
SAINT THOMAS AQUINAS

COMMENTARY ON PSALMS
RIGANS MONTES
HIC EST LIBER

Commentary translated by Sr. Albert Marie Surmanski, OP, Sr. Maria Veritas Marks, OP
Inaugural Lectures translated by John R. Gilhooly

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NOTES ON THE TEXT

Latin Text of St. Thomas

The inaugural lectures *Rigans Montes* and *Hic est liber* were delivered by a young St. Thomas upon his reception of the license to teach at Paris in 1256. Together, they discourse on the communication of Sacred Doctrine, with the second of the lectures dwelling on Sacred Scripture in particular and concluding with a division of its texts. Thomas's *Commentary on the Psalms*, on the other hand, is thought to be the *reportatio* of one of his final courses (c. 1253), never brought to completion; though this dense report may be limited to the essentials of Thomas's teaching, it is nonetheless packed with thoughtful, rich expository. The Latin text of *Hic est liber* and *Rigans montes* is based on the Marietti edition, in *Opuscula theologica*, v. 1 (Rome: Marietti, 1954), originally transcribed and edited by Fr. Roberto Busa, sj. The Latin text of Thomas's commentary on Psalms 1–51 is based on the Parma edition (Parma: Typis Petri Fiacadori, 1863), whereas the text of the commentary on Psalms 52–54 is based on Busa's edition (Stuttgart-Bad Cannstadt: Frommann-Hoolzbog, 1980). These texts have been edited and revised by The Aquinas Institute.

Sacred Scripture

The Latin for the text of Sacred Scripture is based on the Parma edition (Psalms 1–51) and Busa edition (Psalms 52–54) of St. Thomas's works. The Greek text, included for comparison, is from the *Septuaginta*, edited by Alfred Rahlfs, Second Revised Edition, edited by Robert Hanhart, ©2006 Deutsche Bibelgesellschaft, Stuttgart. Used with permission. English translations of Scripture texts are based on the Douay-Rheims version, revised in some places to make the sense of St. Thomas's commentary clearer.

English Translation of St. Thomas

The English translation of *Hic est liber* and *Rigans montes* was prepared by John R. Gilhooly. The translation of the *Psalms* commentary was prepared by Sr. Albert Marie Surmanski, OP, and Sr. Maria Veritas Marks, OP. These translations have been edited and revised by The Aquinas Institute.

DEDICATED WITH LOVE TO
OUR LADY OF MT. CARMEL

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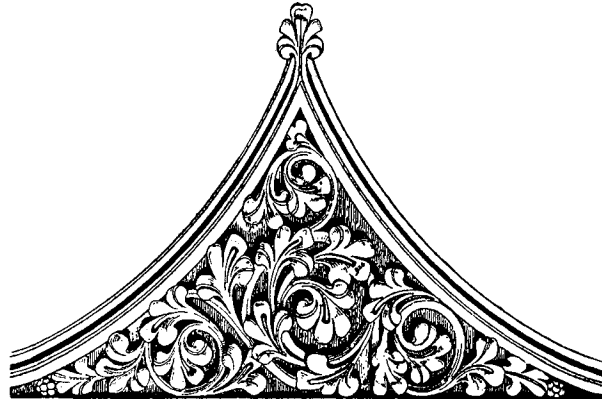
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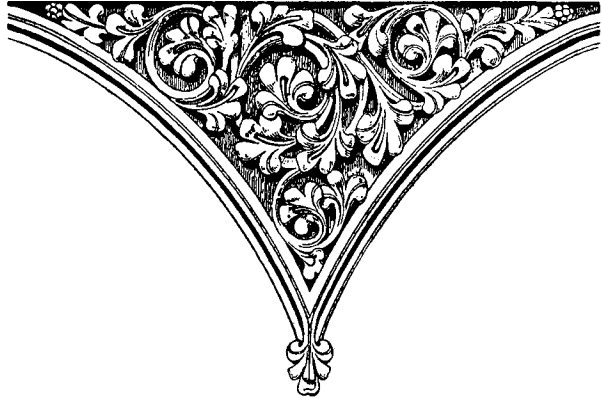
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RIGANS MONTES



WATERING THE MOUNTAINS

Psalm 103:13

Rigans montes de superioribus suis; de fructu operum tuorum satiabitur terra (Ps 103:13). ποτίζων ὄρη ἐκ τῶν ὑπερώων αὐτοῦ, ἀπὸ καρποῦ τῶν ἔργων σου χορτασθήσεται ἡ γῆ. Watering the mountains from your upper rooms; the earth shall be filled with the fruit of your works (Ps 103:13).

Rex caelorum et Dominus hanc legem ab aeterno instituit, ut providentiae suae dona ad infima per media pervenirent.¹

Unde Dionysius, quinto capitulo Ecclesiasticae hierarchiae dicit: *lex divinitatis² sacratissima est, ut per prima media adducantur ad sui divinissimam lucem*. Quae quidem lex, non solum in spiritualibus, sed etiam in corporalibus invenitur. Unde Augustinus III De trinitate: *quemadmodum igitur crassiora et infirmiora per corpora subtiliora et potentiora quodam ordine reguntur, ita omnia corpora per spiritum vitae rationalem*.

Et ideo psalmo praedictam legem in communicatione spiritualis sapientiae observatam sub metaphora corporalium rerum proposuit Dominus:

rigans montes, et cetera.

Videmus autem ad sensum, a superioribus nubium imbres effluere, quibus montes rigati flumina³ de se emittunt, quibus terra satiata fecundatur.

Similiter, de supernis divinae sapientiae rigantur mentes doctorum, qui per montes significantur, quorum ministerio lumen divinae sapientiae usque ad mentes audientium derivatur.

Sic igitur in verbo proposito quattuor possumus considerare, scilicet:

spiritualis doctrinae altitudinem;
doctorum eius dignitatem;
auditorum conditionem;
et communicandi ordinem.

The King and Lord of the heavens instituted this law from eternity, that the gifts of his providence would come to lower things through mediators.

Hence, Dionysius says, in *On the Ecclesiastical Hierarchy*, 5: *the most sacred divine law is such that by first things the middle things should be led to his most divine light*. This law is found not only in spiritual things but also in bodily things. Hence Augustine says, in *On the Trinity*, 3: *therefore, in the way that the most base and lowly are ruled by more subtle and powerful in rank, so also all bodies are ruled by the rational spirit of life*.

And, so, in this psalm the Lord proposed a law observed for imparting spiritual wisdom under metaphors of bodily things:

watering the mountains.

We even see by our senses that rains flow from the highest clouds by which the mountains and rivers are watered and send themselves on by which the nourished earth becomes fruitful.

In the same way, from the heights of divine wisdom the minds of teachers, signified by the mountains, are watered, by whose ministry the light of divine wisdom comes to the minds of those who hear them.

Therefore, this passage provides four items that should be considered, namely,

the heights of spiritual teaching,
the dignity of its teachers,
the condition of those who listen,
and the order of communication.

The Heights of Sacred Doctrine

Altitudo ista ostenditur in hoc quod dicit: *de superioribus suis*. Glossa: *de altioribus archanis*.

Habet enim sacra doctrina altitudinem ex tribus.

The heights are shown in the words: *from thy upper rooms*. The Gloss reads: *from high hidden chambers*.

In fact, sacred doctrine has its height from three things.

1. The Latin text of these two lectures (*Rigans montes* and *Hic est liber*) is that of the Marietti edition; M. Estler, however, has provided a more critical version of the Latin text. Estler's alternative variations to the text will hereafter be indicated in the footnotes. Cf. M. Estler, 'Rigans montes', in *Die Antrittsvorlesung des Thomas von Aquin in Paris 1256*, Stuttgarter biblische Beiträge 73 (Stuttgart: Katholisches Bibelwerk, 2015).

2. Estler: *Dei sublimis* instead of *divinitas*.

3. Estler: *rigati et flumina*.

Primo, ex origine: haec enim est sapientia quae de sursum esse describitur. Iac. III et Eccli. I: *fons sapientiae verbum Dei in excelsis*.

Secundo, ex subtilitate materiae, Eccli. XXIV: *ego in altissimis habitavi*. Sunt enim quaedam alta divinae sapientiae, ad quae omnes perveniunt, etsi imperfecte, quia *cognitio existendi Deum naturaliter omnibus est inserta*, ut dicit Damascenus, et quantum ad hoc dicitur,⁴ Iob XXXVI: *omnes homines vident eum unusquisque intuetur procul*. Quaedam vero sunt altiora, ad quae sola sapientum ingenia pervenerunt, rationis tantum ductu, de quibus, Rom. I: *quod enim notum est Dei, manifestum est in illis*. Quaedam autem sunt altissima, quae omnem humanam rationem transcendunt; et quantum ad hoc dicitur,⁵ Iob XXVIII: *abscondita est sapientia ab oculis omnium viventium*; et in psalmo: *posuit tenebras latibulum suum*. Sed hoc per Spiritum Sanctum⁶ qui *scrutatur etiam profunda Dei*, I Cor. II, sacri doctores edocti tradiderunt in textu Sacrae Scripturae; et ista sunt altissima, in quibus haec sapientia dicitur habitare.

Tertio, ex finis sublimitate: finem enim habet altissimum, scilicet vitam aeternam, Ioan. XX: *haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei; et ut credentes vitam habeatis in nomine eius*. Col. III: *quae sursum sunt quaerite ubi Christus est in dextera Dei sedens; quae sursum sunt sapite, non quae super terram*.

First, from its origin. For this is the wisdom described as being from the heights: *the word of God on high is the fountain of wisdom* (Sir 1:5; Jas 3:15).

Second, from the subtlety of its content: *I dwell in the highest places* (Sir 24:7). Now, there are some heights of divine wisdom to which all come, although imperfectly, because *the knowledge of the existence of God is naturally placed in everyone*, as Damascene says,⁷ and in the same way it is said in Job: *all men see him, every one beholdeth afar off* (Job 36:25). Truly, other things are higher, to which only the talent of the wise reaches, whose reasoning is great enough to lead to it. Hence: *that which is known of God is manifest in them* (Rom 1:19). Others are so high that they transcend all human reason, and these are spoken of in Job: *wisdom is hidden from the eyes of all the living* (Job 28:21), and in the psalm: *he put on darkness as his covert* (Ps 17:12). But holy teachers were taught by the Holy Spirit who *searches even the deep things of God* (1 Cor 2:10) and handed it on in the text of Sacred Scripture; and these are the highest, in which this wisdom is said to live.

Third, from the sublimity of its end: because it has the highest of ends, namely, eternal life: *but these have been written so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name* (John 20:31); and: *seek the things that are above, where Christ is sitting at the right hand of God; mind the things that are above, not the things that are upon the earth* (Col 3:1–2).

The Dignity of Its Teachers

Ratione enim altitudinis huius doctrinae et in doctoribus eius requiritur dignitas,⁸ unde per montes significantur, cum dicitur: *rigans montes*;

et hoc propter tria, scilicet:

primo,⁹ propter montium altitudinem. Sunt enim a terra elevati et caelo¹⁰ vicini. Sic enim sacri doctores terrena contemnendo solis caelestibus inhiant, Philipp. III: *nostra autem conversatio in caelis est*, unde de ipso doctore doctorum, scilicet Christo, dicitur,¹¹ Isai. II: *elevabitur super colles et fluent ad eum omnes gentes*.

Secundo, propter splendorem. Primo enim montes¹² radiis illustrantur. Et similiter sacri doctores mentium

On account of the height of this doctrine, dignity is required of its teachers; hence, they are signified by the mountains, when it is said: *watering the mountains*,

and this on account of three things, namely:

first, on account of the height of the mountains, because they are raised about the earth and neighbor the sky. Hence, the holy teachers despise earthly things and desire only heavenly things: *but our conversation is in heaven* (Phil 3:20). Hence, about the teacher of teachers, namely Christ, it is said: *it shall be lifted upon the hills and all nations shall flow into it* (Isa 2:2).

Second, on account of their brilliance. First, because the mountains are lit by rays. And, similarly, the minds of

4. Estler: *dicit*.

7. *On the Orthodox Faith*, I.1.

5. Estler: *dicit*.

6. Estler: *Spiritum suum*.

8. Estler: *altitudo*.

9. Estler: omits *primo*.

10. Estler: *elevati celo*.

11. Estler: *doctorum dicitur, scilicet Christo. Dicit . . .*

12. Estler: omits *montes*.

splendorem primo recipiunt. Sicut montes enim doctores primitus radiis divinae sapientiae illuminantur, Psal.: *illuminans tu mirabiliter a montibus aeternis turbati sunt omnes insipientes corde*; id est a doctoribus qui sunt in participatione aeternitatis, Philipp. II: *inter quos lucetis sicut luminaria in mundo*.

Tertio, propter montium munitionem, quia per montes terra ab hostibus defenditur. Ita et doctores Ecclesiae in defensionem fidei debent esse contra errores. *Filii Israel non in lancea, nec in sagitta confidunt, sed montes defendunt illos*. Et ideo quibusdam improperatur, Ezech. XIII: *non ascendistis ex adverso neque opposuistis murum pro domo Israel, ut staretis in praelio in die Domini*.

Omnes igitur doctores Sacrae Scripturae esse debent alti per vitae eminentiam, ut sint idonei ad efficaciter praedicandum; quia, ut dicit Gregorius in pastorali: *cuius vita despicitur, necesse est ut eius praedicationis contemnatur*.

Eccle. XII: *verba sapientum quasi stimuli et quasi clavi in altum defixi*.

Non enim cor stimulari potest aut configi in timore Dei, nisi in vitae altitudine defigatur.

Debent esse illuminati, ut idonee doceant legendo, Ephes. III: *mihi autem omnium sanctorum minimo data est gratia haec, in gentibus evangelizare investigabiles divitias Christi, et illuminare omnes, quae sit dispensatio sacramenti absconditi a saeculis in Deo*.

Muniti, ut errores confutent disputando, Luc. XXI: *ego dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri*.

Et de his tribus officiis, scilicet praedicandi, legendi et disputandi, dicitur,¹³ Tit. I: *ut sit potens exhortari, quantum ad praedicationem; in doctrina sana, quantum ad lectionem; et contradicentes revincere, quantum ad disputationem*.

The Condition of Those Who Listen

Tertio, auditorum conditionem, quae sub terrae similitudine figuratur; unde dicit: *satiabitur terra*.

Et hoc quia terra infima est, Prov. XXV: *caelum sursum et terra deorsum*.

Item stabilis et firma, Eccle. I: *terra autem in aeternum stat*.

the holy teachers are the first recipients of brilliance. For the sacred teachers are illuminated like mountains by the first rays of divine wisdom: *you enlighten wonderfully from the everlasting hills; all the foolish in heart were troubled* (Ps 75:5–6); that is, by teachers who are participating in eternity: *among whom you shine as lights in the world* (Phil 2:15).

Third, on account of the fortification of the mountains, because by mountains a country is defended from enemies. And in this way the teachers of the Church must defend the faith against errors. The sons of Israel do not trust in spear or arrow, but the mountains defend them. For that reason one is blamed: *you have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord* (Ezek 13:5).

Therefore, all teachers of Sacred Scripture should be lifted up by the eminence of their lives so that they may be fit to preach effectively; because as Gregory says in his *Pastoral Care*: *he whose life is despised, his preaching is likewise necessarily despised*.

And: *the words of the wise are as goads, and as nails deeply fastened in* (Eccl 12:11).

For the heart cannot be goaded or fastened in fear of God if it is not focused on elevation of life.

They should be illuminated so that they may teach well by reading: *to me, the least of all the saints, is given this grace, to preach among the gentiles, the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God* (Eph 3:8–9).

They should be armed so that they may refute errors by argument: *for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay* (Luke 21:15).

And, of these three offices, namely, to preach, to teach, and to argue, it is said: *that he may be able to exhort*, by way of preaching, *in sound doctrine*, by way of teaching, *and to convince the gainsayers*, by way of argument (Titus 1:9).

Third, the condition of those who listen, who are shown under the likeness of earth; hence, it says: *the earth shall be filled*.

And this because the earth is lowest: *the heaven above, and the earth beneath* (Prov 25:3).

Likewise, it is stable and firm: *but the earth stands forever* (Eccl 1:4).

13. Estler: *dicit*.

Item fecunda, Gen. I: *germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum iuxta genus suum.*

Similiter, debent ad similitudinem terrae esse infimi per humilitatem, Prov. XI: *ubi humilitas, ibi sapientia.*

Item, firmi per sensus rectitudinem, Ephes. IV: *ut non sitis parvuli sensibus.*

Item fecundi, ut percepta sapientiae verba in eis fructificent, Luc. VIII: *quod autem cecidit in terram bonam hi sunt qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.*

Humilitas ergo in eis requiritur quantum ad disciplinam quae est per auditum, Eccli. VI: *si inclinaveris aurem tuam excipies doctrinam; et si dilexeris audire, sapiens eris.* Rectitudo autem sensus, quantum ad iudicium auditorum, Job XII: *nonne auris verba diiudicat?* Sed fecunditas quantum ad inventionem, per quam ex paucis auditis multa bonus auditor annuntiet, Prov. IX: *da occasionem sapienti, et addetur ei sapientia.*

Again, it is fruitful: *let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind* (Gen 1:11).

Similarly, they must be low like the earth in humility: *where humility is, there also is wisdom* (Prov 11:2).

Again, firm with a sense of rectitude: *that henceforth we be no more children tossed to and fro* (Eph 4:14).

Again, fruitful, so that the words of wisdom they receive may bear fruit in them: *but that which fell on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience* (Luke 8:15).

Therefore, humility is required of them with regard to the teaching that comes from hearing: *if you will incline your ear, you will receive instruction; and if you love to hear, you will be wise* (Sir 6:34). Again, rectitude of the senses, with regard to the judgment of what is heard: *does not the ear discern words?* (Job 12:11). But fruitfulness with regard to discovery, by which from only a little heard the good listener reports much: *give an occasion to a wise man, and wisdom will be added to him* (Prov 9:9).

The Order of Its Generation

Ordo autem generationis tangitur hic quantum ad tria, scilicet, quantum ad communicandi ordinem; et quantum ad quantitatem et qualitatem doni accepti.

Primo quantum ad communicandi ordinem:¹⁴ quia non totum quod in divina sapientia continetur, mentes doctorum capere possunt. Unde non dicit: superiora montibus influens, sed: *de superioribus rigans*; Job XXVI: *ecce haec ex parte dicta sunt.* Similiter etiam, nec totum quod doctores capiunt, auditoribus effundunt, II Cor. XII: *audivit archana verba quae non licet homini loqui.* Unde non dicit: fructum montium terrae tradens, sed: *de fructu terram satians.* Et hoc est quod dicit Gregorius in XVII Moralium exponens illud Job XXVI: *qui ligat aquas in nubibus suis, ut non erumpant pariter deorsum:* praedicare non debet rudibus doctor quanta cognoscit, quia et ipse de divinis mysteriis cognoscere non valet quanta sunt.

Secundo, tangitur ordo quantum ad modum habendi: quia sapientiam Deus habet per naturam. Unde superiora sua esse dicuntur illi, scilicet naturalia, Job XII: *apud ipsum scientia et fortitudo; ipse habet consilium et intelligentiam.* Sed doctores scientiam participant ad copiam. Unde *de superioribus* rigari dicuntur, Eccli. XXIV: *rigabo hortum plantationum, et inebriabo prati mei fructum.* Sed auditores eam participant ad sufficientiam, et

The order of its generation is mentioned here according to three things, namely, according to the order of communication, and according to the quantity and quality of the gift received.

First, according to the order of communicating: because not everything that is contained in divine wisdom can be grasped by the minds of teachers. Hence, it does not say: “flowing from higher mountains,” but *watering from your upper rooms.* Behold, these things are said in part (Job 26:14). And, similarly, not everything that the teachers understand is passed on to their listeners: *he heard secret words, which it is not granted to man to utter* (2 Cor 12:4). Hence, it does not say: “giving to the earth the fruit of the mountains,” but *the earth shall be filled with the fruit of your works.* And this is what Gregory says (*Morals*, 17) to explain that passage of Job: *he binds up the waters in his clouds, so that they break not out and fall down together* (Job 26:8): *the teacher should not preach to the simple all that he knows, because he himself cannot know how many divine mysteries there are.*

Second, the order according to the way in which it is possessed is mentioned: because God has wisdom naturally. Hence, his heights are said to be natural to him: *with him is wisdom and strength, he hath counsel and understanding* (Job 12:13). But teachers share greatly in his knowledge. Hence, they are said to be watered *from on high:* *I will water my garden of plants, and I will water abundantly the fruits of my meadow* (Sir 24:42). But listeners participate in

14. Estler: omits *primo quantum ad communicandi ordinem.*

hoc significat terrae satietas, Psal.: *satiabor cum apparuerit gloria tua.*

Tertio, quantum ad virtutem communicandi: quia Deus propria virtute sapientiam communicat. Unde per seipsum montes rigare dicitur. Sed doctores sapientiam non communicant nisi per ministerium.

Unde fructus montium non ipsis, sed divinis operibus tribuitur. *De fructu*, inquit, *operum tuorum.*

I Cor. III: *quid igitur est Paulus?* Et infra:¹⁵ *ministri eius cui credidistis.* Sed *ad haec quis tam idoneus?* II Cor. II.

Requirit enim Deus:

ministros innocentes, Psal.: *ambulans in via immaculata, hic mihi ministravit,*

intelligentes, Prov. XIV: *acceptus est regi minister intelligens,*

ferventes, Psal.: *qui facis angelos tuos spiritus, et ministros tuos¹⁶ ignem urentem,*

item, obedientes, Psal.: *ministri eius qui faciunt¹⁷ voluntatem eius.*

Sed quamvis aliquis per se, ex seipso, non sit sufficiens ad tantum ministerium, sufficientiam tamen potest a Deo sperare, II Cor. III: *non quod sufficientes simus cogitare aliquid ex nobis, quasi ex nobis; sed sufficientia nostra ex Deo est.*

Debet autem petere a Deo, Iac. I: *si quis indiget sapientia postulet a Deo, qui dat omnibus affluenter et non improperat, et dabitur ei.* Oremus. Nobis Christus concedat. Amen.

it sufficiently, and this is signified by the nourishment of the earth: *I shall be satisfied when your glory shall appear* (Ps 16:15).

Third, according to the power of the communicating: because God communicates wisdom by his own power. Hence, he is said to water the mountains by himself. But teachers do not communicate wisdom unless through ministry.

Hence, the fruit of the mountains are not theirs, but are attributed to divine works. *The fruit*, it says, *of your works.*

What then is Paul? And below: *the minister of him whom you have believed* (1 Cor 3:4–5). But *who is worthy of this?* (2 Cor 2:16).

For God requires:

innocent ministers: *he that walks in the unstained way, he will serve me* (Ps 100:6);

those with understanding: *a wise servant is acceptable to the king* (Prov 14:35);

those with zeal: *you who make your angels spirits and your ministers a flaming fire* (Ps 103:4);

finally, those who are obedient: *you ministers of his that do his will* (Ps 102:21).

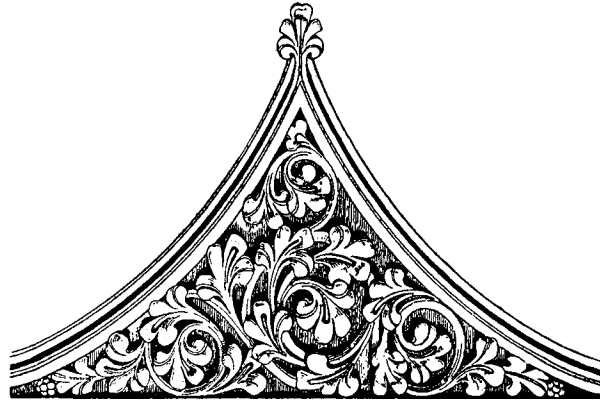
But even though no one by himself, of himself, is sufficient for such ministry, he can hope to have sufficiency from God: *not that we are sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God* (2 Cor 3:5).

But he should ask God: *if any of you want wisdom, let him ask of God, who gives to all men abundantly, and does not upbraid, and it will be given him* (Jas 1:5). Let us pray. That Christ may grant it to us. Amen.

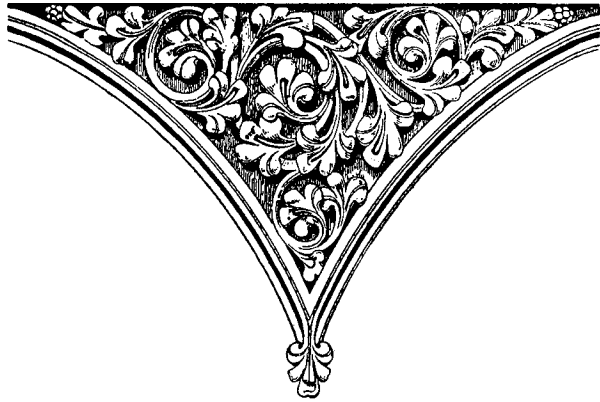
15. Estler: *ideo.*

16. Estler: *suos.*

17. Estler: *facitis.*



HIC EST LIBER



THIS IS THE BOOK

Baruch 4:1

Hic est liber mandatorum Dei, et lex quae est in aeternum: omnes qui tenent eam pervenient ad vitam: qui autem dereliquerunt eam, in mortem (Bar 4:1).	αὕτη ἡ βίβλος τῶν προσταγμάτων τοῦ θεοῦ καὶ ὁ νόμος ὁ ὑπάρχων εἰς τὸν αἰῶνα· πάντες οἱ κρατοῦντες αὐτῆς εἰς ζωὴν, οἱ δὲ καταλείποντες αὐτὴν ἀποθανοῦνται.	This is the book of the commandments of God, and the law that is forever: all they that keep it shall come to life: but they that have forsaken it, to death (Bar 4:1).
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The Commendation of Sacred Scripture

Secundum Augustinum, in IV De doctrina christiana, eruditus eloquens ita eloqui debet ut doceat, ut delectet, ut flectat: ut doceat ignaros; ut delectet tediosos; ut flectat tardos. Haec tria completissime Sacrae Scripturae eloquium.

Docet enim firmiter aeterna sua veritate, Psalm.: *in aeternum, Domine, permanet verbum tuum.*

Delectat suaviter sua utilitate, Psalm.: *quam dulcia faucibus meis eloquia tua.*

Flectit efficaciter sua auctoritate, Ier. XXIII: *nunquid non verba mea sunt quasi ignis, dicit Dominus?*

Et ideo Sacra Scriptura in verbo proposito¹ commendatur a tribus.

Primo ab auctoritate qua² flectit, cum dicit: *hic est liber mandatorum Dei.*

Secundo, ab aeterna veritate qua³ instruit, cum dicit: *et lex quae est in aeternum.*

Tertio, ab utilitate qua⁴ allicit, cum dicit: *omnes qui tenent eam pervenient ad vitam.*

According to Augustine (*On Christian Doctrine*, 4), a skilled speaker should speak to teach, to delight and to motivate: to teach the ignorant, to delight the bored, and to motivate the lazy. The speech of Sacred Scripture does these three things most completely.

For it teaches steadfastly with its eternal truth: *forever, O Lord, thy word stands firm in heaven* (Ps 118:89).

It delights pleasantly with its usefulness: *how sweet are thy words to my mouth* (Ps 118:03).

It motivates effectively with its authority: *are not my words as a fire, says the Lord?* (Jer 23:29).

Therefore, in the text above, Sacred Scripture is commended for three things.

First, for the authority by which it motivates, when it says: *this is the book of the commandments of God.*

Second, for the eternal truth by which it instructs, when it says: *and the law that is forever.*

Third, for the usefulness by which it allures us, when it says: *all they that keep it shall come to life.*

The Authority of Sacred Scripture

Auctoritas autem huius Scripturae ex tribus ostenditur efficax.

Primo ex origine; quia Deus origo eius est. Unde dicit: *mandatorum Dei*; Baruch III: *hic adinvenit omnem viam disciplinae*; Hebr. II: *quae cum initium accepisset enarrari per Dominum, ab eis qui audierunt, in nos confirmata est.*

Cui quidem auctori infallibiliter credendum est; tum propter naturae suae conditionem, quia veritas est, Ioan. XIV: *ego sum via, veritas et vita*; tum propter scientiae plenitudinem, Rom. XI: *o altitudo divitiarum sapientiae et scientiae Dei*; tum propter verborum virtutem, Hebr.

The authority of these Scriptures is shown to be effective from three things.

First, from its origin; because God is its origin. Hence, it says: *the commandments of God*; *he found out all the way of knowledge* (Bar 3:37); *which having begun to be declared by the Lord, was confirmed unto us by them that heard him* (Heb 2:3).

Certainly, such an author should be believed infallibly, both because of the condition of his nature, which is truth: *I am the way, the truth, and the life* (John 14:6); and because of the fullness of his knowledge: *o the depths of the riches of the wisdom and of the knowledge of God* (Rom 11:33); and

1. Estler: *verbis propositis.*

2. Estler: *quae.*

3. Estler: *quae.*

4. Estler: *quae.*

IV: *vivus est sermo Dei et efficax, et penetrabilior omni gladio ancipiti.*

Secundo, ostenditur efficax ex necessitate quam scilicet imponit, Marc. ult.: *qui autem non crediderit condemnabitur, et cetera.*

Unde per modum praecepti veritas Sacrae Scripturae proponitur; unde dicit: *mandatorum Dei.* Quae quidem mandata intellectum per fidem dirigunt, Ioan. XIV: *creditis in Deum et in me credite;* per dilectionem affectum informant, Ioan. XV: *hoc est praeceptum meum ut diligatis invicem, sicut dilexi vos;* quod ad actum et executionem inducunt: *hoc fac, et vives.*

Tertio, ostenditur efficax ex dictorum uniformitate, quia omnes qui sacram doctrinam tradiderunt, idem docuerunt, I Cor. XV: *sive autem ego, sive illi sic praedicamus, et sic credidistis.*

Et hoc necesse est quia omnes habuerunt unum magistrum, Matth. XXIII: *unus est magister vester,* etc.; unum habuerunt spiritum, II Cor. XII: *nonne eodem spiritu ambulavimus?* Unum insuper affectum, Act. IV: *multitudinis credentium una erat anima et cor unum in Deo.* Et ideo in signum uniformitatis doctrinae dicitur singulariter: *hic est liber.*

because of the power of his words: *the word of God is living and effectual, and more piercing than any two-edged sword* (Heb 4:12).

Second, it is shown to be effective from the necessity with which it is imposed: *he who does not believe will be condemned* (Mark 16:16).

Hence the truth of Sacred Scripture is proposed as a precept; hence it says: *the commandments of God.* These commandments direct the intellect by faith: *you believe in God, believe also in me* (John 14:1); they shape the affection by love: *this is my commandment, that you love one another, as I have loved you* (John 15:12); and they lead us to take action: *do this, and you will live* (Luke 10:28).

Third, it is shown to be effective from the consistency of its message, because all who teach sacred doctrine teach the same doctrine: *whether I, or they, so we preach, and so you have believed* (1 Cor 15:11).

And this is necessary because all had one teacher: *for one is your teacher* (Matt 23:8); all had one spirit: *did we not walk with the same spirit?* (2 Cor 12:18); and all had also one affection: *and the multitude of believers had but one heart and one soul in God* (Acts 4:32). Therefore, as a sign of the consistency of the teaching, it says in the singular: *this is the book.*

The Truth of Sacred Scripture

Veritas Scripturae huius doctrinae est immutabilis et aeterna. Unde sequitur: *et lex quae est in aeternum.* Luc. XXI: *caelum et terra transibunt; verba autem mea non transibunt.*⁵

Permanet autem in aeternum haec lex propter tria.

Primo, propter legislatoris potestatem, Isa. XIV: *Deus exercituum decrevit, et quis poterit infirmare?*

Secundo, propter eius immutabilitatem, Malach. III: *ego Deus et non mutor.* Num. XXIII: *non est Dominus⁶ quasi homo ut mentiatur; nec ut filius hominis ut mutetur.*

Tertio, propter legis veritatem, Psal.: *omnia mandata tua veritas.* Prov. XII: *labium veritatis firmum erit in perpetuum.* III Esdr. IV: *veritas manet et invalescit in aeternum.*

The truth of this teaching of Scripture is immutable and eternal. Hence it follows: *and the law that is forever.* *Heaven and earth will pass away; but my words will not pass away* (Luke 21:33).

This law will endure in eternity because of three things.

First, because of the power of the lawgiver: *for the Lord of hosts has decreed, and who can annul it?* (Isa 14:27).

Second, because of his immutability: *I am God and I change not* (Mal 3:6); *the Lord is not a man, that he should lie, nor as the son of man, that he should be changed* (Num 23:19).

Third, because of the truth of the law: *all your commandments are truth* (Ps 118:86); *the lip of truth will be steadfast forever* (Prov 12:19); *truth remains and grows stronger eternally* (3 Ezra 4:38).

The Usefulness of Sacred Scripture

Utilitas autem huius Scripturae est maxima, Isai. XLVIII: *ego Dominus Deus tuus docens te utilia.* Unde sequitur: *omnes qui tenent eam pervenient ad vitam;* quae quidem triplex est.

But the usefulness of this Scripture is the greatest: *I am the Lord your God who teaches you useful things* (Isa 48:17). Hence it follows: *all they that keep it shall come to life.* Indeed, this happens in three ways.

5. Estler: *transient.*

6. Estler: *Deus.*

Prima est vita gratiae, ad quam Sacra Scriptura disponit, Ioan. VI: *verba quae ego locutus sum vobis, spiritus et vita sunt*. Per hanc enim vitam spiritus Deo vivit, Gal. II: *vivo autem, iam non ego: vivit vero in me Christus*.

Secunda est vita iustitiae in operibus consistens, ad quam Sacra Scriptura dirigit, Psal.: *in aeternum non obliviscar iustificationes tuas; quia in eis vivificasti me*.

Tertia est vita gloriae, quam Sacra Scriptura promittit et ad eam perducit, Ioan. VI: *Domine, ad quem ibimus? Verba vitae aeternae habes*. Eodem, XX: *haec autem scripta sunt ut credatis; et ut credentes vitam habeatis in nomine ipsius*.

First, there is the life of grace, to which Sacred Scripture disposes: *the words that I have spoken to you are spirit and life* (John 6:64). For through this life the spirit lives in God: *and I live, now not I; but Christ lives in me* (Gal 2:20).

Second, there is the life of justice consisting in works, to which Sacred Scripture directs: *your decrees I will never forget: for by them you have given me life* (Ps 118:93).

Third, there is the life of glory, which Sacred Scripture promises and to which it leads: *Lord, to whom shall we go? You have the words of eternal life* (John 6:69); *but these are written, that you may believe; and that believing, you may have life in his name* (John 20:31).

The Division of Sacred Scripture

Ad hanc autem vitam Sacra Scriptura perducit dupliciter: scilicet, praeciando et adiuvando.

Praeciando per mandata quae proponit, quod pertinet ad Vetus Testamentum, Eccli. XXIV: *legem mandavit nobis Moyses*.

Adiuvando autem per donum gratiae quod legislator largitur, quod pertinet ad Novum Testamentum. Ioan. I: *lex per Moysen data est, gratia et veritas per Iesum Christum facta est*.

Unde tota Sacra Scriptura in duas partes principaliter dividitur, scilicet, in Vetus et Novum Testamentum; quae duo tanguntur Matth. XIII: *omnis scribe doctus in regno caelorum similis est ei qui profert de thesauro suo nova et vetera*. Et Cant. VII: *omnia poma, nova et vetera, dilecte mi, servavi tibi*.

But Sacred Scripture leads to this life in two ways: namely, by commanding and by helping.

Commanding, by the commands that it sets forth, which pertains to the Old Testament: *Moses commanded a law to us* (Sir 24:33).

Helping, by the gift of grace that the lawgiver gives, which pertains to the New Testament: *the law was given by Moses; grace and truth came by Jesus Christ* (John 1:17).

Hence, the whole of Sacred Scripture is principally divided into two parts, namely, the Old and New Testaments, which are mentioned in the Gospel of Matthew: *every scribe instructed in the kingdom of heaven is like to a man who brings forth out of his treasure new things and old* (Matt 13:52). And: *all fruits, the new and the old, my beloved, I have kept for you* (Song 7:13).

The Old Testament

Vetus autem Testamentum dividitur secundum doctrinam mandatorum, est enim duplex mandatum, scilicet coactorium et monitorium.

Coactorium est mandatum regis qui potest transgressores punire, Prov. XX: *sicut rugitus leonis, ita et terror regis*.

Sed monitorium est praeceptum patris qui habet erudire, Eccli. VII: *fili tibi sunt? Erudi illos*.

Praeceptum autem regis est duplex: scilicet unum, quo legem statuit; aliud quod ad observantiam statutae legis inducit, quod consuevit per suos praecones et nuntios promulgare.

Et sic distinguuntur tria praecepta, scilicet regis, praeconis et patris.

Et secundum haec tria Vetus Testamentum dividitur in tres partes, secundum Hieronymum in prologo libri Regum.

The Old Testament is divided according to the teaching of the commandments, because the commandment has two kinds, namely, the coercive and the warning.

The coercive is the command of a king who can punish transgressors: *as the roaring of a lion, so also is the dread of a king* (Prov 20:2).

The warning is the precept of a father who must instruct: *have you children? Instruct them* (Sir 7:25).

The precepts of the king have two kinds: namely, one that establishes law; and another that induces one to observe the statutes of the law, which is usually done through the proclamation of his heralds and ambassadors.

Hence, three kinds of precepts are distinguished, namely, the king's, the herald's, and the father's.

And according to these three, the Old Testament is divided into three parts, as Jerome says in his prologue to the book of Kings.

Prima pars continetur in lege, quae est quasi praeceptum ab ipso rege propositum, Isai. XXXIII: *Dominus rex noster, Dominus legifer noster.*

Secunda continetur in prophetis, qui fuerunt quasi nuntii et praecones Dei ex persona Dei populo loquentes et ad observantiam legis inducentes, Aggaei I: *dixit Aggaeus, de nuntiis Domini.*

Tertia continetur in agiographis, qui Spiritu Sancto inspirati locuti sunt non tamen ex parte Domini, sed quasi ex se ipsis.

Unde agiographi dicuntur quasi sacri scriptores, vel quasi sacra scribentes, ab agios quod est sacrum et graphia quod est scriptura: et sic praecepta quae in eis continentur sunt quasi paterna. Ut patet Prov. VI: *fili mi, custodi praecepta patris tui, et cetera.*

Ponit tamen Hieronymus quartum librorum ordinem, scilicet, apocryphos: et dicuntur apocryphi ab apo, quod est valde et cryphon, quod est obscurum, quia de eorum sententiis vel auctoribus dubitatur. Ecclesia vero Catholica quosdam libros recepit in numero Sanctarum Scripturarum, de quorum sententiis non dubitatur, sed de auctoribus. Non quod nesciatur qui fuerint illorum librorum auctores, sed quia homines illi non fuerunt notae auctoritatis. Unde ex auctoritate auctorum robur non habent, sed magis ex Ecclesiae receptione. Quia tamen idem modus loquendi in eis et in agiographis observatur, ideo simul cum eis computentur ad praesens.

The first part is contained in the law, which is as it were a precept proposed by the king himself: *the Lord is our king, the Lord is our lawgiver* (Isa 33:22).

The second part is contained in the prophets, who were like messengers and heralds of God, speaking to the people in the person of God and inducing them to the keeping of the law: *Haggai spoke, the messenger of the Lord* (Hag 1:13).

The third part is contained in the works of the hagiographers, who inspired by the Holy Spirit, spoke not on behalf of the Lord, but on their own behalf.

Hence the hagiographers are called sacred writers or sacred scribes, from “agios” (that is, “sacred”) and “graphia” (that is, “writings”). And thus the precepts contained in them are as it were paternal: *my son, keep the commandments of your father* (Prov 6:20).

Jerome adds a fourth book as well, namely, the apocrypha, which is called apocrypha from “apo” (that is, “greatly”) and “cryphon” (that is, “obscure”) because there is doubt regarding their claims or authors. Indeed, the Catholic Church receives some books in the number of Sacred Scriptures, whose claims are not doubted, but whose authors are. It is not that we are ignorant of who the authors of these books were, but because these men were not of noted authority. Therefore, they have their strength not from the authority of the authors, but more from the reception by the Church. Also because the same manner of speech is seen in them and in the hagiographies, they are reckoned with the same for the present.

The Law

Prima autem pars, quae legem continet, in duas partes dividitur; secundum quod duplex est lex, scilicet, publica et privata.

Privata lex est quae uni personae vel familiae imponitur observanda.⁷ Et talis lex in Genesi continetur, ut patet de primo praecepto homini dato, Gen. II 17: *de ligno scientiae boni et mali ne comedas*; et Noe, Gen. IX 4: *carnem cum sanguine non comedetis*; et Abrahae: Gen. XVII 9: *custodies pactum meum et semen tuum post te in generationibus suis.*

Lex autem publica est quae populo traditur. Lex enim⁸ divina populo Iudaeorum tradita est per mediatorem, quia non erat idoneus populus ut immediate a Deo suscipere, Deut. V, unde: *ego sequester fui et medius inter vos et Dominum.*⁹

Gal. III: *lex ordinata est per angelos in manu mediatoris.* Et ideo in legislatione duplex gradus attenditur.

The first part, that which contains law, is divided into two parts, according to the two types of law, namely, public and private.

A private law is that which one person or one family is made to observe. And such is the law contained in Genesis, which is clear from the first command given to man: *of the tree of knowledge of good and evil, you shall not eat* (Gen 2:17); and to Noah: *flesh with blood you shall not eat* (Gen 9:4); and to Abraham: *you shall keep my covenant and your seed after you in their generations* (Gen 17:9).

But the public law is that which is given to the people. For the divine law was given to the people of the Jews by a mediator, because it was not suitable for the people to receive it directly from God: *I was the mediator and stood between the Lord and you* (Deut 5:5).

The law was ordained by angels in the hand of a mediator (Gal 3:19). And, hence, in the legislation, two steps are found.

7. Estler: adds [*Et talis lex est quae uni persone vel familie imponitur observanda*].

8. Estler: *autem*.

9. Estler: *Deum*.

Unus quo lex a Domino¹⁰ ad mediatorem pervenit, et hoc pertinet ad tres libros, scilicet: Exodum, Leviticum, Numeros.¹¹ Unde frequenter in illis libris legitur: *locutus est Deus ad Moysen*.

Secundus gradus est quo lex per mediatorem populo exponitur; et hoc pertinet ad Deuteronomium, ut patet ex hoc quod in eius principio dicitur: *locutus est Moyses*, et cetera.

Tres autem libri praedicti distinguuntur secundum tria in quibus oportebat populum ordinari:

primo in praeceptis quantum ad iudicii aequitatem, et hoc fit in Exodo;

secundo in sacramentis quantum ad cultus exhibitionem, et hoc fit in Levitico;

tertio in officiis, quantum ad rei publicae administrationem, et hoc fit in libro Numerorum.

First, the law comes from the Lord to the mediator, and this is contained in three books, namely, Exodus, Leviticus, and Numbers. Hence, in those books we frequently read: *God said to Moses*.

The second step is that by which the law is expounded to the people by the mediator, and this is contained in Deuteronomy, which is clear from its beginning, which says: *these are the words which Moses spoke* (Deut 1:1).

The three books just mentioned are distinguished according to the three ways in which people should be organized:

first, in precepts related to the equity of judgment, and this is in Exodus;

second, in sacraments related to the display of worship, and this is in Leviticus;

third, in offices related to public administration, and this is in the book of Numbers.

The Prophets

Secunda autem pars, quae est prophetarum, dividitur in duas partes, secundum quod nuntius duo debet facere: debet enim exponere regis beneficium ut inclinentur homines ad obediendum; et debet proponere legis edictum.

Triplex autem beneficium divinum prophetae populo exposuerunt:

primo haereditatis consecutionem, et hoc in Iosue, de quo Eccli. XLVI: *fortis in bello Iosue*;

secundo hostium destructionem, et hoc in libro Iudicum, de quorum destructione in psalmo: *fiat illis sicut Madian et Sisarae*;

tertio populi exaltationem; quae quidem est duplex, scilicet: privata unius personae, et de hoc in Ruth; et publica quae est totius populi, usque ad regiam dignitatem, et de hoc in libro Regum: quod beneficium Deus improperat eis Ezech. XVI: *decora facta es vehementer*. Hi enim libri, secundum Hieronymum in ordine prophetarum ponuntur.

In aliis autem libris qui communiter prophetarum dicuntur, prophetae posuerunt divina edicta ad legis observationem.

Et hoc dicitur, primo in communi; et hoc in prophetis maioribus qui ad totum populum mittebantur et ad totius legis observantiam inducebant;

secundo in particulari; et hoc in prophetis minoribus, quorum diversi, propter diversa ad speciales gentes mittebantur, sicut Osee ad decem tribus; Joel ad senes Israel;¹² Ionas ad Ninivitas; et sic de aliis.

The second part, which is the prophets, is divided into two parts, according to the two tasks that a herald ought to perform: for he should expound the goodness of the king to incline men to obedience; and he should declare the rule of the law.

There is a threefold divine goodness that the prophets show to the people:

first, the result of heredity, and this is in Joshua: *valiant in war was Joshua* (Sir 46:1);

second, the destruction of armies, and this is in the book of Judges: *do to them as you did to Madian and to Sisara* (Ps 82:10);

third, the exaltation of the people, which is twofold, namely: privately of one person, and this is in Ruth; and publicly of all the people, even to the royal dignity, and this is in the book of Kings, which benefice God grants them: *and you were made exceeding beautiful* (Ezek 16:13). For these books are placed according to Jerome among the prophetic works.

In other books which are commonly called prophetic, the prophets declared divine rules for the observance of the law.

And this is said first, in general; and this is in the major prophets who were sent to the whole people to call them to observe the whole law;

second, in particular, and this is in the minor prophets, different ones of whom were sent for different reasons to special peoples, as Hosea to the ten tribes; Joel to the elders of Israel; Jonah to the Ninevites; and so with the others.

10. Estler: *Deo*.

11. Estler: *Exodus, Leviticus, Numeri*.

12. Estler: *omits ad senes Israel*.

Prophetae autem maiores dividuntur secundum ea quibus ad observantiam legis prophetae populum induxerunt, scilicet: blandiendo per promissiones beneficiorum; terrendo per comminationem¹³ paenarum; arguendo per vituperationes peccatorum.

Quamvis haec tria in singulis prophetarum inveniuntur, tamen Isaias principaliter blanditur; de quo dicitur¹⁴ Eccli. XLVIII: *consolatus est lugentes in Sion*; Jeremias vero comminatur, unde dicebat: *de industria dissolvit manus virorum bellantium* Ier. XXXVIII; sed Ezechiel arguit et vituperat, Ezech. XVI: *pater tuus Amorrhaeus et mater tua Cethaea*.

Potest¹⁵ tamen aliter distingui, ut dicatur quod Isaias praenunciat principaliter Incarnationis mysterium, unde tempore adventus in Ecclesia legitur; Jeremias vero mysterium Passionis, unde legitur tempore Passionis; Ezechiel mysterium Resurrectionis, unde in resurrectione ossium et templi reparatione librum suum finit; Daniel autem secundum quod inter prophetas computatur ex hoc quod spiritu prophetico praedixit futura, quamvis non ex persona Domini populo loqueretur, prosequitur¹⁶ de divinitate Christi, ut quatuor prophetae quatuor evangelistis respondeant, vel etiam¹⁷ de advocazione¹⁸ ad iudicium.

The major prophets are divided according to the ways that the prophets led the people to observe the law, namely: by coaxing with promises of goodness; by frightening with the threat of punishment; and by arguing through the condemnation of sins.

Although these three are all found in each prophet, nevertheless, Isaiah principally coaxes: *he comforted the mourners in Zion* (Sir 48:27); Jeremiah threatens: *he weakened the hands of the men of war* (Jer 38:4); and Ezekiel argues and condemns: *your father was an Amorite and your mother a Hittite* (Ezek 16:3).

They can also be distinguished in another way, as it is said that Isaiah principally foretells the mystery of the Incarnation, whence the Church reads him during the time of Advent; Jeremiah the mystery of the Passion, whence he is read during Passiontide; Ezekiel the mystery of the Resurrection, whence his book concludes with the resurrection of bones and the repair of the temple. Daniel, however, is counted among the prophets from the prophetic spirit by which he predicts the future. Although he did not speak to the people from the person of the Lord, he described the divinity of Christ. Hence, the four prophets correspond to the four evangelists, and also the call to judgment.

The Hagiographic and Apocryphal Books

Tertia autem pars, quae continet agiographos et apocryphos libros, in duo distinguitur, secundum duo quibus patres instruunt filios ad virtutem, scilicet verbo et facto; quia exempla in moralibus non minus valent quam verba. Quaedam autem instruunt facto tantum; quaedam verbo tantum; quaedam verbo et facto.

Facto autem dupliciter.

Uno modo instruendo de futuro ad cautelam; et hoc est in Iosue, quem Hieronymus inter agiographos ponit. Quamvis enim propheta ex dono prophetiae esset, non tamen ex officio; quia non fuit a Domino missus¹⁹ ad prophetandum populo. Unde quod Sap. VIII dicitur,²⁰ de eo intelligi potest: *signa et monstra scit antequam fiant*.

Alio modo narrando ad exemplum virtutis praeterita. Virtutes autem principales sunt quattuor, scilicet:

The third part, which contains the hagiographic and the apocryphal books, is divided in two, according to the two ways fathers train their sons in virtue, namely, by word and by deed; because in morality examples are no less important than words. Hence, there are some who teach by deeds alone; there are some who teach by words alone; and there are some who teach by word and deed.

By deeds, however, in two ways.

In one way, by instructing about the future through warning; and this is in Joshua, whom Jerome puts in the hagiographies. For although one is a prophet because of the gift of prophecy, this is not his office, because he was not sent by the Lord to prophesy to the people. Hence what is said in Wisdom can be understood of him: *she knows signs and wonders before they be done* (Wis 8:8).

In another way, by speaking about the past as examples of virtue. There are four principal virtues, namely:

13. Estler: *comminationes*.

14. Estler: *dicit*.

15. Estler: *possunt*.

16. Estler: *profert*.

17. Estler: *autem*.

18. Estler: *advocato*.

19. Estler: *amissus*.

20. Estler: *dicit*.

iustitia, qua est bonum commune, cuius exemplum ponitur in Paralipomenis, in quo totius populi status describitur qui per iustitiam gubernatur.

Secunda est temperantia, cuius exemplum ponitur in Iudith; unde Hieronymus: *accipite Iudith viduam castitatis exemplum*. Iudith XV: *fecisti viriliter eo quod castitatem amaveris*.

Tertia est fortitudo, cui duo competunt, scilicet, aggređi; et quantum ad hoc ponitur exemplum in libro Machabaeorum; et sustinere et quantum ad hoc ponitur exemplum in Thobia, Thob. II: *hanc autem tentationem ideo permisit Dominus evenire illi, ut posteris daretur exemplum patientiae eius*.

Quarta est prudentia, cuius est obviare insidiis; et quantum ad hoc ponitur exemplum eius in Esdra. In illo enim libro ostenditur quomodo Esdras et Neemias et alii principes prudenter caverunt insidias inimicorum volentium impedire aedificationem templi et civitatis. Est etiam prudentiae sagaciter repellere violentias; et quantum ad hoc datur eius exemplum in libro Hester: ubi ostenditur quomodo Mardocheus et Hester Aman potentissimi fraudes eliserunt.

Libri autem agiographi et apocryphi, qui tantum instruunt verbo, distinguuntur secundum quod verbum dupliciter ad instructionem operatur:

uno modo petendo sapientiae donum, Sap. VII: *optavi et datus est mihi sensus, invocavi et venit in me spiritus sapientiae*. Et ad instructionem operatur Psalterium, per modum orationis Deo loquens.

Secundo modo sapientiam docendo, et hoc dupliciter, secundum duplex opus sapientis:

quorum unum est mentientem manifestare posse: et quantum ad hoc est liber Iob, qui per modum disputationis errores elidit, Iob XIII: *disputare cum Deo cupio prius vos ostendens fabricatores mendacii et cultores perversorum dogmatum*;

aliud opus eius est non mentiri de quibus novit; et sic dupliciter instruimur: quia vel commendatur nobis sapientia, et hoc in libro sapientiae; vel sapientiae praecepta proponuntur, et hoc in tribus libris Salomonis:

qui quidem distinguuntur secundum tres gradus virtutum quos Plotinus distinguit; quia praecepta sapientiae non nisi de actibus virtutum esse debent.

In primo gradu, secundum eum, sunt virtutes politicae, quibus homo moderate rebus mundi utitur et inter homines conversatur; et secundum hoc est liber Proverbiorum.

In secundo gradu sunt virtutes purgatoriae, quibus homo se a rebus mundi exuit per contemptum; et se-

justice, which is the common good, an example of which is in Chronicles, in which the state of the whole people who are governed by justice is described.

Second is temperance, an example of which is in Judith; hence, Jerome says: *take Judith as the example of the chaste widow*.²¹ *You have done manfully because you have loved chastity* (Jdt 15:11).

Third is fortitude, which is composed of two things, namely, to attack; and an example of this is in the book of Maccabees; and to endure, and an example of this is in the book of Tobit: *now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience* (Tob 2:12).

Fourth is prudence, by which dangers are avoided; and an example of this is in Ezra because in that book is shown the way that Ezra and Nehemiah and the other leaders prudently took precaution against the plans of the enemies who wanted to prevent the building of the temple and the city. Prudence also involves wisely rebuffing the violent, and an example of this is given in the book of Esther, which shows the way Mordecai and Esther destroy the deceptions of the very powerful Haman.

Those hagiographic and apocryphal books that instruct by words are distinguished according to the two ways in which words work for instruction:

in one way, by asking for the gift of wisdom: *I wished and understanding was given me, I asked and the spirit of wisdom came upon me* (Wis 7:7). And this is how the Psalms teach, by the mode of speaking to God in prayer.

The second way is by teaching wisdom, and this is twofold, according to the two works of wisdom:

one of which is to disclose the liar: and such is the book of Job, which destroyed errors by means of disputation: *I desire to dispute with God, first showing that you are forgers of lies and maintainers of perverse opinions* (Job 13:3–4);

the other work is not to lie about that which it knows, and thus we are taught in two ways: because either wisdom is commended to us, and this is in the book of Wisdom; or the precepts of wisdom are explained, and this is in the three books of Solomon,

which indeed are divided according to the three levels of virtue that Plotinus distinguishes, because the principles of wisdom should be nothing but the acts of virtue.

In the first level, according to him, are the political virtues, by which a man uses the things of this world with moderation and dwells among men, and this accords with the book of Proverbs.

In the second level, there are the purgative virtues, by which a man sets the things of this world aside with con-

21. From the preface of St. Jerome's Vulgate translation of the book of Judith.

cundum hoc est Ecclesiastes qui ad contemptum mundi ordinatur, ut patet per Hieronymum in prologo.

In tertio gradu sunt virtutes purgati animi, quibus homo, saeculi curis penitus calcatis, in sola sapientiae contemplatione delectatur; et quantum ad hoc sunt Cantica.

In quarto autem gradu sunt virtutes exemplares in Deo existentes, de quibus praecepta sapientiae non dantur, sed magis derivantur ab eis.

Verbo autem simul et facto instruit Ecclesiasticus. Unde praecepta sapientiae qui proposuit, in laude patrum librum suum terminavit, ut patet a XLIV capitulo et deinceps.

tempt, and this accords with Ecclesiastes which is ordered to contempt of the world, as Jerome states in his prologue.

In the third level, are virtues of the purged soul, by which a man, having thoroughly spurned the cares of the world, delights in only the contemplation of wisdom, and such an account is the Song of Songs.

In the fourth level, there are the exemplar virtues that exist in God, the precepts of which are not given but instead are derived from him.

Sirach instructs in both word and deed. Hence, the precepts of wisdom which it proposes in praise of fathers end his book, as is found in chapter 44 and following.

The New Testament

Novum autem Testamentum, quod ad vitam aeternam ordinat, non solum per praecepta, sed per gratiae dona, dividitur in tres partes.

In prima agitur de gratiae origine: et hoc in Evangeliiis.

In secunda de gratiae virtute: et hoc in epistolis Pauli; unde in principio a virtute Evangelii incipit dicens: *virtus Dei est in salutem omni credenti*. Rom. I.

In tertia agitur de virtutis praedictae executione: et hoc in reliquis libris Novi Testamenti.

The New Testament, which is ordered to eternal life, not only by precepts, but through the gifts of grace, is divided into three parts.

In the first, the origin of grace is treated, and this is in the Gospels.

In the second, the strength of grace, and this is in the letters of Paul; hence, from the beginning the strength of the Gospel begins to be told: *the power of God unto salvation to everyone that believes* (Rom 1:16).

In the third, the carrying out of the aforesaid power is discussed: and this is in the remaining books of the New Testament.

The Gospels

Origo autem gratiae Christus est, Ioan. I: *de plenitudine eius omnes accepimus, gratiam pro gratia, quia lex per Moysen data est, gratia et veritas per Iesum Christum facta est*.

In Christo autem est considerare duplicem naturam, scilicet:

divinam: et de hoc²² est principaliter Evangelium Ioannis, unde incipit: *in principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum*;

et humanam: et de hac principaliter tractant alii evangelistae, qui distinguuntur secundum tres dignitates, quae Christo homini competunt.

De ipso enim quantum ad dignitatem regiam determinat Matthaeus; unde in principio sui Evangelii eum secundum carnem a regibus descendisse ostendit et a magis regibus adoratum.

Sed quantum ad dignitatem propheticam determinat de eo Marcus; unde a praedicatione eius Evangelium incipit.

Now, the origin of grace is Christ: *of his fullness, we have all received, grace for grace, because the law was given by Moses, grace and truth are brought by Jesus Christ* (John 1:16–17).

In Christ two natures are to be considered, namely:

a divine nature: and the Gospel of John is principally concerned with this. Hence, it begins: *in the beginning was the Word, and the Word was with God, and the Word was God* (John 1:1);

and a human nature: and the other evangelists principally treat of this, which are distinguished according to the triple dignity that belongs to Christ as man.

Matthew designates his royal dignity; hence, in the beginning of his Gospel he shows that he descended from kings according to the flesh and was adored by the magi kings.

Mark designates his prophetic dignity; hence, he begins with the preaching of the Gospel.

22. Estler: *hac*.

Quantum vero ad sacerdotalem dignitatem determinat de eo Lucas; unde a templo incipit et a sacerdotio, et in templo finit Evangelium, et frequenter circa templum versatur, ut dicit quaedam Glossa Luc. II super illud: *invenerunt eum in templo sedentem in medio doctorum.*

Vel aliter, ut dicatur quod Matthaeus determinat de Christo principaliter quantum ad mysterium Incarnationis; et ideo in figura hominis describitur; Lucas quantum ad mysterium Passionis; et ideo describitur in figura bovis, quod est animal immolativum; Marcus vero quantum ad victoriam Resurrectionis; et ideo describitur in figura leonis; Iohannes vero, qui ad alta divinitatis eius volat, per aquilam designatur.

Luke designates his priestly dignity; hence, he begins with the temple and the priesthood, and he concludes his Gospel in the temple, and frequently returns to the temple, as the Gloss says on Luke 2:46: *they found him in the temple, sitting in the midst of the teachers.*

Or alternatively, Matthew might be said to designate Christ principally in terms of the mystery of the Incarnation; and thus he is depicted in the figure of a man; Luke in terms of the mystery of the Passion; and thus he is depicted in the figure of a bull; Mark in terms of the victory of the Resurrection, and thus he is depicted in the figure of a lion; but John, who flies to the heights of his divinity, is depicted as an eagle.

The Remaining Books of the New Testament

Executio autem virtutis gratiae ostenditur in progressu Ecclesiae, in quo est tria considerare.

Primo Ecclesiae initium; et de hoc agitur in Actibus Apostolorum; unde dicit Hieronymus: *Actus Apostolorum nudam videntur sonare historiam et nascentis Ecclesiae infantiam texere.*

Secundo Ecclesiae profectum; et ad hunc ordinatur instructio apostolica in epistolis canonicis.

Tertio Ecclesiae terminum; in quo totius Sacrae Scripturae continentiam Apocalypsis concludit, quousque sponsa²³ in thalamum Iesu Christi ad vitam gloriosam participandam; ad quam nos perducatur ipse Iesus Christus, benedictus in saecula saeculorum. Amen.

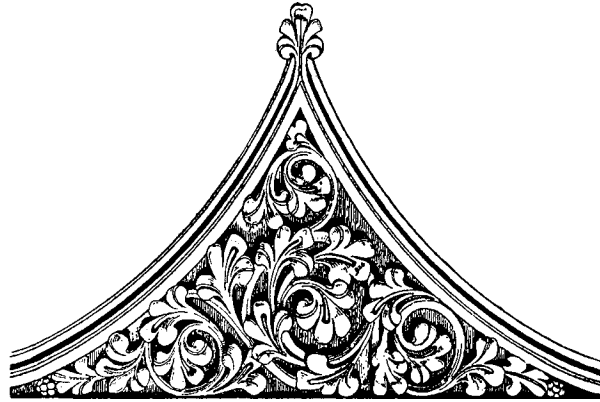
The carrying out of the power of grace is shown in the progress of the Church, in which there are three things to consider.

First, the beginning of the Church; and this is treated in the Acts of the Apostles; hence, Jerome says: *the Acts of the Apostles seems to give the bare history and to clothe the infancy of the nascent Church.*

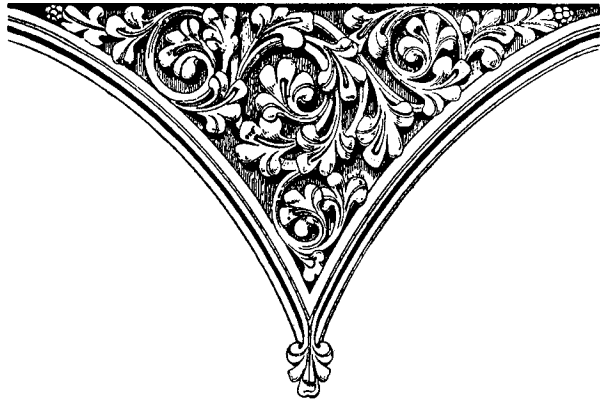
Second, the progress of the Church; and the apostolic teaching in the canonical epistles is ordered to this.

Third, the end of the Church, in which the content of the whole of Sacred Scripture concludes in the Apocalypse, with the spouse in the chamber of Jesus Christ sharing in the life of glory, to which Jesus Christ himself conducts us. May he be blessed forever and ever. Amen.

23. Estler: *introducatur sponsa.*



COMMENTARY ON PSALMS



PROLOGUE

Sirach 47:8

In omni opere suo dedit confessionem ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγη- *In all his works he gave praise to the Holy*
sancto, et excelso in verbo gloriae. σιν ἁγίῳ Ἐψίστῳ ρήματι δόξης *One, with words of glory to the Most High.*

Verba haec dicuntur de David ad litteram; et satis convenienter assumuntur ad ostendendum causam huius operis. In quibus ostenditur quadruplex causa hujus: scilicet materia, modus, seu forma; finis et agens. Materia est universalis: quia cum singuli libri canonicae Scripturae speciales materias habeant, hic liber generalem habet totius theologiae: et hoc est quod dicit Dionysius 3 lib. caelest. Hierar.: *divinarum odarum, id est Psalmorum, sacram Scripturam intendere, est, sacras et divinas operationes universas decantare.* Unde signatur materia in hoc quod dicit: **in omni opere**, quia de omni opere Dei tractat.

Est autem quadruplex opus Dei: scilicet creationis: Gen. 1 cap.: *requievit Deus die septimo ab omni opere* et cetera. Gubernationis: Joan. 5: *pater meus usque modo operatur* et cetera. Reparationis: Joan. 4: *meus cibus est ut faciam voluntatem ejus qui misit me, ut perficiam opus ejus.* Glorificationis: Eccl. 42: *gloria domini plenum est opus ejus.* Et de his omnibus complete in hac doctrina tractatur.

Primo de opere creationis: Ps. 8: *videbo caelos tuos, opera digitorum tuorum.*

Secundo gubernationis: quia omnes historiae veteris testamenti tanguntur in hoc libro: Ps. 77: *aperiam in parabolis os meum* et cetera.

Tertio reparationis, quantum ad caput, scilicet Christum et quantum ad omnes effectus gratiae: Ps. 3: *ego dormivi et somnum* et cetera. Omnia enim quae ad fidem incarnationis pertinent, sic dilucide traduntur in hoc opere, ut fere videatur evangelium, et non prophetia.

Quarto est opus glorificationis: Ps. 149: *exultabunt sancti in gloria* et cetera. Et haec est ratio, quare magis frequentatur Psalterium in Ecclesia, quia continet totam Scripturam. Vel secundum Glossam, ad dandam nobis spem divinae misericordiae: quia cum peccasset David, tamen per poenitentiam est reparatus.

Materia ergo universalis est, quia **omne opus**. Et quia hoc ad Christum spectat: Coloss. 1: *in ipso complacuit*

These words refer in the literal sense to David, and are selected fittingly to show the cause of this work. In them, its four causes are shown, namely, the matter, the mode or form, the goal, and the agent. The matter is universal, since, while individual books of the canonical Scriptures contain particular matter, this book contains the general matter of the whole of the theology. And this is what Dionysius says: *the Sacred Scripture of the divine songs, that is, of the Psalms, intends to sing about all of the holy and divine actions.*¹ So the phrase **in all his works** designates the matter, since he writes about every work of God.

Now the work of God is fourfold, namely, creation: *on the seventh day, God rested from every work* (Gen 2:2); governance: *my father is always working* (John 5:17); restoration: *my food is to do the will of him who sent me, so that I may complete his work* (John 4:34); and glorification: *his work is filled with the glory of the Lord* (Sir 42:16). And all these are treated completely in this teaching.

First is the work of creation: *I will behold your heavens, the works of your hands* (Ps 8:4).

Second is the work of governance, since all the histories in the Old Testament are treated in this book: *I will open my mouth in parables . . . what great things we have heard and known and our fathers have told us* (Ps 77:2–3).

Third is the work of restoration, in regard to the head, namely Christ, and in regard to all the effects of grace: *I have slept and taken my rest, and I have risen up* (Ps 3:6). For all the things that pertain to faith in the Incarnation are related so plainly in this work that it seems to be a Gospel rather than a prophecy.

Fourth is the work of glorification: *the saints shall rejoice in glory* (Ps 149:5). And this is the reason why the Psalter is used so frequently in the Church, since it contains the whole of Scripture. Or, according to the gloss, it is to give us hope in the divine mercy, since although David sinned, he was nevertheless restored through penance.²

Now, the matter is universal because it is **all his works**, and because it looks to Christ *in whom it pleased God for all*

1. *Eccles. hier.* ch. 3, n. 4. PG 3:429–30. For a French translation of Aquinas's *Commentary on the Psalms*, as well as extensive notes, see Jean-Eric Stroobant de Saint-Eloy, OSB, *Thomas D'Aquin Commentaire sur Les Psaumes*, (Paris: Les Editions Du Cerf, 2004).

2. Cf. Peter Lombard, *Magna glossatura (Patrologia Latina [Migne], 191:57)*.

omnem plenitudinem divinitatis inhabitare; ideo materia hujus libri est Christus et membra ejus.

Modus seu forma in sacra Scriptura multiplex invenitur.

Narrativus: Eccles. 42: *nonne Deus fecit sanctos suos enarrare omnia mirabilia sua?* Et hoc in historialibus libris invenitur.

Admonitarius et exhortatorius et praeceptivus: ad Titum 2: *haec loquere et exhortare. Argue cum omni imperio.* 2 Tim. 2: *hoc commoneo, testificans coram Deo et cetera.* Hic modus invenitur in lege, prophetis, et libris Salomonis.

Disputativus: et hoc in Job et in Apostolo: Job 13: *disputare cum Deo cupio.*

Deprecativus vel laudativus: et hoc invenitur in isto libro: quia quidquid in aliis libris praedictis modis dicitur, hic ponitur per modum laudis et orationis: infra Ps. 9: *confitebor tibi domine* et cetera *narrabo* et cetera Et ideo dicit, *dedit confessionem*, quia per modum confitendi loquitur.

Et hinc sumitur ratio tituli qui est, incipit liber hymnorum, seu soliloquiorum prophetae David de Christo. Hymnus est laus Dei cum cantico. Canticum autem exultatio mentis de aeternis habitis, prorumpens in vocem. Docet ergo laudare Deum cum exultatione. Soliloquium est colloquutio hominis cum Deo singulariter, vel secum tantum, quia hoc convenit laudanti et oranti.

Hujus Scripturae finis est oratio, quae est elevatio mentis in Deum. Damascenus lib. 3: *oratio est ascensus intellectus in Deum*: Ps. 140: *elevatio manuum mearum sacrificium vespertinum*. Sed quatuor modis anima elevatur in Deum:

scilicet ad admirandum celsitudinem potestatis ipsius: Isa. 40: *levate in excelsum oculos vestros, et videte quis creavit haec*: Ps. 103: *quam mirabilia sunt opera tua domine*: et haec est elevatio fidei.

Secundo elevatur mens ad tendendum in excellentiam aeternae beatitudinis: Job 11: *levare poteris faciem tuam absque macula, eris stabilis et non timebis: miseriae quoque oblivisceris, et quasi fulgor meridianus consurget tibi*: et haec est elevatio spei.

Tertio elevatur mens ad inhaerendum divinae bonitati et sanctitati: Isa. 51: *elevare, consurge Hierusalem* et. et haec est elevatio caritatis.

Quarto elevatur mens ad imitandum divinam justitiam in opere: Thren. 3, *levemus corda nostra cum manibus ad Deum in caelos*: et haec est elevatio justitiae.

Et iste quadruplex modus insinuatur, cum dicit, *sancto et excelso*: quia duo ultimi modi elevationis per-

fullness to dwell (Col 1:19), and so the matter of this book is Christ and his members.

The mode or form of Sacred Scripture is of many kinds.

For example, narrative: *has the Lord not made the saints declare all his wonderful works?* (Sir 42:17). And this is found in the historical books.

Another kind admonishes, exhorts, and commands: *speak and exhort these things; rebuke with all authority* (Titus 2:15); *remind people of these things, testifying before God* (2 Tim 2:14). This kind is found in the law, the prophets, and the books of Solomon.

Another kind disputes, and this is in Job and in the Apostle: *I desire to dispute with God* (Job 13:3).

Then there is praying or praising, and this is also found in this book, since everything said in the other books in the modes already mentioned is also here, in the mode of praise and prayer: *I will praise you, Lord, with my whole heart; I will relate your wonders* (Ps 9:2). And so he says, *he gave praise*, because he spoke in the mode of giving praise.

And from this comes the reason for the book's title: *The Beginning of the Book of Hymns* or *The Soliloquies of the Prophet David about Christ*. A hymn is the praise of God with song. Now a song is the exultation of a mind dwelling on things eternal breaking forth aloud. Therefore, he teaches us to praise God with exultation. A soliloquy is a conversation of a man with God alone, or with just himself, since this is fitting for praising and praying.

The goal of this Scripture is prayer, which is the lifting up of the mind to God. *Prayer is the ascent of the intellect to God*.³ *The lifting up of my hands as an evening sacrifice* (Ps 140:2). The soul is lifted up toward God in four ways:

namely, to admire the height of his power, and this is the elevation of faith: *lift your eyes on high and see who has created these things* (Isa 40:26). *How great and wonderful are your works, LORD* (Ps 103:24).

Second, the mind is lifted up to stretch towards the excellence of eternal beatitude, and this is the elevation of hope: *you may lift up your face without stain, and you will be steadfast and shall not fear, and you will forget misery . . . and brightness like that of noonday shall rise up for you* (Job 11:15–17).

Third, the mind is lifted up to cling to the divine goodness and holiness: *arise, stand up, O Jerusalem* (Isa 51:17). And this is the elevation of charity.

Fourth, the mind is lifted up to imitate the divine justice in action, and this is the elevation of justice: *let us lift up our hearts with our hands to the Lord in the heavens* (Lam 3:41).

And these four ways are implied when he says, *to the Holy One and the Most High*, since the last two ways of

3. John of Damascus, *On the Orthodox Faith* 3.24 (*Patrologia Graeca* [Migne], 94:1089).