, he may have still many ways transgressed; and that without faith in the Messias, he could not belong to his *fold*, or escape the many dangers of the world, 1 Corinthians iv. 4., and ix. 27. (Berthier) --- *Seek.* St. Hilary and some Greek copies have read incorrectly "quicken." (Calmet)

PSALM 119

PSALM CXIX. (AD DOMINUM.)

A prayer in tribulation.

Ver. 1. *A gradual canticle.* The following psalms, in number fifteen, are called *gradual psalms* or *canticles*, from the word *gradus*, signifying steps, ascensions, or degrees; either because they were appointed to be sung on the *fifteen steps*, by which the people *ascended* to the temple; or that in the singing of them the voice was to be raised by certain *steps* or *ascensions*: or that they were to be sung by the people returning from their captivity, and *ascending* to Jerusalem, which was seated amongst mountains. The holy Fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection; and to the true temple of God in the heavenly Jerusalem. (Challoner) --- Both these last interpretations seem more plausible and literal, as given by St. Chrysostom, &c. (Berthier) --- The allusion to the steps of the temple (Ezechiel xl.) is very uncertain, as well as the raising of the voice in higher notes during each psalm. (Calmet) --- They might be sung on a pulpit, 2 Esdras ix. 4., and 2 Paralipomenon xx. 19. (Menochius) --- The authors seem to have lived at the close of the captivity, (Calmet) though David might well compose these canticles during some of his trials, or foreseeing this event. (Berthier) --- They contain a consoling assurance of mankind's redemption, prefigured by the liberation of the Jews, and also that the power and fury of persecutors shall cease. (Worthington) --- *Shir, hamahaloth*, may denote a very excellent canticle. (Junius) (Muis) (Haydock) --- *Trouble.* No time is more proper for prayer. (St. Chrysostom) (Calmet) --- *Heard.* I am encouraged by past experience to hope for redress. (Worthington)

Ver. 2. *Tongue.* From the Babylonians, who seek to delude me, (Calmet) and from detraction, which is most dangerous. (Worthington)

Ver. 3. *Added.* This is an usual form of denouncing vengeance, Ruth i. 17. The Babylonians are threatened with God's judgments, ver. 4. Some place these words in the mouth of God, answering the captives. How shall you be screened from the shafts of detraction? Fear not. *The sharp*, &c. (Calmet) --

- What punishment is great enough for this sin? (Worthington)

Ver. 4. *Waste.* Hebrew, "of juniper" or thorn trees, Job xxx. 4. The former is said to retain its heat a long time, and the latter is easily inflamed, Psalm cxvii. 12. Such fiery weapons have been often used, Psalm vii. 14., and lxxv. 3.

Spiculaque et multa crinitum missile flamma. (Stat. Theb. v.)

--- How will God punish detraction? He will hurl his darts against the guilty, Habacuc iii. 11. (Calmet) --
- This is their reward, (Berthier) and what they deserve. (Worthington) --- Charity and good example will best counteract their baneful influence. (St. Augustine)

Ver. 5. *Is prolonged.* Hebrew, "is Meshec." (Haydock) --- But Houbigant rejects this as a place unknown; and the word may have the former signification, given by the Septuagint and St. Jerome. (Calmet) (Berthier) --- Moses speaks of Meshec, (Genesis x. 2.) or of the mountains separating Chalcis from Armenia, where the Jews might be dispersed, (4 Kings xvii. 23., and 1 Esdras ii. 59., and viii. 15.) as well as in *Cedar*, or Arabia Petrea, (Isaias xlii. 11.) where the Saracens afterwards inhabited, according to St. Jerome. (Loc. Heb.) (Calmet) --- *Inhabitants.* Hebrew, "tents," in which the people chiefly dwelt. (Berthier) --- From *Cedar*, the son of Ismael, sprung Mahomet, whose tyranny has been long felt. Cedar denotes the "darkness" of sin and error. The Jews bewailed their absence from the temple, and Christians their being unable to meet for the divine worship, and their banishment (Worthington) from heaven. (St. Chrysostom)

Ver. 7. *Peaceable.* Hebrew, "I spoke peaceable, and they warlike things. (St. Jerome) --- Literally, "I was peace, and when I spoke, they *flew* to war." (Haydock) --- *Cause.* This is easily understood from the context, (Berthier) though not expressed in the original. (Haydock)

PSALM 120

PSALM CXX. (LEVAVI OCULOS.)

God is the keeper of his servants.

Ver. 1. *Canticle.* David wrote this during his flight from Absalom; (Grotius) and de Muis judges from the martial air, that it was composed in the midst of danger. It relates to the captives, (Origen; Calmet) and to all in the pilgrimage of this world. (Berthier) --- *Mountains.* Jerusalem, and heaven, whence all our help must come. God most readily hears the prayers which are poured forth in places appointed by him. (Worthington) --- Jerusalem was situated among mountains, and the Jews turned towards it in prayer, Daniel vi. 10. They did not depend on human aid, Jeremias iii. 22.

Ver. 3. *May.* Hebrew, "he will not." Many have read in the second person, both in the Hebrew and Septuagint, "Suffer not thy," &c. (Aquila; St. Augustine, &c.) (Calmet)

Ver. 4. *Israel.* The Church militant. (Worthington) --- These figurative expressions shew that God will never cease to protect his people. (Berthier)

Ver. 5. *Hand.* Always ready, Psalm xc. 4., and xv. 8. (Haydock)

Ver. 6. *Night.* Neither prosperity nor adversity shall hurt thee, (St. Jerome) or the Church. (Worthington) --- Cold is said to burn or parch up, Genesis xxxi. 40. Justin (2) writes of the Scythians, *Quaquam continuis frigoribus urantur*, as the effects of extreme heat and cold are similar. The Jews were protected from both at their return; (Isaias iv. 6., and xlix. 10.; Calmet) though we may doubt of this

explanation, as the text is applied to those in heaven, Apocalypse vii. 16. (Berthier)

Ver. 7. *Keepeth.* Hebrew also, "shall or may." The words of a prophet are always true, and the tenses are varied at pleasure by St. Jerome, &c. (Berthier) --- *Soul*, or spiritual life. (Worthington) (1 Peter i. 4.)

Ver. 8. *Coming in.* Hebrew has, "going out," first. (Berthier) --- Yet Pagnin agrees with us. (Haydock) --- This expression denotes all the occurrences of life, Deuteronomy xxviii. 6. (Calmet) --- We may discover a beautiful progression in this psalm; God protects us from each and from every danger. (Berthier) --- He is not like earthly friends, who have not always the will or the power to do it. (St. Chrysostom)

PSALM 121

PSALM CXXI. (LÆTATUS SUM IN HIS.)

The desire and hope of the just for the coming of the kingdom of God, and the peace of his Church.

Ver. 1. *Canticle.* Hebrew, Chaldean, and Syriac add, "of David," (Calmet) who saw in spirit the glory of the temple under Solomon, or the return of the captives, and the felicity of souls in heaven. (Berthier) --- See Psalm xli. --- What is said of the earthly Jerusalem, is beautifully applied to heaven by St. Augustine, &c. The captive Levites might write this psalm. (Calmet) --- *Lord.* Many prophets assured the Jews of their speedy deliverance, as preachers still set before the people the joys of heaven; all which filled the psalmist with rapture. (Worthington) --- The motive for this joy is disinterested and edifying. The captives had begged for redress in the former psalms. (Calmet) --- Before they had been chastised, they profane the temple. (St. Chrysostom)

Ver. 2. *Were.* Hebrew also, "shall," &c. Yet many of the Levites had officiated in the temple, 1 Esdras iii. 12. --- *Courts*, or gates, where justice was administered. (Calmet) --- We may better (Haydock) rejoice in the Church, (Worthington) and in the prospect of heaven. (Haydock) --- "At the news, it seemed as if *our feet had been*," &c. (Berthier)

Ver. 3. *Together.* Well built and inhabited. The Jews throughout the world considered it as their most dear country. (Calmet) --- The participation of spiritual graces (Psalm cxviii. 63., &c.) is a great comfort to Catholics, (Worthington) who look upon the chair of St. Peter at Rome as the centre of unity. (Haydock) --- David established order in Jerusalem, when he had made the conquest, and various families contributed to the rebuilding of it. (Berthier) --- All the tribes were united under the dominion of David. (Houbigant)

Ver. 4. *The.* This was *the testimony*, (Haydock) or ordinance of the Lord, (Calmet) which Israel had solemnly engaged to perform. (Haydock) --- All were obliged to repair thither thrice in the year; (Exodus xxiii. 17.; Menochius) and this contributed most to the splendour of the city. (Calmet) --- Houbigant would translate "the congregations of Israel;" or *juxta* may be understood, "according to the testimony." (Berthier) --- The *tribes* shall be all united, (Calmet) and come to Jerusalem, as all mankind should embrace the true faith in the Catholic Church. (Worthington)

Ver. 5. *Upon.* Or "over." (Haydock) --- The Jews made their sanhedrim superior to the kings, as the Chaldean here insinuates. But the text rather means that both the ecclesiastical and civil courts shall be re-established, and bring an immense concourse of people to the city. (Calmet) --- The Church is empowered to pass sentence, (Worthington) and the apostles shall judge both men and angels. (Haydock)

Ver. 6. *Pray.* Septuagint, "ask Jerusalem for," &c., (Haydock) as if she were to give it. (Calmet) --- *And* may there be *abundance*. Hebrew, "those who love thee shall be at rest." (Haydock) --- Christ encourages us to ask; as Catholics exhort each other to pray for the Church. (Worthington)

Ver. 7. *Strength.* Fortifications, (Berthier) or army. --- *Towers*, or "palaces." (Hebrew) (Jeremias xxxi. 23.) (Calmet) --- He insists so much on the blessing of peace, because he foresaw that Jerusalem would one day neglect it, Luke xix. 42. Charity dwells in *the towers* or saints, (Berthier) and makes us resemble God. (St. Chrysostom, de Laud. S. Paul. iii.)

Ver. 8. *I.* Hebrew adds, "I will now;" (Montanus) or rather, "I have now spoken." (Berthier) --- I was forbidden to beg for the peace of Chanaan, Deuteronomy vii. 3. But Jeremias (xxix. 7.) exhorts the captives to desire this blessing for the city, to which they were going, as it would redound to their own advantage. (Calmet) --- Christ leaves his peace to his apostles, and to their successors; and in heaven, all good things are prepared for the elect. (Worthington)

PSALM 122

PSALM CXXII. (AD TE LEVAVI.)

A prayer in affliction, with confidence in God.

Ver. 1. *Canticle.* Hebrew adds, "of David." (Haydock) --- Syriac also attributes to him, though Zorobabel, &c., might recite it at their return. It may also refer to the captives groaning under oppression, (Calmet) and to every Christian, who must live in expectation of a better country. (St. Augustine) (Berthier, T. viii.)

Ver. 2. *Masters.* Expecting liberty, or rather food; though it may also imply that they are ready to run at the first sign, which they observe with attention. Thus Menelaus had his eyes on Agamemnon. (Homer) (Calmet) --- As servants, and particularly handmaids, are very attentive, and hope to receive sustenance, so we ought to pray with all earnestness to God for what is necessary. (Worthington) --- All must come from Him. --- *Until.* Or "waiting for his having mercy on us." We shall not cease to look up to Him afterwards. (Berthier) --- "Take care not to turn thine eyes away from mine." (Terent. Adelph. ii. 1.)

Ver. 4. *A reproach.* Hebrew, "with the reproach of those at ease," &c., (Haydock) or "let reproach fall upon," &c. We are treated with too much scorn, Lamentations iii. 30. (Calmet) --- Yet God will not permit his friends to be overcome, but encourages them to hope for speedy redress, when their sufferings are great. (Worthington)

PSALM 123

PSALM CXXIII. (NISI QUIA DOMINUS.)

The Church giveth glory to God for her deliverance from the hands of her enemies.

Ver. 1. *Canticle.* Hebrew, &c., with some Latin copies add, "of David," (Calmet) who might write it after being delivered from some danger. It may also be applicable to the martyrs, and to all who have been freed from temptation. (Berthier) --- The captives might compose it in thanksgiving for the leave to return, (Calmet) or when they had been delivered from the assaults of the neighbouring nations. (Origen) (Calmet)

Ver. 3. *Perhaps.* This word is here affirmative. Hebrew, "Then." Septuagint, "Surely." (Calmet) --- He modestly leaves it to others to judge what would have been the event if God had not sent help. The weak would have been destroyed, as soon as if they had been a prey to wild beasts, as Jonas was swallowed up. (Worthington) --- See Proverbs i. 12. (Menochius)

Ver. 5. *Insupportable.* Without bottom, or beyond our strength, *Greek: anupostaton.* (Calmet) --- Hebrew, "Then the swelling waters *it* had passed over our soul." (Montanus) (Calmet) --- St. Jerome has, "perhaps they," &c., which is more correct. See Psalm lxviii. 3. (Haydock) --- A *torrent* implies sudden great troubles. (Worthington)

Ver. 7. *Sparrow.* Hebrew, "bird." This comparison shew at once the dangers to which the Jews had been exposed, and their miraculous deliverance. (Calmet) --- Man may deceive others: but they cannot impose on God. (Worthington) --- Grace preserves the soul from the most imminent dangers of temptation, sin, &c. (Berthier) --- We must therefore fly; but who will give us wings except God? (St. Ambrose)

PSALM 124

PSALM CXXIV. (QUI CONFIDUNT.)

The just are always under God's protection.

Ver. 1. *Canticle* of thanksgiving, relating to the times of the Messias, (Abenezra) or to the Jews, who overcame the attempts of the nations at their return, 2 Esdras iv., and vi. (Ven. Bede, &c.) (Calmet) --- It exhorts all to confide in God. (Berthier) --- *Trust.* The Jews complied not with this condition, and are become vagabonds; but the faithful inherit this promise, (Hebrews x. 19.; Berthier) which is verified in the Catholic Church. (St. Augustine) --- To be secure, like Sion, which is defended by other mountains, we must belong to her society. (Worthington) --- The situation of Jerusalem was very advantageous. It was difficult to bring any cavalry against it, except by the way of Idumea. A handful of men might defend the passes leading to the north, as we see in the history of the Machabees.

Ver. 2. *About it.* Coming from Joppe, travellers cannot see the city till they are very near it, though with respect to Judea, it is very elevated. Hence Josephus styles it "the navel of the land." (Jewish Wars iii. 2., or 4.) --- The construction of the Vulgate is very natural. (Calmet) --- For the promise regards the inhabitants, rather than the place, as Hebrew would insinuate. --- *Lord.* Zacharias ii. 5. Heresiarchs have in vain risen up against the Church, though they were able men, like *mountains.* (St. Augustine)

Ver. 3. *Rod.* Sceptre, or violent dominion, Isaias x. 5. --- *That,* Or "therefore." (Interp. in St. Chrysostom) God always concludes his threats with promises of pardon to the penitent, 1 Corinthians x. 13. (Calmet) --- He tries his servants for their good, and will not abandon them. (Worthington) --- The captivity lasted only 70 years: the ten persecutions of the Christian Church were terminated in 300 years; and though the wicked should even put the just to death, then their rod *remains* no longer upon them. If the virtuous were always suffering, the temptation might be too strong. But those who are sincere, at last emerge from the cloud, and force their enemies to applaud their conduct. (Berthier)

Ver. 4. *Heart.* This God will certainly perform. (Worthington) --- He asks not for himself alone, and leaves all to the divine disposal. (Haydock)

Ver. 5. *Bonds, obligationes.* "Knots," as *Greek: straggalias,* also means, (Berthier) rather than duties.

(Bellarmine) --- Some suspect that *obligationes* was put originally, as Hebrew means "crooked ways," (Calmet) "embarrassments." (Aquila) --- He may allude to the dark machinations of false brethren, who endeavoured to thwart the pious designs of Nehemias, vi. 14. Apostles shall be treated like infidels, (Calmet) or rather worse, as we shall be if we act not up to the lights, (Haydock) and graces which we have received. (Calmet) --- Those who enter into any covenant, &c., to uphold a false religion, though they may despise it in their hearts, must expect to be punished, while the Church shall have peace. (Worthington) --- *Israel*. St. Paul adds, *of God*, to shew who may be entitled to this blessing. (Berthier) -- Heretics can neither give nor receive this peace. (St. Augustine)

PSALM 125

PSALM CXXV. (IN CONVERTENDO.)

The people of God rejoice at their delivery from captivity.

Ver. 1. *Sion*. It cannot be doubted but this regards the captives of Babylon: but still David might compose it, as he was a prophet; and herein the redemption of mankind may also be described. (Berthier) --- The captives pray for the return of the rest of their brethren. (Calmet) --- *Comforted*. Hebrew, "dreaming." (Calmet) --- They could hardly believe their own eyes, like St. Peter, Acts xii. 9. This extraordinary joy is felt by devout souls, when freed from sin. (Worthington) --- The Greek cities which the Romans declared free, could scarcely believe that they had understood the herald. *Majus gaudium fuit*, &c. (Livy xxxiii.) --- Thus were the Jews affected. (Calmet) (Psalm xiii. 2.) --- Chaldean, "we were like convalescents," which comes nearer to the sense of the Septuagint. (Berthier)

Ver. 2. *Shall*. Or "did;" (Calmet) though the future is here well employed. (Berthier) --- The prophet uses both tenses, shewing the certainty of the event. (Worthington) --- It would require some time before the Gentiles would become sufficiently acquainted with the concerns of the Jews. (Berthier) --- As soon as they did, they expressed their admiration, while the former were careful not to imitate the conduct of those who murmured at leaving Egypt. (St. Chrysostom)

Ver. 4. *South*. As the Egyptians hope for the overflowing of the Nile; (Hammond) or as the south wind melts the snow, so as to make the Jordan overflow its banks. (Theodoret) --- The return of our brethren will be as agreeable to us as water to a thirsty soil. (Chaldean) (Muis) --- make them come quickly, and in great numbers, Isaias lx. 3., and lxvi. 12. (Calmet) --- Esdras brought back some, and Nehemias others, from Babylon. (Berthier) --- The ten tribes returned from Assyria later, and by degrees, (Calmet, Diss.) if at all. Those who arrived first at Jerusalem pray for the rest. (Berthier) --- The prophet foreseeing this event, desireth its perfect and speedy accomplishment, (Worthington) though it were scarcely to be expected, no more than (Haydock) a copious torrent in the south. (Worthington)

Ver. 5. *Joy*. This was the case of the martyrs, &c., (Luke vi. 21., and John xvi. 20.) as well as of the captives, Jeremias xxxi. 9., Isaias lxvi. 10., and Baruch v. 6. (Calmet) --- Tribulation commonly attends the virtuous in this life. Their reward is reserved for the next. (St. Augustine) (Worthington) --- Sowing, we know not whether we shall ever reap. (Haydock) --- This is a sort of proverb, which is applied to the captives. (Berthier)

Ver. 6. *They*. Hebrew, "he," which must be taken distributively for all. (Berthier)

PSALM 126

PSALM CXXVI. (NISI DOMINUS.)

Nothing can be done without God's grace and blessing.

Ver. 1. *Of.* Or "for" *Solomon*. This word is not in the Septuagint. (Berthier) --- Some suppose that David put the psalm into his hands, to teach him that all depends on God. (Muis) --- He was to undertake various important works during his reign, (Haydock) particularly the temple, at the dedication of which this might be sung. (Worthington) --- The chiefs of the captives might also appropriate it to their use, (Berthier) when they were rebuilding the temple, 2 Esdras iv., and vi. (Calmet) --- It seems to refer to the times of the Messiah. (Berthier) --- *House*, or temple, and grant children, Exodus i. 21., and Genesis xxx. 2. Without God's assistance, all your endeavours to rebuild the temple and city will prove fruitless. --- *It*. Nehemias had ordered the citizens to watch the attempts of Sanaballat. (Calmet) --- But still depended more on Providence than on his own industry. (Haydock) --- David, Solomon, Esdras, &c., may have held this language. (Berthier) --- Yet inactivity is not encouraged. We must labour, and still expect success from God alone. (St. Chrysostom) (Ephesians ii. 16.) --- God must be the principal agent, (Worthington) and all the glory must be given to Him. (Haydock)

Ver. 2. *Light*. That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God. (Challoner) --- Nehemias divided the people into companies, to prevent their being too much fatigued. (Calmet) --- Without light it is impossible for man to work, John ix. 4. (Haydock) --- The labours of those who live by the robbery of the distressed, are vain. (Chaldean) --- *Rise ye*, is not in Hebrew. (Haydock) --- *Sitten*. Allow yourselves proper time for rest, after your labours and sorrows: for *his beloved*, whom he favours with his grace, shall *sleep* and rest under his wing, and yet abound with *offspring*, and all blessings. (Challoner) --- *Sorrow*. St. Jerome, "of idols." This worship of God is odious. --- *Beloved*. Solomon. (Houbigant) --- Yet some explain the Hebrew in the plural, as it is applicable to all the people. The Jews were under great alarms: but were encouraged to hope that God would protect them, and give them a numerous progeny; though, as the country was probably never so well peopled as under Solomon, this may rather refer to the elect, who after the sleep of death (Berthier) shall behold those whom Christ shall acknowledge for his children, (Haydock) and obtain an eternal *reward*. (St. Hilary) --- Whatever people may think they have done well, without God's grace, is all useless, and they must begin again; whereas those who are guided by it, perform all with as much ease as they would sleep, and yet merit a reward, which is promised in heaven to the true children who are born to God in the Catholic Church. (Worthington)

Ver. 4. *As arrows, &c.* The *offspring* which God shall give his servants, that have been *shaken* and tossed about, (as the children of Israel were in their captivity) shall be like *arrows in the hand of the mighty*, which shall prosper and do great execution. (Challoner) --- The patient sufferer will obtain a glorious recompense. (Worthington) --- Children defend their parents. --- *Of them, &c.* Hebrew, "of youth." (St. Jerome) --- Such may be able to assist their aged parents, whereas those who are born in their old age must frequently be left orphans, (Haydock) and distressed. (Calmet) --- Yet the Hebrew may well admit the sense of the Vulgate, as children will be more animated to revenge the wrongs of those, from whom they have received their life. The Jews are here represented in the state of persecution. (Berthier)

Ver. 5. *Desire*. Who has as many children as he could wish. Hebrew, "his quiver." They are like arrows for his defence. (Calmet) --- The Septuagint may have put the thing signified instead of the figure; or *ashpatho* may not be confined to the formal sense. --- *He shall*. Hebrew, "they," father and son: yet the Chaldean, &c., retain *he*. --- The children of Christ, and of his martyrs, who have been persecuted, are declared to be very powerful protectors; (Berthier) while such as imitate them, (Haydock) shall easily answer the objections which shall be put to them at the day of judgment, and be happy. (Worthington) --- *Gate*. The enemies' envoys were not admitted into the city, 4 Kings xviii. 17. (Origen, &c.) --- In law-suits, children will prove excellent assistants. (Calmet) (Ecclesiasticus xxx. 4.)

PSALM 127

PSALM CXXVII. (BEATI OMNES.)

The fear of God is the way to happiness.

Ver. 1. *Canticle.* Being a sequel to the former [psalm], (Calmet) and similar to the 111th, as both promise felicity to the captives at their return, if they prove faithful, 2 Esdras ix. 38. (Ferrand.) --- It is a sort of epithalamium. (Moller.) --- Both temporal and spiritual blessings are set before us. (Berthier) --- *Ways.* Many saints have not received temporal rewards; and this confirms our faith that there is a world to come. (Calmet) --- In effect, no temporal advantages are here specified, as they are below. (Berthier)

Ver. 2. *Hands.* The idle are not entitled to blessings, which God will bestow on the industrious who fear him, preserving them from evils, Leviticus xxvi. 16., and Deuteronomy xxviii. 30. (Calmet) (2 Corinthians iii. 10.) --- Some have explained *Greek: karpon*, "fruits:" though it here means *hands*. (Berthier)

Ver. 3. *Sides.* Against which vines were planted. (Calmet) --- The married people who fear God, shall commonly have a numerous posterity; or their souls shall produce many good works in the Church, which springs from our Saviour's side. Children denote such good works. (Worthington) --- *Plants.* Psalm cxliii. 12. (Homer, Odyssey vi. 163.)

Ver. 5. *Sion.* Where he displayed his bounty. (Calmet) --- *Jerusalem.* In heaven, 1 Corinthians xv. 19. (Berthier) --- Mayst thou live happily in the holy city, after thy long captivity. (Calmet)

Ver. 6. *Israel.* This is best secured by a well-regulated and numerous people. (Berthier) --- The good works, performed on earth, will be rewarded in heaven. (Worthington) --- We shall rejoice in the spiritual children, whom we shall have begotten. (Menochius)

PSALM 128

PSALM CXXVIII. (SÆPE EXPUGNAVERUNT.)

The Church of God is invincible: her persecutors come to nothing.

Ver. 1. *Canticle.* In which David, (Haydock) or the Jews, at their return, after they had got the better of their enemies, render thanks to God. (St. Chrysostom) (Calmet) --- It may suit the Church, Jesus Christ, and every person: as none can escape trouble. (Berthier) --- *Fought against.* Hebrew, "afflicted." --- *Expugnaverunt* might seem to imply that they had obtained the victory. But this was not the case, at least eventually, though the people of God might sometimes be oppressed, and yield to sin. (Haydock) --- *Youth.* Since the Israelites left Egypt, Osee ii. 15., and Jeremias ii. 2. (Calmet) --- From the beginning, the just Abel, Seth, Abraham, &c., have been persecuted. (Worthington)

Ver. 2. *But.* Or "for," *etenim*. On this account they repeated their attacks. (Haydock) --- But the psalmist testifies that they will not succeed. (Worthington)

Ver. 3. *Back.* Hebrew, "labourers have laboured on my neck," (St. Jerome) or "back." They have made me bear the yoke, or have ploughed up my back. This proverbial expression shews the cruelty of the Babylonians, (Calmet) and of the enemies of Christ, (Isaias I. 6.) and the martyrs. (Theodoret) --- Hebrew

charash, means also to work like a blacksmith, Genesis iv. 22. (Berthier) --- The Church bears patiently all crosses. Sinners build on her, or even on God's back, when they go on in their wicked ways, presuming that they will be saved at last by the sacraments, &c. (Worthington)

Ver. 4. Necks. Hebrew, "collars," (Theodotion) "snares," (Symmachus) or "bands," with which they have oppressed us. Cyrus abandoned the Babylonians to be slaves of those Persians who had taken them, and made them till the land, &c. (Zenoph. vii.) (Calmet)

Ver. 5. Back. By a sincere conversion. (Calmet) --- God will cover the presumptuous with eternal confusion, so that none shall bless them, ver. 8. (Worthington)

Ver. 6. Houses. Which were flat, so that grass might grow, but the heat of the climate would not suffer it to come to perfection. --- *Up.* (St. Jerome) --- Chaldean, "flourish," as some copies of the Septuagint read. Yet Hammond, &c., declare for our version. The precise import of the Hebrew is not known. The same comparison occurs, (4 Kings xix. 26.; Calmet) and Plautus says, *Qualis solstitialis herba paulisper fui*, &c. (Pseud. i.) (Haydock)

Ver. 8. Upon you. Chaldean adds, "and they did not reply." --- *We*, &c. (Haydock) --- The custom of blessing reapers continued in the days of St. Augustine, Ruth ii. 4. (Calmet) --- The wicked render themselves incapable of deriving benefit from the good wishes of others. (Berthier)

PSALM 129

PSALM CXXIX. (DE PROFUNDIS.)

A prayer of a sinner trusting in the mercies of God. The 6th penitential psalm.

Ver. 1. Canticle. David might compose it after his sin, though it might suit the captives, and all sinners, as well as the souls in purgatory. (Berthier) --- It has long been recited in their behalf. (Worthington) --- *Depths* of the prison of expiation, or from this vale of misery, (Berthier) captivity, (Calmet) and from the bottom of my heart. (St. Chrysostom)

Ver. 3. Mark. Hebrew, "observe or keep." --- *It.* Hebrew, "who shall stand upright, (Calmet) or make opposition." (Haydock) --- We all stand in need of mercy, as none can stand before the rigours of divine justice. (Worthington)

*Si quoties homines peccant, sua fulmina mittat
Jupiter, exiguo tempore inermis erit.* (Trist. ii.) (Haydock)

Ver. 4. Law. That promises of pardon contained therein. (Worthington) --- Hebrew is now different from what the ancient interpreters read. (Calmet) --- "Therefore shalt thou be feared." (Montanus) (Haydock) --- Symmachus and Theodotion agree with us.

Ver. 5. Word. And promises that the captivity should end, (Calmet) and sin be remitted. (Haydock)

Ver. 6. From. Or Hebrew, "more than the morning watch; yea, more than the morning watch." I expect my deliverance with greater eagerness than sentinels do the return of morning. All the day and night long I am filled with these sentiments. (Calmet) --- The hope of penitents resembles the watches of the day, which are more comfortable than those of the night. (Worthington)

Ver. 7. Redemption. Our Saviour affords the greatest consolation. (Worthington) --- He will save the

people, Matthew i. 21., and 1 John ii. 2. (Berthier)

PSALM 130

PSALM CXXX. (DOMINE NON EST.)

The prophet's humility.

Ver. 1. *Of David*, is not in Septuagint. But he probably composed this psalm to exculpate himself from the accusation of pride. (Berthier) --- It may agree with Esther, Nehemias, &c., 2 Esdras v. 15. (Calmet) --- David proposes his own humility to the imitation of others, without any evil intention. (Worthington) --- Sometimes the saints may speak their own praises, as St. Paul, did, particularly when they are inspired. (Berthier) --- *Above me*. This deportment is admirable in the great. (Calmet) --- We must neither undertake nor pry into things above our ability. (Menochius)

Ver. 2. *So reward, &c.* The meaning is, that according to his disposition with regard to humility, so he expected a reward in his soul to return to him, and stick as close to him as the child just weaned, which would willingly never be separated from the mother. (Challoner) --- If I was not humble, may my soul be treated like an infant, &c. Hebrew, "If I did not render (or humble and silence) my soul, like an infant weaned from his mother, let my soul be to me as a weaned child." I willingly submit to all thy rigours, if I did not adore thy ways in silence and in humiliation. (Calmet) --- The text may be differently rendered. (Berthier) --- As children come willingly to their mother, so the child of God approaches to Him, though he may not always find the same sweetness; and he expects that he will be rewarded accordingly. (Worthington) --- *Gemul* means, "a weaned infant, or a reward." (Du Hamel)

Ver. 3. *Israel.* This occurs in the preceding psalm. (Calmet) --- David encourages all to hope by his own experience. (Worthington)

PSALM 131

PSALM CXXXI. (MEMENTO DOMINE.)

A prayer for the fulfilling of the promise made to David.

Ver. 1. *David.* Jesus Christ, (St. Hilary, &c.) or the pious king David, when he intended to build the temple. Solomon adopts some of the verses at his dedication, (ver. 8., and 2 Paralipomenon vi. 41.; Haydock) and some have attributed the psalm to him, to the captives, or to some prophet in the time of the Machabees, though the prophets then, in fact, appeared no longer. (Berthier) See Psalm xliiii., lxxiii., lxxvi., lxxxviii., and xcvi. --- The Jews allow, that some verses regard the Messias, of whom the whole may be explained in a spiritual, (Calmet) or even in the second literal sense. (Berthier) --- It is usual for David, Moses, &c., to speak of themselves in the third person. (Worthington) --- *Meekness.* Hebrew also, "humility," (Calmet) or "affliction," (St. Jerome) as the prophet might have all this in view. David gave abundant proofs of his humility (2 Kings vii. 2, 13.; Berthier) and moderation, and was greatly afflicted all his life. (Haydock) --- *Blessed are the meek*, Matthew v. Christ has set before us his own example.

Ver. 2. *Jacob.* Probably after he had removed the ark to Sion. (Berthier) --- What is omitted in one place, is thus explained elsewhere. (Calmet) --- David had a most earnest desire to build the temple; and though the honour was reserved for his son, he prepared the materials. (Worthington) --- He acknowledges that without God, he cannot perform his vow. (Berthier) --- We have engaged to be the

temples of God. (St. Augustine)

Ver. 3. *If.* He expresses his vow in the form of an imprecation, without expressing the penalty, as he submits to the rigour of God's justice, if he proves faithless. (Calmet) --- He vows to take no rest, till he might, if it so pleased God, find a place to build a temple. (Worthington) --- This he discovered; yet was not permitted to execute his pious designs. How does his fervour confound our neglect of salvation! (Haydock) --- Self-love shuts the door of our heart against Christ. (St. Augustine)

Ver. 5. *Temples.* This seems to have been in the copies of the Septuagint and Theodotion. It is not correct to say that the former added it by inspiration, as they were only interpreters. (Berthier) --- It was marked as an addition in the Hexapla. (Calmet)

Ver. 6. *Heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwise called Ephrata, I heard of God's tabernacle and ark, and had a devout desire of seeking it; and accordingly I found it, at Cariathiarim, the city of the woods: where it was, till it was removed to Jerusalem. See 1 Paralipomenon xiii. (Challoner) --- Or it was revealed to David, that the temple should be built in that part of Jerusalem, which looked towards Bethlehem, and is surrounded with woods. All the plan was laid before him, 1 Paralipomenon xxviii. (Worthington) --- But it is not probable that Jerusalem should be thus described, and there is no proof that the threshing-floor of Ornan was woody. It seems rather, that the psalmist alludes to the ark first at Silo, secondly in the country of Ephraim, or the Ephratheans, (Psalm lxxvii. 60, 67., and Judges xii. 5.) for 328 years, and afterwards at Cariathiarim, for other 70. The captives may also recount its different stations, and pray that it may be restored; though it seems never to have been placed in the second temple. --- *It, (eam)* the tabernacle, which in Hebrew is feminine. (Calmet) --- Yet as the text has *tabernacles*, or "dwellings," *mishcanoth*, (ver. 5.) and as the Mosaical tabernacle was kept at Silo or Gabaon, and was not with the ark at Cariathiarim, we may perhaps suppose, that the psalmist alludes to the ark, (Haydock) or to the thing indefinitely, (Berthier) where the glory of the Lord was displayed. St. Jerome and Houbigant have "him," the God of Jacob. (Haydock) --- The Fathers explain it of Jesus Christ, (Theodoret) who was born at Bethlehem, (Worthington) and was prefigured by the temple, (Calmet) styled "the fields of wood." Hebrew *sede yahar*, to intimate the great extent and quantity of wood used in it; though (Haydock) Cariathiarim, "the city of the woods," may be meant. (Calmet)

Ver. 7. *Stood.* If David did this out of devotion, why may not Christians visit the places sanctified by the presence of our Saviour? (Worthington) --- God had not chosen to have a temple before the time of Solomon, 2 Kings vii. 6. (Calmet)

Ver. 8. *Sanctified.* Hebrew, "ark of thy strength," which title proceeds from the sanctity of God, who resides there, 1 Kings vi. 20. Our heart ought to be his resting place, Isaías lxvi. 2. (Berthier) --- Leaving Silo, &c., come into thy temple, with the ark where thou sanctifiest thy people. He contemplates a higher mystery, the coming of the Messiah, and his glorious resurrection. (Worthington) --- The same words were repeated, when the ark was removed in the desert, and by Solomon, as they might be also by the captives. (Calmet)

Ver. 9. *Justice.* And all virtues, (Berthier) of which their robes were emblematical. --- *Saints.* Levites. (Chaldean) (Calmet) --- Let both priests and Levites perform well their sacred functions, (Worthington) and may all the faithful act up to their vocation. (Berthier) --- *Rejoice.* Hebrew, "sing," which was the office of the Levites. (Calmet) --- Yet the original term is more comprehensive, and denotes all the emotions of joy. (Haydock)

Ver. 10. *Sake.* What confidence are we not taught to place in the merits of the saints! The captives remind God of the virtues of David and Solomon, and use their expressions to move him to shew mercy,

and to restore the temple to its ancient splendour; (Calmet) or rather, (Haydock) the consideration of David's being a man according to God's own heart, to whom various promises had been made for the establishment of his seed, is adduced to move the Lord to send the Messiah speedily. (Worthington) --- The future obstinacy of many Jews in rejecting him, was foreseen and deprecated. (St. Augustine) --- *Anointed*. Do not cover me with confusion, (Calmet) or delay the promised Redeemer. (Haydock)

Ver. 11. *Make*. Literally, "deceive him." Hebrew, "will not turn from it," the truth. (Berthier) --- *Thy*. St. Cyprian and St. Hilary read, "my throne," which belonged to the Lord, 1 Paralipomenon xxix. 23. (Calmet) --- But it might also be styled David's, as the promises were made to him. (Haydock) --- Christ was born of the virgin's *womb*, without having any man for his father. (St. Augustine) --- This promise actually was fulfilled in Solomon, and in Christ, who would infallibly possess the throne, 2 Kings vii., and Acts ii. But Christ reigns over all. (Berthier) (Luke i. 32.) --- St. Peter hence proves our Saviour's resurrection, (Worthington) and power in the Church. (Haydock) --- After the captivity, the royal power was not enjoyed by the family of David: which ought to have persuaded the Jews to acknowledge Christ and his eternal spiritual kingdom.

Ver. 12. *If*. The promises made to the carnal posterity of David were conditional, and seem to imply, that they would forfeit them. (St. Hilary) --- But those regarding the Messiah are absolute. (Calmet) --- Yet heaven is only promised to his children in the Church, if they observe God's commandments, Romans viii. 17. (Worthington) --- The kings of Juda seem not to have believed these threats; and many Christians live as if heaven required no conditions on their part. God knew what would be the event; but he speaks thus to testify their free-will, and his desire to preserve the temporal throne of David, at least till the coming of the Messiah, if the Jews had proven faithful. (Berthier)

Ver. 14. *This*. God is introduced speaking to the end. (Haydock) --- *Chosen*. Hebrew, "desired." This relates to his spouse, the Church. (Calmet) --- He dwelleth in this Sion for ever. (Worthington) --- It was the figure of the Christian Church, as this is of heaven, Hebrews xii. 22. (Berthier)

Ver. 15. *Widow*. Whose name is often joined with orphans, and *the poor*, as the Hebrew *Tsedah* may imply one "desolate," 1 Timothy v. 5. (Berthier) --- The Greek copies vary: some have *widow*, and others, "prey," which is most commonly given as the sense of the Hebrew. (Haydock) --- The *poor* priests and Levites, who had no land, shall be abundantly supplied. (Calmet) --- The Church, though deprived of Christ's visible presence, is replenished with many blessings, and her humble children are relieved with the holy Sacraments. (Worthington)

Ver. 16. *Salvation*. To instruct others. (Berthier) --- The Church hath always had some virtuous priests and laics. (Worthington)

Ver. 17. *There*. Literally, "thither," (Haydock) *Illuc*, as Christ came from heaven. (Berthier) --- *Horn*. Power and glory. This regards Solomon, and the Messiah. Hebrew, "I will make to bud," &c., alluding to Christ's miraculous birth, Isaiah iv. 2. (Calmet) --- *Lamp*. St. John the Baptist, (John v. 35.; St. Athanasius) or Christ himself, (Luke ii. 32., and Apocalypse xxi. 23.) though it may also be understood of David's son and successor. (Calmet) --- Yet *this lamp* was too dreadfully extinguished. (Berthier) --- Christ protects his Church, which is placed for the instruction of all. (Worthington)

Ver. 18. *My*. Hebrew, "his diadem," (S. Ser.[St. Jerome?]) or "consecration." The glory of David was great, as a figure of Christ, to whom this more properly belongs. He is the king of ages, without sin, &c. (Calmet)

PSALM 132

PSALM CXXXII. (ECCE QUAM BONUM.)

The happiness of brotherly love and concord.

Ver. 1. "*Of David*," as we read in Hebrew and the Alexandrian Septuagint, being composed by him, when all Israel acknowledged his dominion, (Berthier) after his third anointing. (Houbigant) --- Others explain it of the captives returned, and particularly of the sacred ministers resolving to perform their duties with unanimity. (Calmet) --- Esdras might propose the example "of David," for the imitation of others. (Worthington)

Ver. 2-3. *Precious.* Is expressed in Hebrew. The name of *Aaron* would sufficiently denote that it was of this nature. (Berthier) See Exodus xxx. 23. --- Moses poured it on his head, with such profusion that it ran upon all his beard, and even be the skirt, or neck, as the Septuagint insinuate, though the Hebrew means "the mouth," or orifice, through which the head entered, (Calmet) as the robes resembled our sacred vestments. (Haydock) --- The union of priests is no less sweet. (Calmet) --- Of this we need no other proof than to behold the advantages of concord in every community, and especially in the Church of God. The unction of Aaron denoted grace and unity descending from the head of the Church, to other priests, and to the meanest of the faithful; (Worthington) or that *which* Hebrew, "of Hermon descending on the mountains of Sion," *Tsiyon*. (Haydock) --- There is a hill written *Ssiyon* at the foot of Hermon, Exodus iv. 48., and Ecclesiasticus xxiv. 17. It is not probable that dew should flow 50 leagues across the Jordan. (Calmet) --- Unity is equally desirable, as moisture to a thirsty soil. (Haydock) --- Sion may here denote and "dry" mountain. (Muis) --- There was also a Hermon in the tribe of Issachar, and the dews in that country resembled showers of rain. Such copiousness would be very refreshing, like fraternal concord. The enemies of Christianity observed how the disciples loved each other, being of one heart and soul, (Berthier) as thier divine master had taught them to be thus distinguished. (Haydock) --- As the snow or *dew* which descends from Hermon, causes fruitfulness, so does concord promote piety. (Worthington) --- *There*, in concord, or in the temple. (Calmet) --- The holy Spirit came upon the disciples when they were together, Acts ii., and iv. 32. (Worthington) --- *Life* everlasting. Jonathan was not preserved from dying young, though he was so faithful to his friend, and the possession (Berthier) of temporal prosperity cannot satisfy the heart.

PSALM 133

PSALM CXXXIII. (ECCE NUNC BENEDICITE.)

An exhortation to praise God continually.

Ver. 1. *Canticle.* David composed it for the Levites going on duty, (Haydock) or Solomon for the dedication of the temple. The people might use it on the last day of the three great festivals; or the Levites are exhorted to watch carefully. They may excite each other, (ver. 2.; Calmet) as all Christians should do, 1 Peter ii. 9. (Berthier) --- *In the courts, &c.*, seems to be taken from Psalm cxxxiv. 2., (Calmet) as it is not in Hebrew. (St. Hilary) --- The court of the people was divided for the men and women, and perhaps there was a separate place for the priests, and for the Levites, in the court of allotted to them, where the latter kept watch. (Calmet)

Ver. 2. *Lift up.* This posture was very natural, and expressive, 1 Timothy ii. 8. (Haydock) --- Agatharcides testifies, that the Jews did no servile work on the sabbath, but "stretched for their hands to pray in the temple, till the evening." (Josephus, contra App. 1.)

Ver. 3. *Thee.* "A Levite on guard answers the cantor," (Houbigant) or the priests say this to the people, when they were departing home, Numbers vi. 23. (Calmet) --- *Earth.* All things were made to praise God. (Worthington)

PSALM 134

PSALM CXXXIV. (LAUDATE NOMEN.)

An exhortation to praise God: the vanity of idols.

Ver. 1. *Alleluia.* The psalm turns on God's praises, and might be composed by David, after he had settled the order of the Levites, though it may suit all people. (Berthier) --- The latter part agrees with Psalm xciii., and Jeremias x., which might lead us to conclude that it was composed after the captivity perhaps for the dedication of the second temple. The next psalm is a repetition of this, with the chorus interspersed. (Calmet)

Ver. 2. *Courts.* Both clergy and laity praise God for his favours and power. (Worthington)

Ver. 3. *Sweet.* Occupation, and very useful, Psalm cxlvi. 1. (Calmet)

Ver. 4. *Possession.* Hebrew, "jewel," "property." Chaldean, "well-beloved." See Deuteronomy lii. 8., and Ecclesiasticus xvii. 14. (Calmet) --- The first patriarchs corresponded with God's goodness: but their descendants were for the most part ungrateful: so that Christians have now entered into their place, and must praise God. (Berthier)

Ver. 5. *Gods.* Whatever is so esteemed by men. (St. Chrysostom) --- He then proceeds to shew the vanity of such false gods. (Calmet)

Ver. 7. *Earth.* The Mediterranean sea is so called, Luke xii. 54. --- *Rain.* Indicating, or causing rain. (Haydock) --- The most incompatible things are united. (Theodoret) --- The sinner melts into tears at the sight of God's judgments. (St. Augustine) --- *Stores,* which are his will and decrees. (Theodoret) (Jeremias li. 16.)

Ver. 14. *Entreated.* Deuteronomy xxxii. 36. "Have pity," (Berthier) or revenge.

Ver. 20. *Fear.* It was important to distinguish the priests from the people. (Calmet)

PSALM 135

PSALM CXXXV. (CONFITEMINI DOMINO.)

God is to be praised for his wonderful works.

Ver. 1. *Alleluia,* in Hebrew, is at the end of the last psalm. (Haydock) --- It is omitted entirely in St. Augustine, &c. Origen thinks that the captives sung this psalm at their return, as it greatly resembles the 106th, 134th, &c. (Calmet) --- We read, (2 Paralipomenon vii. 6.) *the priests stood in their offices, and the Levites, with the instruments of music of the Lord, which king David made to praise the Lord,* "because his mercy endureth for ever," &c. This chorus is found only in this psalm, which seems therefore to have been sung at the dedication of the temple. (Berthier) --- The first part of the verse was sung by the priests, or cantors, (Haydock) and the second was repeated perhaps by the people, (Calmet) or

by other musicians, as we now answer at the litanies, and often repeat the Rosary, *Glory, &c.*, (Worthington) which surely may be done without any superstition, though Leigh, in his *Greek: Battologeo*, and Casaubon (Exer. 14.) be pleased to ridicule the Jesus psalter, on this account. --- *Praise*. Literally, "confess" (Haydock) your sins, and praise God. (St. Hilary) --- *For ever*. Or is unbounded. His heart overflows at this thought. (Berthier)

Ver. 2. *Gods*. Angels, kings, (Theodoret) or idols. (St. Augustine) --- God is over all. (Calmet)

Ver. 3. *Lord*. By these three repetitions the blessed Trinity is insinuated, (Worthington) as some of the Fathers have remarked, though the argument is not convincing. (Berthier)

Ver. 4. *Wonders*. If saints or others work miracles, it is only by God's permission. (Theodoret) --- None can do any thing against his will. (Haydock) --- Only He can perform true miracles, above the course of nature. (Worthington) --- They prove the divinity. (Calmet)

Ver. 5. *Understanding*. Or Son, who is the uncreated Wisdom, (St. Augustine) or to lead us to the knowledge of him. All has been made by the divine power and wisdom. Cajetan, &c., would assert the heavens to be intelligent, or governed by angels, Genesis i. 14. (Orig.[Origen?] Prin. 1., &c.) --- But this opinion is generally rejected.

Ver. 6. *Waters*. On which it was supposed to rest like a vessel. (Calmet)

Ver. 7. *Lights*. The stars, (St. Jerome) or the sun and moon, ver. 8., and Genesis i. 16. (Calmet) --- All are great lights, though the moon be comparatively small. (Berthier)

Ver. 10. *First-born*. Justice was exercised on them, and *mercy* on Israel. (Calmet)

Ver. 13. *Parts*. Two, not twelve, as the Rabbins pretend, (Berthier) and as Origen, &c., seem to allow, Exodus xiv. 22.

Ver. 16. *Desert*. This was very astonishing, as they were not incommoded by the heat, or destitute of food and clothes for forty years, (Calmet) except when God tried them for their improvement, or for their sins.

Ver. 23. *Affliction*. Literally, "humility," (Haydock) when we entered into ourselves under the judges, or during the captivity. (Calmet)

Ver. 25. *Food*. Hebrew, "bread," which denotes all sorts of eatables. (Berthier) --- The particular and general favours of God proceed from his mercy. (Worthington)

Ver. 27. *Give, &c.* This verse is marked as superfluous in the most correct psalters, being a repetition of ver. 3., and unknown to the Hebrew, Septuagint, &c., though it is found in the Arabic. (St. Augustine) (Calmet)

PSALM 136

PSALM CXXXVI. (SUPER FLUMINA.)

The lamentation of the people of God, in their captivity, in Babylon.

Ver. 1. *For Jeremias.* For the time of Jeremias, and the captivity of Babylon. (Challoner) --- Or "of" (*Jeremiae*.; Haydock) *Jeremias*; on which subject he composed his Lamentations, as the Septuagint thus insinuate. (Worthington) --- The title may be a later insertion, and is not the same in all the Greek or Latin copies. It is wholly omitted in Hebrew, &c. Theodoret blames those who have written the name of Jeremias, as he was never at Babylon. (Calmet) --- He might send the psalm to the captives, (Grotius) though it were written by David, (Gerer.) who was a prophet. See Psalm lxxviii. (Berthier) --- The captives express their sentiments at Babylon, (Bossuet) or at their return; (Calmet) and thus, under the figure of the earthly Jerusalem, (Berthier) aspire to heaven. (St. Augustine) --- *Rivers.* Euphrates, &c. The Jews retired to such places to pray. (Philo, con. Flac.) (Acts xvi. 13.) (Haydock) --- *Sion*, and all the ceremonies of religion. (Worthington)

Ver. 2. *Willow.* With which the Euphrates was lined, Isaias xv. 7. It passed through the city, which was adored with trees, and contained extensive tracts of land for cultivation. (Calmet) --- Babylon may also include all the territory. (Berthier) --- *Instruments.* Hebrew *Kinnor* means properly the ancient lyre, but here it is put for all instruments of music. (Calmet) --- In grief, music was laid aside, Isaias xxiv. 8., Ezechiel xxvi. 13., and Apocalypse xviii. 21. Yet Christians may unite spiritual canticles with holy compunction, Colossians iii. 16. We must not expose the word of truth to the ridicule of infidels. (Berthier)

Ver. 3. *Sion.* The Levites were trained to singing from their infancy, at the expense of the nation. Under David, there were 288 masters, and 8,000 Levites who played on music, 1 Paralipomenon xv. The Babylonians wished to hear them, (Calmet) or (Worthington) spoke insultingly, (Theodoret) as the pagans asked what good Christ had done? (St. Augustine)

Ver. 4. *Land.* they were oppressed with grief, (Ecclesiasticus xxii. 6.) and unwilling to expose sacred things to profanation, though there was no prohibition for them to sing out of Judea, for their mutual comfort. (Calmet) --- They excuse themselves on both accounts.

Ver. 5. *Forgotten.* May all that is most dear to us perish, if we do not serve God, (Worthington) and seek to procure the welfare of Jerusalem. (Haydock) --- Yet they knew that the joy of their earthly abode in that city could not satisfy their desires. They allude, therefore, ultimately to heaven. (Berthier)

Ver. 7. *Day.* When Jerusalem was taken, or when it shall be re-established. (Haydock) --- The Idumeans incited the Babylonians to destroy it entirely, and even cut in pieces such as had escaped, Abdias v. 11., and Jeremias xii. 6. --- But Nabuchodonosor punished them five years afterwards, and Hircanus forced them to receive circumcision. (Josephus, [Antiquities?] x. 11., and xiii. 18.) (Calmet) --- Isaias (xxi. 11.) denounced their ruin, as the psalmist does here. (Worthington) --- St. Chrysostom thinks that the latter expresses the vindictive sentiments of the Jews: but he rather desires that God's cause should be maintained in the manner in which He should judge best. The illusions of our own imagination and vanity are most dangerous and domestic enemies, as the Edomites sprung from the same stock as Israel. (Berthier)

Ver. 8. *Daughter.* Citizens. --- *Miserable* "plunderer," (Symmachus) or "ruined," (Aquila) or "which shalt be given up to plunder." (Theodoret) --- Cyrus reduced the city to a state of abjection, and it has since experienced other miseries, (Calmet) so that its situation is now unknown. (Haydock) --- Isaias (xiii.) foretold this destruction. (Worthington)

Ver. 9. *Dash thy little ones, &c.* In the spiritual sense, we dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock, which is Christ. (Challoner) (St. Augustine) (St. Gregory) (Psalm l.) (Worthington) --- We do not read

that Cyrus treated Babylon with this rigour; but such practices were then customary, (Osee xiv. 1.; Homer, Iliad xxii.) and Darius cruelly punished the revolted city. (Herodotus iii. 159.) (Calmet) --- God will reward those who execute his decrees (Haydock) against Babylon. (Worthington) --- The psalmist contrasts the felicity of the conqueror, with the misery of the citizens, without approving of his conduct. (Berthier)

PSALM 137

PSALM CXXXVII. (CONFITEBOR TIBI.)

Thanksgiving to God, for his benefits.

Ver. 1. *David.* It contains a form of thanksgiving for him, or for any other. (Worthington) (Berthier) --- Some Greek copies add, "of Aggeus and Zacharias." But this is of small authority, though they might sing this psalm (Calmet) when the Jews had been delivered from all their enemies, (Origen) under Darius, who married Esther. It might also be used by Ezechias, after his recovery, (Calmet) or by David, when he found himself at rest, (Muis) and had the Messiah in view. (Berthier) --- *Praise.* Literally, "confess," (Haydock) by repentance, (St. Jerome) and praise. (St. Hilary) --- *For, &c.* This sentence is placed after *angels*, in Septuagint and is not at all in Hebrew, (Berthier) Chaldean, Syriac, &c. (Calmet) --- It seems probable that the Septuagint found this reason for praise in their copies. --- *Angels.* Some would translate "judges, gods," &c. But the psalmist would rather pray before the *angels*, who would attend in the temple, and present his petitions. (Berthier) (Apocalypse v., and viii.) (Apostolic Constitutions viii. 4.) -- Their presence ought to fill us with awe, (Luke xii. 8., and 1 Timothy v. 21.) and with confidence, if our prayer comes from *the heart*. (Haydock) --- Such God will hear, and the angels will present, Tobias xii., Acts x., and 1 Corinthians xi. 10., and Psalm xxiv. 10.

Ver. 2. *Towards.* Thus the Jews acted, when they were at a distance from the temple, and in captivity. (Worthington) --- *Truth.* Which thou hast displayed in my regard. --- *Holy.* Septuagint may have perhaps written *Greek: Logion*, "Word," agreeably to the Hebrew, though our version seems more easy. (Berthier) --- St. Jerome (ad Sun.) explains it of Jesus Christ, the *Word*, whose name is so exalted, (Philippians ii. 9.; Calmet) as well as the divine majesty. (Worthington) --- The holy doctor translates, "thou hast magnified thy word above every name." But *thy* is joined with *name* in Hebrew. Others would supply, "thy name *and* thy word." (Berthier) --- *Strength.* Septuagint, &c., add, "thy." (Calmet) --- All virtue comes from God. (Haydock) --- If my prayer be granted, as formerly, I shall advance in virtue. (St. Chrysostom) (Ephesians iii. 14.)

Ver. 4. *Mouth.* All kingdoms shall sooner or later, become acquainted with the gospel. (Worthington) -- - The predictions of Jeremias, &c., had been communicated to the neighbouring princes, (Calmet) and all might know that God had executed his threats and promises. (Haydock) --- Yet none of them embraced the true religion, even after the captivity, so that this relates to Christ. (Berthier)

Ver. 5. *Ways.* Of Providence, (Calmet) and mercy, &c., Psalm xxiv. 10. (Berthier) --- Some have read, "canticles," *Greek: odais*, being substituted for *Greek: odois*. (Haydock)

Ver. 6. *The high, &c.* The proud and haughty, who exalt themselves, God *knoweth afar off*; that is, he despiseth the, and setteth them at a distance from him; whilst he stoopeth down to favour and embrace the low and humble. (Challoner) --- He treats the proud as strangers to him. (Worthington) --- If kings would sing in the ways of the Lord, they also must love, and be humble. (St. Augustine) --- God knows all things before they happen, (St. Chrysostom) and both high and low are equally open to his eye, Psalm cxii. 5., and cxxxviii. 2., and 8. (Calmet)

Ver. 7. *Wilt quicken me.* And not otherwise. (St. Augustine) --- There is no going to heaven without crosses. (Haydock) --- *Wrath.* Most furious and cruel enemies. (Calmet)

Ver. 8. *Repay.* Taking me under his protection, (St. Chrysostom) he will punish my oppressors; or he has done it already. (Calmet) --- *Hands.* Rescue me from the oppression of my temporal and spiritual enemies. (Berthier)

PSALM 138

PSALM CXXXVIII. (DOMINE PROBASTI.)

God's special providence over his servants.

Ver. 1. *David.* Some Greek copies add, "a psalm *or* alleluia of Zacharias in the dispersion," when the Israelites were at Babylon. But Theodoret greatly disapproves of those additions, and explains this psalm of king Josias, while others refer it to David, though it may have no reference to any historical fact, being designed to praise the knowledge of God. (Calmet) --- It is the most beautiful and sublime piece in all the psalter. (Abenezra) --- *Proved me.* God makes trial of his servants, to let them know themselves, as all things are open to him. (Worthington) --- *Me.* Houbigant supplies the omission in Hebrew, "hast known." --- *Up.* Or all the occurrences of my life, Lamentations iii. 63. (Haydock) --- The expression is similar to that of coming in and going out, Acts i. 21. This may be explained of Christ, whose sufferings and resurrection were foreseen. (Calmet) --- God sounds the very heart, Jeremias xvii. 9., and Romans viii. 27. (Berthier)

Ver. 3. *Off.* Before they were formed. (St. Chrysostom) --- *Line.* Or the measure of my life and actions. (Calmet) --- Hebrew, "my lying down," alluding to hares, &c., which are followed to their resting places. (Houbigant) --- Some read, "my direction," (St. Hilary, &c.) or "limit." (St. Augustine) (Calmet) --- The utmost extent of my intention, and the words yet unuttered, are not unknown to thee. (Worthington)

Ver. 4. *No speech, &c., viz.,* unknown to thee: or when there is no speech in my tongue, yet my whole interior and my most secret thoughts are known to thee. (Challoner) --- Vatican Septuagint, "no evil speech." Aldus, "no deceit." (Berthier)

Ver. 5. *Last.* Hebrew, "what are behind and before:" or, joining it with the sequel, "thou hast formed behind," &c., which seems not so noble. (Berthier) --- See Job x. 18. --- Chaldean, "thou hast afflicted me before and behind, and hast stricken me with thy hand." Hence the Rabbins have ridiculously inferred that God reduced the extraordinary size of Adam after his sin to 100 cubits! The sense of the Chaldean may be adopted, though the *hand upon me*, in Hebrew, may also signify the divine protection, Psalm lxxix. 18. (Calmet)

Ver. 6. *To me.* Literally, "from me," *ex me.* Hebrew, "above me," (Haydock) or "more than I," (Houbigant) which seems little. "The knowledge which thou hast of me is admirable." (Berthier) --- To consider attentively the workmanship of man, we shall be filled with astonishment, (Menochius) as the Jews explain this passage, (Calmet) and as the Vulgate seems to intimate. (Haydock) --- The formation of the body, and its union with the soul, are truly astonishing. This gives the highest idea of the divine wisdom. (Haydock) --- By experience we are convinced that his knowledge surpasses our comprehension. (Worthington)

Ver. 7. *Face?* or anger. (St. Augustine) (Chaldean) (Calmet) (Isaias xxx. 28.) (Menochius) --- The

power of God extends every where, Wisdom i. 7. (Calmet) --- The third divine person is truly God, and immense. (St. Jerome) --- As God's knowledge comprehends every thing, so his presence reaches to all. (Worthington)

Ver. 8. *Descend.* Hebrew, "make my bed the grave or hell," Job xvii. 13. The living and the dead are equally in God's power. (Calmet)

Ver. 9. *In the morning.* *Shachar* is so rendered by St. Jerome. (Haydock) --- Some would understand "the black eagle," (Lyranus) or the east, (Origen) or aurora. The poets assign wings to the sun, &c., Malachias iv. 2. (Calmet)

Ver. 11. *Cover.* Literally, tread me under foot," *conculcabunt.* (Haydock) --- Hebrew, "shall cover *or* be my aurora." (Calmet) --- *Pleasures* of the most secret kind. All is naked before God. (Haydock) --- The prophet speaks in the name of all who are curious, that darkness itself cannot hide any thing from him. (Worthington) --- He seems also to represent one who seeks to avoid being seen in his pleasures. (Berthier) --- Hebrew, "around me." But it also has the former meaning, and shews that if we seek to indulge ourselves in darkness, it will be all in vain. (Menochius)

Ver. 12. *Thereof.* Alluding to day and night. (Berthier)

Ver. 13. *Reins,* and interior. (Theodoret) --- Nothing seems more hidden than a man's entrails, or a child in his mother's womb, who is formed by God, ver. 16., and 2 Machabees vii. 22. (Worthington) --- *Protected.* Hebrew, "covered," which may also mean formed. (Berthier)

Ver. 14. *Magnified.* Chaldean and St. Jerome, "hast magnified me." Hebrew seems less correct, "I have been terribly magnified," though the sense is much the same. (Berthier) --- I have been stricken with awe and astonishment at thy works. (Calmet)

Ver. 15. *Bone.* Hebrew, "substance." --- *And my.* Hebrew, "and curiously wrought." (Protestants) (Haydock) --- Septuagint have read rather differently, and give a very good sense; "and is my substance in?" &c. Most explain this also of the embryo. But it seems rather to refer to the corpse in the grave, Psalm lxii. 10. (Calmet) (Berthier)

Ver. 16. *My imperfect being,* &c., viz., When I was as yet but an *embryo*, in my mother's womb; and even then, in the *book* of thy knowledge, all the parts and members of my body were exactly set down; which by succession of *days* were *formed*, and brought to perfection; and *no one of them* but what was fashioned by thee. (Challoner) --- Or none shall return from the grave, *nemo in eis.* (Berthier) --- No man can form the body, Job x. 8. (Worthington) --- None of these days, (Haydock) or men, shall escape thee, (Calmet) or "live for ever." (Syriac) --- The embryo is formed successively, but nothing yet appears of what it shall be. (Petau) --- Protestants, "in thy book all my members (marginal note: all of them) were written, *which* in continuance were fashioned, (marginal note: or what days they should be fashioned) when as yet *there was* none of them." (Haydock) --- *Imperfect.* Chaldean, "body." Syriac, "reward." --- *Book* here alludes to the list of the living, kept by God, (Exodus xxxii. 32.) or to the decree of predestination, Philippians iv. 3. (Calmet) --- Our first and last state are both horrible, (Haydock) so that hardly any vestiges of man can be discovered. (Berthier) --- We shall find ourselves entire only in eternity, if we have spent our days well. (Haydock)

Ver. 17. *Friends.* Many pervert this passage, translating "thoughts," because the word may have that sense in Chaldean, (Worthington) though the paraphrase agree with us; (Calmet) and all confess that our version is accurate. The other may also be admitted. While the dead seem to have no longer any

existence, the saints are still with God, and the psalmist hopes to rise with them. (Berthier) --- *Principality*. St. Jerome and Theodoret, "poor," who are generally employed by God in his greatest works, that no flesh may glory in his sight. Though the elect be comparatively few, yet they cannot be numbered (Haydock; Apocalypse vii. 9.) by man. (Worthington)

Ver. 18. *I rose up, &c.* I have taken a resolution to *rise up* from sloth and sleep; and to be *still with thee*, whose friends are so honourable and so happy. (Challoner) --- I hope to persevere in thy service. (Worthington) --- *With thee*. At my rising, I am still employed in the same manner, and cannot find out the number of thy servants or thoughts. (Haydock)

Ver. 19. *If*. Hebrew, "surely." (Houbigant) --- *From me*. How long shall I be forced to live among the enemies of the Lord? (Calmet) --- Since he will reward the good, and punish the wicked eternally, I renounce the society of the latter. (Worthington) --- He specifies murderers, as he had described the wonderful formation of man. (Menochius)

Ver. 20. *Because you say in thought, &c.* Depart from me, ye wicked, who plot against the servants of God, and think to cast them out of the cities of their habitation; as if *they had received them in vain*, and to no purpose. (Challoner) --- *Thy cities*. Sixtus V, &c., read "their." (Calmet) --- Schismatics, and all innovators, endeavour to withdraw all their dependencies from the truth; (St. Augustine) and infidels wish to prevent the propagation of the gospel. (Berthier) --- The enemies of Nehemias, &c., may be here meant, 2 Esdras iv. 2. (Calmet) --- Depart from me, all you who would represent the felicity of heaven to be a dream. (Worthington)

Ver. 22. *Hatred*. Christ commands, "Love *your* enemies;" not those who hate God. (St. Augustine) --- We must love in them what God loves, and detest what he condemns. (Theodoret) --- The Jews abuse this passage, thinking they might hate those who were not of their nation. (Calmet) --- The example of the prophet might have rectified them. (Berthier) --- Fervent zeal against God's enemies is commendable.

Ver. 23. *Paths*. No one knowing, without a special revelation, whether he be worthy of love or hatred, (Ecclesiastes ix.) the just submit to God's examination.

Ver. 24. *Way*. If I be in sin, pardon me, and prepare me for heaven. (Worthington) --- Or I refuse not to be punished, if I imitate sinners. (Calmet) --- This interpretation seems less accurate. (Berthier)

PSALM 139

PSALM CXXXIX. (ERIPER ME DOMINE.)

A prayer to be delivered from the wicked.

Ver. 1. *David*. He, (Calmet) Ezechias, (Ven. Bede) the captives, (Bossuet) or Jesus Christ and his servants under persecution, speak in this psalm. (Holy Fathers) See Psalm lv. (Calmet)

Ver. 2. *Man*. Saul, (Calmet) Judas, (St. Hilary) or self-love, the *old man*, who is our most dangerous enemy. (Berthier)

Ver. 3. *Battles*. And formed plots to destroy the just. (Worthington)

Ver. 4. *Serpent*. So Plautus says, "A double-tongued and wicked man is like a creeping beast," in Persa. (Haydock)

Ver. 6. *Side.* The enemies of David calumniated him, and strove to make him follow idols, 1 Kings xxvi. 19.

Ver. 8. *Battle.* Against Goliath, or against the attempts of Saul, &c. (Calmet) --- Prayer and divine grace are necessary, to guard us from sin. (Worthington)

Ver. 9. *Desire.* If I yield to my passions, (St. Augustine) or after I have expressed my request, contrary to my desire, &c. Hebrew, "Grant not the desire of the sinner, complete not his thought. They will be elated." Some supply, "lest they be." The ancients seem not to have read in the same manner. (Berthier) --- Abandon not my soul, which is all my care, (Psalm xxi. 21.) to the sinner. (Calmet)

Ver. 10. *Head.* Hebrew also, "poison," (Berthier) or "sum" of their mischievous devices. (Worthington) --- *Labour*, or punishment. (Calmet) --- Their subtle persuasions shall turn to their ruin. (Worthington)

Ver. 11. *Fire* of hell, (Worthington; Chaldean) as well as temporal afflictions, from lightning, &c., Psalm xvii. 9. (Haydock) --- Some have ridiculed the belief of hell. But the universality of this opinion is a strong proof of it, as it is also confirmed by revelation. (Berthier)

Ver. 12. *Tongue.* This member is very dangerous. (Pet. Bless. cxix.) (James iii. 6.) --- The just man is not styled "a man of tongue," but "of heart;" for which reason Christ exhorted his disciples not to make long speeches in prayer, Matthew vi. 7. (Berthier) --- *Into*. Literally, "in;" though (Haydock) it should be *into*, conformably to the Septuagint. (Berthier)

Raro antecedentem scelestum

Deseruit pede pœna claudo. (Horace, iii. Od. ii.)

Ver. 13. *I know.* Hebrew, "thou knowest." But some copies read more accurately. (Houbigant) --- *Poor*. Thus, in the end, was Lazarus treated. [Luke xvi. 22.] (Worthington)

Ver. 14. *Countenance* in glory, when thou shalt appear, 1 John iii. 2. (Haydock) --- The shall dwell under thy special protection in the tabernacle. (Calmet)

PSALM 140

PSALM CXL. (DOMINE CLAMAVI.)

A prayer against sinful words, and deceitful flatterers.

Ver. 1. *David.* When persecuted by Saul. (Calmet) --- It is very difficult, and was used in the evening service in the oriental churches, (St. Chrysostom) as it is on Friday in the Roman Breviary. The psalm may be applicable to all in distress, (Berthier) who are members of Christ. (St. Augustine) --- *Hearken*. Hebrew, "hasten to me, hear my voice," &c. (Haydock) --- god approves such cries. (Calmet)

Ver. 2. *As.* May be understood. "My prayer is an evening sacrifice," or equally acceptable. (Haydock) --- *Sacrifice*. Hebrew, "offering," which may be the same with the *incense*, or the evening holocaust. (Calmet) --- The Church prays that her petitions may ascend to the throne of God, and be accepted. The morning sacrifice was rather more solemn. But the evening one is here specified, in allusion to Christ's, at the last supper, and on the cross, (Worthington) which was consummated in the evening. (St. Augustine) (Tirinus) --- It may denote a perfect worship. (St. Chrysostom) (Berthier)

Ver. 3. *And.* Hebrew, "keep guard at the door of my lips," (Montanus) or "on the poverty of," &c., (St. Jerome) that I may not speak too much, or imprudently; as I shall do, if left to myself. (Haydock) --- Houbigant rejects this version, which is very expressive. (Berthier) (Ecclesiasticus xxviii. 28.) --- Hebrew *dal* is rendered "elevation," (Chaldean) and may here stand for "a door." Nature has included the tongue within a double restraint of the teeth and lips, to counteract its too great volubility. (Theodoret) --- David prays that he may not be unguarded in his speech. He always spoke to Saul with the greatest respect, 1 Kings xxiv. 18. (Calmet) --- The lips must be like a *door*, neither always open, when we ought to be silent, nor always shut, when we should confess our sins. (Worthington)

Ver. 4. *Sins.* Such *excuses* are always vain. (St. Jerome) --- God does not incline any to sin, as the Manichee *elect* pretended. (St. Augustine) --- The pride of the human *heart* would throw the blame of sin on any but itself. (Haydock) --- Sometimes, fate, predestination, &c., are charged with it. Our first parents excused themselves; but David candidly confessed his sins, and was presently pardoned. (Berthier) --- *Choicest.* Hebrew also, "I will not eat of their most delicious meats." I will have no society with libertines, (Berthier) nor with those who teach false doctrine, 2 John 10., and Titus iii. 10.

Ver. 5. *In mercy.* Proverbs xxvii. 16., and Ezechiel xix. 8. (Haydock) --- *Let not the oil of the sinner,* &c. That is, the flattery, or deceitful praise. (Challoner) --- This is pernicious; while the reprehension of the just may do us good. (Worthington) --- *Sinner.* Hebrew, "of poison, *or* of the head, (*vass*) break, *or* fatten, (St. Jerome) *or* be broken upon my head." The vessel was usually broken, Mark xiv. 3. (Berthier) --- Protestants, "Let the righteous smite me, *it shall be* a kindness, and let him reprove me, it shall be an excellent oil, *which shall not break,*" &c. (Haydock) --- Or "he shall not," &c., as his only aim tends to my advantage. Many other senses may be given. (Calmet) --- *For my prayer,* &c. So far from coveting their praises, who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with. (Challoner) --- *Against.* Literally, "in or concerning their desirable things." (Haydock) --- I pray to God that I may be preserved from their malice, in which they take delight, (Menochius) and that they may cease to run on to their ruin. (Haydock) --- The Church still prays for sinners, though as yet they delight in their criminal pursuits, (Worthington) in order that a wholesome bitterness may wean them from such things. (St. Chrysostom) -- My prayer shall subsist amid their pleasures. (Berthier)

Ver. 6. *Their judges,* &c. Their rulers, or chiefs, quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail; or, as it is in the Hebrew, *for they are sweet.* (Challoner) --- The Israelites were long governed by *judges*, and the supreme magistrates at Carthage had the same title. (Calmet) --- Septuagint, "their strong ones" have or shall become victims of the divine justice. (Haydock) --- They shall know that the prayers of the Church are effectual, and obtain the grace of constancy for her children, whom she instructs in the doctrines of peace, which cannot injure the commonwealth. (Worthington) --- *Prevailed.* Or, "been able" to hear. Israel submitted to David, after Saul's death. (Berthier)

Ver. 7. *As when the thickness,* &c. If this is to be connected with what goes before, it declares the efficacy of those *powerful words*, capable to *break up the thick* and hard *earth*, of the hearts of man. But if it is to be connected with the following words, *our bones are scattered,* &c., it means, that the malice of our enemies has, as it were, *scattered our bones near* the confines of death and *hell*; as the husbandman, plowing up or digging the earth, scatters and breaks the clods. (Challoner) --- These are made small, that they may bear fruit, which is the effect of persecution upon the faithful. (St. Augustine) (Worthington) -- Hebrew, "like the labourer breaking up the earth, so our," &c. (Calmet) --- Houbigant would read, "their," (Berthier) with the Arabic, and many Greek copies. David alludes to his distress, (Calmet) while his people were still divided into parties, (Haydock) whose union he foretells. (Berthier) --- Dry bones point out the state of the captives, Ezechiel xxxvii. 11. (Calmet) --- Some persecutors rage against the

bones and relics of the saints, which they would willingly hurl into hell. But the Church places her confidence in God. (Worthington)

Ver. 10. *His.* "Own," (Protestants) the devil's, (St. Hilary) or God's *net*. (St. Chrysostom, &c.) --- Saul twice fell into David's power. (Calmet) --- *Alone.* Singularly protected by the Almighty, *until I pass* all their nets and snares. (Challoner) --- Though alone, I fear no danger. (Haydock) --- I will have no connection with the wicked in this life, (St. Chrysostom) which is beset with snares. (Calmet) --- Hebrew, "I will be a witness till I pass." (Houbigant) --- *Yachad* means, "together," &c. (Berthier) --- Sinners shall at last be entrapped; but the Church shall be for ever protected. (Worthington)

PSALM 141

PSALM CXLI. (VOCE MEA.)

A prayer of David in extremity of danger.

Ver. 1. *Cave.* Of Engaddi, (Bossuet; Calmet) or Odollam. (Bellarmine) (Berthier) --- Here David was a figure of Christ, praying in the garden, &c. (St. Hilary) --- The psalm may relate to the captives, (St. Chrysostom) or to martyrs, (St. Augustine) and to all under trial. David might recite it in the cave. (Berthier) --- *Voice.* He did not speak aloud, for fear of being detected. (Worthington) --- But the fervent prayer of the just, "is a cry to God." (St. Hilary) (Exodus xiv. 15.) (Calmet)

Ver. 3. *Pour out.* Explaining all the sentiments of my heart, Psalm lxi. 9. (Calmet) --- This is never perfectly done with earthly friends, 1 Peter v. 7. (Berthier)

Ver. 4. *Knewest.* With approbation, (Psalm i. 6.; Haydock) my department towards Saul, and also the dangers to which I was exposed, and the means of escaping. --- *They.* Ancient psalters add, "the proud," from Psalm cxxxvi. 6. (Calmet) --- The devil and his agents attack the just at all times. (St. Jerome) --- When I was reduced to such distress that I could not help myself, thou didst approve of my conduct, and deliver me. (Worthington)

Ver. 5. *Hand.* For succour, Psalm xv. 8. So was David situated at Engaddi, as our Saviour was, when he was abandoned by his disciples. (Calmet) --- None would appear to be acquainted with those in distress. (Haydock)

Ver. 6. *Living.* On the earth, (Berthier) or land of Judea, (St. Chrysostom) in this life, (Calmet) or in the next. In all, God is our only protector, and reward, Psalm xv. 5. (Berthier)

Ver. 7. *Low.* Symmachus, "languid.) St. Jerome, "infirm." (Haydock)

Ver. 8. *Prison.* Or the cave. (Calmet) --- As David was never in prison, this is more applicable to Christ, seized by his enemies, and consigned to the tomb. (Houbigant) --- *Name.* God expects it from us, Psalm xlix. 15. The motive of David in praying to be delivered, was most disinterested, as he had in view God's glory, and the gratification of his *just* servants, who would join with him in returning thanks, and promoting the divine worship. --- *Wait.* Hebrew, "will crown." (Symmachus) (St. Jerome) (Haydock) -- - But Aquila adopts the Chaldean and Syriac sense of the word, with the Septuagint, (Calmet) and this may very well be the meaning, as David and his friends did not pretend to reign till the death of Saul. (Berthier) --- He wished to be at liberty in the country where God's worship was observed, (Worthington) and determined to promote religion with all his power; as, under Saul, the good were under great restraints, and the priests were even slain. (Haydock) --- All this happened to David, as the figure of

Christ. He had then a clear *understanding* of what the latter would have to endure from the Jews, and how he would pray to his Father. In the first part, he complains of Judas, and in the second, he desires to be set free from hell, because the faith of all the saints depended on his resurrection. (Ven. Bede) (Worthington)

PSALM 142

PSALM CXLII. (DOMINE EXAUDI.)

The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.

Ver. 1. *Absalom* is not specified in Roman Septuagint, &c., (Calmet) though it be in other copies. (Haydock) --- The latter part of the title has been added by the Greeks. (St. Hilary) --- If David composed the psalm, on occasion of his son's revolt, he considered it as a punishment of his former transgression. The Fathers explain it of Jesus Christ, who suffered for our sins. (Berthier) --- It might also relate to the captives, (Ferrand) or to the same event as the preceding psalm, (Bossuet) though there is no reason for abandoning the title. (Calmet) --- *Justice*. Or mercy. (St. Chrysostom) --- Absalom had no just cause of complaint, (Haydock) and God had promised to protect David on the throne.

Ver. 2. *Justified*. Compared with thee, (Calmet) and without mercy. God is bound by his promise to hear the penitent. (Worthington) --- David and St. Paul had been assured of the remission of their sins, yet never ceased to beg for pardon. (Berthier)

Ver. 3. *Of old*. Literally, "of an age," (Haydock) who are quite forgotten, Lamentations iii. 6. (Calmet) --- The devil had violently tempted me, by means of temporal and spiritual calamities. (Worthington) --- The greatest darkness is that of the heart, Ephesians iv. 17. (Haydock)

Ver. 4. *Troubled*. David knew not what course to take, 1 Kings xv. 25, 31. Our Saviour was in the greatest agony. (Calmet)

Ver. 5. *Of old*. What God had done formerly for me and others. (Worthington) --- The sacred records of 3,000 years tended to raise the hopes of David. (Berthier)

Ver. 6. *Water*. We can add nothing to this idea. (Calmet) --- Man can do no good without God's grace, which David implores with his hands stretched out, both to mortify himself, and to denote fervour. (Worthington)

Ver. 7. *Pit*. Or "lake," meaning (Haydock) the grave. (Calmet) --- If man be left to himself, he will presently yield to sin, from which he will not be delivered without God's grace.

Ver. 8. *Morning*. At the first assault of temptation, (Worthington) or speedily. David might address this prayer to God during the night, after he left Jerusalem. He was only relieved the next day, when his troops had crossed the Jordan, 2 Kings xvii. 12. --- *To thee*. With the most ardent desire, Jeremias xxii. 27. This might suit the captives, ver. 5, 11. (Calmet)

Ver. 9. *Fled*. Hebrew, "To thee I have hidden myself," (Montanus) or "am protected." (St. Jerome) --- But the Septuagint seem to have read better, *esithi*. "I have hoped." (Chaldean)

Ver. 10. *Spirit*. I look for a favourable wind, like one at sea, in danger of suffering shipwreck, and I apply to God, to the Holy Ghost the Comforter. --- *Right*. Even (Calmet) and not like this country, full of

precipices. In Judea the right worship was observed. (Haydock) --- The penitent may rest assured, that God will free him from all perils, (Worthington) and bring him (Hebrew) "into the land of rectitude," which is heaven. The Holy Ghost is here represented as a distinct person. (Berthier)

Ver. 12. Mercy. Towards me. Justice required that the rebels should be punished, as they were, even contrary to David's intention, 1 Kings xviii. 5. (Calmet)

PSALM 143

PSALM CXLIII. (BENEDICTUS DOMINUS.)

The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.

Ver. 1. Goliath. Hebrew has simply, "of David." (Haydock) --- St. Hilary thinks that the Septuagint added the rest by inspiration, (Calmet) because this was David's first exploit in war. (Worthington) --- But others pay no deference to this part of the title. The Chaldean, however, seems to allude to the same victory, (ver. 10.) and the Syriac to that which David obtained over Asaph, brother of Goliath, 1 Paralipomenon xx. 5. (Calmet) --- David prays that he may overcome the Philistines, and give thanks in Psalm xvii. (Ferrand) --- These two psalms are very much alike, and this seems to have been written after the rebels were discomfited, while the 17th expresses the sentiments of the prophet, towards the end of his life, for all his victories. (Calmet) --- Zorobabel after the defeat of God, (Ezechiel xxxviii.; Origen) or the Machabees; (Greek paraphrast.) or Jesus Christ might adopt these sentiments. (Holy Fathers) --- Kimchi and Goan refer the psalm to the Messias. (Calmet) --- *God.* Hebrew, "rock." --- *Fingers.* Which chose the five pebbles. He was to exert himself, and yet to acknowledge that all success came from God. (Berthier) --- He had not been trained to war, when he overcame Goliath. (Worthington)

Ver. 2. Mercy. "All the titles of God remind us of his benefits." (St. Jerome) --- *My people.* After the defeat of the rebels, (Calmet) and the death of Isboseth. (Berthier) --- Hebrew may also be "peoples," as Psalm xvii, (Syriac, &c.) including them, and the various nations that were subdued by David. (Calmet) -- Conquerors are generally in confusion, while those who keep their passions under are free, 2 Corinthians iii. 17. (Berthier)

Ver. 3. To him. Hebrew, "thou dost acknowledge him." (St. Jerome) (Haydock) --- In the transport of gratitude, he reflects on his own weakness, Job vii. 17., and Romans viii. 31. (Calmet) --- Before Christ, all mankind were undeserving of revelation. (Worthington)

Ver. 4. Vanity. Hebrew *hebel*, "nothing, a vapour," &c., Ecclesiastes i. 1., and James iv. 15. (Haydock) -- Our lives resemble a shadow, which is the less distinct, the more it increases. (Berthier) --- As it cannot subsist of itself, so neither can man without God. (Worthington)

Ver. 5. Mountains. The proud, (Origen) spirits. (St. Hilary) --- Come to my assistance, as thou didst appear on Sinai, Exodus xix. 16., and Psalm xvii. 8. (Calmet) --- This is a poetical description of God's aid.

Ver. 7. Waters. Of tribulation. (Worthington) --- *Children.* My rebellious subjects, (Haydock) who lead bad lives in the true Church. (Worthington) --- Foreign nations continued faithful, while Israel rose up against their sovereign.

Ver. 8. Iniquity. Hebrew, "lying." The have sworn fidelity, and have prevaricated. (Calmet) --- They

adhere not to their engagements of keeping God's law. (Worthington)

Ver. 9. *New.* More excellent. (Berthier) --- *Psaltery.* Hebrew, "on the Nebel of ten strings," (Haydock) the chief instrument, fit for a new canticle of thanksgiving. (Worthington)

Ver. 10. *Kings.* Their power cannot protect them. (Haydock) --- *Hast.* Several read, "wilt redeem." --- *Malicious.* Hebrew, "his servant from the evil sword" (Montanus) of Goliath, (Chaldean) or of Saul, (Berthier) and all his other enemies. (Haydock) --- He represents himself in the midst of danger, from the rebels. (Calmet)

Ver. 11. *Children.* Both Jews and Christians who live ill, are like strangers, who frame to themselves a temporal felicity, making riches and pleasures their god. (Worthington)

Ver. 12. *Whose.* Hebrew, "our." This makes quite a different sense from the ancient versions, which refer what follows to the rebels, who had no cause to complain of David's government, ver. 14. (Calmet) --- St. Jerome, however, agrees with the Hebrew, "that our sons *may be*," &c. Protestants *asher* means "whose (ver. 11.) and that." (Haydock) --- If we supply, *they said*, the text and versions will give the same sense, (Genebrard; Berthier) as it is inserted [in] ver. 15. (Haydock) --- *Decked.* Hebrew, "our daughters, like corner-stones cut like a temple," (Montanus) or "palace." (Protestants)

Ver. 13. *That.* The partitions are too small; or fresh fruit come before the old ones are consumed, Leviticus xxvi. 10. (Calmet) --- *Fruitful.* Hebrew, "our sheep (or small cattle, *pecudes*) producing a thousand, bringing forth ten thousand, in our streets." (Pagnin)

Ver. 14. *Fat.* Hebrew, "our bulls (oxen *or* cows) are burdened." &c. --- *Of wall.* Symmachus, "nor burying nor mourning in their places." The other interpreters cited by Theodoret, have also "their." (Calmet) --- *Passage.* Of the enemy. (Haydock)

Ver. 15. *They.* Hebrew, "happy the people, to which such things *belong*; happy," &c. (St. Jerome) (Haydock) --- This text speaks all along of the temporal blessings attending the virtuous. (Calmet) --- But the Septuagint, being convinced that these were rather the sentiments of David's enemies, give it this turn, (Berthier) and shew, that real happiness consists rather in the possession of God, as the psalmist intimates, by the concluding sentence. (Haydock) --- Worldlings are satisfied with temporal advantages, Psalm lxxii. 4. --- But the saints take God for their reward. (Calmet) --- The devil promises riches, that he may kill, and Christ promises poverty, to save us. (St. Jerome) --- True happiness consists in preferring God before all. (Worthington)

PSALM 144

PSALM CXLIV. (EXALTABO TE DEUS.)

A psalm of praise, to the infinite majesty of God.

Ver. 1. *Praise.* The remaining seven psalms relate to the praises of God, to intimate that this occupation ought to be our glory, both in time and in eternity, as all were created for that purpose. (Ven. Bede) --- This is the seventh of the alphabetical psalms, the four last of which are only recognized by St. Jerome as perfect. See Psalm xxiv., xxxiii., xxxvi., cx., cxi., and cxviii. Yet here the ver 14., which should commence with *N*, is wanting in Hebrew, though it was probably there at first, as it is in the Greek and Latin, (Worthington) as well as in the Syriac and Arabic. (Calmet) --- Hence it appears, that our versions ought not always to be corrected by the Hebrew, which might be rendered more perfect by a collation

with them. (Worthington) --- The Jews assert, that whoever reads this psalm thrice-a-day, may be sure of obtaining heaven, provided, says Kimchi, that his heart accompany his words. The new baptized used to recite it in thanksgiving, for having received the body and blood of Christ. (St. Chrysostom) --- Ferrand supposes that his psalm was composed after the captivity. But there seems to be no ground for this supposition, and the author had probably no particular event in view. (Calmet) --- *My king*. On whom I entirely depend. (Berthier) --- *And ever*. St. Jerome, "and after," (Haydock) both in time and in eternity. Christ is styled king,, to whom the nations were promised; (Psalm ii.) and David gives the highest honour to the blessed Trinity. (Worthington) --- David still praises God by the mouths of the faithful, as also in heaven.

Ver. 3. *End*. Hebrew, "finding out," because he is infinite. (Berthier) (Job v. 9.)

Ver. 4. *And*. Hebrew, "to generation." The vocation of the Gentiles is insinuated. (Calmet)

Ver. 5. *And shall*. Hebrew, "and I shall relate the words of thy wonders," (St. Jerome) or "shall meditate on," &c. (Pagnin) (Haydock) --- Yet our version is more followed. (Calmet)

Ver. 6. *Acts*. Miracles which strike people with awe, (Worthington) such as those which overwhelmed the Egyptians, &c. (Theodoret) (Calmet) --- *And shall*. Hebrew, "and shalt," &c. But Chaldean (St. Jerome) read more naturally with the Septuagint.

Ver. 7. *Justice*. Or mercy. (St. Chrysostom) (Calmet) --- They shall approve of thy judgments. (Haydock)

Ver. 8. *Patient*. Hebrew, "slow to anger," which is more expressive. (Berthier)

Ver. 9. *Works*. The people of Israel (ver. 10., and Psalm lxxxix. 18.; Ferrand) and all mankind, who are all invited to embrace the true faith, and the mercy of God. (Calmet) --- The effects of mercy shine forth above all his other works, in the redemption, and in the recalling of sinners, when they have gone astray. (Worthington) --- This sense is good, but not literal. His mercy extends to all. (Berthier) --- Yet he punishes the reprobate for ever, chastising *their* works. (St. Augustine)

Ver. 10. *Works*. They shew his power, and excite us to praise him. (St. Jerome)

Ver. 12. *Thy*. Hebrew, "his." But the Septuagint read more correctly, with the Chaldean, &c. --- *Men*. The Gentiles, to whom the saints, (Berthier) or converted Jews preached. (Haydock)

Ver. 13. *Ages*. The kingdom of God in his Church is very magnificent, but not so much as in heaven. (Worthington) --- *The*. Hebrew, Chaldean, Aquila, St. Jerome, &c., omit this verse, which is necessary to complete the alphabet. It probably commenced with *Namon*, "Faithful." (Calmet) --- The Septuagint could not insert it by inspiration, as they were only interpreters. (Berthier) --- It was consequently in their Hebrew copies. (Houbigant)

Ver. 14. *Lifteth*. Hebrew, "upholdeth all who are falling." (Haydock) --- No one can stand or rise without God. (Berthier) --- He is ready to lift up every one. (Worthington)

Ver. 15. *Hope*. For sustenance, Psalm cxxii. 2., and Matthew vi. 26.

Ver. 16. *Blessing*. Abundantly (Calmet) "satisfieth the desire" (Protestants; Haydock) even of brute beasts, giving to all what is requisite. (Worthington)

Ver. 17. *Just.* Before, his fidelity was notices, ver. 13. (Haydock)

Ver. 18. *Truth.* Observing his commandments, Matthew vii. 21. (Theodoret)

Ver. 19. *Will.* He will obey their voice; (Josue x. 14.) or rather he will grant their requests (Calmet) of eternal happiness. (Berthier)

Ver. 21. *Flesh.* Every human being, though even the least favoured, must praise God, as all have received much from him. (Haydock)

PSALM 145

PSALM CLXV. (LAUDA ANIMA.)

We are not to trust in men, but in God alone.

Ver. 1. *Of, &c.* This addition of the Septuagint intimates that these prophets would thus exhort the people to trust in Providence, and to prefer his service before worldly cares. See Psalm cxxxvi. (Worthington) --- They might compose this psalm after Cyrus had revoked the permission to build the temple, (ver. 2., and 1 Esdras i. 3., and iv. 4.) as the following psalms seem all to have been sung at the dedication of the walls. (Calmet) --- This might be the case, but the titles afford but a slender proof, and David might write this to excite himself and people to confide in God. --- *In my.* Hebrew begins here the second verse, with the answer of the *soul* to the prophet's invitation. It is immortal, and promises always to *praise the Lord.* (Berthier)

Ver. 3. *Children.* Hebrew, "sons of Adam." the greatest prince is of the same frail condition as other men. He is not always willing, nor able to save. He must die, and all his project cease. (Haydock) --- If we could have depended on any, Cyrus seemed to be the person. Yet he has been deceived, and now forbids the building of a temple. We must, however, be grateful for the liberty which we enjoy by the goodness of God. (Calmet) --- In one Son of man (Christ) we may trust; not because he is the Son of man, but because he is the Son of God. (St. Augustine) (Worthington)

Ver. 4. *Forth.* From the body, which shall be consigned to the earth from which it was taken, Ecclesiastes xii. 7. --- *And he.* Man, (Calmet) or each of the princes, (Haydock) with respect to the body. (Worthington) --- It does not refer to the *spirit*, which in Hebrew is feminine. (Calmet) --- It is the want of faith, which causes people to confide in great ones, rather than in Providence. (St. Augustine) --- *Thoughts.* Projects of ambition, &c. (Calmet)

Ver. 7. *Truth.* Houbigant, "his truth," and promises. (Haydock) --- The disposition of Cyrus towards the Jews had changed, in consequence of some false insinuations of their enemies. --- *Wrong.* The Babylonians have been, and the Samaritans will be, punished. --- *Fettered.* We may hope to be freed from the dominion of the Persians. (Calmet)

Ver. 8. *Enlighteneth.* Hebrew, "openeth *the eyes.*" Septuagint, "gives wisdom to the blind." Many of these favours seem to be understood in a spiritual sense, and allude to the times of Christ, when these miracles were performed. (Berthier) (Isaias xxxv. 5., and Matthew xi. 5. (Calmet)

Ver. 9. *Strangers.* He charges his people to be compassionate towards such, Exodus xxii. 21., and James i. 27. (Berthier) --- We have been captives, Psalm cxii. 9. --- *Sinners,* who have calumniated us, ver. 7.

(Calmet)

Ver. 10. *Sion.* Figure of the true Church. God is now more attached to Sion than to any other place. (Berthier) --- He lives for ever, and therefore alone deserves our confidence. (Calmet) --- *Generation.* Hebrew adds, "Alleluia," which we have in the next title, as the psalm also begins with the same word. (Haydock)

PSALM 146

PSALM CXLVI. (LAUDATE DOMINUM.)

An exhortation to praise God for his benefits.

Ver. 1. *Alleluia.* In some editions of the Septuagint (Haydock) and in Syriac, Arabic, &c., the same inscription occurs, as in the former psalms. Many ascribe this to the same authors, and to the same occasion. Hebrew and Chaldean have no title. Yet the psalm seems to be a thanksgiving (Calmet) for the permission to build the temple and walls of Jerusalem, (Origen) which had been neglected, till God visited the people with a famine, ver. 8., 2 Esdras v. 1., and Aggeus i. 6. (Bossuet) --- Zorobabel, &c., urge the people to build. (Syriac) (Calmet) --- Still David might compose this psalm, as he was a prophet, (Berthier) and he may allude to the beginning of his reign, when the people were all united. (Jansenius) --- *Good.* Agreeable and advantageous for us. --- *Praise.* This consists in purity of life, rather than in the sweetest accents. (Calmet)

Ver. 2. *Jerusalem.* After the captivity, (Worthington) or at the beginning of David's reign, when he had taken Sion, and Israel acknowledged his dominion, 2 Kings v. It may also allude to the Church, (John xi. 51.) and to heaven, Hebrews xii. 22., and Apocalypse xxi. (Berthier)

Ver. 3. *Bruises.* God delivered the captives, after chastising them, Deuteronomy xxxii. 39. (Calmet) --- He gives life to the penitent, as Christ healed the sick, &c., Isaias lxi. 1. (Berthier)

Ver. 4. *Stars.* Which to man are innumerable. Though some have counted 1022 with Ptolemy, yet the discovery of telescopes has shewn that many more are discernible, (Calmet) and none would dare at present to fix their number. (Berthier) --- Cicero (Of. i.) treats this as a thing impossible. See Genesis xv. 5. (Calmet) --- Ptolemy could only ascertain the number of the more notorious. (Worthington) --- Kimchi admits 1098 created to shine, besides innumerable others, which have influence over plants, &c. God has the most perfect knowledge of all. They are like his soldiers, whom he knows by name, (Isaias xl. 25.) as the good shepherd does his sheep, John x. 3. (Calmet) --- We read that Cyrus knew the name of all his officers, (Cyrop. v.) and that Adrian, and Scipio, the Asiatic, could even name all the soldiers in their armies.

Ver. 5. *Power.* God the Son. Earthly monarchs are forced to depend on others for the execution of their orders. But God is infinite. (Calmet) --- *Number.* He knows innumerable things: (Worthington) or rather, (Haydock) the divine wisdom hath no parts, Jeremias x. 6. (Berthier)

Ver. 6. *Ground.* As he has done to the Egyptians, &c. (Calmet)

Ver. 7. *Praise.* Literally, "confession," (Haydock) including both compunction and praise. (Berthier)

Ver. 8. *Clouds.* This is represented as something wonderful, (Job v. 9., and xxxvii. 6.) though conformable to the laws of nature. The preservation of things is like a new creation. (Calmet) --- *And the*

herb, &c. Herbam, (Psalm ciii. 14.; Haydock) is now wanting in Hebrew, as it was in the days of St. Jerome and the Chaldean, though the Septuagint, Aquila, &c., read it, and it is not probable that they would borrow it from another psalm. (Berthier) --- Their copies must therefore have varied. (Haydock) -- *The herb*, may denote corn, and all vegetables for food. These productions evince the goodness and wisdom of God, (Berthier) as well as his power. (Worthington)

Ver. 9. *Young*. Literally, "the sons of ravens," which may denote those birds in general, as well as their young. God provides for all. Many fables have been recounted concerning ravens, as if they neglected or forgot their young ones; and the Hebrews seem to have entertained some of these opinions, to which the sacred writers conform themselves, Job xxxviii. 41. (Calmet) --- St. Luke (xii. 24.) specifies *ravens*, though St. Matthew (vi. 26.) has *the birds*, when relating the same speech. --- *Upon him*, must be understood in Hebrew. See Psalm ciii. 21., (Berthier) and Joel i. 20. (Calmet) --- If God take such care of the neglected ravens, how much more will he provide for his servants? (St. Chrysostom) (Worthington)

PSALM 147

PSALM CXLVII. (LAUDA JERUSALEM.)

The Church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.

Ver. 1. or **Hebrew Psalm cxlvii. Ver. 12.** *Alleluia*. This word is not in Hebrew. (Haydock) --- Many with the Septuagint add, "of Aggæus and Zacharias." (Calmet) --- The psalm has the same object in view as the preceding. (Berthier) --- The Fathers explain it of the Church, and of heaven. (Calmet) --- *Sion*. This place was highly favoured before the captivity, and rebuilt afterwards so as to enjoy many blessings. But all this was only a figure of the privileges belong to the Church, and to the heavenly Sion, the true vision of peace. (Worthington) --- The earthly Jerusalem was too often faithless; (Galatians iv. 26., and Hebrews xii. 22.) so that the psalmist cannot have it alone in view. (Berthier)

Ver. 2. or **Hebrew Psalm cxlvii. Ver. 13.** *Within thee*. Jerusalem was better fortified than (Haydock) other cities. But the Church is built upon a rock, and enriched with many graces, while heaven is free from all danger, and its inhabitants secure. (Worthington) --- Nehemias re-peopled the city, which he had surrounded with walls, (Calmet) despising the sarcasms of his enemies, 2 Esdras vii. 4.

Ver. 3. or **Hebrew Psalm cxlvii. Ver. 14.** *Peace*. To obtain this, the peace of Jesus Christ must triumph in our hearts, Colossians iii. 15. (Haydock) --- *Borders*. People perceiving that Assuerus favoured the Jews, durst no longer attack them, 2 Esdras vi. 16. (Calmet) --- They enjoyed peace and plenty. In the Church we have remission of sin in baptism and penance, and the spiritual food of Christ's body and blood in the blessed Eucharist, with the graces of the other sacraments. In heaven peace and joy subsist for ever. (Worthington) --- *Fat*. The best (Haydock) of all sorts of fruit. (Theodoret) --- The Fathers understand the blessed Eucharist, or the holy Scriptures. (St. Augustine, &c.) (Calmet)

Ver. 4. or **Hebrew Psalm cxlvii. Ver. 15.** *Speech*. Rain, (Kimchi) Jesus Christ, (St. Augustine) or the gospel, (St. Hilary; St. Jerome) which was presently propagated over all the earth, Romans x. 18. (Worthington) --- God's commands are instantly obeyed. (Haydock) --- No sooner did he speak to Saul, but he was converted, Acts ix. 4., and Hebrews iv. 12. (Berthier)

Ver. 5. or **Hebrew Psalm cxlvii. Ver. 16.** *Like wool*. Because it is white, and light, and covereth the earth as a fleece, which keeps it warm, and makes it fruitful. On which account also, in the following words, *mists* (or as it is in the Hebrew, *hoar frosts*) are compared to *ashes*, which give a fruitfulness to the

ground. (Challoner) --- Trees and fruits are preserved by the snow resting upon them. *Vota arborum frugumque....nives....insidere.* (Pliny, [Natural History?] xvii. 2.) --- *Mists* are succeeded by clear weather. By penance and austerity sins are remitted, and devils expelled, Isaia i. 18. (Worthington)

Ver. 6. or Hebrew Psalm cxlvii. Ver. 17. *His chrystal.* Some understand it of *hail*, which is as it were *ice*, divided into bits, or morsels. (Challoner) (Ecclesiasticus xliii. 22.) (Calmet) --- In summer and winter God sends proper moisture for the earth. (Tirinus) --- The most hardened are sometimes converted: but this must be the effect of grace. (Worthington) --- *Cold.* If it were to continue, all would perish. He therefore sends the warm (Calmet) "south wind." (Syriac)

Ver. 7. or Hebrew Psalm cxlvii. Ver. 18. *Wind.* "Spirit." The blessed Trinity (St. Jerome) grants compunction. (Berthier) --- By preaching and grace conversions are wrought.

Ver. 8. or Hebrew Psalm cxlvii. Ver. 19. *Jacob.* These spiritual blessings pertain only to the true Church. (Worthington)

Ver. 9. or Hebrew Psalm cxlvii. Ver. 20. *Them.* He hath not announced his decrees to them. This glory was reserved for Israel, Deuteronomy iv. 7. (Calmet) --- The written law was granted to the latter. Yet God had sufficiently manifested his will to all mankind, so that they must also appear before his tribunal. (St. Chrysostom) (Berthier) --- *Alleluia.* Considering that all were in the mass of sin, and that God justly let many perish; those whom he justifies are more bound to praise him; and therefore the prophet concludes this and the following psalms with *Alleluia.* (Worthington) --- Christians, and particularly Catholics, are most concerned, since many have rebelled against the light of faith, (Berthier) and abuse the gift of the holy Scriptures. (Haydock)

PSALM 148

PSALM CXLVIII. (LAUDATE DOMINUM DE CÆLIS.)

All creatures are invited to praise their Creator.

Ver. 1. *Alleluia.* Septuagint, Syriac, &c., add, "of Aggæus and Zacharias," as it seems to have been composed after the captivity, ver. 13. (Calmet) --- But why might not David thus invite all to praise God? He descends from the highest creatures to those on earth. (Berthier) --- *Heavens.* All ye blessed spirits, preach God for the excellence of your nature, and for your numbers. (Worthington)

Ver. 2. *Hosts.* Stars, (Calmet) or rather angels. (St. Chrysostom) (Matthew xxvi. 52.) --- The three children made the same invitation to them, rejoicing in this holy communion. [Daniel iii.] (Berthier)

Ver. 3. *And light.* Hebrew, "of light," meaning the planets. (Kimchi) --- The harmony of these things invites us to praise the Lord. Origen and St. Hilary seem to represent them as intelligent. But (Calmet) when God is praised on their account....they all praise him. (St. Augustine) --- Irrational things shew forth the excellence of their Creator. (Worthington)

Ver. 4. *Of heavens.* The highest and most excellent, (Calmet) though not the abode of the angels, which had been specified before. --- *Heavens,* in the clouds. It is not necessary to allow these waters to be above the stars. (Berthier)

Ver. 5. *He spoke, and they were made,* is not in Hebrew or Chaldean, being taken from Psalm xxxii. 9., (Calmet) or lost in the original. (Berthier)

Ver. 6. *Away.* The heavenly bodies observe the most constant order. (Haydock) --- They are not liable to change, like sublunary things, (Calmet) though God may suspend the laws which he has established. (Berthier)

Ver. 7. *Earth.* All ye inhabitants. (Haydock) --- He then addresses whales, and all in the seas.

Ver. 8. *Word.* For the punishment of the wicked, (Calmet) and to strike the saints with awe. (Haydock)

Ver. 9. *Mountains.* Thales, Origen, &c., have attributed souls to waters, &c. But this cannot be proved from this poetical personification. (Calmet)

Ver. 11. *Kings, &c.* God is to be praised for the diversity of states, whereby the whole community is preserved.

Ver. 13. *Alone.* God, and not any idol, has disposed all things. (Worthington)

Ver. 14. *Earth.* All contribute towards the divine praise. Yet they cannot afford as much as God deserves. --- *Horn.* Glory, (Calmet) or the Messias; though this cannot easily be proved to be the literal sense. (Berthier) --- *People.* Establishing his Church. (Worthington) --- *Saints.* Israelites, (Berthier) particularly the sacred ministers, Deuteronomy iv. 7. (Calmet) --- *To him.* By free-will, assisted by God's grace. (Worthington) (Hebrews xi. 6., and James iv. 8.) (Berthier)

PSALM 149

PSALM CXLIX. (CANTATE DOMINO.)

The Church is particularly bound to praise God.

Ver. 1. *Alleluia.* Theodoret repeats this word here and in the following psalm. The author of this psalm is unknown. It was sung after the captivity, to thank God for the favours and peace granted to his people, and to foretell the conquests gained under the Machabees, and more fully under the Messias. (Origen) --- The Jews still looked for them in vain. Why do thy not open their eyes, to see all accomplished by the propagation of the gospel? Muis refers the psalm to the beginning of David's reign over Israel, when the people entertained the strongest expectations of victory; and this opinion is very plausible, though we prefer that of the Fathers. (Calmet) --- The prophet undoubtedly invites the faithful to praise God. (Berthier) --- *New,* and excellent; (Calmet) *nova carmina,* (Virgil, Eclogues 3.) is explained *magna miranda*, by Servius. This psalm deserves the title, as it speaks of the new covenant. (St. Chrysostom) --- *Saints* of Israel, dedicated to God's service, Exodus xxii. 31. (Calmet) --- Though all creatures are bound to praise the Lord, he accepts only praises of those who live in the Church. (Worthington)

Ver. 2. *In him.* Hebrew, "them." The plural is used out of respect, (Rabbins; Calmet) or rather to insinuate the blessed Trinity, as in Genesis i., Job xxxv. 10., and Isaias liv. 5. (Berthier) --- *King* David, or the Lord, who was the true king of Israel, 1 Kings viii. 7.

Ver. 3. *Choir.* A musical instrument, though it imply also a dance, &c.

Ver. 4. *Unto.* Hebrew, "in Jesus," (St. Jerome) or "he will adorn the neck with salvation," as with a precious robe, Psalm cxxxi. 9, 16. --- The captives shall be restored to glory. (Calmet)

Ver. 5. Beds. In eternal rest. (Worthington) --- The prosperity of the Israelites but feebly represents the happiness of the elect. (Calmet)

Ver. 6. Hands. He seems to allude to the regulation of Nehemias, (2 Esdras iv. 17.; Haydock) or to the Machabees, who were priests and soldiers. They shall proclaim God's praises, and defend the nation. In the spiritual sense, Catholics employ the two-edged sword of the Old and New Testament against heretics, and exercise the power of Christ in excommunicating the wicked. (St. Jerome) --- Our Saviour enables the saints to judge at the last day, Matthew xix. 28. (Calmet) --- This chiefly regards such as have left all things, like the apostles, and those who embrace a monastic life, Matthew iv. 20., and xix. 27., Acts iv. 34., and 1 Corinthians vi. 3. --- They shall judge whether people have made good or bad use of their possessions. (St. Augustine) (Ven. Bede) --- All the blessed will approve of God's sentence; and their example in overcoming difficulties, will evince the baseness of the wicked, who have yielded to less temptations. (Worthington)

Ver. 8. Iron. These poetical expressions denote victory. The Machabees made great conquests, and the Jews expect greater under the Messias. But this has been verified in the conversion of nations to Christ, Isaias xlix. 23., and lx. 14. (Calmet) --- The victories of the Machabees were of short duration. (Berthier)

Ver. 9. Written. In God's decrees. (Worthington) (Job xxxi. 35., and Daniel vii. 10.) (Calmet) --- This judicial power is part of the glory of the saints. (Worthington) (1 Corinthians vi. 2., and Wisdom iii. 7.) (Haydock) --- All shall judge the wicked who have imitated the disinterestedness of the apostles. (Calmet)

PSALM 150

PSALM CL. (LAUDATE DOMINUM IN SANCTIS.)

An exhortation to praise God with all sorts of instruments.

Ver. 1. Alleluia. This invitation is addressed to the sacred ministers, as the people and all creatures had been already exhorted to praise God. (Calmet) --- This psalm was sung when the first-fruits were brought to the temple. (Selden, Syn. 3.) --- *The Lord.* Hebrew *el*, "God." (Haydock) --- *Places.* Hebrew, "his sanctuary," (Haydock) or heaven. (Calmet) --- All both in heaven and earth sound forth his praises.

Ver. 2. Acts. Ye, for whom miracles have been wrought, praise him as much as you are able, though you cannot do it sufficiently. (Worthington)

Ver. 3. Trumpet. This instrument was reserved for priests, Numbers x. 2. The nine others might be used by Levites. (Calmet) --- The precise signification of them is not known. (Berthier)

Ver. 4. Choir....Strings. Unity and mortification are requisite to make our praises acceptable, as strings are made of the bowels of beasts. (Worthington)

Ver. 5. Spirit. Wind instrument, (Menochius) or man, who is bound to praise God, even more than the angels, as Christ has assumed his nature, and will bring him to sing with them Alleluia. (Worthington) --- Let "all that breathes" praise, (Berthier) including every living creature, (Calmet) as well as the celestial spirits. (Haydock) --- *Alleluia* is not in Septuagint, Syriac, &c. But it is in the Hebrew, and no word could answer better for a conclusion of the psalms, which are almost wholly employed in the divine praises. This ought to be our occupation both on earth, and in heaven. Amen. (Calmet) --- Pope Damasus, A.D. 380, ordered the *Glory*, &c., to be added to each of the psalms, as it has been since

observed. (Worthington) --- An apocryphal psalm, concerning David encountering Goliath, occurs in many Greek and Latin copies; but it is of no authority. (Calmet)

PROVERBS

THE BOOK OF PROVERBS.

INTRODUCTION.

This book is so called, because it consists of wise and weighty sentences, regulating the morals of men; and directing them to wisdom and virtue. And these sentences are also called **Parables**, because great truths are often couched in them under certain figures and similitudes. (Challoner) --- Wisdom is introduced speaking in the nine first chapters. Then to chap. xxv. more particular precepts are given. (Worthington) --- Ezechias caused to be collected (Haydock) what comes in the five next chapters, and in the two last. Some other, or rather Solomon himself, under (Worthington) different titles, gives us Agur's and his mother's instructions, and his own commendations of a valiant woman, (Haydock) which is prophetic of the Catholic Church. He also wrote the two next works, besides many other things, which have been lost. This is the first of those five, which are called "sapiential," giving instructions how to direct our lives, by the dictates of sound reason. (Worthington) --- It is the most important of Solomon's works, though collected by different authors. (Calmet) --- T. Paine treats Solomon as a witty jester. But his *jests* are of a very serious nature, and no one had before heard of his *wit*. (Watson)

PROVERBS 1

CHAPTER I.

Ver. 1. *Israel.* The dignity of the author, and the importance of the subject, invite us to read. (St. Basil) -- Solomon is the first whose name is placed at the head of any work in Scripture. (Calmet)

Ver. 2. *To know.* This is the design of these parables. (Calmet) --- They tend to instruct both the unexperienced and the wise, ver. 5. There are three sorts of wisdom: the *divine*, which is God himself; (chap. iii. 16.) the *supernatural*, which is his gift, to lead us into all virtue; and the *worldly*, which is mixed with error, &c. (Worthington) (Wisdom vii. 25.)

Ver. 4. *Subtilty.* Discretion to the innocent. (Calmet)

Ver. 5. *Wiser.* "Tamdiu audiendum & discendum est, quamdiu nescias, & si proverbio credimus, quamdiu vivas," says Seneca, ep. 77. --- *Governments.* And be fit to govern others, (Worthington) as well as himself. (Calmet)

Ver. 6. *Sayings.* This science was much esteemed, 3 Kings x. 1., and Ecclesiasticus xxxix. 2.

Ver. 7. *Fear.* Thus we arrive at charity. (St. Augustine, in ep. Jo. ix.; Job xxviii. 28., &c.) This fear includes religion, but not barren speculations. (Calmet) --- It implies a desire to act, and not simply to understand.

Ver. 8. *Mother.* The first precept is to learn of our elders, and the second to resist evil counsels, ver. 10. (Worthington) --- Our parents have the greatest influence over us. Solomon presupposes that they are

virtuous and well informed. (Calmet)

Ver. 10. *Entice.* Hebrew, "deceive." (Calmet) --- *Pessimum inimicorum genus laudantes.* (Tacitus, in vit. Agric.)

Ver. 12. *Pit.* Grave, or hell, like Dathan, Numbers xvi. This shews the greatest rage, Job xxxi. 31.

Ver. 17. *Wings.* If thou attend, therefore, to my instructions, their arts will be vain. (Ven. Bede) --- They unjustly seek to deceive the pious. (Calmet) --- Watchfulness will be the best protection against them. (Worthington)

Ver. 19. *Possessors.* Of money. (Calmet) --- While they attempt to invade another's property, they ruin themselves, and come to the gallows. (Haydock)

Ver. 20. *Streets.* In every place we may learn wisdom. "The wise learn more from fools, than fools do from the wise," as Cato well observed. (Calmet)

Ver. 22. *Fools.* Hebrew, "and scorers delight in their scorning." (Protestants) --- Such are the pests of society. (Haydock) --- They turn piety to ridicule, and will talk about things which they do not understand, like our *esprits forts*, (Calmet) or pretended philosophers. (Haydock)

Ver. 26. *Mock.* God is too much above us to act thus; but he will treat us as an enraged enemy. (Calmet) --- In hell, the damned will cry in vain, ver. 28. They had sufficient graces offered while they were alive. (Worthington)

Ver. 28. *Find me.* Because their repentance was false, like that of Antiochus, 2 Machabees ix. 13., and Psalm xi. 4. (Calmet)

Ver. 30. *Despised.* Literally, "distracted," (Haydock) supposing my threats would not be put in execution. Hebrew, "they abhorred." (Calmet)

Ver. 32. *Turning.* Hebrew, "the ease of the simple," who have given way to deceit. (Calmet) --- *Them.* The objects of their eager desires, prove their ruin, Ezechiel xvi. 49.

Ver. 33. *Evils.* Both the just and the wicked, (ver. 31.; Haydock) shall be treated according to their deserts, 2 Corinthians v. 10. (Worthington) --- Even in this world, the just enjoy the peace of a good conscience. (Menochius)

PROVERBS 2

CHAPTER II.

Ver. 1. *If.* This proves free will. To become truly wise, we must desire it with the same avidity as a miser seeks for riches. (Worthington) --- We must also pray, (ver. 3.) with humility (ver. 2.) to God, the giver of wisdom, ver. 6. Every science which has not Him for the beginning and end, is vain and dangerous. (Calmet)

Ver. 7. *Salvation.* Protestants, "sound wisdom." *Tushiya* (Haydock) often occurs in this book, and is very comprehensive, (Calmet) denoting the substance (Haydock) of goodness, virtue, &c., Job v. 12.

Ver. 8. *Justice.* In his servants. (Calmet) --- God gives them grace to follow virtue, (Haydock) and protects them from every danger. (Calmet)

Ver. 12. *Things.* The danger of such company for young people is very great, as the heart is misled by the understanding, (Calmet) if it do not itself shew the way to error. (Haydock) --- We all possess a fund of corruption. (Calmet)

Ver. 14. *Evil.* These signs prove whom we ought to shun. St. Augustine depicts his own conduct before his conversion in the darkest colours. (Calmet)

Ver. 16. *Strange.* Idolatress, (Grotius) or rather the abandoned woman, whether married or not. (Calmet) --- This description, as well as the former, guards us against heretics, who leave *the right way* of the Catholic Church, (ver. 13.) and devise *perverse* doctrines of rebellion against princes, &c., as if faith alone were sufficient. By this faith, Protestants do not mean any article which all must believe, but only that each one must be convinced that he himself is just, and will be saved. Like the strange woman, they preach a comfortable doctrine, and use sweet speeches, Romans xvi. 18. Their conversion is a very difficult matter, (ver. 19.) because they are condemned by their own judgment, (Titus iii. 11.) and will not admit of the ordinary means of instruction in the Church. (Worthington)

Ver. 17. *Youth.* Her husband, whom she married young when love is more lasting. This increases her guilt. It may also signify her father, or preceptor.

Ver. 18. *God.* The law forbids adultery, and all impurities, Deuteronomy xxiii. 17., and Leviticus xx. 10. Both the parties, guilty of adultery, were punished with *death*. (Calmet)

Ver. 19. *Life.* A sincere conversion is so rare among people once addicted to impurity, (Haydock) which resembles a deep pit. (Calmet) --- This illness is hardly removed. (Menochius)

Ver. 21. *Earth.* Happily. This was the wish of the carnal Jews. But the more enlightened raise their thoughts to heaven.

PROVERBS 3

CHAPTER III.

Ver. 1. *My son.* God speaks, or the master instructs his disciple, ver. 21. (Calmet) --- We must remember and love instruction, and reduce it to practice. (Worthington)

Ver. 2. *Peace.* These prefigured more substantial blessings. (Calmet)

Ver. 3. *Truth.* Be kind and faithful to all, Genesis xxiv. 27., and Psalm xxiv. 10.

Ver. 4. *Good.* Septuagint, "forecast good before the Lord and men." St. Paul seems to allude to this version, Romans xii. 17., and 2 Corinthians viii. 22. (Haydock)

Ver. 5. *All.* God will have nothing by halves. --- *Lean not.* By pride, 2 Corinthians xii. 13. All must be referred to God. (Calmet) --- In him we may safely trust. (Worthington)

Ver. 8. Bones. Thou shalt enjoy perfect health.

Ver. 9. Fruits. Septuagint add, "of justice;" to intimate that no presents will be acceptable, which have been unjustly acquired.

Ver. 11. Him. Correction is rather a proof of love than of anger, Psalm iii. 19. (Calmet) --- God thus shews that he approves of his servants; and therefore his other promises, which seem of a temporal nature, must be understood with reference to the next life. (Worthington)

Ver. 12. And as. Septuagint, "but he scourgeth every son whom he receiveth," as St. Paul quotes this passage, Hebrews xii. 6. The verb is now wanting in Hebrew, or *ceab*; "as a father" may signify "scourgeth, in piel, (Menochius) with *i* prefixed. (Calmet)

Ver. 15. Riches. Hebrew *peninim*, (Haydock) "pearls," Job xxviii. 18. (Calmet)

Ver. 16. Glory. Her hands are full, and she grants favours with profusion, (Haydock) as with both hands, promising eternal life. (Worthington)

Ver. 18. Life. Like that planted in paradise, Genesis ii. 9.

Ver. 19. Wisdom. Hitherto he had spoken of that virtue. Now he treats of the uncreated wisdom, (Calmet) which is God the Son. (Menochius) (Jansenius) (St. Gregory, Mor. xii. 4.)

Ver. 20. Out. The higher and lower waters being divided, (Calmet) or the channels formed to receive the waters. (Piscator) --- It may also speak of the deluge. (Ven. Bede) --- *With.* Hebrew, "have distilled dew." This is so copious, as to resemble rain in Palestine, Judges vi. 37., and 2 Kings xvii. 12.

Ver. 22. Mouth. There have been wise and virtuous men afflicted, ver. 11. But they have borne all with patience, and have merited a more glorious reward than what this earth could afford. (Calmet)

Ver. 27. Able. Protestants, "withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Relieve the distressed. (Haydock) --- They have a title to that wealth, since those who possess it are bound to relieve the indigent. (Calmet) --- Septuagint, "refrain not from doing good," &c. (Haydock)

Ver. 28. Present. Alms in season are doubly valuable. (Worthington) --- Antigonus acquired the title of *Greek: Doson*, "about to give," as he never gave, (Plutarch) but only promised.

Ver. 30. Cause. We may defend ourselves; but herein great discretion is necessary. (Calmet) --- *Cum pari contendere anceps est: cum superiore furiosum; cum inferiore sordidum.* (Seneca, Prov.)

Ver. 31. Ways. Of injustice. Seek not to attain his prosperity by the same means. (Calmet)

Ver. 33. Want. Hebrew, "a curse." --- *Shall be.* Hebrew, "he blesseth." (Haydock)

Ver. 34. Scorners. Literally, "he will delude the scorners." (Haydock) --- He will treat them as they would treat others, Psalm xvii. 27. (Calmet) --- Septuagint, "the Lord resisteth the proud," &c. So the apostles quote this passage, 1 Peter v. 5., and James iv. 6. (Haydock)

Ver. 35. Disgrace. They are seen by more, and their fall is more dangerous. (Calmet) --- "A fool extols

what is ignominious." (Pagnin) (Haydock)

PROVERBS 4

CHAPTER IV.

Ver. 1. *Father.* He shews the greatest respect for his parents, ver. 3. (Calmet)

Ver. 3. *As.* This is not expressed. (Haydock) --- But Solomon was not the only son of Bethsabée, as St. Luke (iii. 23.) specifies Nathan, his brother. See 2 Kings xii. 24. Septuagint have "beloved in," &c.

Ver. 4. *He.* Hebrew is masculine. (Calmet) --- As David instructed his son, so the latter teaches all how they may learn wisdom. (Worthington)

Ver. 7. *Beginning.* The first part of wisdom is to desire it. For nothing hindereth from being just, but that justice is not desired. (St. Augustine, in Psalm cxviii. 20.) (Worthington) --- "Wisdom is the principal part; *therefore* get," &c. (Protestants) (Haydock) --- It is the one thing necessary. (Calmet) --- The pearl, to acquire which we must part with every thing else, if required, Matthew xiii. 46. (Menochius)

Ver. 17. *Wickedness.* Acquired thereby, or they make sin their food, chap. xxvi. 6.

Ver. 18. *Day.* They are children of light, (John xii. 35.) and give edification, always advancing in virtue. (Menochius)

Ver. 19. *Fall.* They are unconcerned about sin, and neither avoid it, nor strive to repent. (Calmet)

Ver. 22. *Flesh.* All may derive benefit from their consideration. (Haydock)

Ver. 23. *From it.* As the heart is the principal part of the body, so the will is the chief power of the soul, from which good or evil proceeds. (Worthington) --- A clean heart gives life, a corrupt one, death, Matthew xv. 11, 19.

Ver. 24. *From thee.* Neither detract, nor give any countenance to detractors.

Ver. 25. *Steps.* Be attentive to thy own affairs, Proverbs xvii. 24.

Ver. 26. *Straight.* Hebrew, "ponder." Examine what thou takest in hand, and walk not at random, Hebrews xii. 13.

Ver. 27. *For, &c.* What follows is not in Hebrew or the Complutensian (Calmet) Septuagint. But it is in the Roman [Septuagint], &c., (Haydock) and in the new edition of St. Jerome, as it was explained by Ven. Bede. Lyranus and Cajetan reject it. (Calmet)

PROVERBS 5

CHAPTER V.

Ver. 2. *Thoughts.* Or wisdom; and act with discretion. --- *Mind, &c.*, is omitted in Hebrew and St. Jerome. (Calmet) --- By *woman* all concupiscence, or the inducement to sin, is commonly understood. We must not think of such things. (Worthington)

Ver. 4. *Sword.* "It is a crime even to hearken." (St. Ambrose, de Abrah. ii. 11.) She seeks thy ruin, ver. 5., and chap. ii. 16.

Ver. 6. *They.* Hebrew, "if perhaps thou ponder the path of life." (Pagnin) (Haydock) --- Or "she ponders not," &c. She walks inconsiderately, and consults only her passions, chap. vii. 10. (Calmet) --- No one can depend on her love. (Menochius)

Ver. 9. *Strangers.* The world, the flesh, and the devil are such; cruelly devising our ruin. (Worthington)

Ver. 10. *Strength.* Or children, ver. 16., and Genesis xlix. 3. (Calmet)

Ver. 11. *Body.* He alludes to a shameful disease, the just punishment of intemperance, Ecclesiasticus xix. 3.

Ver. 14. *Evil.* Infirm and worn out, having lost my reputation, &c. (Calmet) --- Though I lived among the faithful, I was under no restraint. (Menochius)

Ver. 15. *Well.* Live comfortably on your own property, (Cajetan) with your own wife. (Calmet)

Ver. 16. *Waters.* Mayst thou have a numerous offspring, (ver. 10.) and be liberal. Many copies of the Septuagint, &c., have a negation, with Aquila, "let not thy," &c., (Calmet) though it may be read with and interrogation, "are the waters of thy fountain to be?" &c. (De Dieu) --- By not means. Origen (in Numbers xii.) acknowledges both readings. (Calmet) --- Good instructions must be given to those who are well disposed, but not to scoffers, or obstinate infidels. (Worthington) --- Husbands are exhorted to be content with their own wives, (ver. 15, 20.) so that the negative particle seems to be here wanting, as it is, chap. vi. 17., in Manuscript 60, (Kennicott) and chap. xiv. 33. (Septuagint, &c.) (Capellus)

Ver. 17. *Thee.* Stick to thy own wife. In a moral sense, let those who instruct others, take care not to neglect themselves.

Ver. 18. *Vein.* Thou shalt have a numerous progeny, Psalm lxvii. 28., and Isaias xlviii. 1. (Calmet)

Ver. 19. *Love.* This is spoken by way of permission, and to withdraw people from unlawful connections, Ecclesiastes ii. 1., and 1 Corinthians vii. 29. (Calmet)

Ver. 22. *Ropes.* "Evil habits unrestrained induce a necessity," (St. Augustine, Confessions viii. 5.) though not absolute. (Haydock) --- The libertine thinks he can get free as soon as he pleases; not being aware of the chains which he is forging for himself. (Calmet) --- Sin requires punishment. (Menochius)

PROVERBS 6

CHAPTER VI.

Ver. 1. *Hand.* Agreements were made by shaking hands, Isaias lxii. 8. (Xenophon, Anab. iii.) --- *Stranger.* Septuagint, "enemy." He will presently be such, or thy friend's creditor will soon lay hold on

thee. By standing surety for another, we expose ourselves to be ruined by his negligence. (Calmet) --- The Persians had a horror chiefly of lying and debts. (Herodotus i. 138.) --- All sureties are not condemned, but only such as are inconsiderate. (Menochius) --- A diligent compliance with engagements is commended. (Worthington)

Ver. 3. *Make.* Hebrew, "humble thyself, and made sure thy friend," (Protestant) entreating (Haydock) and forcing him to pay his debts. The Fathers apply this to pastors, who have undertaken to direct others. Their soul is at stake. (St. Gregory) (Calmet)

Ver. 8. *Harvest.* The economy and diligence of this little republic is admirable. (Pliny, [Natural History?] xxx. 11.) --- Some copies of the Septuagint add with St. Ambrose, (Hex. v. [1]., &c.; Calmet) "or go to the bee, and behold what a worker it is, and how beautiful is its work; whose labours kings and private people use for health. But it is desirable and glorious to all; and though it be weak in strength, by the love of wisdom it has got forward" (Haydock) in esteem. (Calmet) --- Nature has given the form of a monarchy in bees, and of a democracy in the regulations of the ant. (Tournemine)

Ver. 11. *A traveller.* Septuagint add, "wicked," and Hebrew gives the idea of a robber. (Menochius) --- *But*, &c. This is not in Hebrew, Complutensian, or St. Jerome. (Calmet)

Ver. 12. *Apostate.* Hebrew, "of Belial,[" without restraint of religion and law. (Calmet) --- Deuteronomy xiii. 13. (Menochius) --- Every one who sins through malice and particularly heretics, employ all their members to pervert others. (Worthington) --- *Mouth.* No reliance can be had on his promises. (Calmet)

Ver. 13. *Finger.* These signs imply haughtiness, &c., Psalm xxxiv. 19., and Isaias lviii. 9. The posture indicates the interior sentiments, (St. Ambrose, off. i. 18.) insomuch, that St. Ambrose would not receive among the clergy one whose gestures were too light. The Persians still speak by signs. (Calmet)

Ver. 16. *Detesteth.* This expression does not always mean that the last is worse than the former. (Menochius) --- All the six sins are damnable, but the seventh is here, most so, being against charity and unity, and the devil's sin. (Worthington) --- Lying seems to be reprobated by three different terms. (Calmet)

Ver. 23. *Instruction.* Given for our improvement, (Haydock) with charity. See Deuteronomy vi. 6., and Psalm xviii. 9.

Ver. 24. *Stranger.* This is often inculcated, because nothing is more dangerous in youth, nor more contrary to the study of wisdom.

Ver. 26. *Woman.* Who is married, exposes her lover to the danger of death. She chooses the most accomplished men, while the harlot receives the first comer. (Calmet)

Ver. 27. *Burn.* No one can deal with an adulteress without guilt. (Menochius) --- All probable occasions of sin must be shunned. (Worthington)

Ver. 29. *Clean.* Or be left unpunished. No crime disturbs the order of society so much, nor is pardoned with more difficulty.

Ver. 30. *The fault is not so great,* &c. The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature.

Moreover the damage done by theft may much more easily be repaired, then the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments. (Challoner) --- Hebrew, "they will not despise a thief, when he hath stolen to fill his soul, when he is hunger." (Mont.[Montanus?]) (Haydock) --- This was commonly supposed to be his motive, and he was only condemned to make restitution, without any further disgrace, chap. xix. 24., and Exodus xxii. 1. But what necessity could the adulterer plead? Both he and the woman must suffer death, Leviticus xx. 10.

Ver. 31. *Seven-fold.* Or as much as may be required. The law never subjected the thief to restore above five-fold. If he had not enough, his person might be sold. (Calmet)

Ver. 32. *Folly.* Literally, "want," *inopiam*. Hebrew, "is faint-hearted, corrupting his own soul, he will do that." (Haydock)

Ver. 35. *Gifts.* "A husband would rather hear that his wife had been slain, than that she had been defiled." (St. Jerome in Amos vi.)

PROVERBS 7

CHAPTER VII.

Ver. 1. *Words.* As dangerous temptations always threaten, the same instructions are frequently inculcated. (Worthington)

Ver. 5. *Thine.* But another's, ver. 19. Give thy heart to wisdom, that it may be guarded against impure love.

Ver. 6. *Lattice.* No glass was used, on account of the great heat. (Calmet)

Ver. 7. *Ones.* Not in age, but prudence. (Menochius)

Ver. 10. *Attire.* Covered with a veil, (Genesis xxxviii. 15.) though different from that of honest women. (Calmet) --- The wanton are commonly the most gaudy; *nullarum fere pretiosior cultus est quam quarum pudor vilis est.* (St. Cyprian, de Habitu.) --- *Prepared, &c.* Hebrew, "guarded," (Calmet) or "subtle of heart." (Protestants) "who makes the hearts of youths take flight." (Septuagint) (Canticle of Canticles vi. 4.) (Haydock)

Ver. 11. *Not....quiet.* Is not in Hebrew. (Calmet) --- "She is loud and stubborn, her feet abide not in her house." (Protestants) (Haydock) --- Chaste women are guarded in their speech, and keep at home. (Menochius)

Ver. 14. *Prosperity.* Or thy welfare, (Cornelius a Lapide; Tirinus) so great is my love for thee. (Menochius) --- *Vows.* And therefore I have a feast prepared. People might carry home the greatest part of the victim to eat, if they were clean, Leviticus vii. 29. (Calmet)

Ver. 16. *Cords.* For greater ease, instead of boards, (Menochius) or the curtains are hung with precious cords from Egypt. (Calmet)

Ver. 17. *Aloes.* Of Syria, (John xix. 39.) different from ours, Numbers xxxiv. 6. (Calmet)

Ver. 18. *Inebriated.* Protestants, "take our fill of love until the morning: let us solace ourselves with loves." (Haydock) --- This passion is a sort of intoxication. (Menochius)

Ver. 19. *My.* Literally, "the man." (Haydock) --- She speaks thus out of contempt. (Calmet)

Ver. 20. *The day.* Septuagint, "after many days." Hebrew, "at the day concealed," or when the people will dwell under tents, (Chaldean; Calmet) or "at the new moon," when it does not appear. (Piscator) --- He will not return for a long time, so that we need apprehend no danger from him. (Menochius)

Ver. 22. *Lamb.* Protestants, "fool to the correction of the stocks," (Haydock) or "like a shackle (*abs.*) for the chastisement of a fool." (Mont.[Montanus?]) --- Interpreters have read different words. (Calmet) --- Sinners who have given way to temptations, are as inconsiderate as oxen, or birds which hasten to their own ruin. (Worthington)

Ver. 26. *Her.* Solomon gave a melancholy proof of this, as well as David, and Amnon. (Calmet)

Ver. 27. *Death.* There can be no precaution too great, chap. ii. 18. (Calmet)

PROVERBS 8

CHAPTER VIII.

Ver. 1. *Voice.* Men are wanting to themselves: they cannot plead ignorance. (Calmet) --- Wisdom stands on high in the Catholic Church inviting all to virtue and happiness. (Worthington) --- Some explain this of the light which is communicated to men; but the Fathers apply it to Jesus Christ, some of the expressions regarding his divinity, and others his human nature, Ecclesiasticus xxiv.

Ver. 3. *Doors.* Amid disputants, whose eagerness ought to convince us of the preference due to wisdom over all terrestrial concerns, ver. 10.

Ver. 10. *Money.* They are generally incompatible.

Ver. 12. *Thoughts.* All good comes from God, the eternal wisdom, (Calmet) which speaks here. (Worthington)

Ver. 15. *Things.* Power and knowledge are the gift of the Almighty, Romans xii. 1. A prince who resembles God the most, is his best present. (Pliny in Trajan)

Ver. 18. *Glorious.* Literally, "proud." (Haydock) --- But here it only means great, Isaias ix 15., and lxi. 6. Riches too commonly nourish pride, and it is very rare to see them joined with *justice*. (Calmet)

Ver. 19. *Stone.* So the Septuagint translate *paz*, (Haydock) which designates a more pure sort of gold, Genesis ii. 11. (Calmet)

Ver. 21. *Enrich.* Hebrew, "grant what is (real goods) an inheritance to them," &c. --- *Treasures.* Septuagint add, "with goods. If I announce to you daily occurrences, I will admonish you to number the things of the world," (Haydock) and all past events. (Calmet)

Ver. 22. *Possessed.* As Christ was *with God*, equal to him in eternity, John i. Septuagint, "created,"

which many of the Fathers explain of the word incarnate, (see Cornelius a Lapide; Bossuet) or he hath "placed me," (St. Athanasius iii. contra Arian. Eusebius) a pattern of all virtues. The Septuagint generally render *kana*, "possessed," as Aquila does here. (Calmet)

Ver. 23. *Up.* Hebrew, "anointed." Septuagint, "he founded." Christ was appointed to be the foundation, on which we must be built. (St. Athanasius iii. Orat.)

Ver. 24. *Conceived.* Having yet manifested none of my works. Since the creation, wisdom only seeks to communicate itself to us. (Calmet)

Ver. 26. *Poles.* Hebrew, "head *or* height of the dust of the world." (Haydock) --- I subsisted with the chaos, before things appeared in their present form. (Calmet) --- The *poles* denote the north and south, or the four quarters of the world. (Menochius)

Ver. 28. *Sky.* Protestants, "clouds." Pagnin, "the air." Vulgate *æthera*. Septuagint, "the clouds above." (Haydock) --- Moses assigns the higher and lower waters the same origin, Genesis i. 7.

Ver. 29. *Pass.* This is often remarked, Psalm xli. 8. --- *Earth.* See Job xxxviii. 8. (Calmet)

Ver. 30. *Forming.* Hebrew, "one nursed," (Calmet) or nursing, *nutritius*. (Pagnin) --- He was not an idle spectator. --- *Playing.* With ease and surprising variety. (Calmet)

Ver. 31. *Men.* God saw that all was good, but delighted most in his own image. (Menochius) --- He prefers man before all other corporeal creatures. (Worthington) --- To him alone below he has granted understanding, and a soul capable of virtue. The Son has also assumed our nature, Baruch iii. 37.

Ver. 35. *Lord.* Wisdom, or Jesus Christ, is our salvation, happiness, and life. Septuagint, "and the will is prepared by the Lord." St. Augustine often quotes this to prove the necessity of preventing grace. (Ep. ccxvii., and clxxxvi.) (Calmet)

Ver. 36. *Death.* Not in itself, (Haydock) but by adhering to such things as bring death. (Menochius)

PROVERBS 9

CHAPTER IX.

Ver. 1. *House.* The sacred humanity, (St. Ignatius; St. Augustine, City of God xvii. 20.) or the Church. (St. Gregory, Mor. xxxiii. 15.) --- Here we may receive *all* instruction, the seven sacraments, and the gifts of the Holy Ghost. Pleasure had mentioned here attractions: now those of true wisdom are set before us. (Calmet) --- God sent his pastors at all times, to invite people to embrace the latter. They are all included in the number *seven*, both before and under the law, as well as in the gospel, where St. Paul styles Sts. Peter, James, and John, *pillars*, Galatians ii. This is the literal sense, on which the mystical is grounded, and both are intended by the Holy Ghost, intimating that the uncreated wisdom took flesh of the blessed Virgin [Mary], prepared the table of bread and wine, as Priest according to the order of Melchisedec, and chose the weak of this world to confound the strong, as St. Augustine explain this passage. (Sup. and q. 51.) (Worthington)

Ver. 2. *Victims.* Moses ordered the blood to be poured out at the door of the tabernacle, and a part given to the priests, after which the rest might be taken away. The like was probably done at Jerusalem,

Leviticus xvii. 4. These victims are contrasted with those of pleasure, chap. vii. 14. --- *Mingled*. It was not customary for any but barbarians and the gods to take pure wine. Some mixed two, others three, five, or even twenty parts of water. But the scholiast of Aristophanes says, the best method was to have three parts water, and two of wine. Mercury complains that his wine was half water. (Arist. Plut. v. Sun. i.) --- The Fathers often apply this text to the feast of Jesus Christ in the blessed Eucharist. (Calmet) --- St. Cyprian (ep. iii.) citeth the whole passage of Christ's sacrifice in the forms of bread and wine. (Worthington)

Ver. 3. *Maids*. Septuagint, "servant men," the pastors of the church, inviting all to piety in so public a manner, that none can plead ignorance. (St. Gregory) (Calmet) --- *To invite*. Protestants, "she crieth upon the highest places of the city." (Haydock) --- Christ enjoins his apostles to preach on the roofs, Matthew x. 37.

Ver. 4. *One*. Simple, but not inconstant, like children, 1 Corinthians xiv. 20. Pleasure addresses the same, (chap. vii. 7.) but for their destruction. (Calmet)

Ver. 7. *Scorner*. This is the reason why wisdom speaks only to the simple. The conceited would only laugh at her instructions. These scoffers represent heretics and libertines, chap. i. 22. (Calmet) --- Where there is no hope of amendment, prudence and charity require us to be silent, as our rebukes would only procure us enmity, and make the sinner worse. (Worthington) --- Of such St. John was afraid, and therefore ceased from writing, 3 John 9. Yet St. Paul commands public reprehension, 1 Timothy v. 20. (Menochius) --- When there is any prospect of good, all, particularly superiors, are bound to correct. (St. Augustine, City of God i. 9.; and St. Basil, reg. fus. 158.) (Worthington)

Ver. 9. *Occasion*. This word is found in Septuagint, Syriac, and Arabic. We might supply *instruction*, (Calmet) with Protestants.

Ver. 10. *Prudence*. Or "prudence is the science of the saints," (Haydock) directing what to choose on all occasions to obtain heaven. (Calmet) --- The knowledge contained in the holy Scriptures, and possessed by the saints, is superior to all other sciences. (Menochius)

Ver. 13. *And full*. Protestants, "she is simple and knoweth nothing." Septuagint, "is in want of a piece of bread." They have several verses before this, which are here omitted. (Haydock) --- Wisdom and pleasure are opposed to each other. (Calmet)

Ver. 17. *Pleasant*. Impure pleasures are more delightful (Calmet) to sensual men. (Haydock) --- The prohibition increases appetite. (Menochius)

Ver. 18. *Giants*. Who lived when all flesh had corrupted its ways, (Genesis vi. 12.) and were sentenced to hell, Job xxvi. 5., and Isaias xiv. 9. (Calmet)

PROVERBS 10

CHAPTER X.

Title. *Solomon*. This title is not found in Sixtus V or Septuagint. Hitherto the preface extends, shewing the advantages of wisdom. (Calmet) --- The subsequent chapters more properly contain the parables, and are written with great elegance, so as to oppose vice to virtue. See Bain.; St. Jerome, &c. (Worthington)

Ver. 1. Mother. A virtuous child cannot be indifferent to the joy of his parents.

Ver. 2. Wickedness. Riches ill acquired, or tending to corrupt the heart, Luke xvi. 9.

Ver. 3. Famine. Psalm xxxvi. 25. The prophets and Lazarus rejoice in suffering. [Luke xvi. 20.]

Ver. 4. Poverty. Even of those who had plenty. This is true in a spiritual sense likewise. (Calmet) --- The kingdom of heaven suffereth violence. (Haydock) --- *Otiositas mater nugarum, noverca virtutum.* (St. Bernard, consid. ii.) --- *He*, &c. This is not in Hebrew, Greek, St. Jerome, or in several Latin copies. (Calmet) --- We find it in the Septuagint, chap. ix. 13. --- *Away*. He derives no benefits from lies. (Menochius)

Ver. 5. He. Septuagint, "a son well educated shall be wise, and shall have the unwise for his servant. An intelligent son has been saved from the heat. But the wicked son is destroyed by the wind in time of harvest." (Haydock) --- A good part of this is not in the original; yet it is received by the Greeks.

Ver. 6. Wicked. Or, as the Hebrew seems to indicate, "the wicked covereth iniquity, by an hypocritical exterior," (Calmet) or, "the injury" (Mont.[Montanus?]) done to another, (*chamas*.; Haydock) "unseasonable, or infinite mourning," *Greek: penthos auron.* (Septuagint)

Ver. 7. Rot. Hebrew, "stink." His reputation shall be lost, Genesis xxxiv. 20. (Calmet)

Ver. 8. Lips. He will not bear correction. (Menochius) --- But suffers the punishment of his own unguarded speeches; or rather the man who hath foolish lips, shall be beaten, ver. 13. (Calmet)

Ver. 9. Sincerely. Or Simply, Hebrew, "in uprightness," (Haydock) or innocence. (Menochius) --- *Manifest.* The hypocrite shall be at last detected.

Ver. 10. Sorrow. Septuagint add, "to men as well as to himself." (Calmet) --- "But he who chides boldly shall make peace," (Haydock) or "work safety," as the Syriac and Arabic also read, instead of Hebrew, "a prating fool shall fall." "When a man connives at his friend's failings,...the offender is encouraged to sin on, and to heap up matter for very sorrowful reflections; but the man, who with an honest freedom, prudently reproves him, most effectually contrives his honour and safety." The consequences of a virtuous and a vicious *friendship*, seem to be also expressed in the next verse. Thus the latter hemistic generally illustrates the first. But here, part of ver. 8. may be improperly inserted. The two parts of the verses in Proverbs, &c., being arranged in distinct columns, has occasioned sometimes a part, and sometimes a whole verse, to be omitted, as the transcriber might mistake the line. (Kennicott)

Ver. 11. Life. Or a never-failing spring, *fons perennis*, as we should speak in Latin, chap. xiii. 14., and Apocalypse vii. 17.

Ver. 12. Sins. Septuagint, "all who contend." Charity pardons all, 1 Peter iv. 8.

Ver. 13. Sense. Literally, "a heart." But the Hebrews use this expression in a different sense from what we do, and thus designate a fool, Osee vii. 11.

Ver. 14. Confusion. He speaks inconsiderately, and involves himself in continual dangers, while the wise are cautious in their speech.

Ver. 15. Poverty. Diffidence hinders the advancement of the poor, as presumption is too common

among the rich. A happy mediocrity is best, ver. 16.

Ver. 16. *Life.* In abundance he is not puffed up; but the wicked make use of their fruit or revenue to do evil. Their works are bad, unless they turn to God by at least an initial love of justice.

Ver. 18. *Foolish.* We must neither dissemble our resentment, through hypocrisy, nor manifest it without reason. (Calmet)

Ver. 19. *Sin.* A prolix discourse on subjects of importance is not reprehended. (St. Augustine, *Retrac.* 1.) --- But it is very difficult to speak much, without going against some virtue. (Calmet)

Ver. 21. *Understanding.* Literally, "hear." (Haydock) (Ver. 13.)

Ver. 23. *Man.* He is enabled to see the evil of sin, and to avoid it, Job xv. 16.

Ver. 26. *Him.* He spoils all their projects, (Calmet) and becomes a nuisance.

Ver. 29. *Evil.* conscience upbraids them, and punishment is before their eyes. (Haydock) *Magna vis est conscientiae.* (Cicero, pro Mil.)

Ver. 30. *Earth.* This the Jews frequently experienced. The more enlightened understood, that such promises regarded also eternity. (Calmet)

PROVERBS 11

CHAPTER XI.

Ver. 1. *Balance.* Both in commerce, (Deuteronomy xxv. 13.; Calmet) and in passing sentence on others. (Ven. Bede)

Ver. 2. *Wisdom.* God resists the proud, chap. xvi. 18., and xviii. 12., and James iv. 6.

Ver. 7. *Sollicitous.* Or ambitious. Hebrew, "the potent," or Septuagint, "the impious."

Ver. 8. *For him.* As comparatively nothing worth to his master, chap. xxi. 18., and Isaias xliii. 3

Ver. 11. *Overthrown.* Ten just men would have saved Sodom. Achan alone threw all Israel into confusion. (Calmet)

Ver. 12. *Mean.* Literally, "indigent" of sense. (Haydock) --- We must put up with some faults, as none are without. (Horace i. Sat. 3.) (Calmet)

Ver. 13. *Walketh.* Septuagint, "the double-tongued," dissembler, or great talker. (Calmet)

Ver. 15. *That is.* Hebrew, "that hateth those who make agreements *is* secure." (Mont.[Montanus?])

Ver. 16. *Gracious.* Virtuous and beautiful, as God hath granted beauty also for good purposes. This and virtue tend to the advancement of women, while men can use their strength to acquire riches. (Calmet) --- *Glory.* Septuagint, Syriac, and Arabic add, "of her husband. But she that hateth righteousness is a throne

of disgrace. The slothful, though rich, shall come to poverty; but the laborious shall retain their riches." Two hemistichs seem to be lost in Hebrew. (Kennicott) --- Most of the additions in the Septuagint are only glosses, or useless repetitions, (Calmet) though they seem not to be so in this place. (Haydock)

Ver. 17. Kindred. Hebrew, "flesh," Genesis xxix. 14. The miser is cruel even to himself.

Ver. 21. In hand. At rest, or making agreements. God will punish the race of the wicked.

Ver. 22. Foolish. Beauty, without prudence, leads to ruin, as ornaments are ill bestowed on swine. The women in the east sometimes wore rings in their noses, (Genesis xxiv. 22.; Calmet) or hanging down upon them, Isaias iii. 21. (Menochius)

Ver. 24. Others. Moderation is always requisite. Hebrew, "there is one withholding from rectitude, yet for a defect," (Mont.[Montanus?]) being too saving, he is a loser. (Haydock) --- Avarice does not always increase riches. (Calmet)

Ver. 25. Himself. He shall receive abundantly, 2 Corinthians ix. 6. The beneficent shall be amply rewarded both in this world and in the next.

Ver. 26. Corn. In times of scarcity. See Amos viii. 7.

Ver. 29. House. By his profligacy, or law-suits, shall be impoverished, (ver. 17.; Calmet) or if he act with violence, he will make his house empty, Ecclesiasticus iv. 35. (Menochius)

Ver. 30. Life. Producing excellent fruits of virtue and edification.

Ver. 31. Receive. Punishment, for almost inevitable faults, or be treated according to his deserts. Septuagint, Syriac, and Arabic, "if the just be hardly saved, where shall the impious and the sinner appear?" (1 Peter iv. 18.) (Calmet) --- Afflictions attend the just in this life. Shall the wicked escape? (Menochius)

PROVERBS 12

CHAPTER XII.

Ver. 1. Knowledge. It is a great kindness to shew us our faults. But God's grace is necessary to make us reap benefit from correction, (Calmet) as self-love recoils at it.

Ver. 2. But. Hebrew, "and he will condemn the man of devices," (Mont.[Montanus?]; Haydock) or, "the man of thoughts doth wickedly," (Calmet) as he trusts in them, rather than in God. (Menochius)

Ver. 4. Diligent. Hebrew, "strong or virtuous," (Haydock) including all the perfections of the sex, and in particular those of economy and chastity, chap. xiv. 1., and xxxi. 10.

Ver. 7. Turn. In a moment the wicked is not to be found, chap. x. 25., and Psalm xxxvi. 35.

Ver. 8. Learning. We apply to those things which we love, and those who study sacred (Calmet) or useful sciences, shall receive praise.

Ver. 9. *Glorious.* Or a boaster, (Haydock) as many noblemen are, who are involved in debt, Ecclesiasticus x. 30. (Menochius) --- It is better to have a sufficiency, than to be of noble parentage; and starving through a stupid idea, that work would be disgraceful.

Ver. 10. *Beasts.* Those who treat them with cruelty, would do the like with men. God gives regulations to let brute beasts have rest, Leviticus xxii. 28. (Calmet) (St. Chrysostom in Romans xxix.)

Ver. 11. *Idleness.* Hebrew, "the idle." Their company is seducing. --- *He that*, &c. This occurs in the Septuagint, but not in the Hebrew or the new edition of St. Jerome. (Calmet) --- *Wine.* Or "in taverns." -- *- Holds.* Soldiers have thus been often surprised. (Menochius) --- "Drunkenness is an incitement to lust and madness, the poison of wisdom." (St. Ambrose)

Ver. 12. *Men.* They wish to supplant one another.

Ver. 13. *Lips.* Liars often become the victims of their own deceit.

Ver. 16. *Wise.* It is more difficult to repress, than to avoid anger. (St. Ambrose) --- To dissemble, so as to seek an opportunity of revenge, is not commended.

Ver. 17. *That.* Hebrew, "the truth announceth justice." We easily give credit to an honest man. (Calmet)

Ver. 18. *Promiseth.* Septuagint, "there are, who speaking, wound with the sword; but," &c. Hebrew *bote* (Haydock) means also, making a foolish promise, which causes remorse. (Menochius) --- This was the case with Herod, when he was pleased with Herodias, Matthew xiv. 8. (Calmet) --- Hebrew, "speaketh like the piercings of the sword," (Protestants; Haydock) as detractors, and those who disseminate impious and scandalous maxims do.

Ver. 19. *Frameth.* He studies how to escape detection. Hebrew, "a lying tongue is but for a moment;" it is presently discovered.

Ver. 20. *Deceit.* Or uneasiness. (Calmet) --- *Honi soit qui mal y pense:* "let him be covered with shame who thinks evil in it," seems nearly the same import. (Haydock)

Ver. 21. *Sad.* Even if he fall into sin, he will not lose all hope. (Calmet) --- The accidents accompanying this life will not overwhelm him. (St. Chrysostom) --- Hebrew, "no evil shall befall the just." If he be afflicted here, he will be amply rewarded hereafter. Septuagint, "the just will not be pleased with any injustice."

Ver. 23. *Cautious.* *Versutus* is taken in a good, as well as in a bad sense. The wise are reserved in speaking, Proverbs xvi. 14. (Calmet)

Ver. 25. *Grief.* Septuagint, "a fearful speech troubleth the heart of a (just) man." (Grabe) (Haydock)

Ver. 26. *Just.* A true friend will make any sacrifice. (Calmet) --- "I am convinced that friendship can subsist only among the good," says Cicero. Hebrew, "the just hath more, (Calmet; Protestants) *or* is more excellent than his neighbour." Septuagint, "the intelligent just is his own friend; (but the sentences of the impious are contrary to equity. Evils shall pursue sinners) but the way," &c. (Grabe) (Haydock)

Ver. 27. *Gain.* Hebrew and Septuagint, "his prey," (Calmet) or what "he took in hunting." (Protestants)

(Haydock)

Ver. 28. *Bye-way.* Of vice. Hebrew, "and a way which leadeth to death," or "its paths conduct to death." (Calmet)

PROVERBS 13

CHAPTER XIII.

Ver. 1. *Doctrine.* Or he gives proof of his good education, (Calmet) and excites even his father to advance in piety. (Ven. Bede) --- Septuagint, "is obedient to *his* father; but the disobedient son is in destruction." (Haydock)

Ver. 2. *Mouth.* In reward of his good speeches. (Calmet) --- Septuagint, "of justice the good man eateth; but the souls of the lawless perish before the time," chap. xii. 13.

Ver. 3. *Hath.* Hebrew, "who openeth his lips *inconsiderately*, is lost, Judges xi. 35. (Haydock)

Ver. 4. *Willeth not.* Hebrew, "hath not." He only desires riches, or to be converted, and will not labour, chap. xxi. 25., and Ecclesiasticus v. 8.

Ver. 5. *Confounded.* The detractor is like swine, stirring up dirt. (St. Chrysostom, 32. ad Pop.) --- The liar is not believed, even when he speaks the truth. (Aristotle)

Ver. 6. *Sinner.* Symmachus, "draweth on sin." Virtue is the best safeguard.

Ver. 7. *Riches.* Such was St. Paul, 2 Corinthians vi. 10. Some affect to be rich, while others are never satisfied. *Semper avarus eget.* Lazarus was very rich in God's sight. [Luke xvi. 20.]

Ver. 8. *Reprehension.* Or is not able to defend himself, like the rich. (Calmet) --- He is not exposed so much to great revolutions. (Bayn.)

Ver. 9. *Out.* They are hated as well as their offspring. (Calmet)

Ver. 10. *Contentions.* As none will yield. (Menochius) --- Hebrew, "only by pride cometh contention." (Protestants) --- "Pride is the mother of all sects." (St. Augustine)

Ver. 11. *Haste.* Hebrew, "by vanity," and injustice. Those who become rich on a sudden fall under suspicion, as a Roman objected to Sylla, who had inherited nothing. (Plut.[Plutarch?]) --- *By little.* Hebrew, "he that gathereth by labour, (Septuagint, piety) shall increase." (Protestants) (Haydock)

Ver. 12. *Hope.* Septuagint, "(the just shews mercy and lends) better is he who begins heartily to assist, than he who promises and leads to hope. For a bad (Grabe substitutes good) desire is a tree of life." --- *Soul.* Protestants, "maketh the heart sick." (Haydock) --- The pain increases in proportion to our eager desire. Calvin maintains, that the souls of the blessed are not yet in heaven, but hope: and of course he would establish a sort of purgatory for them. (Haydock)

Ver. 13. *Come.* To defend what he has asserted, or to pass for a liar. Hebrew, "shall be destroyed by it."

(Mont.[Montanus?]) (Haydock) --- Those who despise God's order shall perish. --- *Deceitful*, &c. This is not in Hebrew, nor in some of the Latin editions. (Calmet) --- Septuagint, "to the deceitful son nothing shall be good. But the ways of the wise servant shall prosper, and his paths shall be made straight," chap. xiv. 15. (Haydock)

Ver. 14. *That.* Septuagint, "but the fool is slain in the snare." (Haydock)

Ver. 15. *Grace.* God assists those who strive to be well instructed. (Calmet)

Ver. 17. *Of the.* Hebrew, "a wicked ambassador." A king generally chooses people like himself. (Menochius) --- Septuagint have read *melec*. "A rash *king* shall," &c.

Ver. 18. *To him.* Hebrew, "destroy discipline," so that the most wretched are often noted for immorality. Septuagint, "instruction takes away poverty," as "the whole earth supports the man that has a trade," *Greek: technion*, according to the Greek proverb. (Calmet)

Ver. 19. *That is.* Septuagint, "of the pious, but the works of the impious are far from knowledge." (Haydock)

Ver. 20. *Become.* Septuagint, "be known." A person's disposition may be seen by the company which he frequents.

Ver. 22. *Heirs.* This was more observable under the old law: yet we often seem the distress to which the unjust are exposed. *De male quæsitis non gaudet tertius hæres.* (Calmet)

Ver. 23. *Fathers.* Heirs often lose their property by their misconduct. Hebrew and (Haydock) Chaldean read, "of the poor," who till their land better than those who have too large farms. (Menochius) --- Nature requires but little. (Calmet) --- Septuagint, "the just shall spend many years in affluence: but the unjust are cut off at once." (Haydock)

Ver. 24. *Betimes.* God has always treated his friends in this manner, to preserve them from sin, or to increase their reward. (Calmet)

PROVERBS 14

CHAPTER XIV.

Ver. 1. *House.* Giving her children a proper education, and taking care of her house, chap. xii. 4., and Titus ii. 5. (Calmet)

Ver. 2. *And,* is not in Hebrew. --- *Is.* Hebrew, "but the perverse in his ways despiseth him;" (Haydock) shewing by his conduct that he cares not for the Lord. (Calmet) --- Septuagint, "he shall be dishonoured, that," &c.

Ver. 3. *Pride.* He chastiseth with haughtiness, and is ever quarrelling.

Ver. 4. *Empty.* As the land has not been cultivated. (Haydock) --- *Strength*, or number of oxen. (Calmet) --- "The virtue of the preachers is manifested where there are many converted to produce fruit." (St. Gregory vii. ep. viii.)

Ver. 6. *Not.* Because they seek it ill, like the pagan sages. Septuagint, "thou shalt seek wisdom among the wicked, and shalt not find it," &c.

Ver. 7. *Prudence.* Thou wilt presently perceive his weakness. Hebrew, "abandon a," &c. He is not capable of hearing reason: keep at a distance.

Ver. 8. *Way.* This science of the saints is the only true wisdom. --- *Erreth.* They are inconstant. Hebrew, "is deceit." They are bent on it.

Ver. 9. *Sin.* Chap. x. 23. Hebrew, "excuse sin," (Calmet) or "mock at sin," (Haydock) committed by others. (Menochius) --- *Grace,* or good-will. They are agreeable to all. (Calmet)

Ver. 10. *Stranger.* Such cannot well comfort the afflicted. A man is alone acquainted with the affections of his own heart. Septuagint, "he mixeth not insult" (Symmachus) "with strangers."

Ver. 12. *Death.* How many, under the garb of piety, follow their passions! How many are misled by their singularity, or by unskilful directors! (Calmet) --- We must suspect our own judgment. (Menochius) --- If any Turks, Jews, or heretics, lead a moral good life, it seemeth both to themselves and to other ignorant people that they are in the right way to salvation; but their error in faith leadeth them to eternal damnation. (Worthington) --- The persecutors thought they did God a service by putting the apostles to death. Will they be excused? (Haydock)

Ver. 13. *Laughter.* Septuagint, "with his counsels," enjoying the content of a good conscience, and a heavenly reward; while the wicked, with all his self-approbation, shall be punished.

Ver. 14. *Above him,* Septuagint, "with content sorrow is not mixed." (Haydock) --- *Joy.* Such is the condition of earthly things. (Pindar, Pyth. viii.)

Ver. 15. *Innocent.* Good and unsuspecting; (Josue ix. 14., and 1 Corinthians xiii. 7.) or rather credulous, 1 John iv. 1. (Calmet) --- Septuagint, "the man who is not bad." --- *Steps.* Septuagint, "repenteth." (Haydock) --- *No,* &c. This occurs (chap. xiii. 13.) in several copies: but here it is omitted in Hebrew, &c.

Ver. 17. *Folly.* Wrath betrays us into great extravagances. --- *Hateful.* Hebrew also, "hateth" folly. Septuagint, "the prudent beareth much," Job v. 2. (Calmet)

Ver. 20. *Many.* "Riches make friends, poverty tries them." (Syrus.) --- False friends resemble swallows, which retire at the approach of winter. (Cicero, ad Heren. iv.)

Ver. 21. *He....mercy,* is not found in Hebrew, Greek, or Latin manuscripts. (Calmet)

Ver. 22. *Truth.* Those who are kind and faithful. (Haydock) (Chap. iii. 3.) --- Septuagint add, (Calmet) as a second version, (Grabe) "the workers of evils understand not mercy and truth: but kind and faithful actions are with those who do good."

Ver. 24. *Imprudence.* This they always betray, while the wise use their riches to assist their fellow-creatures, and receive a crown of glory. (Haydock)

Ver. 28. *King.* Who formerly was styled "a shepherd," to remind him of the care with which he ought to

seek the welfare of his subjects. (Calmet)

Ver. 30. *Bones.* As a sound heart preserves the rest of the body, so a good intention often excuses from mortal sin, when the error is not gross. But envy corrupts the works which seem good, and which cannot bear a strict examination. (St. Gregory, Mor. v. 34.) (Worthington) --- Envy ruins the health. (Menan. ap. Gort.[Grotius?]) --- Septuagint, "a *too* sensible heart *is* the," &c. This is beautiful; but not quite conformable to the Hebrew.

Ver. 31. *Him.* God takes the poor under his special protection, (Matthew xxv. 40.) and is the distributor of all riches. What would the rich do without the poor? (Calmet)

Ver. 33. *And.* Protestants, "but *that which is* in the midst of fools is made known." (Haydock) --- A vessel full of gold makes no noise, while that which contains only a few pieces sounds much. (Munster.) (Cornelius a Lapide) --- Thus the fool makes a parade of all that he knows. (Calmet) --- Septuagint, "but in the heart of fools, it is not known." (Haydock) --- Aquila and Theodotion have the negation, (Calmet) as well as the Syriac and Arabic. See chap. v. 16. (Kennicott)

Ver. 34. *Miserable.* This sentence ought to be engraven in all public places. Hebrew, "and mercy the sinful people," whom God spares on account of their alms-deeds, (Daniel iv. 24.) or "sin is the shame of peoples." (Calmet) --- Montanus renders *chesed* mercy, and Pagnin "ignominy." The former is scarcely intelligible, *et misericordia populorum peccatum*, unless sin be here taken for a *sin-offering*, (Haydock) as it is by Vatable, Grotius, &c. (Calmet)

Ver. 35. *Nothing.* Literally, "useless," which often means bad. (Haydock) --- A servant who does not discharge his duty is such. Hebrew, "he that causeth to blush," and has no economy. (Calmet) --- Septuagint, "He removes shame by his good management. Anger destroys the prudent; but a mild," &c. (Haydock)

PROVERBS 15

CHAPTER XV.

Ver. 1. *Fury.* This was seen in Nabal and Roboam, while Gideon and Abigail shewed the good effects of a mild answer, Judges viii. 1., and 1 Kings x. 25., and 3 Kings xii. 11.

Ver. 2. *Knowledge.* It requires to be proposed in a proper manner.

Ver. 4. *Life.* This comparison was become proverbial for something very excellent. *Immoderate.* Hebrew, "perverse." (Calmet) --- Evil discourse kills the souls both of those who speak, and of those who pay attention to it. (Haydock)

Ver. 5. *In abundant, &c.* Is omitted in Hebrew, Chaldean, and many Greek and Latin copies. The same idea is expressed in the following verse.

Ver. 7. *Unlike.* The wise, or themselves. Hebrew and Septuagint, "inconstant."

Ver. 8. *Wicked.* Still unconverted, Ecclesiasticus xxxiv. 23. When they repent, and offer sacrifice with sincerity, they will obtain mercy. The Donatists abused this text, to prove that baptism conferred by wicked ministers was unavailing. But St. Augustine shewed them, that Christ was the principal agent,

and conferred grace, even though the minister might draw down judgments on his own head. (Con. Parm. ii. 6.) --- Even pagans confessed, that sacrifices, without virtue, could afford no benefit. "God was more pleased with the prayers of the Lacedemonians, than with all the sacrifices of the Greeks," say the idolatrous priests in Plato, Alcib. ii. (Seneca de Ben. i. 5.)

Ver. 10. Instruction. Hebrew, "a heavy punishment." (Haydock) --- The mind which gives way to vice, must have embraced some false doctrine.

Ver. 11. Before. Naked. The state of the damned is known to God, chap. ix. 18. (Calmet)

Ver. 13. Down. Compunction is salutary, but worldly grief blameable, chap. xxv. 20., and 2 Corinthians vii. 10. (St. Gregory, past. ii. 10.)

Ver. 15. Feast. Those who repine at their condition are miserable; while the poor may be delivered from many cares. (Calmet) ---

-----*O vitæ tuta facultas*

Pauperis angustique laris. (Luc. Phar. v.)

--- Under affliction every thing displeases; but all delights the cheerful temper.

Ver. 16. Content. Septuagint, "fear." Hebrew, "with trouble," which is preferable, 1 Timothy vi. 6.

Ver. 17. Calf. Or feast after sacrifice, 1 Kings xvii. 19., and Luke xv. 23.

Ver. 19. Thorns. All seems to them impossible. (Calmet) --- In agriculture, however, (Haydock) "in domestic affairs, negligence is attended with more labour than diligence." (Colum. xii. 2.)

Ver. 21. Fool. He thinks himself the most happy of mortals. (Calmet) --- Septuagint, "the ways of the fools are senseless." (Haydock)

Ver. 22. Counsel. Hebrew, "secrecy." --- *Established.* We put in execution without fear, what has been resolved maturely. (Calmet)

Ver. 24. Above. Literally, "upon the learned." (Haydock) --- One path leads to the realms above. (Calmet) --- The wise must be intent on God. (Menochius)

Ver. 26. Shall by, &c., is not added in Hebrew, &c., nor in several Latin manuscripts.

Ver. 27. Troubleth. With all sorts of temporal misfortunes. A judge who receives bribes, is accursed, Exodus xxiii. 8. --- *By, &c.,* is not here in Hebrew, but [in] chap. xvi. 6. St. Cyprian (3 Test.) found it in his copy. --- *Faith,* or fidelity and *truth,* as it is elsewhere expressed, chap. iii. 3. These virtues move God to pardon.

Ver. 28. Studieth. And speaks deliberately. Roman Septuagint is more embarrassed in the rest of this, and the nine first verses of the following chapter, than the Complutensian edition.

Ver. 30. Fat. And contributes to health. By less noble motives, the mind is gradually raised to the more excellent.

Ver. 33. Lesson. Or "what teacheth." *Humility,* or docility, as those who acknowledge no master will never be wise, Matthew xxiii. 12. (Calmet)

PROVERBS 16

CHAPTER XVI.

Ver. 1. *It is the part of man, &c.* That is, a man should prepare in his heart and soul what he is to say; but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace: but after that we have (with God's grace) thought and prepared within our souls what we would speak; if God does not govern our tongue, we shall not succeed in what we speak. (Challoner) --- He well put into our mouths what we have to say to persecutors, Luke xxi. 14. He often causes us to utter the reverse of what we intended,, as Balaam did, Numbers xxiii. (Menochius) --- The fairest prospects miscarry without God's blessing. The enemies of grace would infer from this text, that the beginning of salvation depends on free-will. But St. Augustine (con. 2. epist. Pelag. ii. 8.) has solidly refuted them, and Solomon does not mean that man acts alone, chap. viii. 35., (Septuagint) John xv. 5., and 2 Corinthians iii. 5. "Man," says St. Augustine, "does no good things, which God does not cause him to perform." (Calmet) --- The Scripture cannot contradict itself. A fresh grace is requisite to execute what God has enabled us to devise, ver. 9. (Worthington)

Ver. 2. *Open.* Or approved. (Menochius) --- Hebrew, "pure in his own eyes." He sees not his own defects, chap. xxi. 2., and Job xxviii. 23. (Calmet)

Ver. 3. *Open.* Hebrew, "roll on," and refer all to God's glory. (Menochius) (Psalm xxxvi. 5.)

Ver. 4. *Day.* His obduracy is of his own choice, and must serve to set the divine justice in the clearest light, Ecclesiasticus xxxii. 14., and Exodus ix. 16. Others hence infer that predestination is gratuitous, and reprobation in consequence of sin. It seems rather that temporal goods and evils are here meant. (Calmet)

Ver. 5. *Hand.* And he seems to be very quiet, chap. xi. 21. Septuagint, "but he who putteth his hand in hands unjustly, *to make a contract*, is," &c. --- *The*, &c., is taken from the Roman Septuagint and occurs before, chap. xv. 27.

Ver. 6. *Mercy* to the distressed, chap. iii. 3., and xiv. 22.

Ver. 7. *Peace.* Thus Jacob, Joseph, Daniel, &c., were admired by their former enemies.

Ver. 10. *Judgment.* Or "let it not err," as people look upon the decisions of kings as so many oracles. We ought to act in this manner, as long as they are not visibly unjust. God gave a *principal spirit* (Psalm l. 14.) to Saul, David, Solomon, and to the judges whom he appointed, 1 Kings x. 9., Deuteronomy xxxiv. 9., and Judges iii. 10. (Calmet) --- Solomon was thus enabled to decide difficult cases. (Menochius) (Job xxix. 7.)

Ver. 11. *Bag.* Many read *sæculi*, "of the world." So Ven. Bede, &c. All God's appointments are perfectly just, chap. xi. 21. It was the custom for people to carry balances to weigh money, before it was coined. (Calmet)

Ver. 13. *Loved.* Yet none are more exposed to flattery and deceit than kings. (Seneca, ep. xxi.)

Ver. 15. *Life.* A mild government resembles a serene sky. (Sen.) (Clem.) (Job xxix. 23.)

Ver. 16. *Get.* Septuagint, "the nests of wisdom....and the nests of prudence;" or Churches of Christ, or places of education, may be intended. (Calmet)

Ver. 18. *Fall.* Our first parents had given way to pride, before they sinned publicly. (St. Augustine, City of God xiv. 13.)

Ver. 21. *Shall.* Hebrew, "adds learning," both to himself and to others. Those who are wise and eloquent, must be preferred before those who have only the former qualification. (Calmet)

Ver. 23. *Heart.* Or knowledge. (Haydock) --- Wisdom gives beauty to eloquence.

Ver. 26. *Mouth.* The want of food, Ecclesiastes vi. 7.

Ver. 27. *Diggeth.* Earnestly pursues. --- *Fire.* James iii. 16. (Calmet)

Ver. 28. *Words.* Protestants, "a whisperer separateth chief friends."

Ver. 30. *Lips.* These motions indicate fury and pensiveness.

Ver. 31. *Justice.* To the just longevity is promised. (Calmet)

Ver. 32. *Valiant.* Alexandrian Septuagint adds, "and a prudent man than a great farmer." *Greek: Georgiou.* (Haydock) --- *Cities.* To govern the passions is more difficult. (St. Gregory, Past. iii. p. Adm. x.; St. Thomas Aquinas, [Summa Theologiae] ii. 2. q. 128. a. 6.)

Latius regnes avidum domando

Spiritum, quam si Lybiam, &c. (Horace, ii. Od. 2.)

Ver. 33. *Lord.* So the apostles had recourse to them, (Acts i. 26.) as the Cophts[Copts?] and Nestorians still do when there is a dispute about the election of a patriarch. (Renaudot iv. Perpet. i. 7. and 9.) --- This mode may settle disputes, chap. xviii. 18. But we must not have recourse to it, except where the Church permits, lest we become the dupes of an idle curiosity. (Calmet) --- Nothing happens by chance. (St. Augustine, City of God v. 9.) --- Septuagint, "all things come into the breast of the unjust; but all just things proceed from the Lord." (Haydock)

PROVERBS 17

CHAPTER XVII.

Ver. 1. *Victims.* Of which part was used for a feast, chap. vii. 14. (Calmet) --- Septuagint add, "of many goods, and unjust victims." (Haydock)

Ver. 2. *Brethren.* Partaking with them, (Abenezra; Tirinus; Menochius) or rather acting as his master's executor; which evinces the advantages of wisdom, so as to raise a slave above those whom his station requires him to serve. Such was Joseph, who was *tried*.

Ver. 4. *Lips.* They mutually deceive one another, as well as others.

Ver. 6. *Fathers.* Whose virtues they are bound to imitate.

Ver. 7. *Eloquent.* Septuagint, "faithful." They cannot be expected from them.

Ver. 8. *Expecteth* heavenly things. Septuagint, "instruction is the reward of good deeds to those who use it."

Ver. 9. *Friends.* Detractors cause dissensions, and even wars.

Ver. 10. *Fools.* "A word is enough for the wise." *Nobilis equus umbra virgæ regitur, ignavus ne calcari quidem.* (Q. Curtius)

Ver. 11. *Angel.* Messenger of death, (Menochius) which is sometimes inflicted by good, at others by bad, angels of death, or satan, 2 Corinthians xii. 7., and Psalm lxxvii. 49.

Ver. 12. *Fool.* Hebrew, "fool in his folly." The danger is not greater in meeting (Calmet) a female bear, though it be the most terrible. (Aristotle, Anim. ix. 1.)

Ver. 14. *Water.* It is scarcely possible to prevent the bad effects of detraction. Frequent quarrels have also risen on account of springs, Genesis xxvi. 20. --- *Judgment.* And gives up the cause, as being much more prudent, Matthew v. 25, 40.

Ver. 15. *God.* We ought to suspend our judgment, or incline to the more favourable side, Matthew vii. 1., and Romans ii. 1.

Ver. 16. *He, &c.,* is not here in Hebrew, though it be equivalently (ver. 19.) where the Septuagint are silent. (Calmet)

Ver. 17. *Distress.* Like the real friend, chap. xviii. 24.

Ver. 18. *Hands.* Through joy, or as a mark of his consent.

Ver. 19. *Door.* Sixtus V reads, "mouth:" as some explain the *door* to mean. A large door supposes that the house is elevated, and thus exposed to danger from winds, &c.

Ver. 24. *Earth.* Wandering and insatiable, and deeming the acquisition of wisdom too difficult.

Ver. 26. *No good.* But very criminal. See Jeremias vii. 31.

Ver. 27. *Precious* and reserved *spirit.* This is a mark of wisdom. (Calmet)

PROVERBS 18

CHAPTER XVIII.

Ver. 1. *Reproach.* True friendship resembles charity, and bears all things, 1 Corinthians xiii. 4. Hebrew now reads *Thave*, "desire;" instead of *Thuane*, *occasion*, or "pretext," which must have been in the copies of the Septuagint and Vulgate. (Calmet) --- Protestants, "through desire, a man having separated himself, seeketh *and* intermeddleth with all wisdom." The solitary seeks heaven. (Haydock)

Ver. 2. *Heart.* Conformable to his passions. (Calmet) --- Hebrew, "unless to lay open his heart." He wishes to appear wise, and to justify his wicked designs. (Haydock)

Ver. 3. *Contemneth* both God and man, Luke xviii. 4. Hebrew, "is contemned" in his turn. (Calmet) --- He is like a man abandoned by the physician. (Op. Imp. in Matt. Hom. 40.)

Ver. 4. *Man,* who is just and wise. His advice deserves attention, chap. xx. 5.

Ver. 6. *Quarrels.* Hebrew, "blows." Septuagint, "death;" (ver. 7.) which are the usual consequences of quarrels.

Ver. 8. *Tongued.* Hebrew, "calumnator." He pretends to wish well to those of whom he speaks, or else to guard the company against deceit. (Calmet) --- "If the devil be upon the detractor's tongue, he is in the ears of those who pay attention to him." (St. Francis de Sales) --- *Fear, &c.*, is in the Septuagint, above. The Vulgate retains both this and the new version of St. Jerome.

Ver. 9. *Brother.* Like him, as both end in poverty, chap. x. 4., and xii. 11.

Ver. 10. *Name.* Essence, or protection of God. The *rich* depends on his own wealth.

Ver. 13. *Heareth* the end of the question, chap. i. 5.

Ver. 14. *Infirmity* of the flesh, Matthew xxvi. 41. --- *That is.* Theodotion, "is wounded, who shall support?"

Ver. 16. *Princes.* He easily finds access by showing submission. (Calmet)
Placatur donis Jupiter ipse suis. (Ovid)

Ver. 17. *Him.* To see that he act with sincerity.

Ver. 18. *Lot.* Chap. xvi. 33. Septuagint, "silence." (Calmet) --- But Grabe substitutes "lot." (Haydock)

Ver. 19. *Judgments* of many are more deserving of credit. Hebrew, "a brother offended, is like a strong place, and *their* quarrels," &c. The are not easily reconciled. Civil wars are most terrible. (Calmet)

Ver. 20. *Satisfied.* Those who are guarded in their words get employment. (Haydock) (Chap. xii. 14.)

Ver. 21. *Love it,* and speak well or ill, shall receive accordingly, Matthew xii. 37.

Ver. 22. *Good wife.* *Good* is not in Hebrew, but should be understood, as it is expressed in the Complutensian (Calmet) and Alexandrian Septuagint. (Haydock) --- *He that, &c.*, occurs not in Hebrew, Sixtus V, &c. But it is found in Septuagint and Arabic. The Syriac omits the last sentence. --- *Wicked.* St. Augustine had frequently asserted that a divorce was only of counsel: but this he retracted, when he reflected on this text. (Retractions i. 19.) --- The Hebrews, Athenians, and Romans, followed the same practice with adulteresses. (Selden, Ux. iii. 16.; Dem. in Neæram, &c.) --- Hermas (past. i. 4.) prescribes that the penitent shall be received again, but not often. In case of divorce, the fathers still permit not a second marriage, that the parties may be reconciled. They enjoin the husband to put away only such as are incorrigible. (St. Augustine, Adul. ii. 3.) (Calmet)

Ver. 24. *Brother.* The ties of nature are not so strong as those of friendship. (Calmet) --- Hebrew, "a

man *that hath* friends must shew himself friendly; and there is a friend *that* sticketh closer than a brother." (Protestants) (Haydock) --- *Ut ameris ama.* (Martial)

PROVERBS 19

CHAPTER XIX.

Ver. 1. *Rich*, is not in Hebrew, Septuagint, Complutensian, or St. Jerome. (Calmet) --- But as there is not antithesis between a poor man and a fool, it ought to be inserted, as it is in the Syriac, which reads, "than he who is perverse in his ways, though he be rich." The Manuscript 2 confirms "ways." (Kennicott)

Ver. 2. *Soul*. Wholesome and spiritual. Hebrew, "the soul *or* life is not good." --- *Stumble*. "The more I make haste, the less I advance," said Plato; (Republic 7.) and Augustus often repeated; *Sat cito, si sat bene*. (Suetonius)

Ver. 3. *Fretteth*. Literally, "burneth." Septuagint, "blameth." Hebrew, "his heart rageth against the Lord." (Haydock) --- Thus Adam tacitly laid the blame on him, as all those who excuse themselves on account of their temper, habits, stars, the violence of temptation, &c. (Calmet)

Ver. 7. *Only*. Hebrew has *lo*, and the margin *lu*, with the Vulgate. (Calmet) --- The former word intimates that the words have *no* solidity, and the latter that they shall be *his* only portion who is so foolish as to trust in them. *Sequens dicta non ispa*; (Montanus) or *ei ipsa*, if we follow the margin. (Haydock)

Ver. 8. *Mind*. Hebrew, "heart," intelligence, chap. xv. 32. --- *Loveth*. This does not contradict the gospel; (John xii. 25.) as those who refrain from what the soul would crave to its own detriment, truly love it.

Ver. 10. *Fool*. He would eat them, so as to prejudice his health. --- *Princes*. Chap. xxx. 21. Such are commonly insolent, and should attend to Ausonius. *Fortunam reverenter habe*.

Ver. 11. *Wrongs*. The wise man is not vindictive or punctilious.

Ver. 12. *Anger*. Is not their dominion enough? Having none to admonish them, they do not perceive their excesses.

Ver. 13. *Through*. It cannot be endured long. (Calmet) --- *Dos est uxor lites*. (Ovid, Art. 1.) --- "Quarrels are a wife's dowry."

Ver. 14. *Properly*. Septuagint, "fitted by." (Haydock) --- Hence the Fathers dissuade marrying with infidels. (St. Ambrose in Luke xvi.) --- All good comes from God.

Ver. 15. *Hunger*. Both temporal and eternal. (Calmet) --- *Non progredi, regredi est*. St. Bernard says, "Not to advance, is to go back."

Ver. 16. *Neglecteth*. Hebrew, "contemneth." In the law of Moses, many transgressions are punished with death, but here that of the soul is meant. (Calmet)

Ver. 17. *Lendeth*. To receive interest, *fœneratur*. (Haydock) --- Such usury is lawful, and God will

abundantly reward acts of mercy. (Calmet) --- He engages his word for the poor. (St. Augustine in Psalm xxxvi.)

Ver. 18. Killing. Protestants, "crying;" or by his complaint be not deterred. (Haydock) --- Chaldean agrees with us. The law permitted parents to sell their children, and to have them stoned to death, if they declared them disobedient, (Deuteronomy xxi. 18.; Calmet) and riotous, ver. 20. Timely chastisement may prevent such extremities. (Haydock) --- St. Paul dissuades unnecessary severity, Colossians iii. 21.

Ver. 19. Thing. A child neglected will continue to steal, or to offend; (Calmet) while too much harshness will do no good, but tend to the *damage* of all parties. (Haydock) --- Anger is productive of the worst effects.

Ver. 21. Firm. Ignorance and weakness cause men to change.

Ver. 22. Merciful. Hebrews ii. 17. *Non ignara mali miseris succurrere disco.* (Virgil, *Æneid* 4.) --- Hebrew, "the desire of a man is his mercy," (Montanus; Haydock) or "shame," (R. Levi) as it leads to sin, Genesis vi. 5. All wish to be esteemed merciful. --- *Man* of quality. Hebrew *meish*, "præ viro." (Montanus) --- "Rich man." (Septuagint) (Haydock)

Ver. 23. Life. Both temporal and eternal, chap. x. 27. (Calmet) --- *With evil.* Literally, "the worst," *pessima.* (Haydock) --- Sixtus V, "by the most wicked one." The devil shall have no power over him.

Ver. 24. Arm-pit. Or Hebrew *tsallachath*, "in the pot," out of which he eats; which shews his negligence. --- *Mouth*, to eat. This hyperbole indicates that he is too lazy to take the necessary sustenance, chap. xxvi. 15. (Calmet) --- Septuagint, "in his breast unjustly. Neither will he bring them to his mouth." (Haydock) --- He will bestow nothing, and shall reap no benefit from his avarice. (St. Bernard) --- He will not practise what he teaches. (St. Gregory, *Mor.* xii. 10.)

Ver. 25. Wicked. Hebrew, "scoffer." Chastisements have always some good effect either on the sufferer, or on the spectators, who will be cautioned not to imitate what is wrong.

Ver. 26. Infamous. Hebrew, "a son of confusion and reproach;" a spendthrift.

Ver. 27. Not. Hebrew seems to say the reverse. (Calmet) --- But we may read it with an interrogation. "Wilt thou cease?" &c. Or the *instruction* here meant is of a dangerous nature. Protestants, "*that causeth* to err from the words of knowledge." Septuagint, "a son who neglects to keep the instruction of his father, shall muse on bad sayings." (Haydock)

Ver. 29. Hammers, (Symmachus) "punishments." (Septuagint) See Judges v. 25. (Calmet)

PROVERBS 20

CHAPTER XX.

Ver. 1. A luxurious thing. Hebrew, "a scoffer." Chaldean, "renders one a scoffer." --- *Drunkenness.* Hebrew *ssocor*, any strong drink, particularly palm-wine. Intemperance places the strongest obstacles in the way of wisdom. It causes a person to mock at all sacred things, and to be quarrelsome, chap. xxiii. 29., and Ephesians v. 18.

Ver. 3. Reproaches. It is better not to commence a lawsuit, even when we are in the right, chap. xvii. 11. (Calmet) --- *Plena victoria est ad clamantem tacere.* (Val. Max.)

Ver. 5. Out. So David discovered the meaning of the Thecuite, 2 Kings xiv. 18. A wise politician carefully examines everything in a foreign court.

Ver. 6. Faithful. Few continue steady to their engagements or friends, whom they will assist to a certain point. In God these two virtues always go together, Psalm lxxxiv. 11. But they are rarely found in men. (Calmet)

Ver. 8. Look. It is the duty of kings to administer justice.

Ver. 9. Sin. Protestants, "my sin?" We know not when it is remitted. (Haydock) --- Without a special revelation, no one can be secure, 1 John i. 8., and Ecclesiastes ix. 1. (Bayn.) (St. Augustine in Psalm cxlix.)

Ver. 10. Measures. In commerce, (Calmet) as well as in judging. (St. Gregory in Ezechiel iv.)

Ver. 11. Right. We may form some judgment of his future conduct, from the inclinations which he manifests in his infancy.

*Naturam expellas furca, tamen ipsa recurret,
Et mala perrumpet furtim fastidia victrix.* (Horace)

Ver. 12. Both. Consequently he will know all our actions, Psalm xciii. 9. We must refer all to him, as he gives us the means of learning. (Calmet)

Ver. 13. Sleep. Septuagint, "back-biting, that thou mayst not be taken off." (Haydock)

Ver. 14. Buyer. This is the common practice; yet it is not without exceptions. St. Augustine (Trin. xiii. 3.) observes, that the mountebank having promised to tell what every person had in his heart, many came to the theatre, when he told them that they all wished to buy cheap, and to sell dear. They all applauded the remark. (Calmet) --- Septuagint is here defective. (Haydock)

Ver. 16. Strangers. For whom he has bound himself foolishly, chap. vi. 1. All who have the care of others, must answer for them. (Calmet)

Ver. 17. Lying. Deceit, and unlawful pleasures, chap. ix. 17. But God mingles disgust with them, and will punish the guilty, at least hereafter. Worldly enjoyments seem sweet, but they are full of *gravel*, and hurtful.

Ver. 18. Governments. Or prudence, else the best designs may prove abortive.

Ver. 19. Lips. And speaketh much. These people are unworthy of our friendship.

Ver. 20. Lamp. Prosperity, or children.

Ver. 21. Blessing. It is morally impossible that they should have been acquired justly, chap. xiii. 11., and xxi. 5.

Ver. 22. Evil. And revenge myself. This belongs to the Lord, Deuteronomy xxxii. 35. Man would be

too favourable to himself, and would also pronounce his own condemnation, as he is also a sinner.

Ver. 24. *Way?* Jeremias x. 23. Independently of God, who can do any good? (Calmet)

Ver. 25. *Ones.* Hebrew, "the saint *or* holy thing." (Haydock) --- Chaldean, "to make a vow for the sanctuary, and afterwards repent;" having acted inconsiderately at first. To attack the persons or relics of the saints, or to plunder what is consecrated to pious uses, will bring on destruction; so also to make vows, and then seek to evade them, will not pass unpunished. (Calmet)

Ver. 26. *Wheel.* Or triumphal arch, *fornicem.* (Ven. Bede; Jansenius) --- He will make his enemies lie prostrate under his chariot-wheels, 2 Kings xii. 31.

Ver. 27. *Lamp.* The breath of life, (Genesis ii. 7.) and the light of man, 1 Corinthians ii. 11.

Ver. 28. *Clemency.* Such a king need not fear rebellion. (Calmet)

Ver. 29. *Hairs,* and experience. They have a greater contempt of death and pleasures. (St. Ambrose, Hex. i. 8.)

Ver. 30. *Evils.* The wicked shall derive benefit from correction. --- *Belly.* They shall feel the remorse of conscience, as Chaldean seems to indicate. (Calmet) --- A serious illness often causes people to repent. (Menochius)

PROVERBS 21

CHAPTER XXI.

Ver. 1. *It.* Though it be free, and may resist grace or embrace virtue, Isaias xlv. 22., Jeremias iii. 14., and vii. 3., and Josue xxiv. 23. (Calmet) --- Yet God knows how to turn the heart even of a king, so as to preserve his liberty, with the same ease as a gardener brings the streams of water to his plants. (Menochius)

Ver. 3. *Mercy.* Septuagint, "justice and truth." (Haydock) See Osee vi. 6. (Menochius)

Ver. 4. *Heart.* Or when it is proud, it causes the eyes to appear so too. (Calmet) --- *Lamp.* Protestants, "ploughing of the wicked *is* sin." When it is done with a bad motive, out of pride. Hebrew, "the haughtiness of the eyes, and the enlarging of the heart, *are* the labour (*"tillage,"* Montanus; *"thought,"* Pagnin) of the wicked; *yea*, sin." (Haydock) --- Those things are their employment, and their sin. (Calmet) --- Septuagint and Vulgate may also mean, "sin is the lamp *and exultation* of the wicked." (Haydock)

Ver. 5. *Sluggard.* Hebrew, "hasty man," as the slothful is ironically styled. He would see his desires accomplished without labouring; and will never stick to work. This levity is most injurious to his advancement.

Ver. 6. *Death.* Their injustice shall be punished.

Ver. 8. *Strange.* Unknown, impure way, Leviticus x. 1., and Deuteronomy xvii. 15. (Calmet)

Ver. 9. *Top, (domatis)* as the roofs in Palestine were flat. (St. Jerome, ad Sun.) --- Any inconvenience had better be endured, than to live with the quarrelsome. (Menochius)

Ver. 10. *Neighbour.* Symmachus, "he has no idea of friendship." Septuagint, "he shall not be treated with mercy by any man." (Haydock)

Ver. 11. *Knowledge.* These are the effects of chastisements and good company.

Ver. 12. *Evil.* He tries every expedient to save him. --- *That.* Septuagint, "he despises." Symmachus, "throws down."

Ver. 14. *Bosom.* In private. (Calmet) --- They put all valuable things in the bosom. (Haydock)

Ver. 15. *To do judgment.* Or to see it done, while the wicked depend only on the corruption of their judges.

Ver. 16. *Giants,* in hell, chap xv. 11., Job xxvi. 5., and Ezechiel xxii. 21.

Ver. 17. *Rich.* Economy is constantly recommended. (Calmet) --- Those who squandered away their goods, were fined by the Areopagites. (Atheneus iv. 19.)

Ver. 18. *Righteous.* Many are deterred from wickedness by the punishment of malefactors, whose injuries are frequently irreparable. God abandoned Pharaoh and Aman to save his people. He treated them as victims of wrath, Isaiah xliii. 3.

Ver. 20. *Treasure* of provisions. Temporal blessings were promised as a figure of more lasting ones, which are set before Christians.

Ver. 22. *Thereof.* Nothing can resist, Matthew xii. 29., and Ecclesiastes ix. 16. (Calmet)

Ver. 23. *Mouth,* from eating too much. (Lyranus)

Ver. 24. *Ignorant.* Hebrew, "a scoffer." Septuagint, "pestilent." (Haydock) --- Such a one is always actuated by pride, when he attempts to turn good advice and religion to ridicule.

Ver. 25. *At all.* Hence his desires of riches and wisdom prove fruitless, chap. xiii. 4.

Ver. 27. *Wickedness.* Hebrew, "with an evil thought." (Montanus) Ecclesiasticus xxxiv. 24. (Haydock)

Ver. 28. *Obedient.* Attentive, faithful witness, shall speak with triumph, or he who obeys the law, shall gain the victory over the devil, &c. (Philippians ii. 8.)

Ver. 29. *Face.* Never blushing, or yielding to good advice.

Ver. 31. *Battle.* It was kept for no other purpose by the eastern nations, who used oxen to till the land; asses and camels to carry burdens, Job xxxix. 18., and Psalm xix. 8., and xxxii. 17. (Calmet)

PROVERBS 22

CHAPTER XXII.

Ver. 1. *Good.* Hebrew, "a name," or reputation. (Haydock) --- It is preferable to riches, but not to be compared with virtue, which is the only solid good; and even to be placed above *riches*, it must be well grounded. (Calmet) --- *Favour* with all. (Haydock)

Ver. 2. *Another.* They stand in need of one another. (St. Chrysostom, hom. xxxiv. in 1 Corinthians.) --- They are equal in God's sight, who only values real virtue. He disposes of riches, so that the poor may one day become rich. (Calmet)

Ver. 4. *Fruit.* Literally, "the end of modesty, (Haydock) or moderation, which must accompany every virtue.

Ver. 5. *Perverse.* They are always in danger and in trouble.

Ver. 6. *It is a proverb,* is added by St. Jerome, to make the sentence more striking. --- *It.* He is like a tender plant, (Calmet) or wax, or a new vessel.

Quo semel est imbuta recens servabit odorem

Testa diu. (Horace, ep. i. ad Lol.)

--- "Shall wool regain its whiteness after it has been dyed purple?" (St. Jerome, ad Lætam.) --- Hebrew, "initiate a young," &c. Proportion your lessons to his capacity, and make him relish them.

Ver. 7. *Servant.* He might be sold, &c., Exodus xxii. 3., and Matthew xviii. 25. (Gell. xx. 1.) Plato (Leg. viii.) would have nothing sold on credit. These laws appear to be severe; but they are founded on wisdom, as nothing impoverishes more than the facility of borrowing.

Ver. 8. *Consumed.* Or beaten with the flail of God's anger.

Ver. 9. *Is.* Hebrew, "has a good eye," in opposition to the *evil*, or malicious one, Matthew xx. 15. --- *He*, &c., is not in Hebrew, or in the Latin edition of Comp. and St. Jerome.

Ver. 11. *He.* Septuagint, "the Lord loveth pious hearts. All the irreproachable are acceptable to him. The king feeds with lips," by his just ordinances. (Haydock) --- Kings hate duplicity; but require that the truth should be disclosed to them in a suitable manner.

Ver. 13. *Streets.* Vain excuses of sloth!

Ver. 14. *It.* Debauchery resembles hell, chap. xxiii. 23. (Calmet) --- *Facilis descensus Averni*, &c. (Virgil, Æneid vi.)

Ver. 15. *Folly.* Ignorance and innate corruption are corrected by a good education.

Ver. 17. *Incline.* Thus Solomon concludes his discourse, (chap. xxiv. 23.) in the same manner as he began it, to chap. x. Some commence the third book of Proverbs in this place; others, chap. xxv. (Calmet)

Ver. 18. *Lips.* Out of the abundance of the heart the mouth speaketh. (Haydock)

Ver. 20. *Ways.* Repeatedly. (Bossuet; Tirinus) (2 Corinthians xii. 8., and Amos i. 11.) (Calmet) --- Protestants, "have not I written to thee excellent things in counsels and knowledge?" "*Shalishim*,"

perfect, (Pagnin) or "three things," (Montanus) means also (Haydock) such as might suit princes and great officers. (Calmet)

Ver. 21. *Sent.* Septuagint, "are sent to thee." Thou mayst become a teacher, (Haydock) or give satisfaction to thy parents, who have sent thee to my school. (Calmet)

Ver. 22. *Gate.* Where judges passed sentence. (Menochius)

Ver. 25. *Soul.* By imitating him, or by falling a victim to his rage.

Ver. 26. *Hands.* Engaging to stand bond. (Haydock) (Chap. vi. 1.) --- Such a one might be required to pay the debt, chap. xx. 16.

Ver. 28. *Set.* The pagans made a god of *Terminus*, to prevent disputes. (Ovid, Fast. ii.) --- If it be unlawful to disturb land-marks, how much more so is it to give way to novelty in religion? (Deuteronomy xix. 14.) (Calmet) --- Solomon is addressing those who follow the true faith. Else the conduct of infidel ancestors should not deter any from embracing the truth. (Haydock)

Ver. 29. *Obscure.* By industry he shall raise himself to notice. (Haydock) --- Kings employ those who are most active. (Calmet)

PROVERBS 23

CHAPTER XXIII.

Ver. 1. *Sit.* Saul sat at table, and the custom of lying down was adopted only a little while before the captivity. It was recent among the Romans. (Calmet) --- *Soliti patres considerare mensis.* (Virgil, *Æneid* vii. 170.)

Ver. 2. *Throat.* Restrain intemperance and talkativeness, Ecclesiasticus xxxi. 12. Septuagint, "stretch forth thy hand, knowing that thou must prepare the like; but if thou be more insatiable, (3.) desire not his meats, for he has them of deceitful life." They cannot afford real happiness, (Haydock) and to vie with the rich would only reduce them to poverty, Ecclesiasticus xiii. 2. St. Augustine (tr. xlvii. in Joan.) explains this text of the blessed Eucharist, observing, that we must give our life for our brethren, as Christ did for us. Before communion, we must slay the old man, and subdue our passions. (Calmet) --- *Power.* Protestants, "if thou be a man given to appetite." The situation of a courtier is very critical. (Haydock) --- Those who eat with the kings of Persia, were nicely observed by an eunuch, lest they should cast their eyes on any of his concubines. (Lucian. de Merced.)

Ver. 3. *Deceit.* Poison. He wishes to discover thy secret.

Ver. 4. *Prudence.* Be more solicitous for this, than to acquire riches. (Calmet) --- Yet this wisdom must be sober, Romans xii. 3., and 1 Timothy vi. 9. Septuagint, "being poor, do not stretch forth thyself to the rich, but prudently retire,["] ver. 2. (Haydock)

Ver. 5. *Riches.* Septuagint, "to him, *the rich man*, he no where appears. He has prepared," &c. (Haydock) --- *Like.* Hebrew, "as the eagle, *it* will fly," &c. (Haydock) --- We must therefore fix our hearts on more durable goods.

Ver. 6. *Man.* Hebrew, "eat not bread of an evil eye," the envious, or rather the sordid miser.

Ver. 7. *Like.* Protestants, "as he thinketh is his heart, so is he: eat," &c. (Haydock) --- He is still convinced that his guests will ruin him: or "like one guarding, *or* trembling for his soul." Septuagint, "swallowing a hair, he saith," &c. He is afraid of expense, and would allow himself as little as possible. -- *Diviner.* Such endeavour to speak what may come to pass, but are full of anxiety; so the miser's words are contrary to his real sentiments, (Calmet) as the diviner knows that he is imposing on mankind. (Haydock)

Ver. 8. *Words.* Thou wilt be disgusted, and repine, Ecclesiasticus xxxi. 25.

Ver. 10. *Ones.* Hebrew and Septuagint, "ancient boundaries."

Ver. 11. *Kinsman.* Hebrew *Gaal*, "tutor, defendant, *or* redeemer," the Lord (Haydock) himself, Leviticus xxv. 25.

Ver. 16. *Reins.* Inmost affections.

Ver. 18. *Thou.* Protestants, "surely there is an end." Marginal note, "reward." (Haydock) --- The testimony of a good conscience affords the greatest comfort in death. Septuagint, "if thou observe these things, thou shalt have posterity." Hebrew, "hopes."

Ver. 20. *Eat.* Such feasts tend to corrupt the morals, and to misspend time.

Ver. 21. *Rags.* At death the insolent shall be exposed to shame.

Ver. 23. *Sell.* Acquire as much wisdom as possible, and keep it with care. (Calmet) --- Septuagint, "do not drive wisdom from thee."

Ver. 27. *Pit.* It is difficult to overcome this passion, when once it has got possession of the *heart*. We must therefore watch over it, and consecrate it in variably to wisdom, ver. 26.

Ver. 28. *Him.* Protestants, "increaseth the transgressors among men," (Haydock) and like a harpy, kills all whom she can entrap.

Ver. 29. *Whose father.* St. Jerome has read *ab avi*, instead of *abo*, (Calmet) which is an interjection, (Bochart) alas! or it means, "trouble." Septuagint, "drunkenness," (Chaldean; Calmet) or "sorrow." (Protestants) --- *Falls.* Septuagint, "hath sorrows." Hebrew, "babbling," (Protestants; Haydock) or discontents of mind. (Calmet) --- *Cause.* Drunkards often fall upon their best friends, as Alexander did on Clytus. (Menochius)

Ver. 31. *Yellow.* Or bright, as it is said there is only one red wine in Palestine. --- *Pleasantly.* Hebrew, "it goeth right," and is excellent. (Calmet)

Ver. 32. *Basilisk, (regulus).* Hebrew *Tsiphoni*, (Haydock) as asp. (Cerastes, &c.) (Psalm xc. 13.)

Ver. 33. *Women.* Wine excites to lust. (Calmet) See chap. xx. 1. --- *Shall.* Septuagint, "shall these." (Haydock)

Ver. 34. *When.* Septuagint, "in a great wave." Never is reason more wanted, nor less able to perform her

duty.

Ver. 35. *Drew.* Chaldean, "plundered." Septuagint, "mocked at me." --- *Again.* This is the woeful effect of drunkenness, that men are not deterred from it, though they be sensible of its dreadful consequences. (Menochius)

PROVERBS 24

CHAPTER XXIV.

Ver. 1. *Like.* Be not allured by their prosperity to imitate them, Psalm xxxvi. 1.

Ver. 3. *Wisdom* and virtue, and not by injustice can the house be established.

Ver. 5. *Valiant,* as well as a good economist, ver. 4. (Calmet)

Ver. 6. *Counsels.* "Consult many what ought to be done, but only a few of the most faithful, or rather thyself alone, what thou art about to do." (Veget. iii. 9., and 27.)

Ver. 7. *High.* Thus the fool excuses himself. But wisdom condescends to our weakness, if we be truly in earnest, Deuteronomy xxxii. 12. *Mouth.* To defend himself, or to give advice. (Calmet)

Ver. 9. *Of a fool.* In as much as he is wicked. Though he may have some pious thoughts, he attends not to them. (Haydock) --- He thinks how he may commit evil, and renders himself hateful. (Calmet) --- Hebrew, "a wicked thought is the sin of folly." Septuagint, "the fool dieth in sins." --- *Detractor.* Hebrew, "scoffer." (Haydock)

Ver. 10. *Diminished.* This is the sad consequences of too much dejection, Ephesians iv. 19. Despairing, they abandon themselves to impurities. (Haydock)

Ver. 11. *Deliver.* The Jews often put people to death without any formal trial, pretending *zeal*, as they did St. Stephen, &c. Our Saviour rescued the adulteress from such a situation, as Daniel had done Susanna. Yet this text may regard poor debtors, Psalm lxxi. 4. (Calmet) --- Christian bishops used all their influence to preserve the lives of those who did not deserve death. (St. Ambrose in Psalm cxviii. Ser. viii. Off. i. 36., and ep. xxv., and xxvi.)

Ver. 12. *I have.* Hebrew, "behold, we know not this man." (Pagnin) (Haydock) --- He is a stranger. But all mankind are brethren, and have a charge to assist one another, even though they be enemies, Ecclesiasticus xvii. 12., and Exodus xxiii. 4. (Calmet) --- *Keeper.* Hebrew *notser*, "preserver." As thou hast received many good things from God, shew mercy to thy neighbour.

Ver. 13. *Honey.* Of wisdom, which is most delicious. (Menochius)

Ver. 14. *Thou shalt.* Hebrew, "yea, it is the last." (Montanus) --- "Then there shall be a reward." (Protestants) --- Thou shalt enjoy old age, or have posterity. (Calmet)

Ver. 16. *Fall* into smaller sins, (St. Gregory vi. in 2 Reg. xv. &c.) or into disgrace, as *yippol* (Haydock) rather intimates. (Vatable) (St. Augustine, City of God xi. 31.) --- Both significations agree with the context. See Job v. 27., and Matthew xviii. 21. (Calmet) --- He who is not subject to mortal sin, may still

be exposed to many failings, and venial sins, which do not deprive him of the title of *just*; whereas the wicked consents to mortal sin, from which he riseth not so easily. Hence the wise man admonishes us not to lie in wait, or calumniously seek impiety in the house or soul of the just. (Worthington)

Ver. 18. *From.* To punish thee. (Calmet) --- Thus will thy thirst of vengeance be disappointed. (Haydock) --- The Hebrews believed that there was no evil, which was not caused by sin; and this was true in some sense. But still God often afflicts his servants, (ver. 16,) as the whole book of Job tends to prove. (Calmet)

Ver. 19. *Contend.* Or Hebrew, "associate." --- *Like.* Ver. 1., and Psalm xxxvi. 1.

Ver. 20. *Come.* Protestants, "no reward," (Haydock) prosperity, &c., as designated also by the *lamp*, ver. 14. (Calmet)

Ver. 21. *Detractors.* Or those who speak ill of God or the king. (Calmet) --- Protestants, "that are given to change," (Haydock) and relapses.

Ver. 23. *These.* Septuagint have an addition, and then our chap. xxx. to ver. 15., after which follows the remainder of this chap. and then the ten first verses of the 31st. (Haydock) --- Solomon here resumes the sententious style, chap. xxii. 17. (Calmet)

Ver. 26. *Lips.* And be deemed a friend. (Menochius)

Ver. 27. *House,* and support thy family. Before building, great deliberation is requisite, Luke xiv. 28. Those who attempt to instruct others, must first set good example.

Ver. 28. *Cause,* and necessity. Septuagint, "be not a false witness against thy fellow-citizen."

Ver. 29. *Work.* Revenge is often reprobated, though the law allowed of retaliation, which the more virtuous did not insist upon.

Ver. 30. *Man.* Those who neglected their land were despised. (Calmet) --- The ancient Romans esteemed agriculture as a most laudible and profitable employment. (Cato, Rust. i.; Cicero, Off. i.)

Ver. 32. *Which.* Septuagint, "at last I repented: I looked forward to receive instruction."

Ver. 33. *Said I,* is not in Hebrew, chap. vi. 10. (Calmet) --- Septuagint, "I will slumber a while," to rest. Septuagint, "I will enfold my breast in *my* hands a little." (Haydock)

PROVERBS 25

CHAPTER XXV.

Ver. 1. *These.* Solomon wrote 3,000, and we have only 915 verses extant. (Calmet) --- The rest perhaps shewed his genius, but were less useful. (Tostat. in 3 Kings iv. 9.) --- *Men.* Isaias, Sobna, &c. (Calmet) -- *Out* of other records, (Menochius) or "translated" into a language better understood. (Denis the Carthusian) (Bayn.)

Ver. 2. *Speech.* The Scriptures will denounce the truth to them, and shew them how to reign with justice.

We must adore the mysteries of God; but are allowed to examine the secret designs of princes.

Ver. 3. *Unsearchable.* Their counsellors must not betray their secrets, Tobias xii. 7. The greatest enterprises depend on secrecy.

Ver. 5. *Justice.* The wicked in a kingdom resemble rust on silver. (Calmet)

Ver. 6. *Glorious,* or a boaster. (Haydock) --- We must not seek the first places, Luke xiv. 10.

Vive sine invidia, mollesque inglorius annos

Exige; amicitias et tibi junge pares. (Ovid, Trist. iii. 4.)

Ver. 8. *Not.* Septuagint, "repent when thy friend may reproach thee." (Haydock) --- *Friend.* A word spoken in haste may expose him to ridicule.

Ver. 9. *Stranger.* It sometimes happens that friends fall out; but if either disclose the secret of the other, he will be deemed infamous. (Calmet) (Josephus, contra Apion 2.) --- St. Ambrose says of his brother Satyrus, "though we had all things in common, yet the secret of our friends was not so."

Ver. 10. *Grace, &c.,* is no in Hebrew, Complutensian, St. Jerome, &c. But it is in the Septuagint, "favour and friendship may give liberty; which keep thou for thyself, that thou mayst not be exposed to great shame. But guard thy ways unchangeably." (Haydock) --- Avoid quarrels.

Ver. 11. *Time,* (Symmachus) "on its wheels," (Hebrew) flowing smoothly, (Calmet) or "according to his two faces, is apples of gold in network of silver. The Scriptures have a double sense. The exterior one leads to that sense which is interior, and more excellent. (Maimonides) (Parkhurst, p. 366.) --- *Gold,* oranges. --- *Beds.* On such the kings of Parthia slept, and these metals were very common under Solomon, 3 Kings x. 27., and Esther i. 6. (Calmet) --- Montanus renders *masciath* "transparent cases." Protestants, "*pictures* of silver."

Ver. 12. *Bright.* Hebrew *chali cathem*, "an ornament of fine gold," (Montanus; Protestants; Haydock) may probably denote a collar or ring. The eastern nations wore rings fixed at the top of the ears, and under the nose. Some were so large that they put their meat through them. The Scripture often alludes to these customs, which are so different from ours. (Canticle of Canticles vii. 1.)

Ver. 13. *Harvest.* In June and July, when the heat was most intense, people of quality had snow from Libanus to mix with what they drank, Jeremias xviii. 14. (Calmet)

Ver. 15. *Hardness.* Hebrew and Septuagint, "bones." (Haydock)

Ver. 16. *Up.* We must moderate the sensual appetite, (Menochius) and even the study of wisdom, which is compared to honey, chap. xxiv. 13., Romans xii. 3., and Ecclesiastes vii. 17. (Calmet) --- We must not be too familiar, ver. 17. (Ven. Bede) (Cajetan)

Ver. 17. *Having.* Hebrew, "being tired of thee." No man is so perfect, but he will manifest some defect, and become importunate. (Calmet)

Nulli te facias nimis sodalem. (Martial)

Ver. 20. *And.* Protestants, "as he that taketh away a, &c., and as vinegar....to a heavy heart." (Haydock) --- The former sentence may be joined with the preceding, as it is improper to deprive a person of his garment, no less than to trust in the faithless; though some would suppose (Calmet) that this conduct, as

well as the mixing of vinegar with nitre, is no less absurd than to attempt to relieve by music those who are extremely afflicted, Ecclesiasticus xxii. 6. (Tirinus) --- But Solomon does not speak of such, but only of those who are "heavy;" and we know that music has wonderful efficacy in relieving them, (1 Kings xvi. 17.) in like manner as this mixture serves to cleanse the skin and garments, (Jeremias ii. 22.; Calmet) and to purify the ears, when they are deafish. (Pliny, [Natural History?] xxxi. 10.; Vales. lx.) --- *As a, &c.*, is not in Hebrew, St. Jerome, &c. (Calmet) --- The Chaldean has the latter part, (Haydock) "grief tries the heart, as fire does silver. As the worm eats wood, so folly," &c. (Calmet)

Ver. 22. *Coals* of charity; (St. Chrysostom in Romans xii. 20.) or, if he prove obstinate, his punishment will be the greater. (Geier.) --- The former sense is more received. (Calmet)

Ver. 23. *Rain*; (Symmachus; Protestants) or marginal note, "bringeth forth rain." (Haydock) --- But St. Jerome, who live in the country, knew that this wind was rather dry; and therefore he has abandoned the Septuagint, raiseth the clouds," Job xxxvii. 9., Joel ii. 20., and Ecclesiasticus xviii. 23. The countries north of Palestine were not calculated to produce vapours and rain, which came rather from the south. (Calmet) --- *Tongue*. If the hearers would shew their displeasure, detractors would soon be reduced to silence. (St. Jerome, ad. Rust.) (St. Bernard)

Ver. 24. *It is*. Chap. xxi. 9. Sixtus V does not insert this verse here.

Ver. 25. *Tidings*. Hebrew and Septuagint. The Vulgate seems rather to speak of a "good messenger." Homer said that a good messenger honoured the business most. (Pindar, Pyth. viii.) (Calmet)

Ver. 26. *Falling* into disgrace, or sin, occasions the wicked to exult, as if there were no God or religion. (Calmet)

Ver. 27. *Majesty*, viz., of God. For to search into that incomprehensible *Majesty*, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which hit cannot comprehend. (Challoner) --- When the Church proposes to us any mystery, we have only to believe. Hebrew, "but it is glorious to sound their glory," and see where the wicked end, that we may not envy them, chap. iii. 31., and Psalm xxxvi. 7. (Calmet) --- Protestants, "so *for men* to search their own glory, *is not* glory," but a sin. (Haydock) --- "It is not good to eat too much honey," (Chaldean) or to sound the glorious words of God and wisdom, or the mysteries of religion. Septuagint, "But it is right to reverence glorious speeches," (Calmet) with esteem and humility. (Cat. Græc.)

Ver. 28. *Speaking*. He lays himself open to every attack, chap. xxix. 11.

PROVERBS 26

CHAPTER XXVI.

Ver. 1. *Glory* and power. A fool in a high office will endanger himself and the public; (Calmet) while the virtuous, seeing that merit is not regarded, will not push themselves forward. (Æschines.)

Ver. 2. *As a bird, &c.* The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth; as whithersoever a bird flies, it returns to its own nest. (Challoner) --- *Come*. Chaldean, "shall not come in vain," if it be just, like that of Noe, Josue, &c.

Hebrew, "shall not come" (Calmet) to the person against whom it is uttered, though God will not hold the curser guiltless, as the Vulgate intimates. (Haydock) Curses, anathemas, &c., vented without reason, do not injure any but those who denounce them. Yet out of respect for ecclesiastical authority, those who are under censures, must abstain from their functions till they be absolved. (Calmet)

Ver. 3. *Snaffle.* "Bit," or muzzle, (*camus*) to prevent the animal from biting. (Haydock) --- Septuagint, Arabic, &c., "a goad for an ass." But *metheg* denotes a bridle. (Montanus; Haydock) asses being there very large, and commonly used for riding, chap. xiii. 13. (Calmet)

Ver. 4. *Answer not a fool, &c.* Viz., so as to imitate him; but only so as to reprove his folly. (Challoner) --- If thou answer at all, (ver. 5.) do it to the purpose, and to prevent others from taking scandal, (Calmet) as well as to humble the wicked, for his good. (Haydock)

Ver. 6. *Iniquity.* He is exposed to shame, (Septuagint) and must condemn his own folly. (Calmet)

Ver. 7. *Fair.* Hebrew, "unequal legs," or "lifted up," so, &c. (Haydock)

Ver. 8. *Mercury.* The god of travellers, who were wont to throw a stone at the foot of his statue, as the Indians (Vincent. Bellor. xxiv.) and Arabs did. Mahomet would not disturb this superstitious custom. The Rabbins style these statues Mercolis. But Septuagint, &c., give another sense, "as he that bindeth a stone (Calmet) in the boss of a ring, *Greek: sphendone*, (Menochius) or in a sling," can do no good, but only endanger himself or others, "so," &c. Yet *margema* is never used elsewhere for a sling, and it means undoubtedly "a heap of stones," (Calmet) as Montanus substitutes instead of "the sling," in Pagnin. "As a small piece of precious stone in a heap of stones *is lost*, so," &c. (Pole. Syn. Parkhurst in *rogom.*) (Haydock) --- *Honour*, or an office, in which he may do harm. (Calmet)

Ver. 9. *If.* Hebrew, "as a thorn goeth up into the," &c. (Protestants) (Haydock) --- If he attempt to handle or to extract one, he will wound himself the more, as the fool would render truth and wisdom contemptible. (Calmet) --- *Parable.* Septuagint, "but slavery in the hands of fools" groweth up. (Haydock)

Ver. 10. *Anger*, and prevent lawsuits. Hebrew is variously read and translated. (Calmet) --- Protestants, "the great *God*, that formed all things, both rewardeth the fool and rewardeth the transgressors." Marginal note, "a great man giveth all, and he hireth the fool," &c. Septuagint, "all the flesh of fools is exposed to many storms, for their excess is punished." (Haydock)

Ver. 11. *Dog.* This is the only animal which is known to do so. St. Peter uses this comparison to deter any from renouncing the faith; as the Fathers do, to shew the misery attending a relapse. Septuagint here add, "there is a confusion," &c., taken from Ecclesiasticus iv. 25. (Calmet)

Ver. 12. *Fool.* The ignorant may be convinced that he wants instruction. (Calmet) --- But "none are worse than the half-learned." (Quintil. i. Jo. v. 21.)

Ver. 14. *Bed*, which he will scarcely leave, though avarice push him forward. (St. Augustine, ser. xxii. or clxiv.)

Ver. 16. *Seven*, or many wise men, who used to speak in a sententious manner. (Calmet) --- So seven is used, ver. 25.

Ver. 17. *Anger.* Hebrew, "passeth by, *and* meddleth with a quarrel not of him" pertaining. (Haydock) ---

Such expose themselves foolishly to danger. Great discretion is requisite to reconcile those at variance.

Ver. 19. *Jest.* He will not escape, no more than the person who had committed murder involuntarily, if he were not in a city of refuge, Numbers xxxv. 22.

Ver. 20. *Faileth.* Hebrew, Symmachus, Calmet, "aboundeth, the fire is bright, *or* flourisheth" (Septuagint) (Haydock)

Ver. 23. *Dross.* Hence the proud will be detested, and appear contemptible.

Ver. 24. *Lips.* He will speak of what he hates much.

Ver. 26. *Deceitfully.* Hebrew, "in desolation." He will cringe, but when he finds an opportunity, he will discover his evil designs. (Calmet)

Ver. 27. *Him.* "Bad advice is worst to him who gives it." (Varro. Rust. iii. 22.)

PROVERBS 27

CHAPTER XXVII.

Ver. 2. *Lips.* All hate affectation and vanity, John v. 51.

Ver. 3. *Both.* He is insupportable to himself and to others, Ecclesiasticus xxii. 17.

Ver. 4. *And who.* Septuagint, "but envy (zeal) beareth nothing." The more we yield to the envious, the more he is offended at our good behaviour.

Ver. 5. *Love.* Which can be of no service to us, while reproof may cause us to amend.

Ver. 6. *Enemy.* Joab slew Amasa, while he kissed him, 2 Kings xx. 9., and Matthew xxvi. 48. True friendship is not attentive to outward appearances.

Ver. 8. *Place,* or vocation, like the prodigal son, Luke xv. The Israelites were much attached to their own country, where they might practise the true religion. (Calmet)

Ver. 9. *And.* Septuagint add, "*wine* and incense....but accidents tear the soul." (Haydock)

Ver. 10. *Affliction.* He will be less compassionate than a tried friend. --- *Better,* &c. This daily experience evinces. "Those who purchase land, should consider if there be plenty of water, and a neighbour." (Pliny, [Natural History?] xviii. 5.) --- The Persians honour most those who live nearest to them. (Herodotus i. 134.)

Ver. 11. *Thou.* Hebrew, Complutensian, and Sixtus V, "I may," &c. Septuagint, "and cast reproaches from thee."

Ver. 14. *In the night.* Or "early in the morning," *de nocte*, as the Hebrew implies. --- *Curseth.* His importunity will be equally displeasing. (Haydock) --- Flattery is dangerous, (Calmet) and unworthy of a free man. (Cicero, de Amic.)

Ver. 16. *Hand.* As it will flow away, such as woman is commonly incorrigible. (Calmet)

Ver. 17. *Sharpeneth.* Or instructeth. *Fungar vice cotis.* (Horace, Art.)

Ver. 18. *Glorified.* He who serves his master well shall be promoted.

Ver. 19. *Are.* Hebrew, "to men." Our hearts have all something similar. (Calmet) --- Septuagint, "as faces are not like each other, so neither are the hearts of men." They have all come peculiarity. (Haydock) --- But this agrees not with the original.

Ver. 20. *Destruction.* Hebrew *abaddo*, or *abadon*, chap. xv. 11., and Apocalypse ix. 11. People *die*, and are plunged in *hell* daily. --- *Eyes.* Avarice and ambition, Ecclesiasticus xiv. 9.

Ver. 21. *Praiseth.* If he be not puffed up, or if all agree in his praises, we may conclude that they are well founded. --- *The, &c.*, is not in Hebrew, Complutensian, St. Jerome, or Chaldean, and destroys the connection.

Ver. 22. *Mortar.* Such were used by those who could not afford handmills. (Calmet)

Ver. 23. *Flocks.* John x. 3., and Ecclesiasticus vii. 24. This may be applied to pastors.

Ver. 24. *Generation.* Thou wilt be cited as an example of prudence, if thou hast forseen the change of thy affairs, and provided for it. In the east it was not unusual to see a general of an army reduced to the meanest condition, and economy is necessary for all.

Ver. 26. *Field.* If thou wishest to purchase, or to pay the workmen.

Ver. 27. *Milk.* We cannot but admire such frugality. Septuagint are rather different; (Calmet) ver. 25., "Be careful of the grass of thy field...that thou mayst have lambs for thy clothing. Honour the field, that there may be lambs for thee. (27) Son, thou hast from me solid instructions for thy life, and for that of thy servants." (Haydock)

PROVERBS 28

CHAPTER XXVIII.

Ver. 1. *Pursueth.* "A crime is its own punishment." (Seneca, ep. 93.) (Leviticus xxvi. 36.) --- *Dread.* Of any thing terrestrial, as long as the object of his love is not attacked, Romans viii. 35.

Ver. 2. *Princes.* Who each contend for the sovereign power. (Calmet)

Ver. 8. *Poor.* It seldom happens that the unjust leave their riches to their children, chap. xiii. 22., and Job xxvii. 16.

Ver. 9. *His.* Septuagint, "he rendereth his prayer abominable."

Ver. 13. *Mercy.* This is true repentance, which enjoins, "not only to bewail past sins, but also to amend." (St. Ambrose, ii. Pen. v.) --- Sacramental confession was not required of the Jews, but they confessed

their sins, when they laid their hands on the victim, &c., Leviticus iv., and v. (Calmet)

Ver. 16. *Prudence.* Septuagint, "riches." Poverty is a great temptation to people in authority, more than avarice itself. (Calmet)

Ver. 20. *Innocent.* Unpunished, if he employ fraud, ver. 22., and chap. xiii. 21.

Ver. 21. *Forsaketh.* Hebrew, "oppresseth (Septuagint, selleth) a man." (Calmet) --- Neither small nor great bribes must be taken. (Justinian)

Ver. 22. *Poverty.* Septuagint, "the merciful shall have power over him," ver. 8. (Haydock)

Ver. 28. *Men.* Septuagint, "the just groan," and all are under "apprehensions." (Calmet)

PROVERBS 29

CHAPTER XXIX.

Ver. 8. *Corrupt.* Hebrew, "scoffers," who provoke both God and men.

Ver. 9. *Rest;* or bring him to hear reason. (Calmet) --- Septuagint, "a wise man shall rule nations; but the wicked being angry, is laughed at, and does not frighten."

Ver. 10. *Soul.* they wish to protect the upright, Psalm cxli. 5.

Ver. 13. *Enlightener.* Septuagint, "visitor," with punishment, as they seem to speak of palliated usury, which cannot escape God. See chap. xxii. 2.

Ver. 18. *Prophecy,* by the urim, or by the mouth of prophets, who were in great power and estimation, 3 Kings i. 24., and xii. 23., and 2 Paralipomenon xxv. 6., and xxviii. 8. (Calmet) --- Septuagint, "There shall be none to explain *the law* to the impious nation." (Haydock) --- When pastors are wanting, all goes to ruin, 1 Corinthians xi. 4. (Ven. Bede) (Calmet)

Ver. 20. *Amendment.* St. Jerome (as Evag.) says, after Thucydides: "Ignorance produces confidence, and learning fear."

Ver. 24. *Soul,* and exposeth himself to death, though this was only inflicted for stealing a man, Exodus xxi. 16. The night-thief might also be killed in the fact, Exodus xxii. 2. But if the person who had stolen denied it on oath, he was put to death for perjury, Leviticus v. 1.

Ver. 25. *Fall.* Human respects will not long preserve him from sin. (Calmet) --- Septuagint have a double version: "Those who fear and are ashamed of men, shall be thrown down. But he who confideth in the Lord, shall rejoice. Impiety overturneth man, while he who trusteth in the Lord shall be saved." (Grabe) (Haydock)

PROVERBS 30

CHAPTER XXX.

Ver. 1. *Gatherer, &c.*, or, as it is in the Latin, *Congregans*, the son of *Vomens*. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, *Agur, the son of Jakeh*. But whether this Agur be the same person as Solomon, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain. (Challoner) --- *Vomiter* may denote David, who delivered many excellent canticles; *Eructavit cor*, Psalm xlv. De Dieu translates, "The words of him who is recollected the son of obedience." The author styles himself foolish, and asks for neither beggary nor riches, (ver. 2, 8.) which seems not to agree with Solomon; though there can be no doubt but this chapter is inspired. (Calmet) --- In effect, that great king might form this petition, being mindful of the instability of human greatness, and confess that of himself he was foolish. --- *Vision*. Hebrew *massa* (Haydock) generally implies something disagreeable, but here it is put for a collection of moral sentences. --- *With, &c.* Hebrew also, "to Ithiel, even unto Ithiel and Ucal," (Protestants; Haydock) friends of Agur, (Calmet) or his children, (Menochius) or rather Solomon speaks to all the faithful. We never find Agur mentioned as a canonical writer; and if he were, he would have been placed after Solomon. (Worthington)

Ver. 2. *With me*. He speaks of what he could claim of his own, abstracting from the prophetic light. (Calmet) --- In his humility, he supposeth that others are more perfect. The wisest know best their own defects. (Worthington)

Ver. 4. *Descended*. How then could I acquire such a sublime science? (Deuteronomy xxx. 11.) (Calmet) --- Christ alone could impart it, (John iii. 13.; Haydock) who is the perfect wisdom. (Worthington) --- *Hands*. Septuagint, "breast." (Haydock) --- It is no less difficult to fathom the designs of Providence. Some understand the "spirit" of prophecy to be here meant. --- *Son*. Septuagint, "children." But many Greek copies, and all the interpreters, have *Son*, which the Fathers explain of the second person of the blessed Trinity, specified [in] chap. viii. 22. (Calmet)

Ver. 5. *Is fire-tried*; that is, most pure, like gold purified by fire. (Challoner) (Psalm xvii. 31., and Jeremias xxiii. 29.) --- It cannot deceive.

Ver. 6. *And not any thing* contrary, Deuteronomy iv. 2., and xii. 32. --- *Liar*. Our Saviour condemned the false explanations of the Pharisees, as his Church does those of all heretics.

Ver. 8. *Words*, which are so opposite to thine, ver. 5. --- *Riches*. The former often prompts men to deceive, the latter to grow proud and forget God.

Ver. 10. *Accuse*. Septuagint, "deliver not" to an idolater, Deuteronomy xxiii. 15. (Rabbins) --- *Servant*. Add not to his affliction. (Worthington) --- We must suppose that the accusation is frivolous or false. (Lyranus) --- A servant may do a person much injury: but this ought not to deter the other from performing what justice and charity require.

Ver. 15. *The horse-leech*: concupiscence, which hath two daughters that are never satisfied, viz., lust and avarice. (Challoner)

Ver. 16. *Womb*. Septuagint, "the love of a woman," (Haydock) a harlot, or rather Hebrew, "a barren woman." --- *Enough*. The more fuel, the brighter the flame. These four similitudes may denote cruelty, lust, avarice, and prodigality; (Calmet) or the first and last may be understood (Haydock) of envy and ambition. (Worthington)

Ver. 17. *Labour*. Septuagint, &c., "old age." Hebrew, "the obedience or admonition." Those who curse

their parents, were sentenced to death, Leviticus xx. 6.

Ver. 19. Youth. Hebrew, "a virgin." The "conception of a mighty man (the Messias; Haydock) in a virgin," is fitly compared to the flight of an eagle in the air, which leaves no *trace* behind, and is the most difficult to comprehend. See Jeremias xxxi. 22.; Univ. Hist. iii. p. 144, note. Isaiah vii. 14.; Parkhurst in *alm.* (Haydock) --- Some of the Jews have admitted this explanation. (Cornelius a Lapide) --- Others understand that the marks of virginity are equivocal; (Bossuet, &c.) or, if we stick to the Vulgate and Septuagint, the difference betwixt a child and a young man is extremely great, and almost incomprehensible. (Calmet) --- Young people who follow their carnal appetite, can no more give an account of their actions than of the course of an eagle, &c. (Worthington) --- His wanderings are manifold. The Hebrew seems to contain a prophecy of Christ's conception.

Ver. 23. Mistress, and is married to her master. She will generally prove insolent; like slaves on the throne, *Regnabit sanguine multo ad regnum quisquis venit ab exilio.* (Suetonius, Tib. 59.) (Calmet)

Ver. 27. Bands, like an army. When one rises or falls, all do the like. They are so numerous in the East, as to darken the sun and spread destruction, Joel i., and ii. (Calmet)

Ver. 28. The stellio. A kind of house lizard, marked with spots like stars, from whence it has its name. (Challoner) --- Hebrew *semamith.* (Haydock) --- It probably provides food against the stormy season, like ants. (Bochart) (Calmet) --- Others understand "the spider," (Kimchi) or "monkey." (Vatable, &c.)

Ver. 30. Meeteth. If he retreat, he looks back with disdain, till the woods conceal the turpitude of his flight. (Pliny, [Natural History?] viii. 16.)

Ver. 31. Loins. It rules, and is even terrible to lions. (Pliny x. 21.) --- The terms of the original are found nowhere else, and some understand the horse, the bee, and a soldier in arms. (Calmet) --- *Whom.* Hebrew, "and Alkum with him." (Montanus) --- But we know no animal or king of this name;; and it may imply, "in the midst of his court," or "assembly." (Chaldean) Some Latin copies read, *Et Rex, nec est qui resistat ei*, (Sixtus V.) which is more conformable to the Hebrew, (Calmet) and is here translated, though the Vulgate read, *Nec est rex qui*, &c. These four emblems (Haydock) denote fortitude, chastity, order, and justice.

Ver. 32. Mouth. Fools ought not to govern. (Worthington) --- Many might have been deemed wise, if they had continued in a lower station. (Calmet) --- Hebrew, "If thou hast acted foolishly in raising thyself, and if thou hast entertained evil thoughts, *put* thy hand to thy mouth." (Haydock) --- Chaldean, "put not thy," &c. Give not way to pride, or to insolent language. (Calmet)

Ver. 33. And. Hebrew, "For he who presseth milk." (Calmet) --- Protestants, "Surely the churning of milk bringeth for butter," &c. (Haydock) --- *Strife.* Moderation is necessary, (Calmet) in all actions. (Worthington)

PROVERBS 31

CHAPTER XXXI.

Ver. 1. Lamuel. This name signifies, *God with him*; and is supposed to be one of the names of Solomon. (Challoner) --- Grotius would explain it of Ezechias. But why should we abandon the tradition of both Jews and Christians? --- *Mother*; Bethsabée, who it seems was inspired, unless she received these maxims

from Nathan. Solomon always speaks of her with the utmost respect, as a prudent mother may have the greatest influence over the tender minds of her children, chap. i. 8., and xxiii. 25.

Ver. 2. Vows. She seems unable to express her concern for him when he first mounted the throne, and shewed her the greatest reverence, 3 Kings ii. 19.

Ver. 3. Women. This would destroy thy health, and tend to impoverish the kingdom. --- *Kings*, by injustice and ambition. (Calmet)

Ver. 4. Give. Septuagint, "Do all with counsel. By advice drink wine. Lords are inclined to anger; let them not drink wine." (Haydock) --- Solomon took this advice, Ecclesiastes ii. 3.

Ver. 5. Poor. Solon condemned to death, at Athens, the prince who should get drunk; and the Areopagites excluded from their assembly a judge who had dined in a tavern. (Laertius 1.; Atheneus xiii. 2.)

Ver. 6. Drink. Hebrew *shecar*, particularly palm-wine. --- *Are sad.* Hebrew, "perish," being sentenced to die; (Mark xv. 23., and Amos ii. 8.) or, who grieve and mourn for one deceased. On such occasions no food was prepared in the house, but the friends supplied what was necessary, and went to eat and drink with the afflicted, Ecclesiastes vii. 3.

Ver. 7. More. Not that intoxication is permitted even to them.

Ver. 8. Pass through life, or the country. (Calmet) --- Septuagint, "Open thy mouth and judge righteously. Render justice to the poor and weak." (Haydock) --- Doctrine is best received by those who are more ready to hear than to speak. (Worthington)

Ver. 10. Who. The following verses are in alphabetical order. They contain a grand eulogy of Bethsabee, who repented, or of a perfect matron. (Calmet) --- Such are rare, though they may be found. (Worthington) --- *Valiant*; industrious. --- *Price.* Formerly people bought their wives. (Calmet) --- *Is.* Hebrew, "is far above riches (Protestants; Haydock) or pearls," Lamentations iv. 7.

Ver. 11. Spoils, taken in war. His wife will supply all necessities, ver. 21.

Ver. 13. Hands, with skill and industry, (Calmet) or "willingness." (Hebrew) (Menochius) --- Ladies of the highest quality formerly employed themselves in this manner, like Penelope. Alexander, Augustus, and Charlemagne wore garments, which their sisters or wives had wrought. (Curtius 5.) (Suetonius 64.) (Eginhard.)

Ver. 14. Bread; all that is used for meat and drink. Septuagint, "riches." Grabe, "livelihood." *Greek: Bion.* (Haydock)

Ver. 15. Night, or early in the morning, as soon as the night was over; *de nocte.* Hebrew, "while it is yet night." (Haydock) --- Extreme vigilance is required of those who direct others. "The master must be first up, and last in bed." (Cato v.)

Ver. 16. Considered. This conduct is suggested by prudence. (Calmet) --- Cato (Rust. 2.) says, "Do not go only once round the field," &c.

Ver. 17. Arm; working, and making others obey.

Ver. 18. *Night*, during a great part of which she will work.

Ver. 19. *Strong things*, "becoming" (Septuagint) her station. (Calmet) --- *Spindle*. She purposes and begins well, trusting in God for perfection and a reward. (Worthington)

Ver. 21. *Domestics*. Hebrew, "house is clothed in purple," which may be understood of the domestics, though it seems more probably to refer to her husband and children.

Ver. 22. *Tapestry*, for the beds and floor. --- *Linens*, or cotton; *byssus*, Exodus xxv. 4.

Ver. 23. *Gates*. Chaldean, "provinces." The rich were chosen for judges. (Calmet)

Ver. 24. *The Chanaanite*, the merchant; for Chanaanite, in Hebrew, signifies *a merchant*. (Challoner) --- The Phœnicians travelled into all countries. Traffic was not then deemed a discredit, even to kings. --- *Girdles* were worn both by men and women, and were very costly, insomuch that (Calmet) the kings of Persia assigned cities to furnish their wives with them. (Atheneus i. in Antylla.) --- They who practise and teach the law may be said to buy and sell. (Worthington)

Ver. 25. *Clothing*: it is very beautiful, or wisdom and virtue surround her. --- *Day*. She fears not death, (Calmet) or future distress of hunger, &c. (Jansenius)

Ver. 26. *Tongue*. She is ever bent on doing good. (Haydock) --- Very different from many of her sex, who are taken up with vanity and complaints. (Calmet)

Ver. 27. *Idle*, out of a sense of duty, and not through avarice.

Ver. 28. *Her*. They were best able to judge of her merit.

Ver. 30. *Lord*. Hitherto natural qualifications appear: but to these the Christian matron must add sincere piety: and thus Solomon completes the character of his mother, (Calmet) who had given him such excellent instructions, or of any accomplished woman. Outward beauty soon (Haydock) decays; but the fear of God is more deserving of praise. (Worthington)

Ver. 31. *Gates*, before all the judges (Haydock) and people. (Menochius) --- Good works shall be rewarded at God's tribunal, (Worthington) when the vain worldly beauty shall be covered with confusion. (Haydock) --- This idea of a perfect woman is best verified in the Catholic Church, (St. Augustine; Ven. Bede) though the blessed Virgin [Mary], &c., may also be designated. (Worthington) --- The use of the alphabet herein denotes, that we must begin with a moral good life, if we would penetrate the greater mysteries of the Scriptures. (St. Jerome) (Lam.[Lamentations?])