

Dr. Martin Luther's

Complete Writings,

published by

Dr. Joh. Georg Walch.

Fourth volume.

Interpretation of the Old Testament.

(Continued.)

New revised stereotype edition.

ST. LOUIS, MO.
CONCORDIA PUBLISHING HOUSE.
1895.

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Interpretation of the Old Testament.

(Continued.)

Interpretations on the Psalms.

Newly published on behalf of the Ministry of the German Evangelical Lutheran Synod
of Missouri, Ohio and other States.

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Foreword.

In Walch's old edition, this volume contains 2983 columns, of which only 385 are originally written in German, namely "der Psalter deutsch", "die Summarien über die Psalmen" and "die Auslegung über die sieben Bußpsalmen"; everything else has had to be edited from the Latin. Completely newly translated are "Luther's works on the first 22 Psalms" (*operationes in psalmos*), the "short interpretation on the 23rd, 24th and 25th Psalms" and "the interpretation on the fifteen songs in the higher choir", together 2216 columns. Revised from the Latin are "Luther's short interpretation of the first 25 Psalms" and his "short interpretation of several other Psalms", 382 columns. Why such an extensive new translation was necessary will be seen from the following.

Luther did not want to eliminate his first translation "in the manner of the Hebrew language" of 1524 by the changes he made with the Psalter translation up to the year 1531, but rather the same, as he says in the final speech to the Psalter edition of 1531,

"We also leave it as it is, for the sake of those who wish to see our examples and footprints of how to get closer and closer through interpretation. That is why we, like Walch, have added this translation to this volume.

In the "Summaries on the Psalms" we have been able to gain a clearer understanding in some places by comparing the Latin translation of Jonas.

Of the translation of the first nine Psalms of the *operationes in psalmos* and of the 22nd Psalm by Stephan Roth (Roth) we have already said in the first note to this writing that it is all too free and extremely incomplete. It would rather be called a free adaptation of Luther's writing than a translation of it. We have given proof of this in the note to § 69 of the first Psalm. Large sections are missing at the end of the first and second Psalms, more than a third of the third Psalm is omitted, and about half of the fourth Psalm. In the fifth psalm, at § 294, six pages (of the Latin Erlangen edition) are omitted-

In the eighth Psalm, §§ 8 and 9 do not make up one column in Roth, but seven pages in the Latin; § 12 and § 13 are placed there. Such arbitrariness and omissions are found throughout in large numbers, but also several times very gross errors, since not only a word, but the whole sense is missed, which we now want to prove with some examples. The Latin is given according to the *exegetica opera* of the Erlangen edition, Roth's translation according to the fourth volume of Walch's old edition.

In § 36 of the first Psalm Luther says: "But this will [*voluntas*, the desire for the law] comes from faith in GOD through *JEsum Christum*", and then continues (Art. XIV, 25): *Ceterum voluntas, quae metu poenarum extorquetur, servilis est et violenta, quae autem cupiditate praemiorum allicitur, mercenaria est et simulata*, that is: On the other hand, the will, which is wrung out by the fear of punishment, is a servile and forced one; but the will, which is brought about by the request of reward, is that of a hireling and a pretended one. Roth (Col. 287, § 36): "The other desire, which is forced out of fear of punishment, is a fictitious, coerced, and hypocritical desire or will, which looks only to the promise and to the reward or merit." - Ar! XIV, 29: [*qui*] *suas beatitudines despiciat* == who despises their [the world's] blessedness. Roth (Col. 293, §48): "that.

he despises his own righteousness (*sic*) (of which the hypocrites alone know)". - Ar. XIV, 265: *si interna videas* - when you look at what is inside. Roth (Col. 595, § 268): "when you look at their outward walk". - Erl. XVI, 244: *Neque enim sub lege ceremoniali factus est tantum* = For he [Christ is not merely done under the ceremonial law. Roth (Col. 1640, § 17): "But he is not alone put under the law, that he should stand in ceremonies and outward pomp". At the end of the same paragraph he has taken *odium* as nominative, while it is accusative. - Ar. XVI, 249: *in quae mersi sumus* Roth (Col. 1648, § 30 z. E.) refers the *quae* to *necessitate* instead of *mala*, thus letting it reign in the nominative. - Ar. XVI, 263: *haec tria*, which refers to Ps. 22, 5. and the two parts of v. 6. Roth (Col. 1668, § 73) understands from v. 4. - Erl. XVI, 275: *et leviathan vocatur*, Roth (Col. 1689, § 115) refers *leviathan* to the law, while it should be understood by the devil. - Erl. XVI, 297: *tamen res gesta subintelligi doceret* - yet the fact would teach that it [the missing *verbum* should be completed. Roth (Col. 1730 §184): "nevertheless the thing itself can be understood by it". - About a passage quoted (Ar! XVI, 332) from the 35th Psalm according to the Vulgate, Roth says (Col. 1787, §283): "according to the Greek text".

What now the translation of the remaining

The text of the first Psalms, from the tenth to the twenty-first, by M. Joh. Jakob Greiff, is indeed correct, as the Leipzig edition states in its preliminary report to the fifth and sixth volumes, and Walch, Vol. IV, preface p. 9, about "his having used praiseworthy diligence" and "having followed Latin exactly. 9, state "that he has applied praiseworthy diligence" and "has followed the Latin exactly", but it cannot be denied that his understanding of the Latin words, although his translation is mostly literal and possible according to the words, does not correspond to Luther's meaning in many cases. This can already be proven in the first preface to this writing "to the students of theology" (Col. 2U f.), since in it, as short as it is, multiple proofs for our assertion can be found. In this preface, Luther appeals to the slanderers and blasphemers who accuse him of being driven by ambition to be seen as an interpreter of the most difficult and most important books of Scripture, to the fact that the teaching office, the doctorate, was given to him, which (despite his incompetence and unworthiness) required him to proclaim God's word in wider circles. He also expresses the same in his letter to the Elector. Greiff did not recognize this main purpose of the preface, and therefore also missed the correct translation. *Creditum est*, that is (Gal. 2, 7.), "it is trusted to me [the Magisterium]", he translates: "One has believed until now" 2c. - The words: *quam lingua per regiones vagari* == as far

wander around with my speech through the countries (the opposite is: to murmur in the corner), Greiff translates: "than to let speak of me in all countries". - *eo magis mihi displicet professio* - the more we dislike my teaching ministry. Greiff: "the less I am pleased with my profession". This translation is not wrong, but because he did not translate the word *professio*, it is insufficient and doubtful, because *professio* can also mean monastic vow. - *quando eo mihi venerit, ut gravioribus intento* == since it has come to this with me, as one who subjects himself to grave things. Greiff: "when it will come to that with me that I will be challenged with harder temptations". The word *ut* is here adverbium similitudinis, but Greiff takes it as consecutivum and yet constructs it with the indicative; *intento*, which is participium perfecti passivi of *intendo*, he takes as first person Ind. praes. of *intentare* and translates this by the future tense. - *Hoc vos agite* is translated twice by Greiff in the two possible ways: "kehret euch nicht daran" and "thut diese Liebe an mir". The correct translation here is the former. - All of the above occurrences are in the Latin (Erl. XIV 14) in the range of less than one page, so we have omitted to indicate the location here,

An interesting example from Melanchthon's preface demonstrates in a striking way how fundamentally wrong an approach to the

quo- rundam [librorum canonicorum] talis damnandum censeam, aut ecclesiam Dei est conditio, ut in reliquos vel elenchi vel calumniari velim, quod usa sit hac commentarii vice esse possint - some [of the canonical books] are of such a nature that they can serve as an instruction or instead of an interpretation for the others. Greifs (Col. 267¹): "and some are of such a nature that they can be used by the others, either instead of a refutation, or interpretation". So he lets poor Melanchthon say that some canonical books can also be used to refute other canonical books!

The translation of the interpretations of the Psalms themselves, which Greifs provided, is teeming with errors. Erl. XV, 146: Si quem nostra translatio movet, . . . potest eo fugere - If someone takes offense at our [Latin] translation, . . . he can thereby get out of the offense. Greifs (Col. 892, § 24): "Whoever likes our translation,... can refer to the fact that" 2c.; he thus regards "our translation" as Luther's translation. - Likewise XV, 150: quod noster dixit - that our [Latin] translator has said. Greifs (Col. 898, § 34): "What we have translated here." - This mixing and confusion of Luther's translation and the Vulgate runs pretty much through Greiff's entire translation. Url. XVI, 8: Xostrā autem translatio, etsi abundet suo sensu, Hebraeo tamen an quadret videbimus, non quod ideo

translatione tanto tempore == Although our [Latin] translation follows its own sense very much, let us see if it agrees with the Hebrew. Not that I think it should be rejected for that reason, or that I want to blame the Church of God for using this translation for such a long time. Greifs (Col. 1271 f., § 13): "Although our translation is only made according to our discretion, we want to see if it does not rhyme with the Hebrew text. My opinion is by no means this, as if I wanted to condemn the Hieronymum because of this, or blaspheme the Church of God, because it has used this translation for so long." He seems to take "our translation" for Luther's translation, because it is "only made according to our discretion", and for the Vulgate, because "Jerome and the Church of God have used this translation for so long". - Erl. XVI 13 f.: Sequitur alius versus - "Now follows the other verse." This translation, which Greifs also has, is of course correct, but he adds (Col. 1279 z. E.): "which in the Latin Bible thus reads". Now Luther did not give the following text according to the Vulgate, but in his own translation. - Col. 1327, § 97 at the beginning (Erl. XVI, 45) takes Greif's nostram (the Vulgate) again for Luther's translation.

Such errors as the ones just mentioned impair the understanding of whole, partly extensive, sections. In addition, as already mentioned, Greifs does not lack numerous misunderstandings in detail. Pontifices (Erl. XV, 144 and 148) is Col. 889, § 19 rendered by "popes" and Col. 895, § 29 by "high priests"; in both cases, "bishops" should have been substituted. - Eri. XV, 149: Sed diabolo et iniquitati deputant [verbum et opus Dei] - but assign it to the devil and to iniquity. Greifs (Col. 896, §31): "they dedicate it to the devil and their wickedness". - Erl. XV, 167: conscientia malae fidei-his [of fraud] evil conscience. Greiff (Col. 923, § 72): "one to whom his evil conscience says that he does not have the right faith." - Eri. XV, 181: Peccatorem et peccatum pro impio et impietate dixit- The Latin translator has said "sinner" and "sin" instead of "the ungodly" and "ungodliness". Greiff (Col. 944, § 109): "The Holy Spirit has here set the word, sinner and sin, before the ungodly and ungodliness." He makes the Holy Spirit the subject of this sentence, although Luther, immediately after in the same sentence, states that Jerome spoke more correctly. - Erl. XV, 195: Si unus est, qui elabatur -- If there is one man who escapes them. Greiff (Col. 968 f. § 18): "If only one arrow (unus [sagitta]!) escapes them." - Erl. XV, 198: Qui sordent, sordescant adhuc

-- He who is unclean, de33r be unclean after all [Revelation 22:11]. Greiff (Col. 972, §21 z. E.): "That those who are deaf may become still more deaf." - Drl. XV, 199: Non enim latine dicitur --- That is not how one speaks in Latin. Greiff (Col. 974, §24): "hat der lateinische Uebersetzer gar wohl gegeben." - Erl. XV, 201: Coelum et terra nihil differunt nisi fide et specie - Heaven and earth are distinguished in nothing but in faith and specie. Greiff (Col. 976, § 26): "Heaven and earth are distinguished by nothing but by faith and specie." - Erl. XV, 226: non habet satis nec audisse nec obedisse - he does not have enough in that he neither hears nor obeys us [but also wants to rule over us]. Greiff (Col. 1014, § 26): "he is not content with this, that he has the honor to hear and obey us." - Erl. XV, 283: fiduciam -- a trust. Greiff (Col. 1100, §62): "no trust". - Erl. XV, 288: et Paulo opus est credi ----- it is necessary that one believes Paul. Greiff (Col. 1107, § 71): "just as Paul also had to have faith". - Erl. XV, 306: partis frui - to enjoy this part [that works]. Greiff (Col. 1132, § 112): "to enjoy a part of it". - Erl. XV, 310: crucifixi --- of the crucified. Greiff (Col. 1138, §124): "of the crucifix". - Erl. XV, 311: ne temporalia temporalia sint -- so that the temporal goods are not temporal [but spiritual. Griffin

(Col. 1139, § 124): "so that the goods lent for a time may bear perpetual interest", - Erl. XV, 319 the author of the epistle, is taken by Greifs (Col. 1151, § 143) as Judas Iscarioth. - Lid. XV, 325: *suffragia* - way of help [that is, intercession]. Greifs (Col. 1163, §14): "canonization." - Erl. XV, 332: *pro palliis* --- for the pallia [which we must buy from them. Walch, St. Louis ed. vol. XVIII, 1008, §7]. Greifs (Col. 1174, § 33): "for our [wool and] coats, stie they take from us,]" - Erl. XV, 333: *Annon movetur persona paupertatis, . . . oppressionis eorum?* - Does he [the righteous] not let himself be moved by their [the godly's] low standing, which they have because of their poverty, ... their oppression? Greifs (Col. 1174, §34): "Does not the contemptible reputation of his person, according to which he is poor.... and oppressed?" - Erl. XV, 337: *Ita etiam eos damnat* -- So they also unanimously condemn those. The subject of this sentence is *omnium sensus*. Greifs (Col. 1182, § 43): "So also GOtt condemns those". - Erl. XV, 360: *Consummationem et abbreviationem faciet Dominus*, that is (according to Is. 10, 23. in the Vulgate): because the destruction, and that the destruction is controlled, that will the Lord do. Greifs (Col. 1220, §43): "for the LORD will do this, and make your great multitude smaller, and bring them to nought". - Erl. XV, 369: *ut*

intellectus sit id ipsum consilium --so that *intillectus* [in the Vulgate] is just the council. Greifs (Col. 1236, § 69): "that the intellect would be: this very rath" 2c. - Erl. XVI, 19 f.: *qui sciam, quam soleas me dignanter audire* --- since I know how you graciously hear me. Greifs (Col. 1289, § 38): "as I know how thou art wont to hear me according to dignities." **More dignified** here is: condescending, graciously, not: according to dignities; the latter would violate right doctrine. - Lrl. XVI, 35: *ut non sit impius* - that the wicked be no more [that is, no longer exist]. Greifs (Col. 1312, § 74): "that he be no more an ungodly man." - Erl. XVI, 44: *quibus nihil non impendunt* --- to whom they turn everything. Greiff (Col. 1325, §92): "to whom they may turn nothing".- Erl. XVI, 59: *irreparabilis poena* --- a punishment that cannot be averted. Greifs (Col. 1353, §33): "an irreparable punishment". - Erl. XVI, 122: *Coram hominibus, ubi exemplum valet, non videtur nisi via ecclesiae esse* ----- Before men, where the example applies, it seems to be only the way of the Church [not of God]. Greifs (Col. 1446, § 173): "Before men's eyes, where their exemplum counts for nothing, it seems to be no other than the general Church's way." - Erl. XVI, 135: *Docemur christianum esse* ----Uns is taught that it is Christian. Greifs (Col. 1465, § 209): "We are taught to be Christians." - Erl. XVI, 142: *facere*

quod in se est - that man does as much as is in him. Greifs (Col. 1478, § 17): "the doing out of one's own strength, which is already in us. Greifs seems to have lost the context of "of one's own strength" and then translated quod in se est by "that is already in us. - Erl. XVI, 158: ad revelationem gentium paratus - [Luc. 2, 31. f.] prepared to enlighten the Gentiles. Greifs (Col. 1503, § 53): "who has been prepared for the discovery and revelation of the Gentiles". - Erl. XVI, 173: quam plurimi and plures -- "very many" and "a great number." Griffin (Col. 1527, § 86): "not many" and "fewer". - Erl. XVI, 175: [Testimonium] de non parentibus docet - The testimony teaches of the things not seen [Heb. 11, 1.]. Griffin (Col. 1530, §91): "it teaches of those who are not obedient to it". That parentibus must be translated here as we have given it proves §61 ff.

Since there are so many gross, palpable errors in Greiff's translation, one will not be mistaken if one concludes that there is no lack of lesser errors. However, we hope that the reader will gladly refrain from proving this, since he certainly has enough of the given evidence. In addition, here and there quite clumsy expressions are chosen, e.g. "an elevated silver" (Col. 1029, §54) instead of: purified silver (argentum sublimatum); "in which [Haderwasser] the judges

and elect in Israel are swallowed up" (Col. 1116, § 86), instead of: were carried away (absorbentur).

A pleasant contrast to this work is the excellent translation of the following text, "Luther's Short Interpretation of the First 25 Psalms", the best that the present editor of Luther's writings has come across so far. It is made by Basilius Faber, the same who also translated the first two parts of Luther's great interpretation of the first book of Moses, as he rightly says, "in the most simple and faithful way". Only rarely is there an oversight, which, by the way, could also have happened to another good translator. Because the errors are so few, we place them here in their entirety, Erl. XVII, 64: verbo Dei institutus Faber (Col. 1917, § 5) translates: "instructed and kept with God's word", which is correct according to the words. But according to the context it should have been translated: [David is] instituted by the word of GOD [to be king. - Col. 1920, § 12 the word majoribus (Erl. XVII, 66) is translated by "their ancestor", it should mean: their superior. - Erl. XVII, 80: in fide, since it continues a German speech, Faber took for a German word and therefore put (Col. 1942, § 5): "im Friede" instead of: im Glauben. - Erl. XVII, 142: tum Faber translates (Col. 2030, § 21): "in their time" [of the prophets]; it should have been said: then [at the time of the exodus from Egypt], - Erl.

xvii, 167: *Sed hoc est nihil dicere* -- But that is nothing said. Faber (Col. 2064, § 26): "But what is this but that one says." - Twice he has thoughtlessly followed the original, namely Col. 2148, § 38: "not to reckon," where it should be "to reckon," and Col. 2153, § 55, where it is "the sin of reconciliation," instead of: the reconciliation of sin.

With such good condition of this writing it was not necessary to translate it anew, but we could limit ourselves to improving it. However, one must not think that this was done by inserting these few corrections. Several times there are obsolete, now no longer comprehensible idioms, which had to be replaced by more acceptable ones, e.g. Col. 1906, §15: "Is mildly spoken", that is: this is an exaggerated speech (*εστὴν ὑπερβολή*); Col. 2041, §61: "wandelhastig", that is, not without change, corrupt (*corrupti*). Often, in order to make the translation more accurate and the expression more appropriate for our time, whole sentences had to be rearranged. We will also give an example of this. One sentence, Col. 2028, § 17, reads in Faber: "I have, he says, suffered perilous hardship, at the same time by force and cunning, and have been assaulted with mighty and deceitful deeds, even to the death, and so that I have also often been overpowered, that I have thought I must remain. Our translation (Erl. XVII, 140): I have suffered dangers

both by force and by guile, and have been attacked by force and by guile, to the death, and so that they have also often had the upper hand that I have thought: I must stay. - Likewise, at the end of the same paragraph; Faber: "Now he continues to tell his opportunity." Our translation: Now he adds a narrative. - Furthermore, there are a large number of different readings, which, according to all appearances, are to be put on the printer's account. In Col. 1877, we find the superscription: "Faith and suffering. These words read in Latin (Erl. XVII, 37): *Crede et patere* -- believe and suffer, and should form the conclusion of § 10. - Col. 1907, § 17 should be read instead of: "sin" hour; Col. 1917, § 7 instead of: "someone" those; Col. 1924, §5 instead of: "prayer" Gebäu (this reading is confirmed by Col. 1933, § 6); Col. 1935, § 9 instead of: "unworthy" immature; Col. 1951, § 34 instead of: "bleibet" leidet; Col. 1955, § 4 instead of: "der Worten" der Orten (this correction had already been made by Walch); Col. 1959, §16 instead of "Kind" Kunde; Col. 1970, § 8 instead of: "wir" will (this correction had been made by Walch; but the Erlanger has put the wrong reading back into the text, Erl. Vol. 38, p. 113); Col. 2037, § 50 instead of: "leidlich" leiblich (*corporale*); Col. 2105, § 58 instead of: "rühmet" rühret; *ibidaselbst* instead of: "behavior" herhalten. All these things, taken together with the necessary comparison, reading and rereading, require such an effort of time and effort that the ver-

The new translation of such a good manuscript is almost equivalent to the new translation of a manuscript that is half as large.

It is not necessary to say anything here about the following writings of Luther, because at the beginning of each of these writings the necessary information has been given in the form of a note to the superscription, sometimes in great detail. However, we consider it our duty, and we are sure that the friends of Luther will be grateful to us, to put in a good word for the last text of this volume, "Die Auslegung der fünfzehn Lieder im höhern Chor". The conditional praise of Seckendorf (*Hist. Luth.*, lib. III, § 81, p. 301), which Walch reproduces in his preface, p. 20 f., as follows: "although Lutherus could not exactly [have] overlooked this work because of his overloaded business, nevertheless one finds much in it by which one can recognize how godly and spiritual Lutherus was, and therefore such explanations can be read with edification," is also printed in the Latin Erlangen edition, tom. XIX, p. 155, without adding anything itself. This faint praise, which is more like a rebuke, may well have some justification if one forms one's judgment according to the very different German translations. Seckendorf

used the German Altenburg edition almost throughout and also quotes from it. Some of these translations are, however, highly deficient, and especially those of the man who has the most famous name among the translators of these interpretations, Georg Majors. Our judgment, which is based on the Latin original, is completely different. Veit Dietrich has rendered Luther's interpretation in an excellent manner. We believe that this work is on a par with the "Detailed Explanation of the Epistle to the Galatians", which Georg Rörer copied, and with the Hauspostille, which also did not come from Luther's own pen, but was recorded by M. Veit Dietrich. In the same way as these two aforementioned writings, this one can also become a rich treasure trove for theologians and provide them with material for sermons of various kinds. However, every householder would like to use it with rich edification for himself and his family for home worship.

God grant that we may faithfully use these and other writings of Luther for our salvation and that of those who are commanded to us. Amen.

Content

of the fourth part of the complete writings of Luther.

Dr. Martin Luther's Interpretation of the Old Testament.

(Continued.)

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VI. D. Martin Luther's Interpretations on the Psalms.

1. the Psalter,

2. Germanized by D. Martin Luther after the manner of the Hebrew language.*) 1524.

Foreword to the Psalter.

The Hebrew language is so rich that no language can attain it sufficiently; for it has many words that are called singing, praise, extol, honor, rejoice, afflict, 2c., since we hardly have one. And especially in divine holy things it is rich in words, that it has ten names, since it calls God, since we have no more than the one word:

God, that it may well be called a holy language. Therefore, no interpretation can go as freely as it does in Hebrew itself, without what is left of the fancy words that are called figuras. 8, in which it also surpasses all tongues. But in order that the Psalter may be the brighter in some places, I will further delete some words here.

*) This writing is the first complete German translation of the Psalter. There is a threefold arrangement of the Psalms: 1524, 1528 and 1531 (Knaake with Köstlin, Martin Luther [3. Aufl. P. Bd. 11, p. 659 uck p. 252]. The first translation, which is closest to the Hebrew, is our scripture. Luther continually improved it, so that even in the three editions published in 1524 there are several changes. Then, in 1528, he made sweeping changes to the Psalter edition, but finally, around Easter of 1531, as he says in the preface to the Summaries, he "improved it for the last time, and we intend to leave it at that". Why Luther changed and improved so tirelessly, we can see partly from his letter to Wenceslaus Link of January 15, 1531 (De Wette, vol. IV, p. 214): "We will take pains, not to make David better than before, but to make him sound more purely German, by giving the slanderers cause to have something by which they can exercise and sharpen their raging hatred of our translation, but still not be satiated," and also from Luther's postscript, which is appended to some Psalter editions of the last revision: "If anyone wants to be clever and pretend that we have drawn the Psalter too far from the words, let him be clever with himself, and let us leave this Psalter unblamed. For we have done it knowingly, and certainly kept all words on the gold scale, and translated them with all diligence and fidelity, and have also been learned people enough. But we also leave our previous German Psalter for the sake of those who desire to see our example and footprints, how one comes closer and closer with interpretation. For the former German Psalter is in many places nearer to the Hebrew, and farther from the German; this is nearer to the German, and farther from the Hebrew. Of this further, if God will, in the Summaries." (The last sentence is added after Köstlin I. e. Vol. II, p. 659 nck p. 252.) Luther's intention, then, was to speak in a truly German manner, to bring the Psalter ever closer to the understanding of the German people. The text of 1531 has also become part of our German Bible. - The first edition of our text appeared in Wittenberg in 1524 in quarto. At the end of it are the two coats of arms of Luther, the lamb with the flag of victory and the white rose with the cross in its heart. Below it is noted: "This sign is witness that such books have passed through my hand; for false pressures and book spoilage are now much industrious." This first edition follows the basic text most exactly, and it is therefore given preference over all others. I. G. Zeidler printed it in the Hallische Theile (1702) p. 475 under the title which we have placed above this text. From this, it has passed into the Leipzig edition, Vol. IV, p. 341, also into Walch's edition. The second edition in folio is: "Das Dritte teyl des allten Testaments. Wittemberg, 1524" (the Book of Job up to the Song of Solomon); Walch has marked it "zu rathe gezogen". The third edition in octavo has the title: "Der Psalter deutsch. Martinus Luther. Wittemberg 1524", and is by the General Superintendent of the Duchies of Bremen and Verben, v. Joh. Dieckmann, in the 1701 to

In the Psalter, and elsewhere from time to time, these two words often occur together, "mercy and truth", which are wildly and desolately drawn by some, which I have translated thus: "goodness and faithfulness". And is actually that we say in free German: love and faithfulness, when we use to say: He has shown me love and faithfulness. But I did not dare to translate so freely. Because that they have translated mercy, and I goodness, actually means that, if one

someone shows friendship, love or charity; as Christ himself interprets Matth. 12, 7. from Hosea [Cap. 6, 6.] and says: "I delight in mercy and not in sacrifice", that is, I want people to show friendship, love and charity rather than sacrifice.

Thus "truth", "faithfulness" means that one may rely on one and have refuge in him, and that he keeps what he has said and that one relies on him. So God also boasts against us in the Scriptures

The Bible has been included in the folio edition of the Bible published in the second volume, and is based on the Erlangen edition, B^a. 37, p. 104. In 1525, the first edition of the Psalter was reprinted several times, namely: "Der Psalter teutsch zu singen, mit sleyß übersehen vn gebessert. Martinus Luther. M.D.XXV." At the end: "Gedrückt zu Nürnberg durch Fridurychen Peyp, Nach Christi gepurt. 1525. am. 22. tag des Mähens"; then with Johann Petreius at Nuremberg in folio: "Der Psalter teutsch," without giving Luther's name and omitting his preface and glosses. At the end: "Getruckt zu Nürnberg durch Joh. Petreium, Anno M.O.XXV." Furthermore, at Wittenberg in 1525, there is an edition in large print in which there is a postscript of which the Erlangen edition, vol. 37, p. 248, states that it is not yet in a complete edition. But this writing is not only printed in Riederer's "Nachrichten", but also in the German Wittenberger (1553), vol. III, p. 73 b with the caption: "Kurze Anleitung: wie der Psalter nützlich zu lesen sei, D. Mart. Luth.," in the Altenburger, vol. II, p. 521; in the Leipziger, vol. I V, p. 431; and in Walch, old edition, vol. IV, col. 267p. In all these editions, it is placed as a preface to the translation that Stephan Roth made of Luther's oporntiones in pssbnos in 1527, immediately before the interpretation of the first psalm; we have also left it in the same place. From a Low German edition published at Wittenberg in 1525: "De Psalter diidesch. (with Luther's preface) Item: Eyne vnderrichtunge, wo me den Psalter recht lesen unde vorstahn schal. Luther. Wittenberg. 1525." Krasft in his "Anderes hundertjähriges Jubiläum der evangelischen Kirche", p. 79 has printed this refrain. In the Erlanger, it is included in high German under "Nachträge zur Einleitung in die Psalter-Uebersetzung," vol. 37, p. 248 f. - We have only scanty news about the second edition. Le Long in the Vidliotbeos dibleiu that an octavo edition of the year 1528 mentions. Furthermore, Niederer in his "Nachrichten" from Joh. Georg Palms DsmMutiontz eoäieuin sunrorrn p. 46 ff. cites the following title and description of a Latin Psalter edition: "...Usalteriurn Drnslationig Voteris 6orr66tium. 1Vitt6mb rAN6 spit cko. bullt. 1529. 8." Hon ynoHuo kkulteriuru n bntbero uckornutnm 6t bjusckeru notm ruar^nulibus instruetuin ost. butbori praskntio: MM he "teiiiäul. et smrots pati-ikE, 1^/terrum onuckdu,? senpturao iiH maAnisiee eomEnckurunt 6te. prasmittitur, 6t in buo dckitioho "wn mn eonspieitur, ouni in skktionibus Aorinatiois, i?8u1t6rrii skktioni oorreetns et 1531. 8vo ilnprensa" äeinuln sfolte Wohl heißen: ckenuof praeüxa est. kickitio nerts rarissimn, ot puums knotenns nota. In this Latin translation of 1529, we thus already encounter the preface, which is written by Luther in German and begins with the words: "Es haben viel heiliger Väter den Psalter sonderlich vor anderen Büchern der heiligen Schrift gelobet und geliebt" 2c.; in it we see the "UrsssAtio novu I) mentioned by Olearius in his uuto^rspbis butlwri p. 30 as having appeared especially. M. in ksalterium, Int. reckckita por cknstuin kconam. IVitteb. 1529. 8." In Latin it is found in the Wittenberg (1549) Dorn. III, col. 398b before the Latin translation of the Summaries, Xr^urnenta psuubuorum omniuni a I>. Nart. butb^ro prinrurn ^erinanioe s<Htu, postn vorsa a 0. 4usto kcona. After this title there follows the superscription: Draekatio in librnm psalrnornnr. Thereupon the preface according to the wording given before: Nniti ex veteribus eto. In German, this preface is found in the Wittenberg (1553), vol. III, after the index, immediately before the folio numbered leaves; in the Leipzig, vol. XII, p. 9; in Walch, old edition, vol. XIV, 23 and in the Erlangen, vol. 63, p. 27. It is this preface that is found before the 1531 edition and therefore also in our Bibles. - The third edition first appeared under the title: "Der Deudsch Psalter D. Luthers zu Wittemberg. 1531." At the end: "Gedrückt zu Wittemberg durch Hans Lusft. M.D.XXXj." In 1533, another print came out in the same Officin under the same title. Further: "Der Psalter mit den Summarien" 1533 and later in many editions, partly under somewhat changed titles, which we will indicate in more detail at the next writing. Especially an edition published in 1545 is to be mentioned here, because Luther gave it its own preface. It is the following: "Der Psalter D. Mart. Luth." Then follows a woodcut: David kneeling before God with a rosary in his hands. Below it: "Xoubui-Sm-.

XbV." At the end: "Gedruckt zu Neuburg an der Thunaw, bey Hansen Kilian, fürstlichem Renntschreiber. Xno H).XOV." This edition was initiated by Count Palatine Otto Heinrich, who sought to bring the Psalter into use and practice among his subjects instead of the papal prayer books. At the request of the Count Palatine, Luther wrote the preface, which begins: "Billig sollte ein jeder Christ" 2c. It is found in the Hallische Theile, p. 466; in the Leipzig edition, Vol. XII, p. 10; Walch, alte Ausg, Vol. XIV, 28, and in the Erlanger, Vol. 63, p. 32; also in some editions of the Bible, e.g., in the Bible edited by Calov and in the already mentioned Bible by Dieckmann zu Stabe; further in Hieronymus Weller's witty and edifying interpretations of several Psalms, in the first part of his German writings, p. 269, and in Joachim Mörlin's sermons and interpretation on the Psalms, Erfurt 1580. Fol. Part 2.

that he is merciful and faithful, that is, that he demonstrates love and faithfulness, and shows us all friendship and kindness, and we may rely on him comfortingly, that he does and keeps faithfully, when one relates to him. Such faithfulness and truth is called XXX. Hence comes XXXX, which St. Paul himself interprets from Habakkuk [Cap. 2, 4]: faith; Rom. 1, 17: "The righteous lives by his faith." And in the Psalter it is often said to God, "Thy faith," or "in Thy faith"; because He gives such faith, and builds on His faithfulness. That the two words "truth" and "faith" in Hebrew are almost the same, and almost one is taken for the other. Just as in German we say: He keeps faith who is true and faithful; again, he who mistrusts is considered false and unfaithful.

Then come the two words, "judgment and justice," which we cannot well give either. For the word "judgment", when it stands alone, means a judicial office, as Ps. 7, 7: "Awaken the judgment that you have commanded"; and "to judge" means to govern. For example, it means God's command, as Ps. 119:12: "Teach me your judgments." Item, a custom or right, as Ex. 21, 9: 1) "He shall do to her according to the judgment of the daughter," that is daughter right, or as one is wont to do to a daughter 2c. But if it stands with the word "righteousness," it is half of the work of the court, namely the judgment, so that the ungodly and unrighteous are condemned, hated and punished. And "justice" is the other part, so that innocence is protected, preserved and promoted. I would like to say all this in German: "recht und ehrlich. As one says: He has won the matter rightly and honestly. But I was not allowed to go so far from the words.

Now if in the Psalter or otherwise it happens to you that he speaks not badly of judgment and righteousness, but of God's judgment and righteousness, or speaks to God, "Your judgments and righteousness," then by the "righteousness" you must understand faith, and by the "judgment" the slaying of the old Adam. For GOD through His word both

does. He condemns, condemns, punishes and kills what is flesh and blood, but justifies and makes innocent the spirit through faith. This is what God calls judgment and justice. He exercises judgment through the word of His law, Rom. 7, 11: "The law kills"; righteousness through the word of the gospel, which the spirit accepts through faith, Rom. 1, 16. 17, just as the flesh must suffer death through patience. In time, more of these things will become clear and recognizable through the exercise itself.

The 1st Psalm. 2)

Blessed is he that walketh not in the counsel of 1
the wicked, nor treadeth in the way of sinners, nor
sitteth in the seat of scoffers, but delighteth in the law 2
of the LORD, and speaketh of his law day and night.
He shall be like a tree planted by the rivers of water, 3
which bringeth forth his fruit in his season; and his
leaf shall not wither, neither shall he prosper in his
work. But this is not how the wicked will fare, but like
the chaff that the wind scatters. Therefore the wicked 4
shall not stand in the judgment of^a, nor sinners in the
company of the righteous. For the LORD knoweth the 5
way of the righteous: but the way of the wicked shall
perish. 6

The 2nd Psalm.

Why do the nations rage, and the people speak 1
in vain? The kings of the land rebel, and the 2
councillors counsel with one another against the
Lord and his anointed. Let us break their bands and
cast away their cords. But he that dwelleth in heaven 3
shall laugh at them, and the LORD shall mock at 4
them. Then shall he speak unto them in his wrath, 5
and with his fury shall he make them afraid. But I
have set my King on my holy mountain Zion. I will 6
preach of the sentence, that the LORD hath said unto
me: 7

2) The marginal glosses to the Psalter are marked with letters, other notes with numbers. The verse numbers are missing in the old editions.

a) Judgments. That is, they will have neither office nor remain in the Christian community, yes, they will weave themselves together like the chaff from the grain.

1) Erlanger: Exo. 20, [22.]

8 You are my Son, today I have begotten you. Cry
 9 out from me, and I will give you the nations for
 10 your inheritance, and the end of the world for
 11 your possession. Thou shalt smite them with the
 12 scepter of iron, as a potter's vessel shalt thou
 break them. Be wise therefore, ye kings, and be
 ye chastened, ye judges of the land. Serve the
 LORD with fear, and rejoice with trembling. Kiss^b
 the Son, that he be not angry, and ye lose your
 way. For his wrath will soon burn, but good to all
 who trust in him.

The 3rd Psalm.

A psalm of David when he fled from his son Absalom.

1 O Lord, how many are my enemies, and how
 2 many set themselves against me. Many say of
 3 my soul, He hath no help with God, Sela. But
 4 thou, O LORD, art the shield of me, and thou that
 5 settest me in honor, and settest up my head. I
 6 will call upon the LORD with my voice, and he
 7 will hear me from his holy mountain, Sela. I lay
 8 and slept, and am awake, for the LORD contains
 me. I am not afraid of a hundred thousand
 people, who are lying about against me. Arise, O
 LORD, and help me, O God, for thou smitest all
 mine enemies in the jaws, and breakest the teeth
 of the wicked. With the LORD is thy help, and thy
 blessing upon thy people.

The 4th Psalm.

9 A psalm of David, to be sung on high on stringed instruments. °)

1 Hear me when I cry, O GOD of my
 2 righteousness, who comfortest me in error, be
 3 gracious to me and hear my prayer. Men,^d) how
 4 long shall my honor be put to shame? How long
 5 will you love the useless, and seek after
 falsehood? Sela. Know ye that the LORD
 leadeth his saints in a strange way: the LORD
 will hear when I call upon him. If ye be angry

4
5

b) Kiss, that is, accept him with honor.
 c) As one sings with two voices, one above the other in pitch.
 d) Men, that is, you who are now not children and should be reasonable.

Do not sin, speak with your heart in your camp,
 and wait. Sela. Sacrifice rightly, and hope in the
 LORD. Many say: Who will show us what is good?
 But, O Lord, lift up the light of thy countenance
 upon us, that thou mayest give joy to my heart:
 and they shall be great when they have corn and
 wine for themselves. I will lie down in peace and
 sleep, for you alone, O LORD, make me dwell in
 safety.

The 5th Psalm.

A Psalm of David, to sing high for the inheritance.

O Lord, hear my word, heed my speech. Take
 heed to my cry, my King and my God, for I will
 pray before you. O LORD, in the morning thou
 wilt hear my voice; in the morning I will send
 and look up. For thou art not a God to whom
 wickedness pleases; that which is wicked shall
 not abide before thee. The foolish shall not come
 before thine eyes; thou art hostile to all evildoers.
 You will kill the liars. The LORD hath abhorred
 of the bloodthirsty and the mischievous. But I will
 enter into thy house upon thy great goodness,
 and worship against thy holy temple in thy fear.
 O LORD, guide me in thy righteousness, for mine
 enemies' sake, direct thy way before me. For in
 their mouth is nothing righteous, their
 inwardness is vanity, their jaws are an open
 grave, with their tongues they dissemble. Blame
 them, O God, that they fall from their nobility; cast
 them out because of their great transgression,
 for they are disobedient to you. Let all who trust
 in you rejoice, let them glory forever, for you
 protect them; let all who love your name be glad.
 For you, O LORD, will bless the righteous; your
 favor will surround them as with a shield.

The 6th Psalm.

A psalm of David, to be sung on high on stringed instruments of eight strings.

O Lord, do not punish me in your anger, and
 do not chastise me in your wrath. Lord, have
 mercy on me, for I am weak.

1
2
3

4 Heal me, O Lord, for my bones are troubled, and
my soul is greatly troubled. O Lord, how long?
5 Turn, O LORD, and save my soul; help me for
thy goodness' sake. For in death thou art not
6 remembered; who shall thank thee in hell? I have
labored with my sighs, I have washed my bed all
7 night long, and with my tears I have softened my
bed. My frame is decayed from the wrath^e) and
is grown old, for I am troubled in all places.
8 Depart from me, all workers of iniquity; for the
LORD hath heard the voice of my crying. The
9 Lord has heard my supplication, the Lord has
accepted my prayer. All my enemies must be
10 ashamed and afraid, turn back and be ashamed
suddenly.

11

The 7th Psalm.

The innocence of David, of which he sang to
your Lord, because of the words of the
Moor, the son of Jemim.

1 In thee, O LORD, do I trust, my God, save me
from all my persecutors, and deliver me, lest like
a lion he take my soul, and rend it, because there
2 is no deliverer. O LORD my GOD, if I have done
these things, and there is iniquity in my hands; if
3 I have wronged those who had peace with me,
or stripped my enemies without a cause; let my
4 enemy pursue my soul and seize it, and tread
down my life in the earth, and lay my honor in the
5 dust. Sela. Arise, O LORD, in thy wrath, rise
above the fury of mine enemies, and raise up
6 unto me the judgment^f) which thou hast
commanded. And let the congregation of the
people gather around you, and come up again
7 for their sake. The LORD judges 1) the people.
Judge me, O Lord, according to my
righteousness and godliness. Put an end to the
8 wicked, and promote the righteous;

9

10

e) Wrath, which is God's anger and punishment.

(f) Judgment, that is, restore me to the office which thou hast
commanded me, that so the people may be restored unto thee.

1) The third printing of the year 1524 has here the marginal
gloss: judges, that is, not I nor anyone, but GOD Himself alone
rules in the people.

For you, righteous God, test hearts and kidneys.
My shield is from God, who helps the upright from 11
the heart. God is a righteous judge, and a God 12
who daily prophesies. If a man will not turn, he
hath sharpened his sword, he hath bent his bow, 13
he hath aimed, he hath laid up deadly shot, he
hath made his arrows to burn. Behold, he hath 14
evil in his mind, he is with child in misfortune, he
shall bring forth a fault. He has dug a pit and 15
carried it out, and has fallen into the hole he
made. His misfortune shall come again upon his 16
head, and his iniquity shall fall upon his crown. I
thank the LORD for his righteousness, and will 17
praise the name of the LORD Most High.

The 8th Psalm.

18

A Psalm of David, to sing high above Githith^g).

O LORD our Sovereign, how glorious is your
name in all the earth, since they give you thanks
in heaven. Out of the mouth of babes and
sucklings thou hast prepared a power for the 1
sake of thine enemies, to silence the enemy and
the avenger. For I shall see the heavens, the 2
work of thy fingers, the moon and stars, which
thou hast prepared. What is this man, that thou 3
art mindful of him, and the Son of man, that thou
lookest upon him? You will make him a little
lacking in God; but with honors and adornment
you will crown him. Thou wilt make him ruler over 4
the work of thy hands: thou hast put all things
under his feet, sheep and oxen, and the wild 5
beasts, and the fowls of the air, and the fish of the
sea, and all that pass through the channels of the 6
sea. O Lord our Sovereign, how glorious is your
name in all the earth. 7

The 9th Psalm.

A Psalm of David, to be sung on high, of the Son's 8
youth.

I will give thanks to the Lord with all my heart, 9
and I will tell all your wonders. 10

1

2

g)What this githith is, is still unconscious; but it is called a
winepress in German.

3 I will rejoice and be glad, and praise your name,
 4 O Most High, because you have driven my
 enemies behind you; they have fallen and
 perished before you. For thou hast judged my
 5 right and my cause: thou sittest on the throne a
 righteous judge. Thou hast reproached the
 6 heathen, and destroyed the wicked: thou hast
 destroyed their name for ever and ever. The
 swords of the enemy are ended; thou hast turned
 7 back the cities; their memory is perished with
 them. But the LORD abideth for ever: he hath
 8 prepared his throne for judgment. And he shall
 judge the earth aright, and the people shall reign
 9 uprightly. And the LORD is the poor man's
 refuge, a refuge in time of trouble. Therefore they
 10 that know thy name shall hope in thee: for thou
 11 trustest not them that seek thee, O LORD. Praise
 the LORD that dwelleth in Zion, that sheweth
 forth his doings among the people. For he
 12 remembereth and asketh after their blood; he
 forgetteth not the cry of the poor. Be merciful
 13 unto me, O LORD; behold my affliction among
 mine enemies, thou that liftest me up out of the
 14 gates of death. That I may tell all thy praise in the
 gates of the daughter of Zion, that I may rejoice
 in thy salvation. The heathen are sunk in the pit
 15 which they have made; their foot is caught in the
 net which they have set. The LORD is known to
 16 do right; the wicked is entangled in the work of
 his hands. Sela. The wicked must be turned to
 hell, all the heathen who forget God. For he will
 17 not so utterly forget the poor, and the hope of the
 wretched shall not be lost forever. Arise, O Lord,
 18 lest men get the upper hand. Let all the heathen
 be judged before thee. Set them, O Lord, a
 19 teacher, that the heathen may know that they are
 men. Sela.

20

The 10th Psalm.

21 Lord, why do you step so far away, hide
 yourself in time of need? When the wicked get
 the upper hand, the poor suffer; they do their will
 as they choose. For the wicked stirreth up

1
2

3

The wicked man will do as he pleases, and the
 stingy man will bless himself and blaspheme the
 4 Lord. The wicked, because his wrath continues,
 does not ask for anyone; all his proposals are
 without God. He is always doing what he does. 5
 Your judgments are high from him. He deals
 defiantly with his enemies. He says in his heart, 6
 "I will never be overthrown; there will be no need.
 His mouth is full of cursing, guile and deceit;
 under his tongue is toil and labor. He sitteth in 7
 wait in the courts; he slayeth the innocent in
 secret; his eyes are upon the poor multitude. He 8
 lies in wait in secret, like a lion in the den; he lies
 in wait to catch the wretch, and catches him
 when he draws him into his net. He crushes, and 9
 bends, and he falls the poor heap with his
 violence. He says in his heart: God has forgotten, 10
 he has hidden his face, he no longer sees it.
 Arise, O Lord God, lift up your hand, do not forget 11
 the wretched. Why should the wicked blaspheme
 God, and say in his heart, Thou inquirest not? 12
 Thou seest, for thou seest the affliction and
 misery, that it is given into thine hand; the poor 13
 company shall restore it unto thee; thou art the
 helper of the fatherless. Break the arm of the 14
 wicked, and seek the wicked, and his
 wickedness shall never be found. The LORD is
 king forever and ever: ye heathen shall perish
 from his land. Hear the desire of the wretched, O 15
 LORD, and their heart shall be turned, that thine
 ear may know it. That thou mayest do right to the
 fatherless and to the poor, that man be no more 16
 wicked in the earth.

17

The 11th Psalm.

A Psalm of David, to be sung on high. 18

I trust in the LORD: how then say ye unto my
 soul, Let it fly as a bird upon your mountains? For
 behold, the wicked draw the bow, and put their
 arrows on the string, to shoot in the dark at them
 that are sincere of the Lord. 1

2

1) Erlanger: erhäsche.

3 hearts. For they have overthrown the foundation,
 what shall the righteous do to it?
 4 The Lord is in his holy temple, the Lord's throne is
 in heaven, his eyes look upon it, his eyelids test
 the children of men. The LORD tryeth the
 5 righteous, his soul hateth the wicked, and he that
 loveth iniquity. He will rain upon the wicked rope,
 6 fire, brimstone, and the wind of tempest he will
 pour upon them 1) as a reward. The LORD is
 righteous, and loveth righteousness, that their
 7 faces may look upon that which is right.

The 12th Psalm.

1 A psalm of David, to be sung high on eight strings.
 2 Help, Lord, the saints have diminished, and
 the faithful are few among the children of men.
 3 One man speaketh vain things with another, and
 speaketh hypocrisy with a divided heart. The
 4 LORD cut off all hypocrisy, and the tongue that
 speaketh proudly, saying, Our tongue shall have
 5 the preeminence, it is ours to speak: who is our
 Lord? Because the wretched are desolate, and
 6 the poor groan, I will raise up, saith the LORD, I
 will establish a salvation that shall act confidently
 in it. The words of the LORD are pure, as silver
 7 burned in the crucible of the earth, proved seven
 times. Thou, O Lord, wilt preserve them, and keep
 8 us from this generation for ever. There are wicked
 men about and about, when the lots are lifted up
 9 among the children of men.

The 13th Psalm.

1 A Psalm of David, to be sung on high.
 2
 3 Lord, how long will you forget me? How long
 will you hide your face from me? How long shall I
 seek counsel in my soul, and bear sorrow in my
 4 heart? How long shall my enemy rise up against
 me? Look and hear me, O Lord, my God;
 enlighten my eyes, that I may not be lost in death.

1) Erlanger: him.

sleep. Lest my enemy boast that he is 5
 Let mine adversaries not rejoice that I am
 overthrown. But I hope in your goodness; my
 heart rejoices in your salvation. I will sing unto the 6
 LORD, that he hath restored me.

The 14th Psalm.

A Psalm of David, to be sung on high.

The fools^h) say in their heart, There is no God;
 they are corrupt and abominable in their doings; 1
 there is none that doeth good. The Lord looked
 down from heaven upon the children of men, to
 see if any had understanding, and asked after
 God. But they were turned aside, and all of them 2
 were unfit together; there was none that did good,
 seek not one. Do not the evildoers who devour my
 people realize that they have only food to eat? 3
 They do not call upon the Lord. Thereⁱ they fear;
 for God is with the generation of the righteous. Ye 4
 have mocked the poor man's counsel, that GOD
 is his refuge. Who will help Israel in Zion? When
 the LORD turns away the prison of his people, 3
 Jacob shall rejoice, and Israel shall be glad. 6

The 15th Psalm.

A Psalm of David. 7

Lord, who will dwell in your tabernacle? Who
 shall dwell in thy holy mountain? He who walks
 without change, and does right, and speaks the
 truth from the heart. He that speaketh not after his
 own tongue, and doeth no hurt unto his neighbor,
 and bringeth no reproach upon his neighbor. 1
 The unrighteous are despised in his sight, but he
 honors those who fear the Lord, who swear to
 their neighbor and do not change it. He that giveth 2
 not his money usurpingly, and taketh not gifts of
 the innocent. He who does this will be well. 2) 3

h) The Scripture calls fools raw, loose people who do not ask
 about God.

i) Fear, that is, they make consciences, since there is none,
 serve God, which He has not commanded.

2) In the Erlanger, "werden" is added, which we, like Walch,
 have omitted.

The 16th Psalm.

A golden jewel of David.

1
2 Keep me, O God, for I trust in you. I have said
3 to the Lord: You are the Lord, I am not well
4 pleased with you. All my delight is in the saints
5 that are upon the earth, and in the excellent. Their
6 idols are many, and they hasten after them. I will
7 not offer drink offerings to those who are of blood,
8 nor will I use their name in my mouth. But the
9 LORD is my goods and my portion; thou shalt
10 receive my inheritance. The lot is fallen to me in
11 a lovely way; a beautiful inheritance has been
12 given to me. I will praise the Lord, who has
13 counseled me, even my kidneys have chastened
14 me at night. I have the Lord always before my
15 eyes; for he is at my right hand, therefore I shall
16 dwell. Therefore my heart rejoiceth, and my glory
17 is glad; my flesh also shall lie down secure. For
18 thou wilt not leave my soul in hell, nor suffer thy
19 holy one to see the pit. Thou wilt make known
20 unto me the way of life: before thee is fullness of
21 joy, and sweetness of life at thy right hand for
22 ever.

The 17th Psalm.

A prayer of David.

O LORD, hear righteousness, heed my cry,
hear my prayer, which cometh not out of a false
1 mouth. Let my judgment go forth from thee; let
2 thine eyes see what is right. Thou hast tried my
3 heart, thou hast visited it by night, thou hast
4 purged me, thou hast found nothing. I have
5 purposed that my mouth should not transgress. I
6 have kept myself in the word of thy lips, from the
7 works of men in the way of the spoiler. Hallow my
8 walk upon thy footsteps, that my footsteps slip
9 not. I cry unto thee, O God, that thou wouldst
10 hear me: incline thine ears unto me, hear my
11 speech. Show thy loving-kindness, O Savior of
12 them that trust in thee, against them that set
13 themselves against thy right hand. Protect me
14 like

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an eyeball in the eye, shield me under the
9 shadow of your wings, from the wicked who
10 disturb me, from my enemies who stand around
11 and around after my soul. They have resolved
12 with their fat^k), they speak proudly with their
13 mouth. Where we go, they surround me; their
14 eyes they direct to bow us to the earth. He is like
15 a lion desiring a prey; like a young lion sitting in
16 the den. Arise, O Lord, overpower him, and
17 humble him; deliver my soul from the wicked with
18 thy sword; from the men of thy hand, from the
19 men of this life, which have their reward in their
20 life, whom thou fillest the belly with thy treasure,
21 which children have the abundance of, and
22 leave the remnant unto their young. But I will
23 behold thy face in righteousness; I will be
24 satisfied when thine image shall rise.

The 18th Psalm.

A psalm to be sung on high, of David the servant
of the Lord, who spoke the words of this
song to the Lord at the time when the Lord
delivered him from the hand of his
enemies and from the hand of Saul,
1 saying:

I am your refuge, O LORD, my strength. O
LORD, my rock, my fortress, my deliverer, my
God, my refuge, in whom I trust, my shield and
horn of salvation, and my refuge. I will call upon
the LORD with praise, and I shall be delivered
2 from mine enemies. For the pains of death
3 compassed me about, and the rivers of Belial
4 terrified me. The torment of hell compassed me,
5 and the distress of death overwhelmed me.
6 When I am afraid, I call upon the Lord, and cry
7 unto my God, and he heareth my voice from his
8 holy temple, and my cry cometh before him in his
9 ears. The earth quaked and was moved, and the
10 foundations of the mountains moved and shook,
11 because he was angry. Steam went up from his
12 nose, and consuming fire from his mouth, coals
13 burned.

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j) Honor, that is, my tongue, as I honor and praise with.

k) Fat, that is, the great and powerful have become one of them.

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14 tion of it. He bowed the heavens and descended,
and darkness was under his feet. And he
15 mounted the cherub, and flew. He floated on the
wings of the wind. He covered himself with
16 darkness around his tent, with dark waters in the
thick clouds. His clouds passed away before his
brightness, hail and coals of fire. And the LORD
17 thundered in heaven, and the most High let out
his thunder, hail and coals of fire. He shot his
18 arrows and scattered them. He caused great
lightnings and terrified them. Then water was
poured out, and the foundations of the earth were
19 opened, O LORD, by thy rebuke, by the breath
and snort of thy nostrils. He sent forth from on
20 high, and fetched me, and drew me up out of
great waters. He delivered me from my strong
21 enemies, from my haters who were too mighty for
me. Who overcame me in the time of my
22 calamity, and the LORD became my confidence.
And he led me out into space. He plucked me out,
for he had pleasure in me. And the LORD will
23 repay me according to my righteousness. He will
24 pay me according to the cleanness of my hands.
For I have kept the ways of the LORD, and have
25 not been ungodly against my God. For all his
judgments are before me, and I will not cast away
his judgments from me. But I will be without
26 change with him, and keep myself from my sin.
Therefore the LORD will reward me according to
27 my righteousness, according to the cleanness of
my hands in his sight. With the saints you will be
28 holy, and with the unchanging you will be without
change. And with the pure you will be pure, and
29 with the perverse you will be perverse. For thou
wilt help the wretched people, and the high eyes
30 lowly. For thou shalt lighten my lamp: the LORD
my God shall make light my darkness. For with
thee I can smite the people of war, And with my
31 God leap over the walls. God's ways are without
change, the words of the LORD are purified, he
32 is a shield to all who trust in him. For where is a
GOtt, without the LORD? or a refuge, without our
33 GOtt? God has girded me

34

35

with strength, and hath made my ways without
change. He hath made my feet like the deer, and
36 set me on my high place. He maketh my hand to
fight, and maketh my arm to draw the bow of
37 brass. And thou givest me the shield of thy
salvation; and thy right hand strengtheneth me;
38 and when thou humblest me, thou makest me
great. Thou makest room to walk under me, that
39 my ankles slip not. I will pursue after mine
enemies, and seize them, and will not turn back
until I have slain them. I will smite them, that they
40 shall not abide; they shall fall under my feet.
Thou wilt arm me with strength for battle. Thou
41 wilt cast under me them that set themselves
against me. Thou givest me mine enemies to
42 flee, that I may destroy mine haters. They cry
43 out, but there is no helper; to the LORD, but he
does not answer them. I will crush them like dust
before the wind; I will cast them away like the
44 dung in the streets. Thou wilt save me from the
heretical people, and set me for a head among
the heathen: a people that I knew not shall serve
45 me. They obey me with obedient ears, but the
strange children deny me. The strange children
46 are outworn, and shall go limp in their bonds.
The LORD liveth, and blessed be my Hori, and
47 the God of my salvation shall be exalted; the
God that giveth me vengeance, and compelleth
48 the nations under me; that delivereth me from
49 mine enemies, and exalteth me from them that
set themselves against me. Thou wilt save me
from iniquities. Therefore will I give thee thanks,
O LORD, among the heathen, and sing praise
50 unto thy name. Who¹ hath shewed great
51 salvation unto his king, and hath shewed mercy
unto his anointed, David, and to his seed for
ever.

The 19th Psalm.

A Psalm of David, to be sung on high.

The heavens tell the glory of God, and the
firmament proclaims the work of his hands. One
day tells another, and one night makes known to
another. There is no language nor speech,
where one does not hear their voice.

1) In the Erlanger, "the" is repeated.

5 Their guide has gone out into all the earth, and
 6 their speech to the end of the world; he has made
 7 a tabernacle for the sun in them. And it goes out
 8 like a bridegroom from his chamber, and is glad
 9 to run the way like a hero. It rises at one end of
 10 heaven, and returns to the same end, and
 11 nothing is hidden from its heat. The law of the
 12 Lord is without change and restores the soul. The
 13 testimony of the Lord is sure, and makes wise the
 14 foolish. The essays of the Lord are right and
 15 gladden the heart. The commandments of the
 16 Lord are clear and enlighten the eyes. The fear
 17 of the Lord is pure and abides forever. The
 18 judgments of the LORD are righteous, all just.
 19 They are more precious than gold and much fine
 20 gold; they are sweeter than honey and
 21 honeycomb. Thy servant also is made careful by
 22 them: for he hath great reward that keepeth
 23 them. Who is mindful of the error? Cleanse me
 24 from the secret ones. Keep thy servant also from
 25 the proud, that they rule not over me: then shall I
 26 be without change, and innocent from great
 27 iniquity. Let the speech of my mouth be
 28 acceptable unto thee, And the conversation of
 29 my heart before thee, O LORD, my refuge and
 30 my redeemer.

The 20th Psalm.

A Psalm of David, to be sung on high.

1 May the Lord hear you in your time of anguish,
 2 may the name of God Jacob protect you. He shall
 3 send thee help from the holy place, and
 4 strengthen thee from Zion. He shall remember all
 5 thy meat offering, and thy burnt offering shall be
 6 fat, selah. He give thee that which thou hast in
 7 mind, and fulfill thy purpose. We will boast of your
 8 salvation, and in the name of our God we will
 9 raise up panels. May the Lord grant all your
 10 requests. Now I see that the Lord helps his
 11 anointed, and hears him in his holy heaven. The
 12 salvation of his right hand is mighty. They rely on
 13 chariots and horses, but we will remember the
 14 name of our God. They have fallen down, but we
 15 stand upright. Help, O Lord, let the King hear us
 16 at the time when we cry out.

The 21st Psalm.

A Psalm of David, to be sung on high. 1

O LORD, the king rejoiceth in thy strength, and 2
 how glad is he of thy salvation. Thou hast given 3
 him his heart's desire, and hast not hindered what 3
 his lips have asked, Selah. For thou wilt shower 4
 him with good blessings; thou wilt set a crown of 4
 gold upon his head. He has asked you for life, 5
 and you have given him long life forever and ever. 5
 He has great glory in your salvation; you will 6
 place praise and honor on him. For thou wilt set 6
 him for a blessing forever; thou wilt make him 7
 glad with the joy of thy countenance. For the king 7
 shall hope in the LORD, and shall stand firm 8
 through the goodness of the Most High. Thine 8
 hand shall find all thine enemies; thy right hand 9
 shall find them that hate thee. Thou wilt make 9
 them like a furnace of fire in the time of thy 9
 countenance. The LORD shall devour them in his 10
 wrath, and the fire shall devour them. Their fruit 11
 thou shalt destroy in the land, and their seed 11
 among the children of men. For they would do 11
 thee evil, and devised devices which they could 11
 not perform. For thou shalt make them thy 12
 shoulder¹; thou shalt bend thy sinews against 12
 their face. Arise, O Lord, in thy strength, and we 13
 will sing and praise thy might. 13

The 22nd Psalm.

A Psalm of David, to be sung on high, of the hind, 14
 the morning glories.

1 My God, my God, why have you forsaken me?
 2 The words of my howling are far from my
 3 salvation. My God, I call by day and you do not 1
 answer, and by night I have no rest. But thou art 2
 holy, and dwellest under the praise of Israel. Our 2
 fathers hoped in thee, and when they hoped, thou 3
 didst deliver them. To thee they cry, and are 3
 saved: they hoped in thee, and were not put to 4
 shame. But I am a worm, and not a man: I am the 4
 scorn of men, and the contempt of the people. All 5
 who see me mock me, 5

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¹) to the shoulder, that they must always bear and suffer
 misfortune.

shut their mouths and shake their heads. Let him
 9 complain to the Lord, and he will help him, and
 10 save him, if he has a desire for him. For thou hast
 drawn me out of my mother's womb: thou art my
 confidence, when I was yet at my mother's
 11 breasts. Upon thee am I cast from my mother's
 womb. You are my God from my mother's womb.
 Do not be far from me, for fear is near, for there
 12 is no helper here. Great bulls have surrounded
 13 me, fat oxen have surrounded me. They have
 opened their barges against me, like a roaring
 14 and ravening lion. I am poured out like water, all
 my bones are cut asunder, my heart is melted in
 15 my womb like wax. My strength is dried up like a
 potsherd, and my tongue sticks to the roof of my
 mouth, and you lay me in the dust of death. For
 16 dogs have surrounded me, and the evil one's
 pack has made itself around me; they have dug
 through my hands and feet. I would count all my
 17 legs; but they look and behold me. They divide
 my garments among them, and cast lots for my
 vesture. But thou, O LORD, make thyself not far
 18 off; my strength, haste thou to help me. Deliver
 my soul from the sword, from the hand of the
 19 dogs my lonely one. Save me from the lion's
 mouth, and hear me among the horns of the
 20 unicorns. I will tell thy name unto my brethren; I
 will praise thee in the congregation. Glorify the
 21 LORD, ye that fear him: let all the seed of Jacob
 glory in him, and let all the seed of Israel be afraid
 22 of him. For he hath not despised nor disdained
 the affliction of the poor, neither hid his face from
 23 him, and when he cried unto him, he heard it.
 From thee shall be my thanksgiving in the great
 24 congregation; I will pay my vows before them that
 fear him. Let the poor eat, that they may be filled;
 and let them praise the LORD that ask after him:
 25 let your heart live for ever. Let the end of the
 world be remembered, that they may turn unto
 the Lord, and worship before him all kindreds of
 26 the Gentiles. For the Lord has a kingdom, and he
 is a Lord among the Gentiles. Let them eat and
 worship

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let all the fat people^m) on earth pray to him; let
 all who lie in the dust bow the knee to him, and
 let not his soul live. A seed shall serve him, of the
 LORD shall they proclaim unto babes. They shall
 31 come and preach his righteousness unto the
 32 people that are born, that he may do it.

The 23rd Psalm.

A Psalm of David.

The LORD is my shepherd; I shall not want.
 He maketh me to feed where there is much
 1 grass, and leadeth me beside the waters that
 cool me. He restoreth my soul; He leadeth me
 2 in the paths of righteousness for his name's sake.
 Yea, though I walk through the valley of the
 3 shadow of death, I will fear no evil: for thou art
 with me. Thy rod and thy staff, they comfort me.
 4 Thou preparest a table before me against mine
 enemies; Thou makest my head fat with oil, And
 pourest me out full. Surely goodness and mercy
 5 shall follow me all the days of my life: I will dwell
 in the house of the LORD for ever. 6

The 24th Psalm.

A Psalm of David.

The earth is the Lord's, and the things that are
 therein; the ground, and the things that dwell
 therein. For he hath founded it upon the seas,
 1 and prepared it upon the waters. Who shall
 ascend the mountain of the LORD? and who
 shall stand in his holy place? He who has
 2 innocent hands and is pure in heart, who does
 3 not lift up his soul in vain, and does not swear
 falsely. He will receive blessings from the Lord
 4 and righteousness from the God of his salvation.
 This is the generation that seeks him, that seeks
 thy face, O Jacob. Sela. Lift up your heads, ye
 5 gates, and arise, ye doors of the world, that the
 King of glory may enter in. Who is this same King
 6 of honor? It is the Lord, strong and mighty, the
 Lord, mighty in battle. Ye gates, lift up 7

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m) Fat ones are the rich and great; those who lie in the dust
 are the poor and lowly; those who do not let their soul live are
 those who die or are ready to die. All of them are to worship
 Christ.

Lift up your heads, O doors of the world, that the King of glory may come in. Who is this same King of honor? It is the LORD of hosts, it is the king of honors, Sela.

The 25th Psalm.

A Psalm of David.

1 To you, O Lord, I lift up my soul. My God, I
hope in you; let me not be put to shame, lest my
2 enemies rejoice over me. For no one is put to
shame who respects you, but those who spurn
3 without cause are put to shame. Show me thy
ways, O Lord, and teach me thy paths. Guide me
in thy truth, and teach me: for thou art the God of
4 my salvation; daily I wait for thee. Remember, O
5 LORD, thy mercy, and thy lovingkindness, which
was from the world. Remember not the sin of my
youth, nor my transgression: but remember me
6 according to thy mercy, for thy lovingkindness'
sake. The Lord is good and right, therefore he
7 will instruct sinners in the way. He leadeth the
wretched aright, and teacheth the wretched his
way. All the ways of the LORD are goodness and
8 faithfulness to them that keep his covenant and
testimony. For thy name's sake, O LORD, be
9 merciful to my iniquity, which is great. Who is he
that feareth the LORD? He shall instruct him in
10 the way which he hath chosen. His soul shall
 dwell in goodness, and his seed shall inherit the
11 earth. The secret of the LORD is among those
 who fear him, and his covenant he will make
12 them know. My eyes always look to the LORD,
 for he will pull my foot out of the net. Turn to me,
13 and be gracious to me, for I am lonely and
wretched. The anguish of my heart is great; lead
14 me out of my distresses. Behold my affliction and
misery, and take away all my sin. Behold, my
15 enemies are so many, and with a free hatred
they hate me. Keep my soul, and save me; let
16 me not be put to shame; for I trust in thee. Keep
me bad and right, for I wait for you. God, deliver
17 Israel from all her distress.

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The 26th Psalm.

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A Psalm of David.

Judge me, O Lord, for I walk without change.
I hope in the LORD, therefore I shall not go
astray. Examine me, O LORD, and try me; purify
7 my kidneys and my heart. For thy lovingkindness
is before mine eyes, and I walk in thy truth. I sit
8 not with the vain, and have not fellowship with the
deceitful. I hate the assembly of the wicked, and
9 will not sit with the wicked. I will wash my hands
in innocency, and will be, O Lord, about thine
10 altar. That I may hear the voice of thanksgiving,
11 that all thy wonders may be told. O LORD, I love
the place of thy house, and the place where thine
12 honor dwelleth. Take not my soul with sinners,
nor my life with the bloodthirsty, in whose hand is
iniquity, and their right hand is full of gifts. But I
will walk without change; deliver me, and be
gracious unto me. My foot is upon the plain; I will
1 praise thee, O Lord, in the assemblies.

The 27th Psalm.

A Psalm of David.

The Lord is my light and my salvation, of
whom should I be afraid? The LORD is the
strength of my life; of whom shall I be afraid? For
3 when the wicked, my adversaries and enemies,
came to devour my flesh, they ran and fell. If an
army comes against me, my heart will not fear; if
a battle arises against me, I will rely on it. One
4 thing I have asked of the Lord, and this I will
require, that I may dwell in the house of the Lord
all the days of my life, to behold the pleasure of
the Lord, and to seek his temple. For he hath
5 covered me in his tabernacle in the evil time; he
hid me secretly in his tent, and lifted me up upon
a rock; and now shall I lift up my head above mine
6 enemies that are round about me, and I will offer
sacrifices of glory in his tabernacle; I will sing and
praise unto the LORD. O LORD, hear my voice
when I call; be gracious to me, and hear me. My
7 heart
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has said of you: Seek my face. O Lord, I will seek
 9 thy face. Do not hide your face from me, and do
 not reject your servant in anger, for you are my
 help. Do not leave me, and do not turn away your
 hand from me, O God of my salvation. For my
 10 father and my mother have forsaken me, but the
 LORD hath taken me up. O LORD, show me thy
 way, and lead me in a straight path for the sake
 11 of mine enemies. Give me not into the will of mine
 enemies: for false witnesses are risen up against
 12 me, and speak iniquities unfeignedly. I believe
 that I shall see the good of the LORD in the land
 of the living. Wait upon the LORD, be of good
 13 cheer, and let thine heart be steadfast, and wait
 upon the LORD.

14

The 28th Psalm.

A Psalm of David.

When I cry out to you, my refuge, do not be
 1 silent to me, lest, where you are silent, I become
 like those who go into the pit. Hear the voice of
 my supplications when I cry unto thee, when I lift
 up my hands unto thy holy choir. Put me not
 2 among the wicked, and among the workers of
 iniquity, who speak kindly to their neighbor, and
 have evil in their heart. Give them according to
 3 their deeds, and according to their wickedness;
 give them according to the works of their hands;
 recompense them according to their deserts. For
 4 they regard not the work of the LORD, nor the
 works of his hands: therefore shall they be
 broken down, and not edified. Praise be to the
 5 Lord, for he has heard the voice of my
 supplications. The LORD is my strength and my
 shield; in him my heart hopes, and I am saved;
 and my heart is glad, and I will give thanks to him
 6 with my song. The LORD is their strength, he is
 the strength that helps his anointed. Help thy
 7 people, and bless thine inheritance, and feed
 them, and exalt them for ever.

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The 29th Psalm.

A Psalm of David.

9 Create unto the LORD, ye strong: create unto
 the LORD glory and strength.

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 5 Give glory to the LORD for his name, worship the
 LORD in holy adornment. The voice of the LORD
 goes on the waters, the God of honor thunders, 6
 the LORD on great waters. The voice of the Lord
 goes with power. The voice of the LORD goes 7
 with ornament. The voice of the LORD breaketh
 the cedars, the LORD breaketh the cedars in 8
 Lebanon. And makes them lick like a calf,
 Lebanon and Sirion like a young unicorn. The 9
 voice of the LORD breaketh the flames of the fire.
 The voice of the LORD stirreth up the wilderness;
 the voice of the LORD stirreth up the wilderness 10
 of Kadesh. The voice of the LORD stirreth up the
 winds, and uncovereth the forests; and in his 11
 temple shall all men give him glory. The LORD
 sits to make a flood of sin, and the LORD remains
 a king forever. The LORD will give strength to his
 people, the LORD will bless his people with
 peace. ⁿ⁾

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The 30th Psalm.

A psalm song of the dedication of the house of
 David.

I will exalt thee, O LORD; for thou hast raised
 me up, and hast not suffered mine enemies to 4
 rejoice over me. O LORD my God, when I cried
 unto thee, thou madest me whole. O LORD, thou 5
 hast brought my soul out of hell; thou hast kept
 me alive when they go down to the pit. Praise the 6
 Lord, ye saints, and give thanks in remembrance
 of his holiness. For his wrath endureth for a
 moment, and he delighteth to live: in the evening 7
 there is weeping, but in the morning there is
 glory. But I said, when I was well: I will abide 8
 forever. For, O LORD, by thy lovingkindness thou
 hast made my mountain strong: but when thou
 hidest thy face, I was afraid. I will, O LORD, cry 9
 unto thee, I will pray unto the LORD. What profit 10
 is there in my blood, if I go to destruction? Will
 the dust also thank thee, and proclaim thy 11
 faithfulness? Hear, O Lord, and be gracious to 12
 me; O Lord, be my helper. Thou hast turned my
 lamentation into a rei-

n) Peace, that is, that [it] will be well with him.

13 You have taken off my sackcloth and girded me
with joy. That my glory may praise thee,^o , and
not be satisfied, O LORD my God; I will give thee
thanks for ever.

The 31st Psalm.

A Psalm of David, to be sung on high.

1 O LORD, in thee do I trust: let me never be
2 put to shame: save me with thy righteousness.
3 Incline thine ear unto me; haste thou to save me;
4 be thou a strong rock unto me, and a house for
5 a stronghold, that thou mayest help me. For thou
6 art my rock, and my fortress. And for thy name's
7 sake thou wilt¹ guide and lead me. You would
8 pull me out of the net they have set for me, for
9 you are my strength. Into your hands I commend
10 my spirit; you have redeemed me, O Lord, you
11 faithful God. I hate them that hold vanity: but I
12 hope in the LORD. I rejoice and am glad in thy
13 lovingkindness, because thou hast looked upon
14 my affliction, and hast known my soul in anguish,
and hast not delivered me into the hands of the
enemy; thou hast set clean feet upon a broad
place. Lord, have mercy on me, for I am in
anguish, my face is faint with wrath,^p and my soul
and my belly. For my life is waxed old with grief,
and my years with sighing. My strength is gone
from my iniquity, and my legs are fainted. I am
become a great reproach to all mine enemies,
and to my neighbors, and a reproach to my
kinsmen. Mine is forgotten in the heart (as of a
dead man); I am become as a corrupt thing. For
I hear an evil cry from many; fear is around and
around. Since they secretly hold counsel with
one another over me, they think to take my soul.
But I, O Lord, hope in thee, and say, Thou art my
God. My time is in thy hands; deliver me from the
hand of mine enemies, and from

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17 to those who persecute me. Let your face shine
upon your servant; help me by your goodness. O
Lord, let me not be put to shame, for I call upon
18 thee. The wicked must be put to shame, and be
quenched in hell. Let false lips be put to silence,
who speak against the righteous with hope and
19 contempt. How great is thy good, which thou hast
hid from them that fear thee, and hast delivered
it from the children of men unto them that trust in
20 thee. Thou wilt hide them secretly with thee from
every man's pride; thou wilt hide them in the
tabernacle from the brawling tongues. Praise be
21 to the LORD, that he hath done a special
kindness unto me in a strong city. But I said in
my anguish, I am cast out of thine eyes: therefore
22 hast thou heard my supplications, when I cried
unto thee. Love the Lord, all his saints: the Lord
23 keepeth the faithful, and rewardeth him that is
proud. Be of good cheer, and let your hearts be
steadfast, all ye that wait upon the LORD. 24

The 32nd Psalm.

An Instruction of David. 25

Blessed is the man whose transgressions are
forgiven, whose sin is covered. Blessed is the
man to whom the Lord does not impute iniquity,
in whose spirit there is no falsehood. For when I
would have concealed it,^q my bones fainted from
1 my daily weeping. For your hand was heavy on
me day and night; my sap dried up, as in
2 summer, Sela. Therefore I make known my sin,
and hide not my iniquity. I said: I will confess my
3 transgression against me unto the LORD, and
thou shalt forgive me the iniquity of my sin, Sela.
4 For this shall all the saints pray before thee in
due time: therefore when great floods of waters
5 come, they shall not reach the same. Thou art
my shield, thou wilt keep me from fear, and with
the glory of one saved.

6

7

o) Glory, my tongue and strings, as I honor you with, Ps.
16, 9.

1) "you" is missing in the Erlanger.

v) Wrath, that is, before the calamity I suffer, as God's
wrath.

q) conceal, that is, since I did not want to confess that vain
sin was with me, my conscience had no rest until I had to
confess it and trust in God's goodness alone.

8 surround me, Sela. I will give you understanding
and show you the way you should walk, I will
beckon you with my eyes. Do not be like horses
9 and mouths that have no understanding, which
must be put in a bridle and bit in their mouths if
they do not want to come to you. The wicked
10 must suffer much, but he who hopes in God will
be embraced by goodness. Rejoice in the LORD,
11 ye righteous, and be glad; and praise all them
that are upright in heart.

The 33rd Psalm.

Rejoice in the LORD, ye righteous: for the
1 upright it is good to boast. Give thanks to the
LORD with harps, and sing praises to him on the
2 psaltery with ten strings. Sing unto him a new
song, make it good on the strings with sound. For
3 the word of the LORD is right, and all his works
4 are faithful. He loveth righteousness and
judgment; The earth is full of the goodness of the
5 LORD. The heavens are made by the word of the
LORD, and all his host by the mouth of his Spirit.
6 He gathereth up the waters of the sea, as into a
hose, and layeth up the deeps in secret. All the
7 earth is afraid of the LORD, and before him all
who dwell on the face of the earth are afraid. For
8 when he speaks, it is done; when he gives, it
stands. The LORD brings to nought the counsel
9 of the heathen, and hinders the thoughts of the
nations. But the counsel of the LORD abideth for
10 ever, the thoughts of his heart for ever. Blessed
are the people, whose God is the Lord, the
11 people whom he has chosen for an inheritance.
The LORD looks down from heaven and beholds
12 all the children of men. From his prepared seat
he looks upon all who dwell on the earth. He
13 looks at^r) their hearts in all things; he observes
14 all their works. A king is not helped by his great
power; a strong man is not saved by his great
15 strength. A horse lacks help, and is not saved by
his great strength. Behold, the eye of the LORD
16 is upon them that fear him, that wait upon his
mercy to deliver their souls from death,
17

18

19

r) directs, that is what they think, he gives and directs as he wills.

and nourish them in the trial. Our soul waits for
20 the Lord, he is our help and shield. For our heart
rejoices in him, and we hope in his holy name.
21 May your goodness, O Lord, be upon us, as we
hope in you. 22

The 34th Psalm.

A psalm of David, when he hid his spirit from
Abimelech, who drove him away, and he
departed. 1

I will praise the Lord always; his praise shall
2 be in my mouth forever. Let my soul glory in the
Lord, that the wretched may hear and rejoice.
3 Praise the Lord with me, and let us exalt his
4 name with one another. When I sought the Lord,
he answered me, and delivered me from all my
5 fear. Those who look to him will be enlightened,
and their faces will not be disgraced. When this
6 wretch cried out, the Lord heard and saved him
from all his troubles. The angel of the Lord
7 encampeth round about them that fear him, and
delivereth them. Taste and see how kind the
8 LORD is; good for the man who trusts in him.
9 Fear him, his saints; for they that fear him have
no lack. The rich go hungry, but those who seek
10 the Lord have no lack of anything. Hear me,
children, and I will teach you the fear of the
11 LORD. Who is he that desireth to live, and
desireth to see good days? Keep your tongue
12 from evil, and your lips from speaking deceit.
Forsake evil, and do good; seek peace, and
13 pursue it. The eyes of the Lord look upon the
righteous, and his ears upon their cry. But the
14 face of the LORD is upon them that do evil, to cut
off their remembrance from the earth. When the
righteous cry out, the LORD hears and delivers
15 them from all their distress. The Lord is near to
those who are brokenhearted and helps those
16 who are brokenhearted. The righteous must
suffer much, but the Lord helps him out of it all.
17 He preserves all his bones, so that not one of
them will be broken. The 18

19

20

21

22

Unhappiness shall kill the wicked; and they that hate the righteous shall be iniquitous. The Lord redeems the soul of his servants, and all who trust in him will have no guilt.

The 35th Psalm.

A Psalm of David.

1 O Lord, contend with my disputants, fight
2 against my contenders. Seize the shield and
3 screen and set out to help me. Bring forth the
4 spear, and defend me against my persecutors.
5 Say to my soul: I am your salvation. Those who
6 are after my soul shall be ashamed and be
7 cursed; those who want to harm me shall return
8 and be put to shame. They must become like
9 chaff before the wind, and the angel of the Lord
10 drive them away. Let their way become dark and
11 slippery, and let the angel of the LORD pursue
12 them. For without cause they have set their nets
13 to destroy me, and without cause they have made
14 pits for my soul. A tumult comes upon him
15 unawares, and his net, which he has set, must
16 see him, and fall into the same tumult. But let my
17 soul rejoice in the Lord, and be glad in his
18 salvation. All my bones must say, "Lord, who is
19 like you? Thou that savest the wretch from him
20 that is too strong for him, and the poor and needy
21 from his robbers. Frevele witnesses appear, they
22 ask me, of which I know nothing. They repay me
23 evil for good, to make my soul desolate. But I,
24 when they were sick, put on sackcloth, humbled
25 my soul with fasting, and my prayer turned to my
26 bosom. I walked as if it were my friend and
27 brother, I bent down sadly, like a wailing mother.
28 But they rejoice at my harm, and come home; the
29 limpers come upon me in heaps unawares; they
30 tear and cease not. With the gluttonous and
31 mocking hypocrites they gnash their teeth at me.
32 O Lord, how long wilt thou watch? Bring again my
33 soul from their tumult, and my lonely one from the
34 young lions. I will thank thee in the great

16

17

18

Community, and among many people I will boast
of you. Let not those rejoice over me who are
19 hostile to me without cause, nor wave their eyes
at me who hate me without cause. For they
speak not peace, and devise false words
20 against the outcasts of the land. And they open
their mouths wide against me, and say: There,
21 there, our eyes see it. O LORD, thou seest it:
hold not thy peace, O LORD, remove not thyself
22 from me. Arise, and awake to my right, and to
my cause, my God and my Lord. O LORD my
23 God, judge me according to thy righteousness,
lest they rejoice over me. Let them not say in
24 their heart, There, there, we would. Let them not
say, We have swallowed him up. They shall be
25 ashamed and put to shame, all they that rejoice
in mine iniquity; they shall be clothed with shame
and dishonor, they that magnify themselves
26 against me. They that delight in my
righteousness shall boast and rejoice, saying
always, Let the LORD be highly praised, who
delighteth in the peace of his servant. And let my
27 tongue speak of thy righteousness, and daily of
thy praise.

The 36th Psalm.

28

A psalm of David, the Lord's servant, to be sung
on high.

It is said in my heart of the transgression of
the wicked, that there is no fear of God before
1 his eyes. But he pretends to himself before his
eyes, until his iniquity is found worthy of hatred.
2 The words of his mouth are unjust and false; he
does not consider that he would be wise to do
3 good. He is vain in his own camp, and treadeth
not in a good way, neither spareth he iniquity. O
4 LORD, thy lovingkindness is in the heavens, and
thy faithfulness unto the clouds. Thy
righteousness is as the mountains of God, thy
5 judgment as the great deep. O LORD, thou
savest both man and beast. How precious is
6 your goodness, O God, that the children of men
should trust under the shadow of your wings.:
7 They shall be filled with the fatness of thy house,
and thou shalt water them with the brook of thy
8 mercy.

19

10

11

12

13

ner pleasure. For with you is the fountain of life; in your light we shall see the light. Extend your
 1 goodness to those who know you, and your righteousness to those who are upright in heart.
 2 Let not the foot of hope come upon me, nor let the hand of the wicked overthrow me. There the wicked fall, they are cast out, and cannot abide.

3

The 37th Psalm.

4

A Psalm of David.

Do not be angry with the wicked, do not be
 5 envious of the wicked. For like the grass they shall soon be cut down, and like the green herb they shall wither. Hope in the Lord, and do good;
 6 abide in the land, and nourish thyself in the faith. Take pleasure in the Lord, who will give you what your heart desires. Commit thy ways unto the LORD, and hope in him: he will do it well. And he shall bring forth thy righteousness as the light, And thy justice as the noonday. Be still unto the
 7 LORD, and let him deal with thee. Be not angry with the man that is well pleased, and doeth according to his will. Turn away from wrath, and leave off anger; be not angry, that thou also doest
 8 evil. For the wicked shall be cut off: but they that wait upon the LORD shall inherit the earth. If
 9 there be yet a little, the wicked shall not be there: then shalt thou take heed to his place, and he
 10 shall not be there. But the wretched shall inherit the land, and have pleasure in great peace. The
 11 wicked dreadeth the righteous, and gnasheth his teeth at him. But the LORD laugheth at him: for he seeth that his day cometh. The wicked draw
 12 out their sword, and draw their bow, that they may cut down the wretched and the poor, and
 13 slay them that walk uprightly in the way. But their sword shall enter into their heart, and their bow
 14 shall break. Better is the little of the righteous than the great good of many wicked. For the arm
 15 of the wicked will break, but the LORD contains the righteous. The Lord knows the days of the
 16 righteous, and their inheritance shall be for ever. They shall not be put to shame in the

evil time, and in the time of trouble they will have enough. For the wicked shall perish, and the
 17 enemies of the LORD: though they be as the pleasant pasture, yet shall they all be as the smoke is all. The wicked borroweth and payeth not: but the righteous is merciful and mild. For his
 18 blessed shall inherit the land; but his cursed shall be cut off. By God a man's ways are encouraged, and hath pleasure in his paths. If he fall, he shall
 19 not be cast away: for the LORD upholdeth him in his hand. I have been young, and have grown
 20 old, and have never seen the righteous forsaken, or his seed go after bread. Daily he is merciful, and lendeth; and his seed shall be blessed. Forsake evil, and do good, and abide forever. For the LORD loveth righteousness, and
 21 forsaketh not his saints: they shall be preserved for ever: but the seed of the wicked shall be cut
 22 off. The righteous inherit the land, and dwell therein for ever. The mouth of the righteous is filled with wisdom, and his tongue speaks of judgment. The law of his God is in his heart; his
 23 footsteps do not slip. The wicked looketh upon the righteous, and thinketh to slay him. But the LORD will not leave him in his hands, nor condemn him when he is condemned. Wait upon
 24 the LORD, and keep his way, and he shall exalt thee, and thou shalt inherit the earth: when the
 25 wicked shall be cut off, thou shalt see. ^{s)} I saw an ungodly man, mighty, and rooted up like a green laurel tree. As one passed by, behold, he was
 26 gone; I asked for him, and he was nowhere to be found. Keep piety, and see what is sincere; for in the end he will have peace. But the transgressors are destroyed with one another,
 27 and the wicked are cut off at last. But the salvation of the righteous is of the Lord, who is
 28 their strength in time of trouble. And the LORD shall stand by them, and shall deliver them, and shall deliver them from the wicked, and shall save them, because they trust in him.

38

39

40

s) To see, that is, to see your desire.

The 38th Psalm.

1 A Psalm of David, to remember.
 2 O Lord, do not punish me in your anger, and
 3 do not chastise me in your wrath. For thine
 4 arrows are in me, and thy hand is upon me. There
 5 is no soundness in my body from thy wrath,
 6 neither is there peace in my bones from my sin.
 7 For my iniquities are gone over my head, as a
 8 heavy burden they are become too heavy for me.
 9 My wounds have become stinking and rotten
 10 because of my foolishness. I bend and stoop
 11 almost very much; all day long I walk sadly. For
 12 my intestines are all withered, and there is
 13 nothing healthy in my body. I am all too bruised
 14 and battered; I howl with the disquietness of my
 15 heart. All my desires are before you, O Lord, and
 16 my groaning is not hidden from you. My heart
 17 trembles, my strength has left me, and the light of
 18 my eyes^t is not with me. My loved ones and
 19 friends stand against my plague, and my
 20 neighbors stand aloof. And those who are after
 21 my soul oppose me, and those who want to harm
 22 me speak and write falsehood daily. I am like a
 23 deaf man who does not hear, and like a mute who
 does not open his mouth. And I must be as one
 that heareth not, and hath not an answer in his
 mouth. For I wait, O LORD, for thee; thou, O
 LORD my God, wilt answer. For I think that they
 will not rejoice over me; if my foot were lifted up,
 they would boast against me. For I am made to
 suffer, and pain is always before me. For I show
 my iniquity, and am careful for my sin. But mine
 enemies live, and are mighty; and they that hate
 me without guilt are many. And they that repay
 me good with evil are against me, because I
 follow after that which is good. Forsake me not,
 O LORD my God; depart not from me. Make
 haste to help me, O Lord of my salvation.

21

22

23

t) Light of my eyes, that is, my face is not light and joyful, but looks sour, sorrowful and gloomy.

The 39th Psalm.

A Psalm of David, to sing high for Jeduthun. 1
 I said: I will keep my ways, that I sin not with 2
 my tongue. I will keep my mouth with one bite, 3
 though the wicked stand against me. I have fallen 4
 silent, I have become still, I am silent of good, 5
 and my sorrow grieves me. My heart is warmed 6
 in my flesh, and fire is kindled in my thoughts. I 7
 have spoken with my tongue. O Lord, let me 8
 know my end, and what is the goal of my life, that 9
 I may know what I lack. Behold, thou hast 10
 measured my days as with a hand, and the 11
 length of my life is as nothing before thee. How 12
 utterly vain are all men that live, Sela. Yea, every 13
 man walketh as an image, and is vainly 14
 disquieted; he gathereth, and knoweth not who 1
 shall bring it in. Now, O Lord, what is my hope? I 2
 wait for thee. Deliver me from all my 3
 transgression, and put me not to the shame of 4
 fools. I am dumb, and open not my mouth: for 5
 thou hast made it. Turn away thy plague from 6
 me; For I am faint for fear of thy hand. Thou 7
 chastenest every man when thou punishest 8
 iniquity, And makest his beauty to be consumed 9
 like a spider. How vain are all men, Sela. Hear 10
 my prayer, O Lord, and hear my cry, and be not 11
 silent over my tears. For I am a stranger with 12
 thee, and a sojourner, as were all my fathers.
 Depart from me, that I may rest before I go, and
 be no more.

The 40th Psalm.

A Psalm of David, to be sung on high. 13
 I waited for the Lord, and he bowed down to 14
 me and heard my cry. And brought me up out of
 the pit of the brewing, and out of the mire and
 dung, and set my feet upon the rock, and made
 my walk prosperous. And hath put a new song in
 my mouth, a glory to our God: which many shall
 see, and fear, and hope in the LORD. Blessed is
 he that putteth his hope in the LORD, and feareth 1
 not the LORD. 2
 3

4

5

6 turns to the hopeful, and those who deal in lies.
 O Lord, my God, you have done many wonders,
 and nothing is like your thoughts about us. This I
 will declare, and say that they are too great to tell.
 7 Thou hast no pleasure in sacrifice and meat
 offering, but thou hast opened mine ears: thou
 requireest neither burnt offering nor sin offering.
 8 Then said I, Behold, I come; in the book it is
 written of me. I will do your will, O God, and your
 law is within me. I will preach righteousness in the
 9 great congregation; behold, I will not withhold my
 lips; O Lord, thou knowest. Thy righteousness
 10 have I not hid in mine heart; of thy faith and
 salvation speak I; I conceal not thy
 11 lovingkindness and thy faithfulness in the great
 congregation. But thou, O Lord, wilt not turn away
 thy mercy from me: let thy lovingkindness and thy
 faithfulness keep me always. For I have been
 12 surrounded by calamities of which there is no
 number; my iniquities have taken hold of me, so
 that I cannot see; they have become more than
 13 the hairs of my head, and my heart has forsaken
 me. Let it please thee, O Lord, to save me; haste
 to help me. Let them be ashamed, and let them
 be ashamed, that are after my soul, that they
 should destroy them: let them fall back with one
 14 another, and let them be ashamed, that do me
 15 wrong. They must soon become ashamed who
 say of me: There, there. All who ask for you must
 rejoice and be glad, and all who love your
 salvation must say: Praise be to the Lord. For I
 am poor and miserable; the Lord thinks for me.
 16 Thou art my helper and savior; my God, consume
 not.

17 The 41st Psalm.

A psalm of David, to be sung on high. 1)
 18 Blessed is he who takes care of the poor,
 whom the Lord will save in the evil time.

1
 2

1) In sratis: Thus lift up the 41st Psalm: Blessed is he who takes care of the poor, or who takes care of the poor. (Zeidler and Walch.) - According to this information, I have put this improvement in the text instead of: "Wohl dem, der sich versteht auf den Dürftigen", which Walch and the Erlangen edition have retained.

The LORD shall preserve him, and keep him 3
 alive, and make him prosper on earth, and not
 give him into the will of his enemies. The LORD
 shall rest him in the bed of his affliction; all his 4
 camp thou shalt walk in his sickness. I said, O
 Lord, have mercy on me; heal my soul, for I have 5
 sinned against thee. Mine enemies speak evil
 against me, saying, When shall he die, and his
 name perish? When he came in to look, his heart 6
 spake vainly, and gathered him only iniquity, and
 went out to recount it. All those who attack me 7
 murmur with one another against me, and think
 evil of me. They have decided a knavery against
 me: When he lies down, he shall not rise again. 8
 Even my friend, on whom I trusted, who ate with
 me, tramples me under his feet. But thou, O Lord, 9
 be merciful unto me, and awake me, and I will
 pay them. In this I perceive that thou delightest in 10
 me, that mine enemy shall not exult over me. But
 thou hast kept me through my piety, and hast set 11
 me before thy face for ever. Blessed be the Lord,
 the God of Israel, from this time forth and for 12
 evermore. Amen.

13

The 42nd Psalm.

An instruction of the children Korah to sing high. 14
 As the deer cries out to the streams of water,
 so my soul, O God, cries out to you. My soul
 thirsts for God, for the living God; when will I
 come in and see God's face? My tears are my
 food day and night, because they say to me daily, 1
 "Where is your God? When I think of this, I pour
 out my soul against me. For I would gladly go 2
 over with the multitude, and go with them to the
 house of God, in the sound of praise and 3
 thanksgiving, among the multitude that celebrate.
 Why do you grieve, my soul, and are so troubled
 within me? Wait upon GOD, for I will yet give 4
 thanks to Him for the salvation of His
 countenance. My God, my soul is troubled within 5
 me; therefore I remember you in the land of
 Jordan and Hermonim,

6

8
9
10 at the small mountain. A deep calls the mderm,
above the roar of your flood; all your waves¹) and
waves go over me. The LORD hath commanded
11 his goodness in the daytime; and at night his
catch with me, the prayer unto GOD of my life. I
will say to God, my rock: Why have you forgotten
12 me? Why must I go so sadly, because my enemy
presseth me? It is as a murder in my legs that my
enemies revile me, when they say to me daily,
Where is now thy God? Why do you grieve, my
soul, and are so troubled within me? Wait upon
God, for I shall yet thank Him for the salvation of
His countenance.

1

The 43rd Psalm.

2 Judge me, O LORD, and plead my cause
against the unholy people, and deliver me from
the false and wicked people. For you are the God
3 of my strength, why do you reject me? Why do
you let me go so sadly when my enemy presses
me? Send thy light and thy truth, that they may
4 guide me, and bring me to thy holy mountain, and
to thy dwelling place. That I may go in to the altar
of God, to the God of my joy and delight, and give
5 thanks to you, O God, on the harp, my God. Why
do you grieve, my soul, and are so troubled
within me? Harp on GOD, for I shall yet give
thanks to Him for the salvation of His
countenance.

1

The 44th Psalm.

An instruction of the children Korah to sing high.
2 God, we have heard with our ears, our fathers
have told us, what you did in their days of old.
Thou hast driven out the heathen with thine
3 hand, and hast established them; thou hast
destroyed the nations, and hast driven them out.
4 For they took not the land by the sword, neither
did their arm help them: but thy right hand, thine
arm, and that which thou hast done, thou hast
done.

Light of your countenance, for you were well
pleased with them. Thou art my King, O God, who 5
didst help Jacob. By thee will we overthrow our
enemies; in thy name will we subdue them that 6
set themselves against us. For I will not depend
on my bow, nor will my sword help me; but thou 7
wilt save us from our enemies, and wilt put to
shame them that hate us. We will praise God
daily, and give thanks to your name forever, Sela. 8
Why then dost thou cast us off, and let us be put
to shame, and dost thou not go forth from among 9
our host? You let us flee from our enemy, so that 10
those who hate us may rob us. Thou givest us
away like sheep for the slaughter, and scatterest
us among the heathen. Thou sellest thy people 11
cheaply, and takest no money for it. Thou makest
us a reproach to our neighbors, a scorn and a 12
derision to them that are round about us. Thou
makest us an example among the heathen, and 13
the nations shake their heads at us. Daily is my 14
reproach before me, and the shame of my face
covereth me, before the voice of the reproachful 15
and the blasphemous, before the enemy and the
revenger. All this has come upon us, and yet we 16
have not forgotten you, nor acted falsely in your
covenant. Our hearts have not turned back, nor 17
our ways departed from thy path. That thou
shouldest smite us in the place of serpents^u) And 18
hast covered us with darkness. If we forget the
name of our God, and lift up our hands to a 19
strange god, will not God find it? For he knows the
secret in the heart. For we are slain daily for thy 20
sake, and are esteemed as sheep for the
slaughter. Awake, O Lord, why are you asleep? 21
Awake, and do not cast us off. Why dost thou hide
thy face, Forgetting our affliction and our
distress? For our soul is bowed to the earth, our 22
belly clings to the ground. Arise, help us, and 23
deliver us for your goodness' sake.

24

25

26

27

1) Erlanger: "Water arch".

u) Serpents, that is, the poisonous tyrants; and darkness means misfortune.

The 45th Psalm.

1 A lovely song and instruction of the children of
 Korah, from the roses, to sing high.
 2 My heart is a poet of good; I speak what I have
 made of a king; my tongue is the stylus of a skillful
 scribe. You are the most beautiful of the children
 3 of men; your lips are blessed; therefore God
 blesses you forever. Gird thy sword about thy
 4 loins, O mighty one, with praise and adornment.
 Let thy adornment prosper thee; Go forth with
 truth, meekness, and righteousness; Thy right
 5 hand shall teach thee wondrously. Sharp are your
 arrows, the nations will submit to you, in the midst
 of the king's enemies. God, your throne remains
 6 forever and ever; the scepter of your kingdom is
 a straight scepter. Thou lovest righteousness,
 7 and hatest wickedness; therefore, O God, thy
 God hath anointed thee with the oil of gladness,
 8 more than thy fellows. All thy garments are like
 myrrh, aloes and kezia,^v) one rejoices in thee
 above the ivory temples. The daughters of kings
 walk in thy ornaments; the queen is at thy right
 9 hand in precious gold. Hear, daughter, look upon
 it, and incline thine ears; forget thy people and thy
 10 father's house. Then the king will delight in your
 beauty, for he is your Lord, and you shall worship
 him. The daughter of Zor^w) will be there with gift;
 11 the rich among the people will plead before you.
 The king's daughter is all glorious within; her
 12 garment is wrought gold. She will be brought to
 the king in embroidered garments, and virgins
 13 after her, who are her neighbors, will be brought
 to you. They shall be brought with joy and
 14 gladness, and shall enter into the temple of the
 king. In the place of your fathers you have had
 15 children, whom you will bring to

16

17

You shall make me ruler in all the earth. I will
 remember your name from child to child;
 therefore the nations will give you thanks forever
 and ever.

The 46th Psalm.

A song of the children Korah, of the youth, to sing
 high.

God is our confidence and strength, a help in
 the great troubles that have befallen us.
 Therefore, we will not be afraid if the earth
 3 collapses and the mountains fall into the sea. If
 the sea were to rage and lead into a heap, and
 4 the mountains were to tremble before its
 impetuosity, Sela. The river with its streams
 delights the city of God, the holy dwellings of the
 5 Most High. God is with her within, therefore she
 will remain well; God helps her 1) early. The
 6 nations rage, and the kingdoms stir; when he is
 heard, the earth melts. The LORD of hosts is with
 7 us; the LORD of Jacob is our refuge, Sela.
 Come, and reprove the works of the LORD, who
 8 hath wrought such destruction in the earth. He
 hath kept the strife until the end of the world; he
 9 hath broken bows, he hath broken spears, he
 hath burned chariots with fire. Let go, and know
 10 that I am God. I will be exalted among the
 nations, I will be exalted in the earth. The LORD
 of hosts is with us; the God of Jacob is our
 11 refuge, Sela.

The 47th Psalm.

A psalm to sing high, of the children of Korah.

Rejoice with your hands, all nations, and
 shout for joy to God. For the LORD Most High is
 terrifying, a great king over all the face of the
 1 earth. He will strike the nations under us, and
 people under our feet. He will choose us for an
 2 inheritance, the glory of Jacob, whom he loves,
 3 Sela. God has ascended with shouting, and the
 Lord with a bright trumpet. Sing praises, sing
 4 praises to God; sing praises, sing praises to our
 King. For God is King.

v) What Kezia is, I do not know; some call it Kasia fistula. It must be a root that smells well and holds clothes well.

w) Zor means the city of Tyre. It may also mean a rock; but he calls the city Thrus, which was the richest and most famous city at that time, as if to say: Even the richest in the world will honor Christendom in later editions: "Christum"] 2c.

1) Erlanger: "me".

nig on all the face of the earth, praise him with
 9 understanding. God is King over the nations;
 God sits on His holy throne. The princes of the
 10 nations are gathered together as one people to
 the God of Abraham, for God is greatly exalted
 among the lords of the earth.

The 48th Psalm.

A psalm song of the children of Korah.

1 Great is the Lord, and highly renowned, in the
 2 city of our God, on his holy mountain. Mount Zion
 is like a beautiful branch that all the earth rejoices
 3 over; on the side toward midnight is the city of the
 great King. God is known in her palaces to be the
 protector. For, behold, the kings are gathered
 4 together, and passed by with one another. They
 marveled when they saw these things; they were
 5 amazed and perplexed. Trembling they arrived
 there, afraid like a woman in childbirth. You will
 6 break the ships in the sea by the east wind. As
 we have heard, so we see it in the city of our God;
 7 God is preparing it forever, Sela. GOD, we wait
 for your goodness in your temple. God, as your
 8 name, so is your glory to the end of the wager;
 your right hand is full of righteousness. Let Mount
 9 Zion rejoice, and let the daughters of Judah be
 glad, because of thy judgments. Make thee
 10 round about Zion, and compass her, and number
 her towers. Put diligence upon her walls, and
 11 exalt her palaces, that they may declare to their
 descendants that this God is our God for ever
 12 and ever, who guides us like the youth.

The 49th Psalm.

A psalm of the children of Korah, to be sung on high.

15 Listen, all peoples, pay attention, all who live
 in this time. Both common man and lord, both rich
 and poor together. My mouth shall speak of
 wisdom, and my heart shall speak of
 1 understanding. I will incline my ear to the saying,
 and on the harp will present my riddles. Why
 should I fear in evil days,

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When I am surrounded by the iniquity of my
 transgressors? Who rely on their goods, and 7
 defy their great riches. A brother cannot redeem 8
 anyone, nor can God reconcile anyone. For it
 costs too much to redeem their souls, that they 9
 must endure forever, even though they live long
 and do not see the pit. For it will be seen that 10
 such wise men die with one another, as well as 11
 fools and fools perish, and must leave their
 goods to others. What is in their house will last
 forever, their dwellings will remain forever, and
 they will be called by their name on earth. But 12
 man does not remain in such dignity, but
 becomes like the cattle, which is silent. This their
 doing is their foolishness, nor do their 13
 descendants praise it with their mouths, Sela.
 They lie in hell like sheep, death will gnaw them, 14
 and the upright will rule over them early, and their
 shelter will become obsolete; hell is their dwelling
 place. But GOD will deliver my soul from the 15
 hand of hell if he accepts me, Sela. Marvel not if
 any man be rich, when the glory of his house
 shall be great. For he shall take none with him in 16
 his death, and his glory shall not follow him. But
 he praiseth his soul for this life, 1) and if thou 17
 doest well, he praiseth thee. That thou mayest
 succeed his fathers' seed, where no light is ever 18
 seen. Man, when he is in dignity, and
 understandeth not, is like unto cattle, which are
 silent^x).

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The 50th Psalm.

A Psalm Assaph.

The Lord, the mighty God, has spoken and 21
 called to the land from the going out of the sun to
 the going down. Out of Zion appears the perfect
 beauty of God. Our God will come and not be
 silent; devouring fire goes before him,

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1) The third printing of the year 1524 has here the marginal gloss-. um dies Leben, that is, he thinks of it, that one has enough hie and prange.

x) silent, that is, who are gone, and no longer live.

4 and around him a great storm. He will call to
 5 heaven from above and to earth to judge his
 6 people. Gather me my saints, who respect the
 7 covenant more than sacrifice. And the heavens
 8 shall declare his righteousness, for GOD is
 9 judge, selah. Hear, my people, let me speak;
 10 Israel, let me testify among you: I GOD, am your
 11 GOD. I will not punish you because of your
 12 sacrifice, for your burnt offerings are always
 13 before me. I will not take bullocks from thy house,
 14 nor goats from thy stalls. For all the beasts of the
 15 forest are mine, and cattle upon a thousand
 16 mountains. I know all the birds of the mountains,
 17 and all the beasts of the field are before me.
 18 Where I hungered, I would not tell thee; for the
 19 ground is mine, and all that is therein. Do you
 20 think I will eat flesh from oxen or drink blood from
 21 goats? Offer sacrifices of thanksgiving to God,
 and pay your vows to the Most High. And call
 upon me in the time of trouble, and I will deliver
 thee, and thou shalt praise me. But to the wicked
 God says, "Why do you proclaim my judgments
 and take my covenant into your mouth, when you
 hate discipline and throw my words behind you?
 When thou sawest a thief, thou didst lie with him,
 and thy part was with the adulterers. Thou hast
 made thy mouth to speak evil, and thy tongue to
 speak deceit. Thou sittest against thy brother,
 and sayest thou slanderest thy mother's son.
 This thou didst, and I held my peace 1) Thou
 thoughtest that I would be like thee: but I will
 punish thee, and will put myself before thee.
 Remember this, you who forget God, that I will
 not even go away, and there will be no more
 salvation. He who gives thanks praises me, and
 there is the way that I may show him the salvation
 of God.

The 51st Psalm.

A psalm of David, to be sung on high; when
 Nathan the prophet came to him, when he
 was entered into Bathsheba.

God, be gracious to me according to your
 goodness, and blot out my transgression
 according to your

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 8 great mercy. Wash me well from my iniquity, and
 9 cleanse me from my sin. For I know my
 10 transgression, and my sin is always before me.
 11 Against thee only have I sinned, and done evil in
 12 thy sight. Therefore thou shalt be justified in thy
 13 words, and found pure when thou art judged.
 14 Behold, I am made in iniquity, and my mother
 15 conceived me in sins. Behold, thou delightest in
 16 truth;^y thou hast made me to know wisdom
 17 secretly hid. Defile^z) me with hyssop, that I may
 18 be clean; wash me, that I may be white as snow.
 19 Let me hear joy and gladness, that the bones
 20 which thou hast broken may rejoice. Hide thy
 21 face from my sins, and blot out all my iniquities.
 Create in me, O God, a clean heart, and renew
 in me a willing spirit. Cast me not away from thy
 presence, and take not thy Holy Spirit from me.
 Restore to me the comfort of your salvation, and
 the free Spirit keep me. 2) I will teach the wicked
 your ways, that sinners may turn to you. Save
 me from the guilt of blood,^a) God, who art the
 God of my salvation, that my tongue may praise
 your righteousness. O LORD, open my lips, that
 my mouth may declare thy glory. For thou hast
 no pleasure in sacrifice; otherwise I would give it,
 and burnt offerings are not pleasing to thee. The
 sacrifices of God are a broken spirit, a broken
 and bruised heart thou, O God, wilt not despise.
 Do good to Zion according to your good will; build
 the walls of Jerusalem. Then thou shalt delight in
 the sacrifices of righteousness, in burnt offerings
 and whole sacrifices; then shall they put bullocks
 upon thine altar.

y) Honesty, that is, hypocrisy and pretense you do not respect, but reason and righteousness, which is secret and hidden from the world.

z) Unblame, that is, absolve me and absolve me, as was meant in the law of old by blasting with usopes.

2) Verse 13 and 14 are missing in Zeidler and also in Walch.

a) Blood debt, that is, from the debt by which I have earned death.

l) In the original: schweig.

The 52nd Psalm.

1 An instruction of David to sing on high; when
 2 Doeg the Edomite came and told Saul,
 saying, David is come in Abimelech's hands.
 Why do you boast of wickedness, O mighty
 3 one? Is God's goodness here every day? Your
 tongue seeks mischief, and like a sharp
 4 shearer's knife you deceive. Thou lovest evil
 more than good, to speak falsely more than
 5 justice, Selah. Thou lovest only that which is for
 destruction, and false tongues. God will also
 6 break you off completely, and crush you, and
 7 uproot you from the tabernacle, and your root
 from the land of the living, Selah. And the
 righteous shall see it, and be afraid, and they
 shall laugh. Behold, this man thought not of God
 8 for his strength, but relied upon his great riches,
 and was mighty in his mischief. But I am
 9 like a green olive tree in the house of God, relying
 on his goodness forever and ever. I thank thee
 for ever, for thou hast done it; and I will wait for
 10 thy name, for it is good in the sight of thy saints.

The 53rd Psalm.

11 An instruction of David to sing high in the choir
 around each other.
 The fools say in their hearts, "There is no God;
 they are corrupt and have become abominable in
 wickedness; there is no one who does good. God
 1 looks down from heaven upon the children of
 men, to see if there be any that understandeth to
 2 ask after God. But they had all gone astray, and
 were unfit for one another; there was none that
 did good, not even one. Do not the evildoers who
 3 devour my people realize that only they have
 food to eat? They do not call upon God. They are
 afraid where there is no fear; for God scatters the
 4 bones of the beaters;^b you disgrace them, for
 God spurns them. Who will give salvation to
 5 Israel? When God brings His people out of
 prison, Jacob will rejoice and Israel will be glad.
 6
 7

The 54th Psalm.

An instruction of David to sing on high on the 1 2
 strings: when they of Ziph came, and said
 unto Saul, Is not David hid with us?
 Help me, God, in your name, and judge me 3 4
 with your power. God, hear my prayer, listen to
 the words of my mouth. For strangers set 5
 themselves against me, and mighty men after my
 soul, who have not God before their eyes, Selah.
 Behold, God is with me, the LORD is with my 6 7
 soul. He will pay the evil of mine enemies, cast
 them out in thy faithfulness. So will I offer 8
 sacrifices freely unto thee, and give thanks unto
 thy name, O LORD, that it is so good. For thou 9
 hast delivered me from all mine adversaries, that
 mine eye may delight in mine enemies.

The 55th Psalm.

An instruction of David to sing high on stringed 1
 instruments.
 God, hear my prayer, and do not turn away 2
 from my supplication. Take heed to me, and hear 3
 me as I howl and lament so miserably. That the
 enemy crieth, and the wicked presseth: for they 4
 will commit an iniquity against me, and are sore
 grieved against me. My heart is troubled in my
 flesh, and the fear of death is fallen upon me. 5
 Fear and trembling have come upon me, and
 horror has overtaken me. I said, Oh that I had 6
 wings like doves, that I might fly and stay! Behold,
 I would depart far away, and dwell in the 7
 wilderness, Selah. And I would hasten to escape
 from the fierce wind and weather. O LORD, 8 9
 devour and cut off their tongues: for I see iniquity
 and strife in the city. It goes round and round 10
 within her walls day and night: iniquity and
 wickedness are within. Wickedness is within, 11
 cunning and deceitfulness shall not depart from
 her street. If my enemy would disgrace me, I 12
 would suffer it, and if my hater would rise up
 against me, I would hide myself from him. But you 13
 are my companion, my keeper and my friend,
 who we

1) Erlanger: their.

b) Drivers are those who want to make people devout in their own works by laws and force.

were friendly with each other in secret, we walked
in the house of God with heaps. Death overtakes
16 them, and they must go to hell alive, for there is
wickedness among them in their dwellings. But I
17 will cry out to God, and the Lord will help me. In
the evening, in the morning and at noon I will wail
18 and cry, and he will hear my voice. He will deliver
my soul in peace from those who want me, for
19 they are against me with many. God will hear and
humble them who remain forever, Sela. For they
20 do not change, and do not fear God. For they lay
their hands on his seeds of peace, and profane
his covenant. Their mouth is smoother than
21 butter, and yet they have war in mind; their words
are softer than oil, and yet they are mere swords.
22 Cast thy cause upon the LORD, and he shall
provide for thee, and shall not leave the righteous
in strife. But, O God, you will push them down into
23 the pit of destruction; the bloodthirsty and
deceitful will not bring their lives to the halfway
mark; but I hope in you.
24

The 56th Psalm.

A golden jewel of David, from the mute dove
among the strangers, when the Philistines
seized him for food.)

1 God, have mercy on me, for men are sinking
me; daily they argue and press me. My enemies
sink me daily, for many contend against me
proudly. When I am afraid, I hope in you. I will
2 praise God's word, in God I will hope, and not
fear, what shall flesh do to me? Daily they
3 challenge my words, all their thoughts are to do
me harm. They hold to hemp and lie in wait, and
4 take heed to my heels, as they catch my soul.
5 One helps them out for the sake of evil. God, cast
such people down angrily. Count my flight, grasp
6 my tears in your hose, and count them. Then my
enemies will have to return; when I call upon you,
7 I will realize that you are my God. I will praise the
word of God, I will praise the word of the Lord. To
8 God
9
10
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12

I hope, and fear not, what will a man do to me?
With me, O God, are vows made unto thee, that 13
I may pay thee with thanksgiving. For thou hast
delivered my soul from death, my feet from 14
slipping, that I may walk before God in the light
of life.

The 57th Psalm.

A golden jewel of David, to sing highly (that he 1
would not be destroyed) when he fled from
Saul into the cave.

Be merciful to me, God, be merciful to me, for 2
in you my soul trusts, and under the shadow of
your wings I have refuge, until the mischief
passes. I call to God, the Most High, to God, who
helped me up again. He sent from Heaven, and 3
helped me from the shame of my sinner, Sela. 4
Gott sent His goodness and faithfulness. I lie
with my soul among the lions, the children of men 5
are flames, their teeth are spears and arrows,
and their tongues sharp swords. Exalt thyself, O
God, above the heavens, and thy glory above all 6
the earth. They have set nets for my walk, and
pressed down my soul; they have dug a pit 7
before me, and fallen in it themselves, Sela. My
heart is ready, O God, my heart is ready, that I
may sing and praise. Awake, my glory, ^c) awake, 8
psaltery and harp, early will I make out. O Lord, I
will give thee thanks among the nations; I will 9
sing praise unto thee among the people. For thy
lovingkindness is great unto the heavens, and 10
thy faithfulness unto the clouds. Exalt thyself, O
God, above the heavens, and thy glory above all 11
the earth. 12

The 58th Psalm.

A golden jewel of David, to sing highly of it, that
it would not perish.

Will you not speak what is right and judge 1
what is equal, you children of men? But in your
heart you deal with injustice, and your hands do 2
iniquity. The wicked alienate themselves from
mother- 3

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c) Honor, that is, my psaltery and song, since I honor God with
it.

d) the liars are wrong from their mother's womb. Their raging is like the raging of a snake, like the deaf adder who plugs her ear, so that she does not hear the voice of the sorcerer, the conjurer who can conjure. God, break her teeth in her mouth; break, O Lord, the molars of the young lions. They will perish like water that flows away; they aim their arrows, but they miss. They perish as a snail pines away; like a woman's untimely birth they do not see the sun. Before you^e) your thorns sprout on the briar, wrath will snatch them away while they are still fresh. The righteous will rejoice when he sees such vengeance, and will bathe his walk in the blood of the wicked. ^fSo that people will say: The righteous will enjoy his yes, because God is still judge on earth.

The 59th Psalm.

A golden jewel of David, that he should not perish, when Saul sent, and kept his house, to slay him.

Save me, my God, from my enemies, and protect me from those who set themselves against me. Deliver me from the wicked, and save me from the bloodthirsty. For, behold, they lie in wait for my soul; the mighty are gathered together against me, though I, O LORD, have neither iniquity nor sin. They run without my fault, and prepare themselves; awake to meet me, and behold. O LORD God of hosts, O LORD Israel, awake to visit all the nations; be merciful to none,^g, who do iniquity, selah. In the evening let them return, and murmur like dogs, and go about in the city.

d) From the womb, that is, kind is not good, and does not leave kind.

e) Before one, that is, before they get halfway to where they want, God's wrath will destroy them and help the righteous.

f) Blood, that is, vengeance will be greater than anyone desires, so that where he desires a drop of blood and vengeance, it will be so much that he will want to bathe in it.

g) Be merciful to no one, that is, do not put up with their evil ways and do not help their wickedness to continue.

Behold, they speak with their mouths, swords are in their lips, who shall hear? ^h) But thou, O LORD, wilt laugh at them, and mock all the nations. From his power I will take heed to you, for GOD is my protection. God showers me with his goodness, God makes me see my will in my enemies. Do not strangle them, lest my people forget, but drive them out with your power, O LORD my shield, and cast them down. They only teach sin, and hinderⁱ themselves in their hope, and say vain curses and contradictions. Make them all. Rather, make them all angry, so that they are nothing, and realize that God is Lord in Jacob, in all the world, Sela. In the evening let them return, and murmur like dogs, and go about in the city. Let them run to and fro for food, but if they are not satisfied, they will grumble. But I will sing of thy power, and praise thy lovingkindness in the morning: for thou art my refuge and my shelter in the time of my trouble. I will sing praises to you, my refuge; for you, O God, are my protection, and a God of my goodness.

The 60th Psalm.

A precious jewel of David, to sing of the rose ¹) of the testimony, when he fought with the Syrians of Mesopotamia, and with the Syrians of Zobah, when Joab turned back, and smote the Edomites in the valley of salt twelve thousand.

God, who have cast us out and scattered us, and are angry, turn again to us. Thou that hast moved the earth, and rent it asunder, heal the fractures thereof, which is so rent. For thou hast made thy people to see a hard thing; thou hast watered us with bitter wine. Thou hast given a sign to them that fear thee, which they have cast up in truth, Sela. That thy friends may be done, so

h) who will hear it? that is, they do, as if there was no God, who heard it, and do not say nor think, that once people <?) will become. [Compare the marginal gloss in the 8th volume of our edition, Col. 1739, according to which it should be read here: "that (it) once will become loud."]

i) inhibit, that is, they remain on their defiance and pride.

1) Thus the Erlangen. Zeidler and Walch: den Rosen.

help with your right hand, and hear me. God
 8 speaketh in his sanctuary; I am glad, and will
 divide Shechem, and measure the valley of
 9 Shuhoth. Gilead is mine, Manasseh is mine,
 Ephraim is the power of my head, Judah is my
 10 teacher. Moab is my washpot; I will stretch out
 my shoe over Edom; Philistia will shout for me.
 Who will lead me into the strong city? Who will
 11 guide me as far as Edom? Wilt thou not, O God,
 who hast cast us off? And will you not go out, O
 12 God, from among our armies? Help us in our
 distress, for the help of men is of no avail. With
 13 God we will do deeds; he will subdue our
 enemies.

14

The 61st Psalm.

A psalm of David, to be sung on high, on a
 stringed instrument.

1 Hear, O God, my lamentation, and heed my
 prayer. From the ends of the earth I will call to
 2 you when my heart is in anguish; you would lead
 me to a high rock. For thou art my refuge, a
 3 strong tower before mine enemies. I will dwell in
 thy tabernacle for ever, And trust under thy
 4 footsteps, Selah. For thou, O God, hast heard my
 5 vows: thou hast given an inheritance unto them
 that fear thy name. Thou wilt give the king long
 6 life, and his years shall be for ever and ever. He
 will sit before God forever. Goodness and
 7 faithfulness prepare to keep him. I will sing
 praises to your name forever, and I will count my
 8 vows daily.

8

The 62nd Psalm.

9 A Psalm of David for Jeduthun, to be sung on
 high.

My soul is silent to God, for from him comes
 1 my salvation. For he is my stronghold, my
 salvation, my refuge; therefore I will abide. How
 2 long do ye pursue the man, that ye all slay him,
 3 as a hanging wall and a broken fence? But they
 think to cast out his height, lies please them; they
 4 praise with the mouth, but inwardly they curse.
 But my soul is silent to God, for my hope is in
 him.

5

6

ning is to him. God is my refuge, my salvation,
 7 and my slot, I will abide. With God is my salvation,
 my honor, the rock of my strength, my refuge is
 8 in God. Hope in him always, ye peoples, pour out
 your heart before him; GOD is our confidence,
 9 selah. But vain are men, false are men; on the
 scales they are lighter than vanity. Do not rely on
 10 injustice and violence, and do not become vain; if
 riches come to you, do not hang your heart on
 11 them. God has spoken once; twice have I heard
 that with God there is power. And with thee, O
 Lord, goodness, that thou pay every man
 12 according to his due.

The 63rd Psalm.

13

A psalm of David when he was in the wilderness
 of Judah.

God, you are my God, early will I seek you; my
 soul thirsts for you, my flesh longs for you, in a
 1 dry and thirsty land where there is no water. So
 have I seen thee in the sanctuary, that I beheld
 2 thy power and thy glory. For thy lovingkindness is
 better than life: my lips shall praise thee. So will I
 praise with my life, And lift up my hands in thy
 name. Let my soul be filled as with lard and
 3 fatness, that my mouth may praise with glad lips.
 4 When I remembered thee upon my bed, My
 conversation was of thee in the watch. For thou
 5 art my helper, and under the shadow of thy wings
 will I glory. My soul cleaveth unto thee, thy right
 6 hand containeth me. But they stand after my soul,
 to bring it down; they shall go down under the
 7 earth. They shall fall on the sword, and be given
 to the foxes. But the king rejoiceth in GOD: he
 8 that sweareth by him shall be glorified: for the
 mouth of them that speak falsities is stopped.

9

The 64th Psalm.

10

A Psalm of David, to be sung on high.

Hear, O God, my voice in my lamentation;
 guard my life from the fear of the enemy. Hide me
 12 from the gathering

11

12

1

2

3

4 The wicked, before the wicked, who sharpen
 5 their tongues like a sword, who aim their arrows
 6 most bitterly, so that they secretly shoot the
 7 pious, suddenly they shoot at him, and are not
 8 afraid. They attack a wicked piece, and say how
 9 they will lay ropes, and say: Who will see them?
 10 They devise mischief, and keep it secretly
 11 among themselves in the depth of their hearts.
 But God shall shoot them with a sudden arrow,
 that they shall be sore. Their own tongues have
 they forged, that they mocked him that saw
 them. And all men were afraid, and declared the
 deed of God, and perceived that it was his work.
 The righteous rejoiceth in the LORD, and
 trusteth in him: and all that are upright in heart
 do glory.

The 65th Psalm.

A Psalm of David to sing high.

1 God, they wait and praise you in Zion, and
 2 they pay vows to you. Because thou hearest
 3 prayer, all flesh cometh before thee. Our iniquity
 4 is become too great; our transgression thou wilt
 5 forgive. Blessed is he whom thou choosest, and
 6 dost admit to dwell in thy courts: he shall be filled
 7 with the good things of thy house, of thy holy
 8 temple. Thou wilt answer us marvelously with
 9 righteousness, O God of our salvation, who art
 10 the confidence of all the ends of the earth, and
 11 of the sea afar off. Thou that preparest the
 12 mountains with thy power, and girdest them with
 13 might. Who stills the roar of the sea, the roar of
 14 its waves, and the raging of the nations. That
 they that dwell at the ends may fear thy signs.
 Thou makest glad them that go out, both early
 and late. Thou dost visit the land, and water it,
 and make it very rich. The river of God is full of
 water, and thou preparest the corn thereof; for
 so thou preparest it. Thou waterest the furrows
 thereof, and dost overflow the plow thereof; thou
 makest it soft with shoots, and blessest the
 growth thereof. Thou crownest the year with thy
 good, and thy footsteps drip with fatness. The
 dwellings of the wilderness are dripping, and the
 hills are merry round about. The pastures are full
 of sheep, and the meadows stand thick with
 corn, that they rejoice and sing.

13
 14

The 66th Psalm.

A Psalmied, high to sing. 1

Rejoice in God, all the earth; sing praises to 2
 His name; make His glory glorious. Say to God:
 How marvelous are your works! Your enemies
 will fall short before your great power. All the
 earth shall worship thee, and sing praises unto 4
 thee, praise thy name, Sela. Come, and behold
 the works of God, who is so marvelous in his 5
 deeds among the children of men. He turneth the
 sea into dry land, that we may walk upon the face
 of the waters: we rejoice in him. He reigns with 6
 his power forever; his eyes look upon the nations;
 the apostates will not be able to exalt themselves, 7
 Sela. Praise, O peoples, our God; let the voice of
 his glory be loud, who keeps our souls alive, and
 does not let our feet slip. For, GOD, you have 8
 tried us, and refined us as silver is refined. Thou
 hast brought us into a castle; thou hast laid a 9
 burden upon our loins. Thou hast caused men to
 pass over our heads, we have come into fire and 10
 water, but thou hast brought us out into the 11
 fullness. Therefore will I enter into thine house
 with burnt offerings, and pay thee my vows, as I 12
 have opened my lips, and my mouth hath spoken
 in my trouble. I will offer thee burnt offerings of 13
 fat, of burnt rams; I will prepare oxen with goats,
 Selah. Come, listen, all you who fear God; I will 14
 tell you what he has done for my soul. To him I
 cried with my mouth, and [he] is exalted with my 15
 tongue. Where I look upon iniquity in my heart,
 the LORD will not hear. Therefore God heareth 16
 me, and hearkeneth unto the voice of my
 supplications. Praise be to God, who hath not 17
 turned away my prayer, nor his kindness from
 me.

The 67th Psalm.

A psalm song, to be sung high on stringed 18
 instruments. 20

God, be gracious to us and bless us, let His
 face shine upon us, Sela. That we on earth may
 know his way, under

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4 his salvation to all the nations. The peoples
5 thank you, O God, all the peoples thank you. The
peoples rejoice and exult that you judge the
people rightly, and lead the people on earth,
6 Sela. The peoples thank you, O God, all the
7 peoples thank you. The land gives its crops;
bless us, O God, our God. May God bless us,
8 and may the end of the world fear Him.

The 68th Psalm.

A psalm song of David, to be sung on high. ^{j)}

1 Let God arise, that His enemies may be
2 scattered, and they that hate Him may flee from
Him. As the smoke is driven out, so drive them
3 out; as the wax melts from the fire, so must the
wicked perish before God. But the righteous
4 must rejoice and be glad before God, and have
joy in gladness. Sing to God, sing praises to His
5 name, make way for Him who comes gently, He
is called the Lord, and rejoice before Him. He is
the father of the fatherless, and the judge of
6 widows. He is God in his holy dwelling place. A
God who gives the lonely a hansom full of children,
7 who leads the captives in the wilderness, but the
apostates remain in the drought. God, when you
went before your people, when you walked in the
wilderness, Sela. Then the earth prayed, and the
8 heavens dripped before such GOD Sinai, before
the GOD who is Israel's GOD. God, your
9 inheritance is dry; you would pour out a gracious
rain and let it fall. Thy beasts shall dwell therein,
10 O GOD, thou wilt leave thy substance for the
poor. The Lord will give the word with great
11 multitudes of evangelists. The kings^k) of the
hosts shall be friends among themselves, and
the ornaments^l) shall divide the spoil. When you
12 lie between the borders, the fittest of the doves
will be silvered, and their wings will be golden.
13 When the Almighty shall have kings over them-

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it will be snow-white even in the darkness. The
16 mountain of God is a fat mountain, an ironed
mountain, a fat mountain. Why do you hopped
17 mountains? God desires to dwell on this
mountain, and the Lord abides there forever. The
18 chariot of God is many thousands of thousands;
the LORD is among them in holy Sinai. Thou hast
19 ascended on high, and hast caught the prison;
thou hast received gifts for men, even for the
apostates, that God the LORD might dwell there.
[Praise be to the Lord every day, the God of our
salvation will be well with us,^m) Sela. The GOtt
20 is to us a GOtt of salvation and a HErr to escape
death. But GOtt will bruise the head of his
21 enemies with the skull of their hair,ⁿ) who walks
in his iniquity. The LORD hath said, I will bring
22 again out of the fatnesses, out of the depths of
the sea will I bring again. That thy foot may be
23 dyed in the blood of the enemy, and that thy dogs
may lick it. One has seen, God, your walks, the
24 walks of my God and King in the sanctuary. The
singers go before, then the minstrels, among the
25 maidens who are cramming. Praise GOD the
LORD in the assemblies around the fountain of
26 Israel. There reign ye little Benjamin, the princes
of Judah with their multitude, the princes of
27 Zebulun, the princes of Naphtali. Thy God hath
commanded thee strength; strengthen, O God,
28 that thou hast done unto us. For the sake of your
temple in Jerusalem, the kings will bring you
29 gifts. Rebuke the beast^o) in the reed, the herd of
oxen among the people, which are their calves,
30 which have pleasure in money. He has scattered
the nations that delight in war. The cowardly shall
31 come out of Egypt; Moorland shall stretch forth
her hands unto God. You kingdoms of the earth,
sing to God, sing praises to the Lord, Sela. To
him who leads in heaven from the beginning;
32 behold, he will give power to his thunder. Pray to
God for strength,

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j) This psalm speaks entirely of Christ, so it is important to pay attention to it, because it contains strange speech and words according to the letter.

k) Kings are the apostles who teach with one accord.

l) Hauszierde in Hebrew means a housewife, and here speaks of the church and bride of Christ.

m) well laden, Matth. 11, 29.; My yoke is sweet 2c.

n) Hairhead, the kingdom and priesthood of the Jews, because they remain in unbelief.

o) Thier, false teachers with their pile.

His glory 1) is over Israel, and his power in the
36 clouds. God is wondrous in his sanctuary, he is
God to Israel, he will give strength and power to
his people. Praise be to God.

The 69th Psalm.

A psalm of David, from the roses, to sing high.

1 God, help me, for the waters have come up to
the soul. I am sunk in the deep mud, for there is
2 no bottom; I have come into deep waters, and the
3 flood has drowned me. I have grown weary with
cries, my throat is hot, my eyes are all murder with
waiting for my God. They that hate me without a
4 cause are more than the hairs of my head. They
that are unjustly hostile to me, and destroy me,
are become mighty; I must pay that which I have
5 not stolen. God, you know my foolishness, and
my debts are not hidden from you. Let not them
that wait for thee be ashamed of me. O LORD of
6 hosts, let not them that seek thee, O God of
Israel, be ashamed in me. 2) For for thy sake bear
my iniquity. For your sake I bear shame, shame
7 covers my face. I am become a stranger to my
brothers, and unknown to my mother's children.
For zeal for thy house devoureth me, and the
reproach of them that reproach thee is fallen upon
8 me. And I wept as my soul fasted, and that
9 became a mockery unto me. I put on sackcloth for
a garment, and became their proverb. Those who
10 sat in the gate spoke against me, and it was a
song to the drunkards. But I pray unto thee, O
11 Lord, in due season: O God, in thy great
goodness, hear me according to thy faithful help.
12 Deliver me from the mire, that I sink not; that I be
delivered from my haters, and from thy deep
13 waters. Lest the flood of waters drown me, and
the deep swallow me up, and the hole of the pit
14 close upon me. Hear me, O LORD, for thy
lovingkindness is good: turn thee unto me
according to thy greatness.

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Have mercy, and do not hide your face from me,
your servant, for I am afraid; hear me in haste. 22
Make thee my soul, and deliver it; 3) Deliver me
for mine enemies' sake. Thou knowest my 23
reproach, shame, and disgrace; my adversaries 24
are all before thee. The shame breaketh my
heart, and I am grieved: I waited to see if any
would mourn, but there was none; and for 25
comforters, but I found none. And they gave me 26
gall to eat, and watered me with vinegar,
because I thirsted. Let their table become a 27
snare before them, a retribution and a trap. Let
their eyes be darkened, that they see not; and
let their loins be ever shaken. Pour upon them 28
your disgrace, and your fierce anger seize them.
Let their habitation be desolate, and let none 29
dwell in their tabernacles. For they persecute
whom thou hast smitten, and have made more 30
over thy wounds of hurt. Let one iniquity
overtake another, that they come not to thy 31
righteousness. Blot them out of the book of the
living, that they be not written with the 4) 32
righteous. But I am wretched, and woe is me: let
thy salvation, O God, protect me. I will praise the 33
name of God with a song, and will highly honor
him with thanksgiving. This will please the Lord 34
more than a farrow that has horns and claws. 35
The wretched see and rejoice, and those who
seek God, their hearts will live. For the LORD 36
heareth the poor, and despiseth not his
prisoners. Let the heavens, the earth, and the 37
sea, and all that moveth therein, praise him. For
God will help Zion, and build the cities of Judah,
that they may dwell there, and possess them.
And the seed of his servants shall inherit them,
and they that love his name shall dwell therein. 1

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The 70th Psalm.

A Psalm of David high to sing, to remember.

Make haste, God, to save me, Lord, to help
me. It must come to shame, 2
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1) Zeidler and Walch: Holiness.

2) "to me" is missing in the Erlanger.

3) "Redeem them" is missing in Zeidler and Walch.

4) Erlanger: dem.

Those who are after my soul must return and be
 heard who wish me harm. That they may be put
 4 to shame by one course, who say of me: There,
 there. They must rejoice and be glad in you, who
 5 ask for you, and always say: Praise God, who
 love your salvation. But I am wretched and poor,
 6 O God, make haste to me, for you are my help
 and my savior; O Lord, do not consume me.

The 71st Psalm.

A Psalm of David.

O Lord, I trust in thee; let me never again be
 put to shame. Save me through your
 1 righteousness, and help me out; incline your ears
 2 to me and help me. Be to me a strong refuge,
 whither I always flee; thou wilt give me help, for
 3 thou art my rock and my fortress. My God, save
 me from the hand of the wicked, from the hand of
 the unjust and cruel. For thou art my confidence,
 4 O Lord, my hope from my youth. In thee am I
 contained from my mother's womb; thou hast
 drawn me out of my mother's womb; my glory is
 5 ever from thee. I am as a wonder before many,
 6 but thou art my strong assurance. Let my mouth
 be full of thy glory, and of thy praise daily. Cast
 me not away in the time of my old age; Forsake
 7 me not when my strength faileth. For mine
 enemies say of me, And they that hold upon my
 8 soul consult with one another, And say: God has
 forsaken him, pursue and seize him, for there is
 9 no savior. God, do not be far from me; my God,
 hasten to help me. All those who are against my
 10 soul must be ashamed; those who seek my
 misfortune must be covered with shame and
 11 scorn. But I will always wait, and will always
 make more of thy glory. My mouth shall declare
 12 thy righteousness, daily thy salvation, which I
 cannot number. I will go in to tell of the power of
 13 the LORD, I will think of thy righteousness alone.
 GOD, you have saved me from ju-

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I have been taught from childhood onward, and I
 still proclaim your wonders. Nor forsake me, O 18
 God, in my old age, when I am gray, till I declare
 thy arm to the children of children, and thy power
 to all that are to come. God, your righteousness is
 19 great, you who do great things; God, who is like
 you? Who let me see much and great anguish, and
 20 made me alive again, and brought me up out of the
 depth of the earth. You make me very great, and
 comfort me again. So I also give thanks to your
 21 faithfulness with psaltery, O my God; I sing praises
 22 to you on the harp, O Holy One of Israel. My lips
 are glad that I sing praise unto thee, and my soul
 that thou hast redeemed. My tongue also daily
 23 doth sing of thy righteousness; That they that seek
 my evil may be ashamed and put to shame. 24

The 72nd Psalm.

Of Solomon.

God, give your judgment to the king, and your
 righteousness to the king's son. That he may judge
 thy people with righteousness, and thy wretched 1
 with judgment. Let the mountains exalt peace
 among the people, and the hills righteousness. He 2
 shall judge the wretched people, and help the
 poor, and smite the reproachful. They shall fear 3
 thee as long as the sun and moon endure from
 child to child's child. He shall descend as the rain 4
 upon the hide, as the drops that wet the land. In
 his days shall the righteous arise, and great peace, 5
 till the moon be no more. He shall reign from sea
 to sea, and from the waters to the ends of the 6
 earth. Those in the deserts will kneel before him,
 and his enemies will lick the dust. The kings of the 7
 sea and of the islands will bring gifts, the kings of
 Arabia and Seba will bring gifts. All kings will 8
 worship him, all pagans will serve him. For he will
 save the poor from crying, and the wretched who 9
 has no helper. He will spare the lowly and the poor,
 and the souls of the poor he will help. He will save
 their soul from the deceit 10

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1) Erlanger: Shame.

And their blood shall be esteemed in his sight.
 15 He shall live, and they shall give him of the gold
 of Neicharabia, and they shall pray before him for
 ever, praising him daily. There shall be on the
 16 earth a sweet corn on the top of the mountains,
 its fruit shall quake^p like Lebanon, and it shall
 grow green in the cities, like grass on the earth.
 His name will remain forever, under the sun his
 17 name will reach to the descendants,^q) and will
 be blessed by him; all the nations will praise him
 blessedly. Praise be to God, the Lord, the God of
 Israel, who alone performs miracles. And
 blessed be the name of his glory, and all the
 18 earth shall be filled with his glory. Amen, amen.
 19 The prayers of David the son of Jesse have
 come to an end.

The 73rd Psalm.

A Psalm Assaph.

God is so good to Israel who are pure in heart.
 But I would have stumbled with my feet, my
 1 footsteps would have slipped much nearer. For I
 was displeased with the foolish, when I saw that
 2 the wicked fared so well. For they are not
 encompassed with death, and stand firm as a
 3 palace. They are not in misfortune, like other
 people, and are not afflicted with other people.
 4 Therefore, their hope must be honest, and their
 iniquity must be acceptable to them. They want
 5 to be seen^r, because they are so fat, they do
 what they think. They destroy everything, and
 6 speak evil of it, and speak with violence.

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p) quake, that is, the mountain Lebanon stands thick with
 trees and quakes when the wind blows. The gospel will also
 stand thick and quake in the cities; that is, the gospel and the
 Christians will grow abundantly and increase.

q) reach, that is, one will always preach his name for and for;
 although the old die, so do the descendants.

r) They want; this verse reads in Hebrew: Their eye goes out
 with fatness, and they go over the thoughts of the heart. But this
 is spoken darkly, and thus means: They are fat, that is, rich,
 powerful, in honor; therefore they boast, and want to be in front
 and on top, and to be seen before all. What they do must be
 right and fine; what they say is delicious, so that their splendor
 and courtliness are considered an honor and adornment. But
 what others speak and do must stink and be nothing; their
 tongue rules in heaven and earth.

high up. They set their mouths in heaven, and
 9 their tongues run in the land. Therefore their
 people return there, and find abundance of water
 10 with them. And they say: How does God know?
 11 Is there knowledge in the Most High? Behold,
 these are the wicked, who are blessed in the
 12 world, and possess riches. Shall I then have
 purified my heart in vain, and washed my hands
 13 in innocence? And have been afflicted daily, and
 my punishment was early. If I thought to say so,
 14 behold, I rejected the generation of thy children.
 I thought to hear such things, but it was a trouble
 15 unto me, until I entered into the sanctuaries of
 God, and perceived their end. But you put their
 16 thing in the unknown, and fall them to the ground.
 How soon they become so desolate! They
 17 perish, and come to an end with terror. As a
 dream when one awaketh, so shalt thou, O Lord,
 18 make their image^s despised in the city. For my
 19 heart is pierced, and my kidneys are pricked. But
 I am a fool that knoweth nothing; a beast am I
 20 with thee. And I am always with thee; thou takest
 me by my right hand. Thou leadest me according
 to thy counsel, and receivest me with honor.
 21 Whom have I in heaven? and on earth nothing
 22 pleaseth me, when I am with thee. My flesh and
 my heart are faint; God is my heart's refuge and
 23 my portion forever. For behold, they that depart
 24 from thee shall perish; thou destroyest all them
 25 that fornicate against thee. But it is good for me
 to cleave unto God, and to put my trust in the
 26 Lord GOD, that I may declare all thy works.

The 74th Psalm.

A briefing Assaph.

O God, why hast thou so utterly cast us off,
 and thy wrath smote upon the sheep of thy
 28 pasture? Remember thy congregation, which
 thou hast purchased of old, which thou hast
 redeemed to the rod of thine inheritance, to
 mount Zion, where thou dwellest. Tread

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s) Image, that is, their temporal being, which is only an
 appearance and image.

4 They shall trample them underfoot, and even
 5 thrust them to the ground; the enemy hath spoiled
 6 all in the sanctuary. Thy foes roar in the midst of
 7 thy strongholds, and set up their signs for tokens.
 8 You see the axes looking up, as they cut into the
 9 forest; and they cut down his table-work with axe
 10 and baleen. They cast thy sanctuary into the fire;
 11 they profane the habitation of thy name to the
 12 ground. They say in their heart, Let us spoil them
 13 with one another; they burn all the cities of God in
 14 the land. Our signs we see not, and there is no
 15 more prophet, and there is no more discerner
 16 among us. How long, O God, shall the wicked
 17 revile? and the enemy blaspheme thy name?
 18 Why turnest thou away thy hand, and thy right
 19 hand from thy bosom^t so even? But God, my King
 20 of old, helps in the midst of the land. Thou hast
 21 rent the sea with thy strength, and broken the
 22 heads of the dragons upon the face of the waters.
 23 Thou breakest the heads of Leviathan, and givest
 him for meat to the people of the wilderness. Thou
 dost divide fountains and streams; thou dost
 cause strong rivers to dry up. Day and night is
 thine, thou preparest light and sun. You set
 boundaries for all lands; you make summer and
 winter. Remember, then, that the enemy reviles
 God, and a foolish people blasphemes your
 name. Thou wilt not give to the beast the soul of
 thy turtledoves, nor forget the beast of thy
 wretched. Call on the covenant, for there are
 houses of iniquity in the dark places of the land.
 Let not the lowly go away with scorn, for the poor
 and miserable praise thy name. Arise, O God,
 and plead thy cause; remember thy daily
 reproach from fools. Forget not the voice of thy
 vile ones; the tumult of thy vile ones always
 increases.

The 75th Psalm.

1 A psalm and song Assaph, so that he would not
 2 be corrupted, to sing high.

We give you thanks, O God, we give you
 thanks, and that your name is near is proclaimed

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(t) The bosom, that is, of the temple wherein thou sittest as in the bosom.

your miracles. For I will take appointed time, and
 judge aright. The land is softened, and all that
 dwell therein; I have prepared the pillars thereof,
 Selah. I said to the foolish: Be not so foolish; and
 to the wicked, Put not horns upon your heads.
 Lift not up your horn, speak not stiff-necked. For
 exaltation comes neither from going out, nor
 from going down, nor from the wilderness. But
 God is judge, who lowers and raises up. For
 there is a cup in the hand of the LORD, and
 strong wine, poured out full, and pour^u out of the
 same; but the yeast thereof shall suck and drink
 all the wicked of the earth. But I will proclaim for
 ever, and sing praise unto the God of Jacob. And
 I will break all the horns of the wicked, that the
 horns of the righteous may be lifted up.

The 76th Psalm.

A psalm song Assaph, to sing on strings high.

God is known in Judah, in Israel his name is
 glorious. In Salem is his tent, and his dwelling
 place in Zion. There he breaketh the arrows of
 the bow, the shield, the sword, and the battle,
 Selah. You are more glorious and magnificent
 than the mountains of robbery. ^v) The splendid
 ones are robbed, and sleep their sleep, and all
 the strong men are not able with their hands.
 From thy rebuke, O God, Jacob, both horse and
 chariot shall fall asleep. Thou art terrible; who
 can stand before thee when thou art angry?
 Thou hast let judgment be heard from heaven:
 the earth was afraid, and was still, when God
 arose to judgment, to save all the wretched of the
 earth, Selah. For that thou art angry in a human
 way, thou shalt be thanked; but the rest of the
 wrath shalt thou gird about thee. ^w) If ye vow,
 keep it unto the

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u) pours, that is, he apportions to each his measure that he suffers. But the basic soup remains for the wicked.

v) Mountains of robbery, which are the great kingdoms and principalities, as Assyria, Babylon and Egypt, which brought the lands under themselves with strife, and thus robbed them to themselves.

w) girding, that is, temporal wrath and punishment go upon the saints, but eternal wrath afterward upon the wicked. Therefore God girds the same around Himself and does not let go.

LORD your God, all you who are around him; bring gifts to the Wonderful One. He that taketh away the courage of princes, and is wonderful among the kings of the earth.

The 77th Psalm.

A Psalm Assaph, for Jeduthun to sing high.

1 With my voice to God, yes, with my voice to God, I will cry out, and he will hear me. In the day of my distress I seek the Lord; my hand is stretched out at night and does not cease; for my soul would not be comforted. When I remembered God, I was overwhelmed; I spoke and my spirit fainted, Sela. Thou hast kept mine eyes to watch; I am trodden down that I speak not. I have thought of the time before old age, of the years before. I think at night of my strings, and speak with my heart; my spirit must search. Will the Lord cast me off forever, and have no more pleasure? Is it then completely over with his goodness? And is there an end to the word forever and ever? Has God forgotten mercy and closed His mercy in anger? Sela. But I said, This is my weakness, these are changes of the right hand of the Most High. Therefore will I remember the works of the LORD; Yea, when I remember thy wondrous works of old. And I will speak of all thy works, and say of thy doings. God, your way is in holiness, who is so great and strong as God? You are the God who performs miracles; you have made your power known among the nations. You redeemed your people by your arm, the children of Jacob and Joseph, Sela. The waters saw thee, O God, the waters saw thee, and were afraid, and the deeps were troubled. The thick clouds poured water, the clouds thundered, and your arrows^x) drove. The voice of thy thunder is round about,^y) thy lightnings shine upon the ground, the earth stirreth and prayeth thereof. Your way is

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x) Arrows, the lightning.

y) Round, that is, in the sky.

in the sea, and your path in great waters, yet your foot was not felt. You led your people like a flock of sheep, through Moses and Aaron.

The 78th Psalm.

A briefing Assaph.

Hear, my people, my law, incline your ears to the words of my mouth. I will open my mouth in proverbs, and speak old things, which we have heard and know, and which our fathers have told us, that they be not hid from their children, which came after, and declared the glory of the LORD, and his might, and the wonders that he hath done. He established a testimony in Jacob, and gave a law in Israel, which he commanded our fathers to make known unto their children, that the seed might know, and the children which should be born when they should arise, that they should make it known also unto their children, That they should put their hope in God, and not forget the deeds of the Lord, and keep his commandments, and not become, as their fathers were, an apostate and disobedient generation, which judged not their hearts, and whose spirits were not righteous in God; as the children of Ephraim, having the bow in armor, turned back at the time of the controversy. [They did not keep God's covenant and would not walk in His law. And they forgot his deeds, and his wonders, which he had made them see. In the sight of their fathers he wrought wonders in the land of Egypt, in the field of Zoan. He divided the sea, and made them pass through it, and set up the waters as a wall. He led them by a cloud by day and by a bright fire by night. He cleft the rocks in the desert, and watered them with great waters. And he made rivers to flow out of the rocks, and they went down like rivers of water. Still they continued to sin against Him, and disobeyed the Most High in the wilderness, and tempted God in their hearts, demanding food for their souls, and spoke against God, saying: Yes, God should be able to prepare a table in the wilderness! Behold, he hath the rock

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that waters flow, and rivers pour out; but when
 can he give bread, and prepare meat for his
 people? When the Lord heard this, he was
 21 inflamed, and fire came up in Jacob, and wrath
 came upon Israel because they did not believe in
 22 God and did not hope for his salvation. And he
 23 commanded the clouds above, and opened the
 doors of heaven, and rained upon them to eat,
 24 and gave them corn of heaven. Everyone ate
 angel's bread; he sent them food in abundance.
 He made the east wind to blow under heaven,
 25 and by his strength brought the south wind. And
 26 rained flesh upon them like dust, and feathery
 fowl like the sand of the sea. And he caused them
 27 to fall under their bed on every side where they
 dwelt. Then they ate, and were filled to
 28 overflowing; he made them atone for their lust.
 When they had atoned for their lust and were still
 29 eating it, the wrath of God came upon them,
 30 slaying the best of them and humiliating the
 defilers of Israel. But over all this they sinned still
 31 more, and believed not in his miracles. Therefore
 their days were all consumed with vanity, and
 32 their years were soon gone. When he slew them,
 they sought him, and taught themselves early
 33 unto GOD, and thought that GOD was their
 refuge, and GOD the Most High was their
 34 Redeemer, and pretended unto him with their
 mouth, and lied unto him with their tongue. But
 35 their heart was not right with him, and they were
 not righteous in his covenant. But he was
 36 merciful, and gladly forgave iniquity, and did not
 corrupt them, and often turned away his wrath,
 37 and did not let all his anger go. For he
 remembered that they are flesh, a wind that
 passeth away, and cometh not again. How were
 they so long 1) disobedient in the wilderness, and
 39 made him displeased in the desert. They turned
 and tempted God, and provoked the Holy One in
 40 Israel. They did not remember his hand of the day
 when he delivered them from the hand of the
 41 enemy. As he had done his signs in Egypt, and
 his wonders in the land of Zoan, when he turned
 42 their waters into blood, that they might drink their
 rivers.

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They could not drink, because he sent evil 45
 worms among them to eat them, and frogs to
 destroy them. He gave their crops to caterpillars, 46
 and what they had worked to locusts. And he
 smote their vines with hail, and their mulberry 47
 trees with frost. He gave their cattle to hail, and
 their flocks to lightning. And he sent among them 48
 the fury of his wrath, and displeasure, and woe, 49
 and fear, and the invasion of evil angels. He
 made a way for his wrath, and spared not their
 souls from death, and delivered up their beasts 50
 to pestilence. When he smote all the firstborn in
 Egypt, the firstlings of their strength in the tents
 of Ham. And he sent forth his people like sheep, 51
 and led them as an herd in the wilderness. And
 he led them safely, that they feared not: but their 52
 enemies covered the sea. And brought them into
 his holy border, unto that mountain which his 53
 right hand hath purchased. And he drove out the
 nations before them, and divided unto them the 54
 inheritance, and made the tribes of Israel to dwell
 in those tents. But they tempted, and disobeyed 55
 God, and kept not his testimonies. And fell back,
 and transgressed, as their fathers did, and
 turned aside, as a false bow. ^{z)} And they angered 56
 him with their high places, and provoked him with
 their idols. And when God heard it, he was 57
 enraged, and greatly despised Israel, that he
 removed his tabernacle from Shiloh, the 58
 tabernacle where he dwelt among men. And
 delivered their strength into prison, and their 59
 glory into the hand of the enemy; and delivered 60
 his people to the sword, and burned against his
 inheritance. Her young men were devoured by 61
 fire, and her virgins were not mourned. Their
 priests fell by the sword, and their widows were 62
 not mourned. And the LORD awoke as one
 sleeping, as one strong, exulting from wine. And 63
 smote his enemies in the rear, and gave them an
 everlasting reproach. And despised the 64
 tabernacle of Joseph, and chose not the tribe of
 Ephraim; but chose the tribe of Judah, the mount 65
 Zion, which he

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68

1) "long" is missing in Zeidler and Walch.

z) False bow; that is, as a bow draws and does not shoot, so the hypocrites stand silent, and there is nothing behind it, and nothing presses.

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loved. He built his sanctuary on high, like a land that he had established forever. And he chose David his servant, and took him from the sheepfolds. From the lactating sheep he took him to feed his people Jacob, and his inheritance Israel. And he also fed them heartily, and led them with the understanding of his hands. ^{a)}

2

The 79th Psalm.

A Psalm Assaph.

3 O LORD, the heathen have fallen into thine inheritance, and have polluted thy holy temple, and have made Jerusalem a heap of stones. They have given the dead bodies of your servants to the birds of the air to eat, and the flesh of your saints to the beasts of the earth. They have shed blood around Jerusalem like water, and there was no one to bury it. We have become a reproach to our neighbors, a mockery and a scorn to those around us. O LORD, how long wilt thou be angry, and let thy zeal burn like fire? Pour out thy wrath upon the heathen that know thee not, and upon the kingdoms that call not upon thy name. For they have devoured Jacob, and laid his houses waste. Remember not our former iniquity; let thy mercy soon be greater upon us, for we have become almost thin. Help us, O God of our salvation, for the glory of thy name; save us, and forgive us our sin, for thy name's sake. Why should the Gentiles say, "Where is their God? Let the vengeance of the blood of thy servants, which is shed, be made known among the nations before our eyes. Let the groaning of the captives come before thee; according to thy great arm let the children of death be left. And repay our neighbors sevenfold in their bosom their reproach, because they have reproached thee, O LORD. But we, thy people, and the sheep of thy pasture, give thee thanks for ever, and proclaim thy praise for ever.

a) [With mind of his hands that is, wisely.

The 80th Psalm.

A Psalm and Testimony Assaph of the Roses, to Sing High. ¹

O shepherd of Israel, hear, you who shepherd Joseph like sheep; appear, you who sit over cherubim. Awaken your power, who are before Ephraim,^b Ben-Jamin and Manasseh, and come to our aid. God, bring us again, and let your face shine, and we shall be healed. O LORD God of hosts, how long wilt thou be angry with the prayer of thy people? Thou dost etch them with tears of bread, and drench them with a great measure of tears. Thou hast set us at variance with our neighbors, and our enemies mock us. God of hosts, bring us again, let thy face shine, and we shall recover. Thou didst bring a vine out of Egypt, and didst drive out the heathen, and plantedst the same. Thou didst make the way before it, and didst root it, that it filled the land. Mountains are covered with his shadow, and with his branches the cedars of God. He hath let out his plant unto the sea, and his branches unto the waters. Why then hast thou broken down his fence, that all that pass by may break it in pieces? The wild swine have rooted it up, and the cattle of the field have gnawed it down. Turn, O God of hosts, and look from heaven, and behold, seek out this vine, and replant it, which thy right hand hath planted, and over the son^c whom thou hast strengthened. That which is burned with fire, and cut off, let it perish from the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, and upon the children of men, whom thou hast strengthened unto thee. So we will not depart from thee; let us live, we cry. ¹⁸

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b) Ephraim, that is, on the mercy seat behind which these tribes of Israel lay. Num. 2, 17. f.

c) Son, the vine he calls son, in Hebrew way, like Is. 5, 1.: "The vineyard [Erl. vine/is in the horn of the son of Oeles", that is, in a place that is fat there; and Ps. 4, 3.: K'üii viri, you children of the man, that is, you men. So: Bliii Belial, üliis anni, üliis mortts, and the like; so here also: Bilinm, HUTzin kormasti tibi, i. 6. Sam, yuana kornaasti, sa. vitena.

20 your name. Lord God of hosts, bring us back, let
your face shine, and we will be healed.

The 81st Psalm.

Above the winepress, singing high. Assaph.

1 Sing joyfully to God, who is our strength;
2 rejoice to the God of Jacob. Take the psalms,
3 and give the kettledrums, sweet harps with
psalteries. Blow the trumpets in the new moon,
4 in our feast of tabernacles. For this is the custom
of Israel, and the right of the God of Jacob. This
5 is the testimony he gave to Joseph when he went
out into Egypt: I heard lips that I did not
6 understand. He turned his shoulder from the
burden, he let his hand go from the kettle. When
thou didst call upon me in distress, I helped thee
7 out, and heard thee when the weather overtook
8 thee, and tried thee at the water of the Hader,
Sela. Hear, my people, I will testify to you; Israel,
you shall hear me. That there be no strange god
among thee, and that thou worship no unknown
9 god. I am the LORD thy God, which brought thee
10 out of the land of Egypt: open thy mouth wide,
and I will fill it. But my people will not hearken
11 unto my voice, neither will Israel hearken unto
mine. So I have left them in the stupor of their
12 hearts, to walk after their counsel. If my people
would obey me, 1) and Israel walk in my ways, I
13 would soon subdue their enemies, and turn my
hand upon their adversaries; and they that hate
the LORD should lack him, and their days should
14 endure for ever, and feed them with the best of
15 wheat, and satisfy them with honey out of the
rock.

The 82nd Psalm.

A Psalm Assaph.

17 God stands in the community of God, and is
judge among the gods. How long will you judge
unjustly and take the person of the wicked? Sela.
1 Judge the poor and the fatherless, and help the
wretched and the needy to justice. Save the lowly
2 and the poor, and redeem him.

3
4

of the wicked hand. But they know it not, and 5
perceive it not; they walk in darkness, that the
foundations of the land shall fall down. I say that 6
you are gods, and children of the Most High. But
you will also die like men, and fall like one among 7
princes. God, rise up and judge the land, for you
inherit among all the nations. 8

The 83rd Psalm.

A Psalm Song Assaph.

God, do not be silent, and do not be still; God,
do not pause. For behold, thine enemies rage, 1
and they that hate thee lift up the head. They plot 2
cunningly against thy people, and counsel 3
against thy hidden ones. 2) They say: Come, and
let us destroy them, that they be not a nation, that 4
the name of Israel be no more remembered. For
they have taken counsel in their hearts, and have 5
made a covenant with one another against thee.
The tents of the Edomites, and the Ishmaelites,
and the Moabites, and the Hagarites, and the 6
Gebalites, and the Ammonites, and the
Amalekites, and the Philistines, with them that 7
are at Tyro. Assyria also joined them, and
became an arm of the children of Lot, Selah. Do 8
unto them as unto the Midianites, as unto
Sisserah, as unto Jabin by the brook Kison, 9
which were destroyed at Endor, and became filth
in the land. Make their princes like Oreb and 10
Zeeb, like Zebah and Zalmunah all their rulers,
who say, We will take the houses of GOD. GOD, 11
make them like a whirlpool, like a stubble before
the wind. Like a fire that kindles the forest, and 12
like a flame that kindles the mountains: so pursue
13 them with thy weather, and terrify them with thy
tempest. Make their faces full of shame, that they 14
may ask thy name. They shall be ashamed, and 15
shall be more and more afraid, and shall be
ashamed, and shall perish. Then they will know 16
that it is you, and your name is the LORD, that
you alone are the most high in all the earth. 17

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19

1) Erlanger: Making obedience.

2) Here the third printing of the year 1524 has the
marginal gloss: Hidden; these are those who live hidden in the
faith of the world, so that they are thought to be heretics.

The 84th Psalm.

1 A psalm of the children of Korah, to sing high above the winepress.

2 How lovely are your dwellings, O LORD of
3 hosts. My soul desireth, and is all turned unto the
4 courts of the LORD: my heart and my body
5 rejoice in the living God. For the bird has found
6 a hen, and the swallow her nest, where she lays
7 her young, even thy altars, O LORD of hosts, my
8 King and my God. Blessed are those who dwell
9 in your house, who praise you forever, Sela.
10 Blessed are they whose strength is in thee,
11 Whose paths are in their heart. Who pass
12 through the valley of tears, And make it a
13 fountain, And pools are filled with rain. They go
14 from strength to strength, and appear before
15 GOD in Zion. O LORD GOD of hosts, hear my
16 prayer; hear it, O GOD Jacob, selah. Sheol,
17 GOD, our shield; behold the face of our
18 anointed. For one day in thy courts is better than
19 a thousand: I will rather keep the door of my
20 God's house, than dwell long in the wicked
21 tabernacles. For the LORD God is a sun and a
22 shield; the LORD giveth grace and glory. No
23 good thing will be lacking to those who live
24 without change. O LORD of hosts, blessed is the
25 man that trusteth in thee.

The 85th Psalm.

13 A psalm of the children Korah, high zn sing.

1 O LORD, thou art well pleased with thy land,
2 and bringest again the captives of Jacob. Thou
3 takest away the iniquity of thy people, and
4 coverest all their sin, Selah. Thou hast taken
5 away all thy wrath, and hast turned from the fury
6 of thine anger. Restore us, O God of our
7 salvation, and turn from thy wrath upon us. Wilt
8 thou be angry with us for ever, and withhold thy
9 wrath for ever? Thou must refresh us, and give
10 us life, and thy people shall rejoice in thee. Lord,
11 show us your goodness and give us your
12 salvation. I will listen to what God the Lord says,
13 for he will

7

8

9

Speak peace unto his people, and unto his
saints, that they turn not unto folly. So his
salvation will be near to those who fear him, that
honor may dwell in our land. Goodness and
faithfulness meet together, righteousness and
peace kiss each other. Faithfulness grows out of
the land, and righteousness looks down from
heaven. The LORD also shall give good, and our
land shall give his increase. Righteousness shall
walk before him, and set his tread in the way. 14

The 86th Psalm.

Eili Prayer Davids.

Lord, incline your ears and hear me, for I am
wretched and poor. Preserve my soul, for I am
holy; help, O my God, your servant who relies on
you. O LORD, have mercy on me, for I cry out to
you daily. Comfort the soul of thy servant, for, O
LORD, unto thee do I lift up my soul. For thou, O
LORD, art good and gracious, of great kindness,
to all who call upon thee. Hear, O Lord, my
prayer, and heed the voice of my supplication. In
time of trouble I call upon thee, for thou hearest
me. Lord, there is none like thee among the
gods, neither is there any that can do like thee.
All the nations you have made will come and
worship before you, O LORD, and honor your
name, because you are great and do wonders
and are God alone. Tell me, O Lord, thy way, that
I may walk in thy truth, and that my heart may
rejoice in the fear of thy name. I thank thee, O
LORD my God, with all my heart, and praise thy
name for ever. For your goodness is great over
me, and you have saved my soul from the lowest
hell. God, the proud are set against me, and the
company of the mighty are after my soul, and set
not thee before their eyes. But you, O Lord God,
are merciful and gracious, longsuffering and of
great kindness and faithfulness. Turn to me, be
gracious to me; give your strength to your
servant, and help the son of your maidservant.
Give me a sign for my good, so that those who
hate me and are ashamed may see that you
have helped me, O Lord, and comforted me. 15

16

17

The 87th Psalm.

1 A psalm song of the children of Korah.
 Their foundations are on the holy mountains.
 2 The LORD loves the gates of Zion above all the
 3 dwellings of Jacob. Glorious things are spoken in
 thee, O city of God, Selah. I will remember
 4 Nahab and Babylon, that they may know me:
 behold, the Philistines and the Tyrians with the
 Moors are born there. It shall be added of Zion,
 5 that this man and that man shall be born therein,
 and he, the Most High, shall have prepared
 6 them. The Lord will proclaim in the tongues of the
 nations that some are born there, Sela. And the
 singers, as in the round dance, shall all sing in
 7 thee one by one.

The 88th Psalm.

A psalm song of the children of Korah, to sing
 1 high in chorus around each other. An
 instruction of Heman, the Esrahite.

O Lord, God of my salvation, I cry out to you
 2 day and night. Let my prayer come before you;
 3 incline your ears to my lament. For my soul is full
 of sorrow, and my life is near hell. I am like those
 4 who go to hell; I am like a man without help. I lie
 5 free among the dead,^d like the slain who lie in the
 grave, whom thou rememberest no more, and
 6 they are separated from thy hand. Thou hast laid
 me in the lowest pit, in darkness and in the deep.
 Thy wrath endureth upon me, and thou thrustest
 me with all thy floods, Sela. Thou hast put my
 7 friends far from me, thou hast made me an
 8 abomination unto them; I lie captive, and cannot
 escape. My eye is saddened with misery, O
 9 LORD; I call upon thee daily; I stretch forth my
 hands unto thee. Will you perform miracles
 among the dead, or will the dead rise and thank
 10 you? Sela. Will they tell of your goodness in the
 tombs, and of your faith in the midst of
 11 destruction? May your miracles be known in the
 darkness, or your righteousness in the land of
 12 the dead?

13

d) free, that is, that no one assumes nor adheres to.

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 remember nothing? But I cry unto thee, O LORD,
 and my prayer is early before thee. Why hast
 thou, O LORD, cast off my soul, and hardened
 thy face before me? I am wretched and faint that
 I am so rejected; I am terrified. Thy wrath is upon
 me; thy terror oppresseth me. They surround me¹
 daily, like water, and surround me with one
 2 another. Thou hast put my friends and lovers far
 from me, and turned away my kinsmen. 3

The 89th Psalm.

A teaching of Ethan the Esrahite. 4

I will sing of the goodness of the LORD for 5
 ever, and declare his faith with my mouth for
 ever, saying, Goodness is established for ever; 6
 and thou shalt prepare thy faith in heaven. I have
 made a covenant with my chosen one; I have
 sworn to David my servant: I will prepare thy 7
 seed for ever, and build thy throne for ever,
 selah. And the heavens, O Lord, shall praise thy 8
 wonders, and thy faith in the congregation of the
 saints. For who shall be like unto the LORD in
 the clouds, and be like unto the LORD among 9
 the children of the gods? God is almost terrifying
 in the council of the saints, and marvelous above 10
 all who are around him. O LORD God of hosts,
 who is like you, a mighty God? and your faith is 11
 around you. You rule over the hopes of the sea;
 you still its waves when they rise. You smite the
 hopeful as one slain; you scatter your enemies 12
 with your strong arm. The heavens and the earth
 are thine; thou hast founded the ground and all 13
 that is within it. Midnight and noonday thou hast
 created; Thabor and Hermon shall shout in thy 14
 name. Thou hast a mighty arm, strong is thy
 hand, and high is thy right hand. Righteousness 15
 and judgment are the habitation of thy throne;
 goodness and faithfulness are before thy face. 16
 Blessed are the people who rejoice! O LORD,
 they shall walk in the light of thy countenance. 17
 They shall rejoice in thy name, and through thy

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21 Righteousness shall be exalted. For to thee is the
22 glory of their strength, and by thy favor thou shalt
23 exalt our horn. For the LORD is our shield, and
24 the Holy One of Israel our king. At that time thou
25 spakest in vision unto thy Holy One, saying: I
26 have raised up a mighty man, I have exalted a
27 chosen one from among your people. I have
28 found my servant David; I have anointed him with
29 my holy oil. My hand shall prosper him, and my
30 arm shall strengthen him. The enemies shall not
31 set him up, neither shall the unrighteous dampen
32 him. And I will smite his adversaries before him,
33 and them that hate him will I afflict. But my
34 faithfulness and my lovingkindness shall be with
35 him, and his horn shall be exalted in my name. I
36 will put his hand into the sea, and his right hand
37 into the waters. He shall cry out to me: Thou art
38 my Father, my God, and the refuge of my
39 salvation. And I will make him the first son,
40 supreme among the kings of the earth. I will keep
41 my kindness to him forever, and my covenant
42 shall be steadfast to him. I will make his seed for
43 ever, and his throne as the days of heaven. If his
children forsake my law, and walk not in my
statutes; if they profane my statutes, and keep
not my commandments; I will punish their
transgression with the rod, and with plagues their
iniquity. But I will not turn away my goodness
from him, neither will I fail in my faith. I will not
profane my covenant, nor change that which is
gone out from my lips. I have sworn once by my
holiness, I will not lie to David. His seed shall be
for ever, and his throne before me, as the sun.
Like the moon shall he be prepared for ever, And
a certain witness in the heavens. But thou
despisest and despisest, and art wroth with thine
anointed; thou destroyest the covenant of thy
servant, and desecratest on earth his crown.
Thou hast broken down all his walls, and caused
his strongholds to be broken down. All who pass
by rob him; he has become a mockery to his
neighbors. Thou dost exalt the rights of his
enemies, and

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45
46 You have made all his enemies happy. Thou
47 hast also taken away the power of his sword, and
48 makest him not constant in strife. Thou
49 destroyest his purity,^e) and castest his throne to
50 the ground. Thou shortenest the time of his
51 youth, and coverest him with scorn. O Lord, how
52 long wilt thou hide thyself, and let thy wrath burn
53 like fire? Remember how short is my life; why wilt
54 thou have created all men in vain? Where is
55 there any that liveth, and seeth not death? that
56 delivereth his soul out of the hand of hell? Sela.
57 O LORD, where is thy former kindness, which
58 thou swarest unto David in thy faith? Remember,
59 O LORD, the reproach of thy servants, which I
60 have borne in my bosom of so many nations, that
61 thine enemies, O LORD, should reproach thee,
62 that they should reproach the footsteps of thine
63 anointed. 1) Praise be to the LORD forever,
64 Amen, Amen.

The 90th Psalm.

A prayer of Moses, the man of God.

O Lord, you have become our refuge forever
and ever. Before the mountains were born, and
the land and the ground were prepared, you are
God from everlasting to everlasting. Thou that
turnest men to destruction,^f and sayest, Come
again, ye children of men. For a thousand years
are before thee, as the day that passed
yesterday, and as a night watch. Thou takest
them away, and they are as a sleep; and they
are turned early, as hay, which flourisheth early,
and is turned, but in the evening is cut down, and
withereth. For we perish in thine anger, and are
afraid of thy wrath. Thou settest our iniquities
before thee, our secret sins in the light of thy
countenance. For all our days are passed away
in thine anger; we have spent our years as a tale.
The time of our years is seventy years, when it is
high,

e) Purity, that is, all its ornament and adornment.

1) Lct. 1540: and tread with feet your anointed one. (Walch.)

f) Destruction; that is, the human race you create so that some
always die and others are born again; and all this by your word,
Genesis 1.

Eighty years, and after that it is toil and trouble:
 for it passeth quickly, and we fly away. Who
 11 knows the power of your anger? For as much as
 12 they fear thee, so much thou art angry. Let us
 13 know the number of our days, that we may enter
 with a wise heart. O Lord, return again from time
 14 to time, and comfort thy servants. Fill us early
 with thy lovingkindness, and we shall glory and
 15 be glad all our days. Make us glad after the time
 in which thou hast humbled us, after the years in
 16 which we have seen misfortune. Show thy
 17 servants thy work, and thy adornment upon their
 children. And let the LORD our God be gracious
 upon us, and promote the work of our hands
 upon us, and promote the work of our hands.

The 91st Psalm.

He that sitteth under the shelter of the Most
 High, and abideth under the shadow of the
 1 Almighty, saith unto the Lord, My trust and my
 2 fortress, my God, in whom I hope. For he shall
 deliver me from the snare of the fowler, and from
 the pestilence of craftiness. He shall cover thee
 3 with his wings, and thy confidence shall be under
 his wings; his faithfulness shall be thy shield and
 4 buckler, that thou fear not the terror of the night,
 the arrow that flieth by day, the pestilence that
 walketh in darkness, the pestilence that wasteth
 5 at noonday. Though a thousand fall at thy side,
 and ten thousand at thy right hand, it shall not
 6 come nigh thee. But thou shalt see thy pleasure
 with thine eyes, and shalt see the vengeance of
 7 the wicked. For, O LORD, thou art my refuge;
 thou hast set thy refuge in the highest. No evil
 8 shall befall thee, and no plague shall approach
 thy tabernacle. For he hath commanded his
 9 angels concerning thee, to keep thee in all thy
 ways, to bear thee up in their hands, that thou
 10 dash not thy foot against any stone. Thou shalt
 walk upon the lion and the adder, and tread upon
 11 the young lion and the dragon. For he has
 desired me, I will help him out, I will protect him,
 12 for he knows my name. He calls me, so I will

I will hear him, I will be with him in trouble, I will
 snatch him out and make him honorable. I will
 satisfy him with long life and show him my 16
 salvation.

The 92nd Psalm.

A psalm song on the Sabbath day. 1

It is good to give thanks to the Lord, and to 2
 sing praises to your name, O Most High. To 3
 proclaim your goodness early, and your faith at
 night. On the ten strings and psaltery, with poem 4
 on the harp. For, O Lord, thou makest me glad in
 thy works, and I glory in the work of thy hands. O 5
 Lord, how are thy works so great, thy thoughts so
 very deep. A foolish man knoweth not these 6
 things, and a fool understandeth not these things.
 The wicked flourish like grass, and all evildoers 7
 flourish, that they may be destroyed for ever and 8
 ever. But you, O Lord, are high 1) forever. For
 behold, thine enemies, O LORD, behold, thine
 enemies shall perish, and all evildoers shall be 9
 scattered. But my horn shall be exalted like a 10
 unicorn's, and I shall be watered with fresh oil.
 And mine eye shall see his delight in mine
 enemies, and mine ear shall hear his delight in 11
 the wicked that set themselves against me. The
 righteous shall flourish like a palm tree; he shall 12
 increase like a cedar in Lebanon. They that are
 planted in the house of the LORD shall flourish in 13
 the courts of our God. And shall flourish even in
 old age, and be fat and fresh, to declare that the
 LORD is upright, my refuge, and there is no 14
 unrighteousness in him.

The 93rd Psalm.

The Lord has become king, and has put on 15
 power; the Lord has put on himself, and has 16
 girded himself with strength; he has prepared the
 ground to abide. From that time thy throne is
 prepared, thou art from everlasting. O Lord, the
 rivers of water rise up, the rivers of water raise 1
 their roar, the rivers of water lift up the waves.

2

3

1) In the original: high.

4 The floods are mighty from the roaring of great
waters; the LORD is mighty in the highest. Your
5 testimonies are very sure, holiness adorns your
house.

The 94th Psalm.

1 O Lord God, who is vengeance, God, who is
2 vengeance, appear. Arise, thou judge of the
earth, repay the righteous according to their
3 deeds. O Lord, how long shall the wicked, how
long shall the ungodly rejoice, and stiff-necked
4 say out, and speak all iniquity? O LORD, they
5 have broken down thy people, and humbled
thine inheritance. Widows and strangers they
6 slay, and slay the fatherless, saying, The LORD
7 seeth it not, and the God of Jacob knoweth it not.
Mark, ye fools of the people, and ye fools: when
8 will ye be wise? He that planted the ear, shall he
not hear? He that made the eye, shall he not
9 see? He that chasteneth the Gentiles, shall he
not chasten them? he that teacheth men what
10 they know. But the Lord knows the thoughts of
men, that they are vain. Blessed is he whom
11 thou, O LORD, chastenest, and teachest by thy
law; that thou givest him patience in the evil time,
12 until the pit be prepared for the wicked. For the
13 LORD will not cast off his people, nor forsake his
inheritance. For judgment will come again, and it
14 will be followed by all the upright in heart. Who
will stand with me against the wicked? Who will
15 stand with me against the wicked? If the Lord
had not been my helper, my soul would have
16 remained in silence^g). When I said, "My foot has
stumbled," your goodness strengthened me, O
17 Lord. When I had much trouble inwardly, thy
comforts refreshed my soul. Shall the mischief-
18 maker also have fellowship with thee, who
maketh trouble^h in the law? They arm
themselves against the souls of the righteous,
19 and condemn innocent blood. But the Lord is my
protection, my God is the refuge of my
20 confidence. And

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g) Silence, that is, in hell, since it is silent, and everything is off.

h) Trouble, that is, their teaching makes evil conscience and sour life.

He will repay them for their wrongdoing and will disturb them in their wickedness, the LORD our God will disturb them.

The 95th Psalm.

Come, let us praise the Lord and shout for the
refuge of our salvation. Let us come before his
face with thanksgiving, and shout to him with
1 psalms. For the LORD is a great God, and a
great King above all gods. For in his hand are the
2 things that are in the lower parts of the earth, and
3 the high places of the mountains are his. For his
is the sea, and he hath made it; and his hands
4 have prepared the dry land. Come, let us
worship and kneel and fall down before the
5 LORD who made us. For he is our God, and we
are the people of his pasture, and sheep of his
6 hands. This day, when ye hear his voice, harden
not your heart, as it was in Meribah, as it was in
7 the days of Massa, in the wilderness, when your
8 fathers tried me, and tried me, and saw my work,
when I was forty years in the generation, and
9 said, There is a people whose heart is not right,
and they know not my ways; that I swear in my
10 wrath that they should not come into my rest.

The 96th Psalm.

Sing to the Lord a new song, sing to the Lord
all the earth. Sing unto the LORD, and praise his
1 name; preach one day upon another his
salvation. Tell his glory among the nations, his
wonders among all peoples. For the LORD is
great and glorious, marvelous above all gods.
1 For all the gods of the nations are idols, but the
LORD made the heavens. Honor and adornment
2 are before him; strength and glory are in his
sanctuary. You nations among the peoples,
3 bring here, bring here honor and strength to the
LORD. Bring to the LORD the glory of his name,
4 take gifts, and come into his courts. Worship the
5 Lord in holy adornment; let all the earth be
astonished before him. Say among the nations,
6 that the LORD is King, who hath prepared the
7 earth to abide, and hath judged the nations.

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sincere. Let the heavens rejoice, and let the earth be glad; let the sea roar, and all that is therein. Let the field rejoice, and all that is therein. Then all the trees of the forest shout for joy before the LORD, because he is coming to judge the earth. He will judge the earth with righteousness, and the nations with his faith.

The 97th Psalm.

The Lord has become King, the earth rejoices, and many nations are glad. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. Fire goes before him, and sets on fire his enemies round about. His lightnings shine on the ground; the earth is amazed and terrified. Mountains melt like wax before the Lord, before the ruler of the whole earth. The heavens declare his righteousness, and all nations behold his glory. All who serve images must be ashamed, and boast of idols; worship him all gods. Zion has heard, and is glad; and the daughters of Judah are glad, O LORD, because of thy judgments: for thou, O LORD, art the most high in all the earth; thou art greatly exalted above all gods. You who love the LORD, hate evil; the LORD preserves the souls of his saints; from the hand of the wicked he will deliver them. Light has come to the righteous, and joy to the upright in heart. Ye righteous, rejoice in the Lord, and give thanks in remembrance of his holiness.

The 98th Psalm.

A Psalm.

Sing to the Lord a new song, that he has done wonders. He has done his salvation with his right hand and with his holy arm. The LORD hath made known his salvation, he hath declared his righteousness before the nations. He has remembered his goodness and faith to the house of Israel; the end of the world has seen the salvation of our God. All the earth shout for joy to the Lord, sing, praise and extol. Praise the LORD with harps, with harps and bright psalms. With drom-

With the sound of the trumpet and the sound of the trumpet, shout for joy before the Lord, the King. Let the sea roar, and all that is in it, the earth, and those who dwell in it. Let the rivers clap their hands, and let the mountains rejoice one with another, before the LORD, because he is coming to judge the earth. He will judge the earth aright, and the nations uprightly.

The 99th Psalm.

The LORD is king, and the nations rage: he sitteth upon cherubims, and the land is moved. The LORD is great in Zion, and high above all nations. Thanks be to thy great and marvelous name, which is holy. The strengthⁱ of the king loveth judgment: thou hast prepared that which is upright, thou hast established judgment and righteousness in Jacob. Exalt the LORD our God, worship at his footstool, for he is holy. Moses and Aaron among his priests, and Samuel among those who call upon his name; they called upon the LORD, and he answered them. He talked with them by a pillar of cloud; they kept his testimonies and customs which he gave them. O Lord, you are our God, you heard them; you, God, forgave them and punished their deeds. Exalt the Lord our God, and worship at His holy mountain, for the Lord is holy.

The 100th Psalm.

A psalm of thanksgiving.

Rejoice to your Lord all the earth. Serve the LORD with gladness, come before his face rejoicing. Know that the LORD is GOD, he hath made us, and not we ourselves, his people, and sheep of his pasture. Enter his gates with thanksgiving, his courts with praise; give thanks and praise his name. For the LORD is good, and his lovingkindness endureth for ever, and his faith for ever.

The 101st Psalm.

A Psalm of David.

Of goodness and judgment will I sing, and praise thee, O Lord. I do wisely

i) Strength, that is, his kingdom and power.

in the way that is without change; when wilt thou
 3 come to me? I walk in my house with a simple
 heart. I take no evil thing for myself; I hate the
 doings of the transgressor, and abide not with
 4 me. A wicked heart must depart from me; I will
 not suffer the wicked. He who slandereth his
 5 neighbor in secret, him will I destroy; I like not him
 of proud face and trusting heart. My eyes look for
 6 the faithful in the land, that they may dwell with
 me; and he that leadeth a blameless life will I let
 7 serve me. He who is deceitful must not stay in my
 house; he who lies will not stand before me.
 8 Early I destroyed all the wicked of the land, and
 cut off all the transgressors from the city of the
 LORD.

The 102nd Psalm.

A prayer of the wretched, when he is distressed,
 and pour out his speech before thy Lord, O Lord,
 hear my prayer, and let my cry come unto thee.
 1 Hide not thy face from me; in the time of trouble
 incline thine ear unto me: when I call upon thee,
 2 hear me quickly. For my days are passed away
 like smoke, And my bones are burned up like a
 3 fire. My heart is as downcast as grass, and
 withered, because I have forgotten to eat my
 4 bread. My bones cling to my flesh at the voice of
 my groaning. I am like a bittern in the desert, I am
 5 like a chancellor in the fortified cities. I watch, and
 am like a lonely bird on the roof. Daily my
 6 enemies revile me, and they that mock me swear
 by me. For I eat ashes like bread, And mix my
 7 drink with weeping, Before thine anger and
 disgrace, Because thou hast taken me, and cast
 8 me down. My days are gone as a shadow, and I
 9 am dried up as grass. But thou, O Lord, shalt
 endure for ever, and thy remembrance for ever.
 10 Thou wouldest make thyself known, and have
 mercy upon Zion: for the time is come that thou
 11 shouldest have mercy upon her, and the hour is
 12 come. For her stones are pleasing to thy
 servants, and are theirs.

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Dust favorably. And the heathen shall fear thy
 16 name, and all the kings of the earth thy glory;
 because the LORD buildeth Zion, and shineth in
 17 his glory. He turns to the prayer of the forsaken,
 18 and spurns not their prayer. Let this be written on
 the descendants, and let the people who are to
 19 be created praise the LORD. For he looketh from
 his holy height, and the LORD seeth from
 20 heaven upon the earth, to hear the groaning of
 the captive, and to loose the children of death,
 21 that they may preach his name in Zion, and his
 praise in Jerusalem, when the nations shall
 22 come together, and the kingdoms to serve the
 LORD. He humbles my strength in your way, he
 23 shortens my days. I say: My God, do not take me
 away in the half of my days. Thy years endure
 24 for ever and ever. Thou hast founded the earth
 25 before, and the heavens are the work of thy
 hands. They will pass away, but you remain; they
 will all pass away like a garment, and if you
 26 change them like a garment, they will be
 27 changed. But thou art the same, and thy years
 have no end. The children of thy servants shall
 remain, and their seed shall stand before thee. 28

The 103rd Psalm.

29

A Psalm of David.

Praise the Lord, my soul, and all my thoughts
 to his holy name. Praise the LORD, my soul, and
 forget not the good he hath done me again. Who 1
 is gracious to all thy iniquity, and healeth all thy
 sickness. Who redeemeth thy life from the pit,
 Who crowneth thee with goodness and mercy. 2
 Who satisfieth thy mouth with goodness, that thy
 youth may be renewed like an eagle. The LORD 3
 establishes justice and judgment for all who 4
 suffer injustice. He hath made known his ways
 unto Moses, and his doings unto the children of 5
 Israel. The LORD is merciful and gracious,
 longsuffering and of great kindness. He will not 6
 always be angry, nor hold a grudge forever. He
 hath not dealt with us according to our sins, 7
 neither hath he recompensed us according to 8
 our iniquities. For as high as the heavens are
 above the earth, 9

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j) early, that is, soon and quickly.

He will show his kindness to those who fear him.
 12 As far as the morning is from the evening, so far
 will he let our transgression be from us. As a
 13 father has mercy on his children, so the Lord has
 mercy on those who fear him. For he knoweth
 14 what manner of things we are; he remembereth
 that we are dust. A man in his time is like hay; he
 15 blossoms like a flower in the field. When the wind
 blows over it, it is no longer there, and it no longer
 16 knows its place. But the goodness of the LORD
 endureth for ever in them that fear him, and his
 17 righteousness in the children of children, in them
 that keep his covenant, and remember his
 18 commandments to do them. The LORD has
 prepared his throne in heaven, and his kingdom
 shall reign over all. Praise the LORD, ye his
 19 angels, mighty in power, which execute his word,
 that the voice of his word may be heard. Praise
 20 the Lord, all his hosts, his servants, who do his
 good pleasure. Praise the LORD, all his works,
 21 in all places of his dominion, praise the LORD,
 my soul.

22

The 104th Psalm.

Praise the Lord, my soul, Lord my God, you
 have become very glorious; praise and
 adornment you have put on. Thou coverest
 thyself with light, as with a garment; thou
 1 spreadest out the heavens, as a carpet. Thou
 archest its top with water; thou makest the clouds
 2 thy chariot, and walkest upon the footsteps of the
 wind. Thou makest thy angels winds, and thy
 3 servants flames of fire. Thou dost establish the
 earth upon its foundation, that it may abide for
 4 ever and ever. Thou coverest it with the deep, as
 with a garment, that waters stand upon the
 5 mountains. But from thy rebuke they flee, from
 the voice of thy thunder they go; the mountains
 6 go up, and the broad places come down to the
 place which thou hast founded for them. Thou
 7 hast set a boundary; they shall not pass over it,
 neither shall they cover the earth again. Thou
 8 makest wells to spring up in the bottoms, that the
 waters may go down among the mountains, that
 9 all the beasts of the field may go up.

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11

The donkeys of the forest quench their thirst. In
 them the birds of the air dwell, and sing under the
 12 branches. Thou wettest the mountains from
 above; The land is full of the fruits of thy works. 13
 Thou causest hay to grow for cattle, and seed by
 the labor of men, that thou mayest bring forth 14
 bread out of the earth, and that wine may gladden
 the heart of man, and his form glisten with oil, and 15
 that bread may strengthen the heart of man; that
 the trees of the LORD^k may abound, the cedars
 Lebanon which he hath planted. There the birds 16
 nest, and the deer has its dwelling on the firs. The
 high mountains are the refuge of the chamois, but 17
 the stone crags of the rabbits. You wax the moon,
 that one counts the festivals after it, the sun 18
 knows its setting. Thou makest darkness, that
 night may come, there all wild beasts stir; the 19
 young lions there roar after the prey, and seek
 their food from. God. But when the sun goes out, 20
 they rise up and lie down in their dwellings. So
 man goes out to his work and to his farm until 21
 evening. O Lord, how many are thy works: thou
 hast made them all wise, and the earth is full of 22
 thy substance. The sea, which is so great and
 wide, teems with beasts, both great and small, 23
 that cannot be numbered. There go the ships,
 there is the Leviathan, which thou hast made to 24
 play in it. They all wait for you to give them food
 in his time. Thou givest them, and they gather; 25
 thou openest thine hand, and they are filled with
 good. When thou hidest thy face, they are afraid; 26
 when thou takest away their breath, they perish,
 and return to their dust. Thou sendest forth thy 27
 breath, and they are created; and thou
 renounceest the glory of the earth. The glory of 28
 the LORD be eternal; the LORD rejoiceth in his
 works. He looks upon the earth, and it trembles; 29
 he touches the mountains, and they smoke. I will
 sing to the Lord during my life, and praise my God
 as long as I live. My speech must be pleasing to 30
 him, I am glad.

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k) Trees of the Lord are called, which stand in the forest,
 which are not planted by men.

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of the Lord. Let there be an end of sinners on
2 earth, and of the wicked, until they are no more.
3 Praise the Lord, my soul, hallelujah.

4

The 105th Psalm.

5 Give thanks to the Lord, and call upon his
name; make known his doings among the
6 nations. Sing of him, and praise him; speak of all
his wonders. Praise his holy name; let the hearts
7 of those who seek the Lord rejoice. Inquire of the
Lord, and of his strength; seek his face always.
8 Remember his wondrous works which he hath
done, the wonders and judgments of his mouth.
9 You, the seed of Abraham his servant, you
10 children of Jacob his chosen. He is the LORD our
God; his judgments are in all the earth. He
11 remembereth his covenant for ever, the word
which he commanded a thousand generations,
12 which he made with Abraham, and the oath with
Isaac, and established the same for Jacob for a
13 right, and for Israel of an everlasting covenant,
saying, Unto thee will I give the land of Canaan,
14 the cord of your inheritance: for they were few in
number, and strangers therein. And they went
15 from nation to nation, from kingdom to kingdom.
He let no man offend them, and punished kings
16 for their sakes. Do not touch my anointed ones,
and do not deal ill with my prophets. And he
17 caused a flood to come into the land, and
withdrew all the supply of bread. He sent a man
18 before them, and Joseph was sold as a servant.
19 They bound his feet in the rod, and the iron
passed through his soul, until the time that his
20 word came, and the word of the LORD ran
through him. Then the king sent and released
21 him, and the lord of the nations let him out. He
made him lord of his house, ruler over all his
22 possessions, to discipline his princes according
to his will, and to make his elders wise. And Israel
23 went into Egypt, and Jacob became a stranger in
24 the land of the grove. And he made his people
very fruitful, and made them mightier than their
25 enemies. He changed their hearts so that they
were angry with his people.

and dealt treacherously with his servants. He
sent his servant Moses, Aaron, whom he had 26
chosen. They did his signs among them, and his 27
wonders in the land of Ham. He sent darkness,
and made it dark, and they disobeyed his words. 28
He turned their waters into blood, and killed their
fish. Their land swarmed with frogs, in the 29
chambers of their kings. He spoke, there came
evil worms, lice in all their borders. He gave them 30
hail for rain, flames of fire in their land. And smote 31
their vines, and their fig trees, and brake the
trees in their borders. And he said, There came 32
locusts, and beetles, and the same without 33
number. And they devoured all the grass of their
land, and devoured the fruit of their field. And 34
smote all the firstborn in their land, all the
firstlings of their substance. And he brought them 35
out with silver and gold, and there was not a
feeble man among their tribes. Egypt was glad 36
when they went out, for their fear had fallen upon
them. He spread a cloud to cover them, and fire 37
to shine by night. They asked, and quails came,
and he filled them with bread from heaven. He 38
opened the rock, and the waters flowed out, and
the brook ran in the dry wilderness. For he 39
remembered his holy word spoken to Abraham
his servant. So he brought forth his people with 40
joy, and with gladness his chosen ones. And 41
gave them the lands of the heathen, to take the
work of the nations, that they should keep 1) his 42
customs, and keep his law, alleluia. 43

The 106th Psalm.

Hallelujah. 44

45 Give thanks to the Lord, for he is kind, and his
goodness endures forever. Who shall proclaim
the power of the LORD, and make all his praises
loud? Blessed are they that keep judgment, and
do justice at all times. Remember me, O LORD,
according to the good will thou hast toward thy 1
people; visit us with thy salvation, that we may 2
behold the goodness of thy chosen ones; and let
us be filled with the goodness of the LORD.

1) Erlanger: should. 4

5

6 Rejoice in the joy of your people, and boast in
 your inheritance. We have sinned with our
 fathers, we have abused, we have been ungodly.
 7 Our fathers in Egypt did not hear your miracles,
 they did not remember your great goodness, and
 were disobedient at the sea, that is, at the Red
 Sea. But he helped them for his name's sake, to
 8 make known his power. And he rebuked the sea
 of reeds, and it was dry; and he led them through
 9 the depths, as in the wilderness, and delivered
 them out of the hand of him that hated them, and
 10 delivered them out of the hand of the enemy, and
 covered their adversaries with water, that not
 11 one remained. Then they believed his words and
 sang his praises. But they soon forgot his works,
 12 they did not wait for his counsel. And they
 13 became lustful in the wilderness, and tempted
 God in the desert. But he gave them their
 14 request, and sent enough according to their will.
 And they provoked Moses in the camp, Aaron
 15 the Holy One of the LORD. The earth arose and
 16 swallowed up Dothan and covered Abiram. And
 fire was kindled among their company; the flame
 17 burned up the wicked. They made a calf in
 Horeb, and worshipped the cast image. And
 18 changed their glory into the likeness of an ox
 eating grass. They forgot God their Savior, who
 19 had done great things in Egypt, wonders in the
 land of the grove, and terrible works at the Red
 20 Sea. And he said that he would destroy them,
 21 except Moses his chosen had stood before him
 against the breach, to turn away his wrath, that
 22 he should not destroy. And they despised the
 noble land; they believed not his word. And
 23 murmuring in their tents, they hearkened not
 unto the voice of the LORD. And he lifted up his
 hand against them, to smite them in the
 24 wilderness, and to cast their seed among the
 25 heathen, and to scatter them abroad. And they
 hanged themselves upon Baal Peor, and did eat
 26 of the sacrifices of the dead, and provoked him
 to anger with their doings: and the plague was
 27 upon them. Then Phinehas came and settled the
 matter, and the plague was lifted. And it was
 28 reckoned to him for the plague.
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righteousness for ever and ever. And they 32
 provoked him to anger at the water of Hader, and
 Moses was displeased for their sakes. For they 33
 were disobedient to his spirit, because he said
 by his lips that they should not destroy the 34
 nations, of which the LORD had told them. And
 they mingled with the heathen, and learned their 35
 works, and served their idols, which were an 36
 offence unto them. And they sacrificed their sons
 and their daughters unto the devils of the field, 37
 and shed innocent blood, the blood of their sons 38
 and their daughters, which they sacrificed unto
 the idols of Canaan, that the land was stained
 with blood. And they defiled themselves with
 their works, and fornicated with their doings. 39
 Then the wrath of the LORD was kindled, and he
 made an abomination of his inheritance, and 40
 delivered them into the hand of the heathen, that
 they might have dominion over them which had 41
 hated them. And their enemies afflicted them,
 and were humbled under their hands. He saved 42
 them many times, but they were disobedient in 43
 their ways, and became lowly in their iniquities.
 And he saw their affliction, when he heard their 44
 lamentation, and remembered his covenant for 45
 them, and repented him of his great goodness,
 and made them come to mercy before all them 46
 that were taken captive. Help us, O LORD our
 God, and bring us together from among the 47
 nations, that we may give thanks to thy holy
 name, and praise thy praise. Praise be to the
 Lord, the God of Israel, from everlasting to 48
 everlasting, and let all the people say Amen.
 Hallelujah.

The 107th Psalm. 1)

Give thanks to the Lord, for he is kind, and his
 goodness endures forever. Say, Ye that are 1
 redeemed by the LORD, whom he hath 2
 redeemed from the hand of the enemy, and
 whom he hath gathered out of the countries, 3
 from the going forth, and from the going down,
 and from the south, and from the sea. They go 4
 astray in the wilderness, in the way they have not
 trodden, and find no city to dwell in; they are 5
 hungry and thirsty, and their soul is weary. And 6
 they cry unto the LORD in their distress, and he
 delivereth them out of the wilderness.

1) This Psalm is a common thanksgiving, how God helps all
 kinds of people out of all kinds of distress, as Paul says 1 Tim.
 2.: "He is a Savior of all people."

7 their anxieties, and lead them in the right way,
 that they may go to the city where they dwell.
 8 They give thanks to the Lord for his goodness
 and for the miracles he has wrought for the
 9 children of men. For he satisfieth the thirsty soul,
 and filleth the hungry soul with good things.
 10 Those who sit in darkness and gloom,
 11 imprisoned in misery and iron, because they
 disobey the word of God and blaspheme the
 12 counsel of the Most High. And he humbles their
 heart with calamity, so that they become weak
 13 and have no help. And they cry unto the Lord in
 their distress, and he helpeth them out of their
 14 afflictions, and bringeth them out of their
 darkness and gloom, and breaketh their bonds.
 15 They give thanks to the Lord for his goodness
 and for his miracles for the children of men. For
 16 he breaketh the doors of brass, and breaketh the
 bars of iron. Fools are humbled because of the
 17 way of their transgression, and because of their
 iniquity. Their soul is disgusted with all food, and
 18 they come hard to the gate of death. And they
 cry unto the LORD in their distress, and he
 19 helpeth them out of their anguish. He sends his
 word and heals them and saves them from their
 20 destruction. They give thanks to the Lord for his
 goodness, and for his wonders to the children of
 21 men, and offer sacrifices of thanksgiving, and tell
 of his works with praise. They that go to sea in
 22 ships, and trade in great waters, see the work of
 23 the LORD, and his wonders in the deep. He
 saith, The wind of the tempest is lifted up, and
 24 the waves thereof are lifted up. So they go up to
 heaven, and go into the abyss, their soul is
 25 despondent in the accident. They stagger and
 26 stagger, like a drunken man, and all their wisdom
 is swallowed up. And they cry unto the LORD in
 27 their distress, and he leadeth them out of their
 anguish. He calms the storm so that its waves
 28 subside. Then they are glad that it is calm, and
 he leads them to the fords as they wish. They
 29 thank the LORD for his goodness and for his
 wonders to the children of men, and exalt him
 30 among the congregation of the people, and
 31 praise him in his seat^{m)} of the elders. He who has
 the brooks
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 33

He turns a fertile land into a barren one because
 of the wickedness of those who dwell in it. He³⁴
 makes a desert into a lake of water, and a dry
 land into a spring of water, and sets there the³⁵
 hungry to make a city to dwell in, and to sow
 fields, and to plant vineyards, and to bring forth³⁶
 fruit of harvest. And bless them, and multiply³⁷
 them almost, and let not their cattle be few. But
 theirs shall be fewer, and shall be brought low by³⁸
 the constraint of evil, and by accident. He
 heapeth contempt upon princes, and maketh³⁹
 them to err in the way wherein is no course. And
 protects the poor from misery, and makes him⁴⁰
 like a flock of sheep in many generations. The
 upright shall see their pleasure and rejoice, and
 all unrighteousness shall have to shut his mouth.⁴¹
 Who is wise and keeps this? So shall they
 understand the goodness of the LORD. ⁴²

The 108th Psalm.

A Psalm Song of David. ⁴³

God, my heart is ready, I will sing and write
 poetry, my glory too. Farewell, psalteries and
 harps! I will rise with the dawn. I will give thee
 thanks, O Lord, among the nations; I will sing¹
 praise unto thee among the people. For thy²
 lovingkindness is great unto the heavens, And³
 thy faithfulness unto the clouds. Exalt thyself, O
 GOD, above the heavens, and thy glory above⁴
 all the earth, that thy dear friends may be
 redeemed; help with thy right hand, and answer⁵
 me. God speaks in His sanctuary; I am glad and
 will divide Shechem and measure out the valley⁶
 of Shukhtoth. Gilead is mine, Manasseh also is
 mine, and Ephraim is the strength of my head,⁷
 Judah is my teacher. Moab is my washpot; I will
 cast my shoe over Edom; over the Philistines I⁸
 will exult. Who will lead me into the strong city?
 Who will guide me in Edom? Have you not, O⁹
 God, cast us out? And do you not go forth, O
 God, with our army? Help us in our distress, for
 the help of men is in vain. Through God we will¹⁰
 prove our strength, he will trample our enemies.

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m) Seat, that is, in the assembly, as in the church.

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The 109th Psalm.

A Psalm of David, to be sung on high.

God, my praise, do not be silent. For the wicked mouths of the wicked have opened upon me, and speak against me with a false tongue, and talk against me with hateful words in every place, and fight against me without a cause. Because I love them, they are against me, but I pray. They do me evil for good, and hate for love. Set the wicked over him, and let an adversary stand at his right hand. When he is judged, let him go out condemned, and let his prayer be sin. His days must become few, and his office must be received by another. His children must become orphans, and his wife a widow. His children must be idle, begging and seeking, because their accumulation is wicked. The usurer must suck up everything he has, and strangers must rob his work, and there must be no one to show him kindness, and no one to take pity on his orphans. His descendants must be cut off, his name must perish in one limb. His father's iniquity must be remembered before the Lord, and his mother's sin must not be blotted out. They must all be before the Lord, and their memory must be blotted out from the earth. For this cause he remembered not, to shew mercy, and persecuted the wretched and the poor, and him that was of a grieved heart, to slay him. And he curseth gladly, but it shall come to him; he would not bless, so he shall be far enough from him. And put on the curse like his garment, and it entered into his inward parts like water, and like oil into his bones. So let it be to him as a garment to put on, and a girdle to gird himself with. So be it done unto them of the LORD that are against me, and speak evil against my soul. But thou, O Lord, do thou with me for thy name's sake, for thy lovingkindness save me. For I am poor and wretched; my heart is troubled within me. I go, as a switch leads, and am brought out of-

thrust like the locusts. My knees are weak from **24** fasting, and my flesh is lean, having no fat. And I was their mockery; when they saw me, they **25** shook their heads. Help me, O LORD my God, according to thy lovingkindness, that they may **26** know that this is thy hand, that thou hast done **27** this thing. If they curse, bless them; if they rebel, they will be put to shame; but let your servant **28** rejoice. My adversaries must be clothed with shame, and be clothed with their disgrace, as with a garment. O LORD, I will give thanks unto **29** thee with my mouth, and praise thee among many. For he standeth at the right hand of the poor, to save his soul from the judges. **30**

The 110th Psalm.

31

A Psalm of David.

The LORD said to my Lord, "Sit at my right hand until I make your enemies your footstool. The LORD will send the rod of thy strength out of Zion, rule among thine enemies. Thy people shall be willing in the day of thy power, in holy array. Out of the womb with the dawn comes the dew of thy birth. The LORD has sworn, and he will not repent; you are a priest forever, after the manner of Malkizedek. The LORD at thy right hand shall **3** smite the kings in the day of his wrath. He shall judge the nations, he shall make them full of dead bodies; he shall bruise the head of many **4** nations. He will drink from the brookⁿ) in the way; therefore he will lift up the head.

The 111th Psalm.

5

Hallelujah.

Lord, I will thank you with all my heart, in the council of the sincere and in the community. Great are the works of the Lord, request^o) all **7** who desire them. Thanks

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n) Or thus: One will drink from the brook w., that is: He will slay so much that one would like to drink blood like water.
o) Requests, that is, whoever has a desire for it, asks for it.

And his work is glory, and his righteousness
 4 endureth for ever. He has made a memorial of
 his wonders, the gracious and merciful Lord. He
 5 has given food to those who fear him; he
 remembers his covenant forever. He will show
 6 the power of his works to his people, that he may
 give them the inheritance of the Gentiles. The
 7 works of his hands are truth and judgment; all his
 commandments endure. They are preserved
 8 forever and ever, and made true and right. He
 hath sent a salvation unto his people, his
 9 covenant commanded for ever: holy and terrible
 is his name. The fear of the LORD is the
 beginning of wisdom; all who follow it have a
 10 sound mind; his praise endures forever.

The 112th Psalm.

Hallelujah.

Blessed is he who fears the Lord, who
 1 delights in his commandments. His seed shall be
 mighty upon the earth; the generation of the
 2 upright shall be blessed. Riches and abundance
 shall be in his hand, and his righteousness shall
 endure for ever. To the upright there arises light
 3 in the darkness from the gracious, merciful and
 righteous. A pious man is merciful, and lends
 4 gladly; he divides^p his words rightly. For he will
 remain forever; he will never be forgotten. He is
 5 not afraid of evil judgment; his heart is ready to
 hope in the Lord. His heart is confident and does
 6 not fear until he sees his pleasure in his enemies.
 He scatters and gives to the poor; his
 7 righteousness endures forever; his horn is
 exalted with honor. The wicked shall see it, and
 8 be displeased; he shall gnash his teeth, and
 perish. For the desire of the wicked will be lost.

The 113th Psalm.

Hallelujah.

10 Praise, O servants of the LORD, praise the
 name of the LORD. Praise be to his name

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p) divides, that is, he does not pretend to the great and does not bite the lowly, but comforts, punishes, speaks where and when it is necessary, and looks at no one.

3
 4
 from now until eternity. From the going forth of 5
 the sun even unto the going down of the same 6
 be the name of the LORD praised. The LORD is 7
 exalted above all nations; his glory is above the
 heavens. Who is like the LORD our God, who 8
 sits on high and looks down in heaven and on
 earth? Who raiseth up the lowly out of the dust, 9
 and exalteth the poor out of the filth, to make him
 dwell with princes, with the princes of his people.
 Who maketh the barren to dwell in the house,
 that she may be a joyful mother of children,
 Alleluia.

1
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The 114th Psalm.

When Israel came out of Egypt, the house of 3
 Jacob out of the foreign nation, Judah became 4
 its sanctuary, Israel its dominion. The sea saw 5
 and fled, the Jordan turned back. The mountains
 licked like rams, the hills like young sheep. What 6
 was it to you, O sea, that you fled? And you, 7
 Jordan, that you turned back? Ye mountains, 8
 that ye licked like rams? Ye hills, like the young
 sheep? Before the LORD the earth worshipped, 8
 before the LORD Jacob, who turned the rock into
 a lake of water, and the stones into fountains of
 water.

1

The 115th Psalm.

Not to us, O Lord, not to us, but to your name 2
 give glory for your goodness and faithfulness. 3
 Why should the Gentiles say: Where is their 4
 God? But our God is in heaven; he makes what 5
 he desires. But those idols are silver and gold, 5
 the work of men's hands. They have mouths, and 6
 speak not; they have eyes, and see not. They 6
 have ears, and hear not; they have noses, and 7
 smell not. They have hands, and do not grasp; 7
 they have feet, and do not walk, and do not 8
 speak through their throat. They also that make 8
 such things are so, and all they that hope in 9
 them. But Israel hope in the LORD, who is their 10
 help and their shield. The house of Aaron hope 10
 in the LORD, who is their help and shield. Those 11
 who fear the Lord also hope in the Lord, who is 12
 their help and shield. The LORD thinks of us and
 will bless us, he will bless the house of Israel, he
 will bless the house of Aaron.

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 17
 18 bless the house of Aaron. He will bless those who
 fear the Lord, whether they are small or great.
 The Lord will do it more upon you, upon you and
 upon your children. You are the blessed of the
 1 LORD, who made heaven and earth. The heaven
 2 of all heavens is the LORD's, but the earth he
 gave to the children of men. The dead shall not
 3 praise thee, O LORD, nor they that go down into
 silence: but we praise the LORD from henceforth
 4 even unto ages of ages, alleluia.

The 116th Psalm.

5 I desire that the LORD may hear the voice of
 my supplications; that he may incline his ear unto
 6 me, and I will call upon my life. The snares of
 7 death had compassed me about, and the fears of
 8 hell had taken hold of me; I found trouble and
 sorrow. And I called upon the name of the LORD:
 O LORD, save my soul, thou gracious LORD and
 just, and our merciful God. The Lord preserves
 9 the simple; when I was inferior, he helped me.
 10 Return, my soul, to thy rest, for the LORD hath
 restored thee. For thou hast plucked my soul out
 11 of death, mine eye from tears, my foot from
 12 slipping. I will walk before the Lord in the land of
 the living. I believe, therefore I speak, but I am
 13 greatly humbled. I said in my trembling, All men
 are liars. What shall I repay the LORD for all his
 14 benefits to me? I will take the cup of salvation and
 15 call upon the name of the Lord. I will pay my vows
 16 before all his people. How precious is the death
 of his saints before the Lord. O LORD, I am thy
 17 servant; I am thy servant, the son of thy
 18 handmaid; thou hast loosed my bonds. To you I
 will offer sacrifices of thanksgiving and call on the
 19 name of the Lord. I will pay my vows unto the
 LORD before all his people, in the courts of the
 LORD's house, in thee, O Jerusalem, alleluia.

The 117th Psalm.

1 Praise the Lord, all nations; praise him, all
 2 peoples. For his goodness and faithfulness are
 with us forever, alleluia.

The 118th Psalm.

Give thanks to the Lord, because he is so 1
 kind, and his goodness endures forever. Let 2
 Israel now say, His lovingkindness endures
 forever. Let the house of Aaron now say, His 3
 lovingkindness endures forever. Those who fear 4
 the Lord say that his goodness endures forever.
 In fear I called upon the LORD, and the LORD 5
 heard me in the wide place. The Lord is with me,
 I will not fear what man will do to me. The LORD 6
 is with me to help me, and I will see my pleasure
 in my enemies. It is better to trust in the Lord than 7
 to rely on man. It is better to trust in the Lord than
 to rely on princes. All the heathen have 8
 surrounded me, but in the name of the LORD I 9
 will cut them down. They have surrounded me
 round about, but in the name of the Lord I will 10
 smite them. They have surrounded me like bees,
 they have gone out like fire in thorns;^{q)} but in the 11
 name of the LORD I will cut them down. They
 thrust me to fall, but the LORD helped me. The 12
 LORD is my strength and my psalm, and is my
 salvation. There is a voice of gladness and
 salvation in the tabernacles of the righteous; the 13
 right hand of the LORD is strength. The right 14
 hand of the LORD is exalted, the right hand of
 the LORD is strength. I shall not die, but live, and 15
 tell the work of the Lord. The LORD chasteneth
 me, but giveth me not up unto death. Open unto 16
 me the gates of righteousness, that I may enter
 therein, and give thanks unto the LORD. This is 17
 the gate of the LORD, the righteous shall enter
 in. I thank thee that thou hearest me, and art my 18
 salvation. The stone that the builders rejected
 has become the cornerstone. This was done by 19
 the Lord, and is a miracle before our eyes. This
 is the day the LORD is making; let us rejoice and 20
 be glad in it. O Lord, help, O Lord, let it prosper!
 Praise be to him who 21
 22
 23
 i 24
 25
 26

q) Fire in thorns, that is, as the fire in thorns and rice
 almost roars and rages hostilely, but soon comes to an end, and
 is not constant: so their anger almost rages; but it is soon over
 with it, and does not do so much, as great as it would like.

come in the name of the Lord, we bless you in
 27 front of the house of the Lord. The LORD is
 GOD, and enlighten us, adorn the feast with
 may to the horns of the altar. You are my God,
 28 and I thank you, my God, I will exalt you. Give
 29 thanks unto the LORD, because he is good; and
 his goodness endureth for ever.

The 119th Psalm.

1.

Blessed are those who walk in the way
 1 without change, who walk in the law of the Lord.
 Blessed are they that keep his testimonies, that
 2 seek him with all their heart. For the wicked walk
 not in his ways. Thou hast commanded to keep
 3 diligently that which thou hast commanded. Oh
 4 that my ways were directed to keep thy statutes.
 5 Then would I not be put to shame, When I look
 upon thy commandments all. I thank thee with a
 6 sincere heart that thou teachest me the
 7 judgments of thy righteousness. I will keep thy
 statutes: forsake me not.

8
 With what will a young man purify his way? If
 he keeps your words. I have sought thee with all
 my heart; let me not lack thy commandments. I
 9 have hid thy words in my heart, that I might not
 sin against thee. Blessed art thou, O LORD, that
 10 teachest me thy statutes. I will tell with my lips
 all the judgments of thy mouth. I will rejoice in
 11 thy ways of thy testimonies, As in all riches. I will
 speak the things which thou hast commanded,
 12 and look into thy paths. I delight in thy statutes,
 13 and forget not thy words.

3.

15 Restore thy servant, that I may live, and keep
 16 thy words. Open my eyes, that I may see the
 wonders of thy law. I am a sojourner on earth;
 do not hide your commandments from me. My
 soul is crushed with desire for thy judgments at
 all times. Thou hast reproached the proud, that
 17 they which lack thy commandments are
 18 accused. Turn away from me shame and

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22

Contempt, for I guard thy testimonies. The
 princes also sit and speak against me, but thy
 23 servant speaketh of thy statutes. I delight in thy
 testimonies; they are my counsellors. ^4

4.

My soul clings to the dust; make me alive
 according to your word. I have told my ways, and
 25 thou answerest me; teach me thy statutes. 26
 Instruct me in the way which thou hast
 commanded, And I will speak of thy wonders. My 27
 soul dribbles with sorrow; Set me up according to
 thy words. Take away from me the wrong way, 28
 and grant me thy law. I have chosen a certain
 way; I have set thy judgments before me. I cling 29
 to thy testimonies, O LORD, let me not be put to 30
 shame. I will walk in the way of thy
 commandments, if thou comfort my heart. 31

5.

32
 Show me, O Lord, the way of thy statutes, and
 I will keep them unto the end. Instruct me, and I
 will keep thy law; I will keep it with all my heart.
 Lead me in thy paths of thy commandments, for 33
 delight in them. Incline my heart unto thy 34
 testimonies, and not to covetousness. Turn away
 mine eyes, that they see not vanity; Make me
 alive in thy way. Make thy speech steadfast unto 35
 thy servant, That I may fear thee. Turn away from 36
 me the reproach that I shun: for thy judgments
 are sweet. Behold, I desire that which thou hast 37
 besought; Make me alive through thy
 righteousness. 38

6.

39
 Let your goodness, O LORD, come to me, 40
 your salvation according to your word, that I may
 answer my blasphemer, for I rely on your word.
 And take not from my mouth the word of truth, for
 I wait for thy judgments. I will keep thy law for ever
 and ever. And I will walk in the wide place, for 41
 I seek that which thou hast commanded. I speak 42
 of thy testimonies before kings, and am not
 ashamed, and delight in 43

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thy commandments which I love, and lift up my hands unto thy commandments which I love, and speak of thy statutes.

52

7.

Remember thy servant in thy word, in which thou hast given me hope. This is my consolation in my misery, for your words make me alive. The proud mock me too much, but I do not depart from your law. O Lord, I remember thy judgments which are of the world, and am comforted. I am afraid of the wicked who forsake thy law. Thy judgments were my psalms in the house of my habitation. O LORD, I remember thy name at night, And keep thy law: It is mine [treasure], For I keep that which thou hast commanded.

51)

8.

I have said, O Lord, my portion is to keep thy ways. I beseech thy face with all my heart, make me alive according to thy word. I consider my ways, and turn my feet unto thy testimonies. I make haste, and do not delay to keep thy commandments. The covenant of the wicked depriveth me, but I forget not thy law. At midnight I rise to give thanks unto thee above the judgments of thy righteousness. I am in the fellowship of all who fear you and keep what you have commanded. O LORD, the earth is full of thy lovingkindness: teach me thy judgments.

65

66

9.

You do good to your servant, O Lord, according to your words. Teach me good manners and knowledge, for I believe your commandments. Before I was humbled, I was misled, but now I keep your word. Thou art good and kind; teach me thy statutes. The proud tell lies about me, but I keep with all my heart what you have commanded. Their heart is as thick as sea, but I delight in your law. It is dear to me that thou hast humbled me, that I may learn thy statutes. The law of thy mouth is dearer unto me than many thousand pieces of gold and silver.

72

10.

Thy hand hath made me and prepared me; Instruct me, that I may learn thy commandments. They that fear thee see me, and rejoice: for I wait for thy word. O LORD, I know that thy judgments are right, and that thou hast humbled me with faithfulness. Let thy lovingkindness comfort me, according to thy word let it be done unto thy servant. Thy mercy come unto me, that I may live; For I have breath of thy law. The proud must be put to shame, that they press me down so falsely; but I speak of that which thou hast commanded. Those who fear you and know your testimonies must turn to me. My heart abideth righteous in thy statutes, that I be not put to shame. 1)

11.

My soul longs for your salvation; I hope in your word. My eyes long for thy speech, saying, When wilt thou comfort me? For I am like a wineskin in the smoke; I forget not thy statutes. How many are the days of thy servant? When wilt thou execute judgment upon my persecutors? The proud dig pits for me, which are not according to thy law. All thy commandments are sure: they persecute me falsely, help me. They have made me almost all on earth; but I forsake not that which thou hast commanded. Make me alive through thy lovingkindness, that I may keep the testimonies of thy mouth.

12.

Lord, your word endures forever in heaven. Thy faithfulness endureth for ever: Thou hast prepared the earth, and it remaineth. It remains this day according to your judgment, for all things serve you. If I would not delight in thy law, I would perish in my misery. I will never forget what you have commanded, for you make me alive with it. I am yours, help me, for I seek what you have commanded. The wicked wait

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1) V. 80 is missing in Zeidler and in the third printing of 1524.

upon me, that they may destroy me; but I take
96 heed to thy testimonies. I have seen the end of
all things, but thy commandment is very broad.

13.

How I love your law, daily I speak of it. Thou
97 hast made me wiser with thy commandment
98 than mine enemies are, for it is mine for ever. I
am wiser than all my teachers, for thy
99 testimonies are my speech. I am more
understanding than the ancients, for I guard
100 what you have commanded. I keep my foot
from all evil ways, that I may keep thy word. I
101 will not depart from thy judgments, for thou
teachest me. How sweet are thy words to my
102 throat, More than honey to my mouth. I am
103 made understanding of that which thou hast
commanded; therefore I hate all false ways.

104

14.

Thy word is a lamp unto my feet, and a light
unto my path. I swear and keep it, that I will
keep the judgments of thy righteousness. I am
105 greatly humbled, O Lord; make me alive
106 according to thy words. Let the voluntary
sacrifices of my mouth be acceptable to you, O
107 LORD, and teach me your judgments. My soul
is always in my hands, and I do not forget your
108 law. The wicked lay snares for me, but I will not
err from that which thou hast commanded. Thy
109 testimonies do I inherit for ever: for they are the
delight of mine heart. I incline my heart to do
110 thy statutes for ever and ever.

15.

I hate the heretics,^{r)} and love your law. You
111 are my shield and screen, I hope in your word.
112 Depart from me, ye wicked; I will keep the
commandments of my God. Keep me in thy
speech, that I may live; And let me not be
ashamed of my hope. Strengthen me that I may
113 recover, and I shall always have my delight in
114 thy
115

116

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Rights. You trample all who lack your right, for 118
their deceitfulness is false. Thou destroyest all 119
the wicked of the earth as refuse; therefore I
love thy testimonies. The hairs of my flesh 120
stand on end because of your fear, and I am
afraid of your judgments.

16.

I exercise judgment and justice; do not hand
me over to those who do me wrong. Vow for thy 121
servant's good, that the proud do me no wrong.
My eyes are longing for thy salvation, And for 122
the speech of thy righteousness. Deal with thy 123
servant according to thy lovingkindness, And
teach me thy statutes. I am thy servant, instruct 124
me, that I may know thy testimonies. It is time
for the LORD to do it; they have made thy 125
statutes to stand. Therefore I love thy
commandment above gold and above fine gold. 126
Therefore I will keep all that thou hast ever
commanded; I will avoid all false paths. 127

17.

Thy testimonies are strange; therefore keep
them my soul. When thy word goeth forth, it
enlighteneth, and giveth understanding unto
the simple. I open my mouth and take breath, 129
for I desire thy commandments. Turn thou unto 130
me, and be gracious unto me, as thou art
gracious unto them that love thy name. Direct 131
my courses by thy speech, and let no injustice
have dominion over me. Deliver me from the 132
iniquity of men, and I will keep thy
commandments. Enlighten thy face upon thy 133
servant, And teach me thy judgments. Rivers of
water depart from mine eyes, that thy law be 134
not kept. 135

18.

You are righteous, O Lord, and your 136
judgment is right. Thou hast bidden the
testimonies of thy righteousness, and hard
faith. My zeal hath almost killed me, that mine
adversaries forget thy words. Thy speech is 137
well purified, and thy servant loveth it. I am 138
small and despised; I forget not that which thou
hast commanded. Thy righteousness is a 139

140

141

142

r) Heretics, here they are called the fickle spirits who always
find and undertake something new.

Everlasting righteousness, and thy law is
 143 steadfast. Fear and trouble have afflicted me,
 144 but I delight in thy commandments. The
 righteousness of thy testimonies is everlasting;
 instruct me, and I shall live.

19.

145 I cry with all my heart, hear me, O Lord, I will
 146 keep thy statutes. I cry out to you, help me, so I
 will keep your testimonies. I come before in the
 147 twilight, and cry; in thy word I hope. Mine eyes
 come before in the morning watch, That I may
 148 deal of thy speech. Hear my voice according to
 thy lovingkindness, O LORD; Make me alive
 149 according to thy judgments. My persecutors
 draw near wilfully, and are far from thy law. O
 150 LORD, thou art near, and all thy
 commandments are steadfast. I know
 151 beforehand of thy testimonies, that thou hast
 152 established them for ever.

20.

Behold my affliction, and deliver me; help me
 out, for I forget not thy law. Lead my cause, and
 153 deliver me; make me alive according to thy
 word. Salvation is far from the wicked, for they
 154 respect not thy judgments. O LORD, great is thy
 155 mercy; Make me alive according to thy
 lovingkindness. My persecutors and
 156 adversaries are many, but I will not depart from
 thy testimonies. I saw the scornful, and it
 157 grieved me that they kept not thy speech.
 Behold, I love that which thou hast commanded;
 158 O Lord, make me alive according to thy
 lovingkindness. From the beginning thy words
 159 are constant; all the judgments of thy
 righteousness endure for ever.
 160

21.

The princes persecute me without cause,
 and my heart is afraid of your words. I rejoice in
 thy speech, as one that findeth great spoil. I am
 161 averse to lies, and abhor them; but I love thy
 law. I praise thee seven times a day for the
 162 judgments of thy righteousness. Great peace
 163 have they that love thy law, and have no
 offence. O LORD, I wait for thy salvation; and
 164
 165
 166

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168

Do according to your commandments. My soul
 keepeth thy testimonies, and loveth them
 almost. I keep thy commandments and thy
 169 testimonies: for all my ways are before thee. 170

22.

O Lord, let my lamentation come before
 thee; instruct me according to thy word. Let my
 172 supplication come before thee, save me
 according to thy speech. Let my lips utter praise
 173 when thou teachest me thy statutes. Let my
 tongue have its conversation from thy sayings;
 174 For all thy commandments are right. Let thine
 hand be with me, for I have erwählet that which
 175 thou hast commanded. O LORD, I desire thy
 176 salvation, and delight in thy law. Let my soul
 live, that it may praise thee; And let thy
 judgments help me. I wander as a lost sheep;
 Seek thy servant, For I forget not thy
 commandments.

171

1

The 120th Psalm.

A song on high.

I call to your Lord in my distress, and he
 3 answers me. Lord, save my soul from evil
 mouths and false tongues. What can the false
 4 tongue do to you? and what can it accomplish?
 5 It is like the sharp arrows of a mighty man with
 coals of juniper. ^{s)}Woe is me, that I am a
 6 stranger among Meshech; I must dwell among
 the tents of Kedar. My soul has long been
 7 accustomed to those who hate peace. I kept
 peace, but when I spoke, they began to fight.

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The 121st Psalm.

A song on high.

I lifted up mine eyes unto the mountains,
 from whence shall my help come. My help
 2 comes from the Lord, who made heaven and
 3 earth. He shall not suffer thy foot to slip, and he
 that keepeth thee shall not sleep. Behold, the
 4 keeper of Israel sleepeth not, neither
 5 slumbereth. The LORD shall keep thee, the
 LORD shall be thy shadow over thy right hand,
 6 that the sun sting thee not in the day, nor the
 moon.

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6

s) coals, that is, they are fiery arrows.

7 at night. The Lord shall preserve thee from all
8 evil; he shall preserve thy soul. The Lord shall
preserve thy going out and thy coming in, from
henceforth even for ever.

The 122nd Psalm.

1 A Song of David on High.

I rejoice in that which is spoken to me, that we
shall enter into the house of God, that our feet
shall stand within thy gates, O Jerusalem.
2 Jerusalem, which is built like a city, holding itself
3 together with one another. As the tribes go up,
4 even the tribes of the LORD, to testify unto
Israel, to give thanks unto the name of the
LORD. For there sit the seats of judgment, seats
5 of the house of David. Give Jerusalem a friendly
greeting; let it be well with those who love you.
6 Let there be peace within thy walls, and
7 abundance in thy palaces. For the sake of my
brothers and friends, I will speak peace over you.
8 For the sake of the house of the LORD our God,
I will seek thy best.

The 123rd Psalm.

A song on high.

1 I lift up mine eyes unto thee that sitteth in
heaven. Behold, as the eyes of servants look on
the hands of their masters, as the eyes of maids
2 look on the hands of their wives: so our eyes look
on the LORD our God, until he be gracious unto
us. Be gracious to us, O LORD, be gracious to
us, for we are very full of contempt. Our soul is
3 very full of the scorn of the rich and the contempt
of the worthy.

The 124th Psalm.

A Song of David on High.

If the LORD were not with us, thus say Israel:
If the LORD were not with us, when men set
1 themselves against us, they would swallow us
up alive, when their wrath was kindled against
2 us; and the waters would have drowned us, the
rivers would have gone over our souls; the
3 waters would have gone over our souls too high.
4 Praise be to the Lord that he has not given us
into their teeth to be robbed. Our soul is
5 unburied.
6

7

The rope has been broken, and we are free. Our
help is in the name of the Lord, who made
heaven and earth.

The 125th Psalm.

A song on high. 8

Those who hope in the Lord will not fall down
and will remain forever, like Mount Zion. There
are mountains round about Jerusalem, and the
LORD is round about his people from henceforth 1
even for ever. For the rod of the wicked is not left
over the lot of the righteous, lest the righteous
stretch forth their hand unto iniquity. Do good, O 2
Lord, to the good and upright in heart. But the
LORD will bring those who are ready to step 3
aside with the wicked; but peace be upon Israel.

The 126th Psalm.

A song on high. 4 ö

When the Lord turns the prison of Zion, we will
be like those who dream. ^{t)} Then our mouths will
be full of laughter, and our tongues full of praise;
then it will be said among the Gentiles, "The Lord
has done great things for them. The Lord has 1
done great things for them. The Lord has also
done great things for us, and we will rejoice.
Lord, turn our prisons like the streams^{u)}) in the 2
middle of the day. Those who sow with tears will
reap with joy. They go and weep, and bear noble
seed, and come with joy, and bring forth their 3
sheaves.

The 127th Psalm.

A Song of Solomon on High. 6

Where the Lord does not build the house,
those who build it labor in vain. Where the Lord
does not watch over the city, the watchman
watches in vain. It is in vain that ye rise up early,
and sin to sit, and eat hard bread: for to whom he 1
giveth it, he giveth it sleeping. Behold, the

2

3

t) Dreaming, that is, the joy becomes so great that we hardly
believe it, and we feel as if it were dreaming and not true.

u) Streams, that is, how the streams are purely dried up by
the hot sun at noon.

4 Children are the inheritance^v) from the Lord, and
 5 the fruit of the body is the reward. As the arrows
 6 in the hand of the mighty, so are the children of
 7 youth. Blessed is the man who has his quiver full
 8 of them; they are not put to shame when they
 9 speak to their enemies in the gate.

The 128th Psalm.

A song on high.

1 Blessed is he that feareth the LORD, and
 2 walketh in his ways. Thou shalt be nourished with
 3 the work of thine hands: thou shalt prosper. Your
 4 wife will be like a fruitful vine on the walls of your
 5 house, your children like the olive branches
 6 around your table. Behold, thus is blessed the
 7 man that feareth the LORD. The LORD shall
 8 bless thee out of Zion, and thou shalt see the
 9 happiness of Jerusalem all thy days, and thy
 10 children's children, peace upon Israel.

The 129th Psalm.

A song on high.

1 They have often urged me on from my youth;
 2 so say Israel: They have often urged me on from
 3 my youth, but they have not overpowered me.
 4 The plowmen have plowed on my back, and
 5 drawn their furrow long. The LORD, who is
 6 righteous, has cut off the ropes of the wicked.
 7 They shall be ashamed, and return, all they that
 8 grudge Zion. They must be like the hay on the
 9 housetops, which withers before it is plucked up.
 10 Of which the reaper filleth not his hand, nor the
 11 sheafbinder his lap, and they that passed by
 12 spake not: The blessing of the LORD be upon
 13 you, we bless you in the name of the LORD.

The 130th Psalm.

A song on high.

1 From the depths I cry out to you, O Lord. O
 2 Lord, hear my voice, let your ears

1

2

v) Inheritance, that is, in vain, that ye should work it out with your labor; for the children themselves, for whom ye labor, are not in your power, but he giveth them for an inheritance and a reward.

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8 heed the voice of my supplications. If thou wilt
 9 take heed to iniquity, O LORD, who shall stand?
 10 For with thee there is forgiveness, that they may
 11 fear thee. I wait for the LORD, my soul waits, and
 12 I wait for his word. My soul waits for the LORD
 13 from morning watch to morning watch. Israel
 14 waits for the LORD, for goodness is with the
 15 LORD, and much salvation with him. And he will
 16 redeem Israel from all her iniquity.

2

The 131st Psalm.

A Song of David.

3

1 O Lord, my heart is not proud, neither are mine
 2 eyes lifted up, neither do I walk in great things
 3 that are too strange for me. If I set not my soul,
 4 and still my soul, my soul was in me, as one
 5 weaned from his mother. Israel, wait for the Lord
 6 from now until forever.

2

The 132nd Psalm.

A song on high.

3

1 Remember, O LORD, David, and all his
 2 miseries, that he sware unto the LORD, and
 3 vowed unto the mighty Jacob, I will not enter into
 4 the tabernacle of my house, nor lie down in the
 5 bed of my bed. I will not let my eyes sleep, nor
 6 my eyelids slumber, until I find a place for the
 7 LORD, to dwell with the Mighty One of Jacob.
 8 Behold, we have heard it in Ephrata; we have
 9 found it^w in the field of the forest. We will go into
 10 his tabernacle, and worship before his footstool.
 11 Arise, O LORD, unto thy rest, thou and the ark of
 12 thy strength. Let thy priests be clothed with
 13 righteousness, and let thy saints rejoice. Turn not
 14 away the face of thine anointed, for thy servant
 15 David's sake. The LORD hath sworn unto David
 16 faithfully; from this he will not turn away: I will set
 17 upon thy throne the fruit of thy womb. If thy
 18 children keep my covenant, and my testimony
 19 which I will teach them, their children also shall
 20 sit upon thy throne.

11

12

w) they, that is, the place of the dwelling.

13
 14
 15
 16
 17
 18 Sit in the throne forever. For the LORD hath
 chosen Zion, and hath pleased to dwell there.
 This is my rest forever; here will I dwell, for I
 delight in it. I will bless her food, and give bread
 to her poor. Her priests will I clothe with salvation,
 and her saints shall rejoice. There shall David's
 1 horn arise; I have made a lamp unto mine
 2 anointed. His enemies I will clothe with shame,
 but over him his crown shall flourish.

The 133rd Psalm.

A Song of David.

3 Behold, how good and how pleasant it is for
 brethren to dwell together! As the best oil upon
 the head, which floweth down into Aaron's beard,
 which floweth down into the hole of his garments.
 Like the dew of Hermon, which floweth down
 upon the mountains of Zion: for there the LORD
 1 hath commanded blessing, and life for ever and
 ever.

The 134th Psalm.

Song.

2 Behold, praise the LORD, all ye servants of
 3 the LORD, that stand by night in the LORD's hall.
 Lift up your hands in the sanctuary and praise the
 Lord. The LORD bless you from Zion, who made
 1 heaven and earth.

The 135th Psalm. Hallelujah.

2 Praise the name of the LORD, praise, you
 3 servants of the LORD. You who stand in the
 house of the LORD, in the courts of the house of
 4 our God. Praise the LORD, for the LORD is good;
 sing praises to his name, for he is good. For the
 5 LORD has chosen Jacob for him, Israel for his
 6 own. For I know that the LORD is great, and that
 he is our LORD above all gods. Whatsoever he
 7 will, that will he do in heaven, in earth, in the sea,
 and in all deeps. He who makes the clouds rise
 from the ends of the earth, who turns the lightning
 8 into rain, who makes the winds come out of his
 secret place. Who smote the first births in Egypt,
 both of them,

9
 10
 11 of men and of cattle. And sent his signs and
 wonders among you, Egypt, against Pharaoh
 and all his servants. Who smote many nations,
 12 and slew mighty kings. Sihon king of the
 Amorites, and Og king of Bashan, and all the
 13 kingdoms of Canaan, and gave their land for an
 inheritance to his people Israel. O LORD, thy
 14 name endureth for ever: thy memorial, O LORD,
 15 endureth for ever. For the LORD will judge his
 people, and make atonement for his servants. 16
 The idols of the heathen are silver and gold, the
 work of men's hands. They have mouths, and
 17 speak not; they have eyes, and see not. They
 18 have ears, and hear not; neither is there breath
 in their mouth. They that make such are like unto
 19 them, all they that hope in such. Let the house of
 Israel praise the LORD: praise the LORD, ye of
 20 the house of Aaron. Ye of the house of Levi,
 praise the LORD; ye that fear the LORD, praise
 21 the LORD. Praise be to the LORD from Zion,
 who dwells in Jerusalem, alleluia. 1)

The 136th Psalm.

1 Give thanks to the Lord, for he is kind, for his
 2 goodness endures forever. Give thanks to the
 God of all gods, for his goodness endures
 3 forever. Give thanks to the LORD of lords, for his
 goodness endures forever. He alone does great
 4 wonders, for his goodness endures forever. He
 5 who made the heavens wise, for his goodness
 endures forever. Who hath spread the earth
 6 upon the face of the waters: for his
 lovingkindness endureth for ever. Who made
 7 great lights, for his goodness endures forever.
 The sun to preside over the day, for his
 8 goodness endures forever. The moon and the
 9 stars to preside over the night, for his goodness
 endures forever. Who smote the Egyptians at
 10 their first births: for his lovingkindness endureth
 11 for ever. And brought Israel out of them: for his
 12 lovingkindness endureth for ever. By a mighty
 hand and an outstretched arm, for his
 13 lovingkindness endures forever. Who divided the
 Red Sea into two parts, for his mercy endures
 14 forever. And let Israel pass through-

1) "Hallelujah" is missing in the Erlanger.

For his goodness endures forever. Who pushed
 15 Pharaoh and his power into the Reed Sea, for his
 goodness endures forever. Who led his people
 16 through the wilderness, for his goodness
 17 endures forever. Who smote great kings, for his
 goodness endureth for ever. And slew mighty
 18 kings, for his lovingkindness endureth for ever.
 19 Sihon king of the Amorites, for his goodness
 endures forever. And Og king of Bashan, for his
 20 lovingkindness endures forever. And gave their
 21 land for an inheritance, for his lovingkindness
 endures forever. For an inheritance to his servant
 22 Israel, for his kindness endures forever. For he
 23 remembered us when we were oppressed, for
 his kindness endures forever. Who redeemeth us
 24 from our enemies: for his lovingkindness
 endureth for ever. Who gives food to all flesh, for
 25 his goodness endures forever. Give thanks to
 26 God from heaven, for his goodness endures
 forever.

The 137th Psalm.

By the waters of Babel we sat, and meant
 1 also, remembering Zion. Our harps we hanged
 upon the willows that are within. For there they
 2 demanded of us a song, which held us captive,
 3 and in our howling a joyful song: Dearly beloved,
 sing unto us a song of Zion. How shall we sing
 the Lord's song in foreign lands? If I forget thee,
 O Jerusalem, let my right hand be forgotten. Let
 4 my tongue stick to the roof of my mouth if I do not
 5 remember you, if I do not lift up Jerusalem above
 6 the head^x of my joy. O LORD, remember the
 children of Edom in the day of Jerusalem, which
 say, Cleanse off, cleanse off, even unto their
 7 ground. Thou desolate daughter of Babylon,
 blessed is he that recompenseth thee with the
 8 recompense that thou hast made us. Blessed is
 he that taketh thy young children, and dasheth
 them to pieces against the stone.

The 138th Psalm.

A Psalm of David.

I thank you with all my heart; before the gods
 1 I will sing praise to you. I will worship at your holy
 temple, and dei-
 2

no name give thanks for your goodness and
 faithfulness, for you have made your name
 glorious above all things by your word. When 13
 call upon thee, answer me, and spread strength
 in my soul. All the kings of the earth give thee 4
 thanks, because they have heard the words of
 thy mouth, and have sung in the ways of the 5
 LORD, that the glory of the LORD may be great.
 For the LORD is high, and seeth the lowly, and 6
 knoweth the proud afar off. Though I walk in the
 midst of fear, yet thou wilt keep me alive, and wilt 7
 stretch forth thine hand against the wrath of mine
 enemies, 1) and thy right hand shall save me.
 The Lord will do it for me. O LORD, thy
 lovingkindness is everlasting: thou wilt not leave 8
 the work of thy hands.

The 139th Psalm.

A Psalm of David, to be sung on high.

O Lord, you search me out and know me. 1
 Thou knowest my sitting down and my rising up;
 thou understandest my thoughts afar off. Thou 2
 art round about my path and round about my 3
 camp^y, and all my ways thou spakest out. For,
 behold, there is not a word out of my tongue that
 thou, O LORD, knowest not all things. Behind^z 4
 and in front thou makest me, and holdest thine
 hand over me. Such knowledge is too strange 5
 and too high for me; I cannot attain it. Where 6
 shall I go before thy spirit? and where shall I flee
 before thy face? If I go to heaven, thou art there; 7
 if I beg my way into hell, behold, thou art there 8
 also. If I take the wings of the dawn, and abide at
 the uttermost sea, yet thine hand shall lead me 9
 there, and thy right hand shall hold me. If I say,
 "Let darkness cover me," the night is also light 10
 around me. For even darkness is not dark with
 thee, and the night shineth as the day; darkness 11
 is as the light. For thou hast my kidneys in thy
 power; thou wast over me in my mother's womb. 12
 I thank thee that

13
 14

x) Head, that is, I do not rejoice, for over Jerusalem alone,
 that is the head and my highest joy.

1) Erlanger: "strengthen your anger" instead of: stretch out
 your hand.
 y) Camp, that is, where I walk, or stand, do something, or lie
 still, so you are there.
 z) Behind, that is, what I am before and after, and will, or do,
 that is all your work.

I am made strange, strange are thy works, and
 15 my soul knoweth it almost well. My bones were
 not hidden from you when I was made secretly,
 16 when I was formed in the ground^a. Thine eyes
 saw me when I was yet unprepared, and all the
 days were written in thy book, which were yet to
 come, and there was none of them. But how
 17 delicious before me, O God, are your thoughts!
 How great is their sum! If I count them, they are
 18 more than the sand of the sea. When I wake up,
 I am still with you. O God, that thou wouldest slay
 19 the wicked, and that the bloodthirsty would
 depart from me! For they do not speak well of
 20 you, and your haters rise up without cause. I
 hate, O LORD, them that hate thee; I am turned
 21 away upon them that set themselves against
 thee. I hate them with a full hatred; therefore
 22 have they become mine enemies. Search me, O
 23 LORD, and know my heart; try me, and know my
 thoughts. And see if there be a toilsome way in
 24 me, and lead me in the everlasting way.

The 140th Psalm.

A psalm of David to sing high.

Deliver me, O LORD, from wicked men; keep
 1 me from the wicked men who think evil in their
 2 hearts, and make strife daily. They sharpen their
 tongue like a serpent; viper's fury is under their
 3 lips, Sela. Keep me, O LORD, from the hand of
 4 the wicked; keep me from the wicked men who
 think to cast out my footsteps. The proud have
 5 laid a rope for me, and spread out a net for me,
 and set traps for me in the way, Sela. But I say
 6 unto the LORD, Thou art my God, O LORD, hear
 the voice of my supplications. O LORD, thou
 strength of my salvation, thou coverest my head
 in the time of the armor. O LORD, do not let the
 7 wicked have his desire, do not strengthen his will,
 let them rise up, Sela. The calamity of their lips
 8 shall overtake them, the head of them that
 surround me, sela. He shall heap coals upon
 9 them, he shall cast them into the fire, into pits,

10

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 14
 that they do not stand still. A launderer is not
 promoted on earth, a wicked and evil man will
 hunt him down. I know that the LORD will judge
 1 the cause of the wretched, and execute
 judgment upon the poor. Also the righteous shall
 2 give thanks unto thy name, and the upright shall
 abide before thy face.

The 141st Psalm.

A Psalm of David.

O Lord, I call to you, hasten to me, hear my
 voice when I call to you. Let my prayer be made
 unto thee as an incense; let the lifting up of my
 5 hands be an evening sacrifice. O LORD, set a
 guard for my mouth, and a keeper for the door of
 my lips. Incline not my heart from evil, to lead an
 ungodly life with the wicked, that I eat not of that
 6 which is dear unto them. The righteous shall
 smite me kindly, and punish me; that shall be the
 7 best oil for me, which shall not fail of my soul: for
 my prayer is yet against their evil. Their judges
 8 stumble at the rock; they hear my speech, that
 they are sweet. Our bones are scattered as far
 9 as hell, as one scattereth and scattereth the
 earth. For in thee, O Lord, do mine eyes look; I
 10 trust in thee; pour not out my soul. Keep me from
 the snare they have laid for me, and from the
 snare of the wicked. The wicked must fall into the
 same nets with one another until I pass by.

The 142nd Psalm.

An instruction to David to pray, since he was in 2
the cave.

I cry out to the Lord with my voice, I plead with
 3 the Lord with my voice. I pour out my speech
 4 before him and show him my distress. When my
 spirit is in anguish, you know me. They have laid
 a snare for me in the way where I go up. Look to
 5 the right, and behold, there is no one who knows
 me, for my flight 1) is lost; no one inquires about
 6 my soul. O Lord, unto thee do I cry, and

a) below, that is, deep in the womb.

1) Ertanger: "Pleading".

7

8

Say: You are my trust, my portion in the land of the living. Take heed to my lamentation, for I have become very low; deliver me from my persecutors, for they are superior to me. Lead my soul out of the dungeon, that I may give thanks to thy name. The righteous will surround me when you restore me.

2

The 143rd Psalm.

A Psalm of David.

Hear my prayer, hear my supplication for the sake of your faith, answer me for the sake of your righteousness. And do not enter into judgment with your servant, for no living person will be justified before you. For the enemy persecutes my soul, and crushes my life to the ground; he puts me in darkness, like the dead in the world. And my spirit is troubled within me; my heart is troubled within my body. I remember the former lines; I seek thy works, and speak of the dealings of thy hands. I spread out my hands to you, my soul thirsts for you on earth, Sela. O Lord, hear me soon; my spirit is failing; hide not thy face from me, lest I be like them that go down to the pit. Let me early hear thy lovingkindness, for I hope in thee: make known unto me the way wherein I should go, for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: in thee have I recourse. Teach me to do according to thy good pleasure, for thou art my God: thy good Spirit leadeth me on the level ground. O LORD, make me alive for thy name's sake; bring my soul out of trouble for thy righteousness' sake. And destroy mine enemies for thy lovingkindness' sake, and destroy all them that afflict my soul: for I am thy servant.

1

The 144th Psalm.

A Psalm of David.

Praise be to the LORD, my refuge, who teaches my hands to fight and my fingers to get. My goodness and my fortress, my protection and my deliverer, my shield in whom I trust, who brings my people under me.

compels. O Lord, what is man, that thou knowest him so, and the child of man, that thou esteemest him so? Man is like vanity; his time passes away like a shadow. O Lord, incline thy heavens, and descend, touch the mountains, and they shall smoke. Send lightning, and scatter them; shoot your arrows, and scare them. Send thy hand from on high, and deliver me, and save me from great waters, from the hand of strange children, whose mouth speaketh vainly, and their right hand is a false right. God, I will sing a new song to you; I will play to you on the harp of ten strings. You who give victory to kings, and deliver your servant David from the sword of the wicked. Deliver me also, and deliver me from the hand of strange children, whose mouth speaketh vainly, and their right hand is a false right,^b) that our sons may grow up as the plants in their youth, and our daughters as the hewn out oriels, as the palaces, and our corners be full, which give forth victuals unto victuals again, that our sheep may bear a thousand, and an hundred thousand without, our oxen may bear strong, that there be no breach, no going out, nor crying upon our faces. Blessed are the people that thus prosper; but blessed are the people whose God is the Lord.

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The 145th Psalm.

A Praise of David.

I will exalt you, my God, O King, and praise your name forever and ever. I will praise thee daily, and glorify thy name for ever and ever. The LORD is great and very praiseworthy, and his greatness cannot be fathomed. Children's children shall praise thy works, and shall speak of thy might. I will speak of the sincere adornment of thy praise, and of thy wonders; that they may speak of the strength of thy wonders, and that I may tell 1) thy glory. That they may testify the remembrance of thy great kindness, and of thy great power.

b) [false rights,] that is, they teach nothing but temporal benefits and splendor.
1) Erlanger: man.

8 boast of your righteousness. Gracious and
merciful is the LORD, longsuffering and full of
9 great kindness. The LORD is kind to all, and his
mercy is above all his works. All thy works give
10 thee thanks, O Lord, and thy saints praise thee.

Speak of the glory of thy kingdom, and speak of
11 thy power, that thy power may be known unto the
children of men, and the honourable ornament of
12 thy kingdom. Thy kingdom is a kingdom for ever,
and thy dominion endureth for ever. The LORD
13 upholdeth all that fall, and raiseth up all that are
brought low. All eyes wait for thee, and thou
14 givest them their meat in due season. Thou
openest thine hand, and fillest all that livest with
15 good pleasure. The LORD is righteous in all his
16 ways, and holy in all his works. The LORD is near
to all who call on him, to all who faithfully call on
17 him. He pleases those who fear him, hears their
cry, and helps them. The LORD keepeth all them
18 that love him, and shall destroy all the wicked.
Let my mouth speak the praises of the LORD,
19 and let all flesh praise his holy name for ever and
ever.

20

21

The 146th Psalm.

Hallelujah.

Praise the Lord, my soul. I will praise the Lord
in my life, and sing praises to my God because I
am here. Do not rely on princes, on man's child,
he cannot help. For his spirit must go forth, and
1 come again to his earth, and then are all his
2 counsels lost. Blessed is he whose help is the
God of Jacob, whose hope is in the LORD his
God, who made heaven, earth, sea, and all that
3 is in them, who keeps faith forever; who gives
4 justice to the wronged, who gives food to the
hungry. The LORD looseth the captives, the
LORD maketh the blind to see, the LORD
5 upholdeth the downcast, the LORD loveth the
righteous. The LORD preserves the stranger and
6 the fatherless, and lifts up the poor.

7

8

9

on the widows, and turn back the way of the
wicked. The LORD is King forever, your God, 10
Zion, for ever and ever, alleluia.

The 147th Psalm.

Praise the LORD, for the song of praise to our 1
God is fine, the praise is sweet and beautiful.
The LORD will build Jerusalem, and bring 2
together the outcasts of Israel. He healeth the
brokenhearted, and bindeth up their sorrows. He 3
numbereth the stars, and calleth them all by 4
name. Our Lord is great, and of great power; his
understanding is not number. The Lord raises up 5
the wretched, and humbles the wicked to the
earth. Sing ye round about the Lord with 6
thanksgiving, and praise our God with harps. 7
Who covereth the heavens with clouds, And
maketh rain upon the earth, Who maketh hay to 8
grow upon mountains; Who giveth the cattle their
food, The young hubs that call upon him. He has
no pleasure in the strength of the steed, nor in 9
anyone's legs. The LORD delights in those who 10
fear him, who wait for his goodness. Praise, O
Jerusalem, the LORD; praise, O Zion, your God. 11
For he hath strengthened the bars of thy gates,
and blessed thy children within. He maketh 12
peace within thy borders, and satisfieth thee with 13
the best of wheat. He sendeth forth his speech
upon the earth; his word runneth swiftly. He 14
giveth snow like wool, he scattereth hoar-frost
like ashes. He casts his locks like morsels; who 15
can stay before his frost? He sendeth his word, 16
and melteth them: he sendeth his wind, and the 17
waters flow. He showeth Jacob his word, Israel
his statutes and his judgments. So he does not 18
do to the heathen, nor let them know his
judgments, alleluia. 19

The 148th Psalm.

Hallelujah.

Praise the Lord in the heavens, praise him on
high. Praise him all his angels; praise him all his 1
host. Praise him sun and moon; praise him all
stars and light. Praise him, you heavens of all 2
heavens, and the waters that are above the 3
heavens. They praise the name of the LORD: for
he giveth praise, and it is made. He makes them 4

5

6

1) Erlanger: yours.

7 abide for ever and ever; he giveth a sentence
 8 that shall not be passed over. Praise the LORD
 9 on earth, ye Welsh, and all these; fire, and hail,
 10 and snow, and vapor, wind of tempest, that send
 11 forth his word; mountains and all hills, fruitful
 12 trees and all cedars; beasts and all cattle,
 13 creeping things and fowls with fittest; ye kings of
 14 the earth, and all people, princes and all judges
 of the earth. Young men and virgins, old men
 with young men, praise the name of the LORD,
 for his name alone is high; his praise is above
 heaven and earth. And he exalts the horn of his
 people. Praise have all his saints, the children of
 Israel, the people that draw nigh unto him,
 alleluia.

The 149th Psalm.

Hallelujah.

1 Sing to the Lord a new song; his praise is in
 2 the congregation of the saints. Let Israel rejoice
 3 in him who made him; let the children of Zion be
 4 glad in their king. They praise his name in song;
 with timbrels and harps they play to him. For

3
 4

The LORD is well pleased with his people; he
 graces the wretched with salvation. Let the saints⁵
 rejoice in honor, and glory in their camps. Let their
 necks be exalted by God, and their swords two-⁶
 edged in their hands, that they may execute
 vengeance among the nations, and punishment⁷
 among the people, to bind their kings with chains,⁸
 and their nobles with fetters of iron; to execute
 upon them the judgment that is written. All his⁹
 saints have such an ornament, alleluia.

The 150th Psalm.

Hallelujah.

Praise the Lord in his sanctuary, praise him in¹
 the firmament of his strength. Praise him in his
 power, praise him according to the multitude of²
 his glory. Praise him with the sound of trumpets,
 praise him with psalteries and harps. Praise him³
 with timpani and round dance, praise him 1) with
 strings and pipes. Praise him with bright cymbals,⁴
 praise him with cymbals in shouting. Let⁵
 everything that has breath praise the Lord,⁶
 Hallelujah.

1) In the Erlanger is missing: praise him.

End of the Psalter.

2. D. Martin Luther's Summaries on the Psalms and Causes of Interpretation.*)

Begun 1531; completed Nov. 30, 1532; issued New Year's Day 1533.

From interpreting.**)

1. grace and peace in Christ to all pious Christians. Around this Easter of the 1531st year, we have again gone over our German Psalterlein, and have improved it for the last time, thereby

we intend to let it remain henceforth. How the same Psalter will please the master Klüglinge is not our concern. But because perhaps some in our time, and even more,

*) On August 31, 1532, Veit Dietrich wrote to Justus Menius (Kolde, *Analecta*, p. 182): "Wittenberg brings now nothing new other than the Summaries, which I hope will go out next Michaelmas, together with Christ's Sermon on the Mount, which Cruciger has copied [According to this, Aurifaber's information, *Eisleben* edition, vol. II, p. 145 would have to be corrected. See Walch, *St. Louis Edition*, Vol. VII, 346. note], and the corpse-

**) This superscription is found in the German Wittenberg edition.

Good, pious hearts, who also know the languages and yet are untrained in interpreting, may be offended and annoyed that we have so freely departed from the letters in many places, sometimes also following a different understanding than that taught by the Jewish rabbis and grammarians, we hereby want to

We will show the causes and explain them with some examples, so that they may see how we have not interpreted in this way out of ignorance of the language, nor out of ignorance of the rabbis' glosses, but knowingly and willingly.

2. as, in the 58th Psalm we have interpreted the 10th verse thus: "Before your thorns become ripe-.

sermons that the doctor held at the prince's funeral. The first I have copied, the other, I hope, Cruziger will add." At the beginning of the year 1533, Justus Menius testifies in a letter to Luther his joy that the Summaries are completed (Kolde, *Analecta*, p. 183). On January 5, 1533, Melanchthon writes to Herzheimer (Oorp. l. l. II, 627), "I send you Luther's Summaries on the Psalms." In this letter he remarks: there is at present no commentary, no matter how great, that sheds more light on the Psalms than the Summaries (Köstlin, *Martin Luther*, Vol. II, p. 252). That Luther had already dealt with the Summaries in 1531 is proven both by the first sentence of the preface to our writing: "We have around this Easter of the 1531st year" 2c., as well as the last sentence of the postscript to the Psalter translation of 1531 (in this volume p. 1): "From this further, if God wills, in the Summaries." The first single edition, which appeared in Wittenberg with Hans Lufft under the title: "Summarien vber die Psalmen, Vnd Ursachen des dolmetschens. Mart. Luther. Witlemberg. 1531.", has on the title page the year 1531, but at the end the year 1533. To the year "1531" the German Wittenberg edition (1559), vol. XII, p. 376 makes the marginal note: For anno 1531. the dear Father in Christ D. Mar. Luth. began to write such a work, but in 1533. it went out of print." Only the smaller part of the Summaries Luther wrote down in the summer of the year 1532, the larger, as Veit Dietrich reports (Köstlin I. e.), in the four last days of November 1532. Mathesius (*Luthers Leben*, St. Louiser Ausg., p. 170), on the other hand, writes: "In the 32nd year also go out the Summaries about the Psalter, which beautiful and useful booklet the Doctor produced in four days, on which he wrote four Seiger hours of the day, two before the meal, two after the meal." These statements of Mathesius are supplemented and corrected by what has been said before. Spengler waited for the Summaries even on 20 Sept. 1531 (Köstlin I. o., vol. II, p. 659 sâ p. 252). - Walch places the Summaries according to the year on the title of the first edition in the year 1531; Luther, however, began the Summaries in 1531, continued to work on them in the summer of 1532 and completed them in the last days of November 1532. The printing of the same was then finished at New Year's Day 1533. - In the same year 1533, a second edition was published by Hans Lufft in Wittenberg, which also has the year 1533 on the title page; likewise a reprint in Erfurt and a Low German edition under the title: "Lurnnaurien aver de Psalmen un de Orsake des verdütschens. M. Luther. Witt. In his preface, Walch mentions another Lower Saxon edition, which was published by Hans Walther in Magdeburg in 1533. Furthermore, many editions appeared in which the Psalter and the Summaries are found: "Der Psalter mit den Summarien Doct. Martin Luther" (aum praolationidris Kmtlwri) came out without the In 1537, an edition in Low German: "De nye putsche Psalter, mit den Summarien" at Wittenberg; likewise in Low Saxon at Magdeburg in 1541. Then: "Der verteutschte Psalter mit Summarien, Glossen und Vorrede Lutheri. Witt. 1538." Further by Georg Rhaw at Wittenberg 1541: "Der Deutsche Psalter Mit den Summarien. D. M. Luther." At the end is the year 1542. At the beginning is Luther's preface to the Psalter: "Es haben viel heiliger Väter" 2c.; then the preface to the Summaries with the alteration "um diese Ostern des 1541. Jahres" (instead of 1531). Each psalm is preceded by its summarium; the glosses are in the margin. At the end, Luther's postscript: "Ob jemand klügeln wollte" 2c., followed by a register of the psalms signed by M. Georg Rörer, in which it is indicated to which of the five parts indicated in the preface "Von den Summarien" each psalm belongs. Another edition was published in 1544 in Wittenberg by Hans Lufft: "Der Psalter Deusch mit den Summarien. Auuffs uew zugericht. D. Mart. Luther"; likewise in 1557 at Nuremberg by M. Joachim Heller: "Der Psalter mit den Summarien. There, Mart. Luth. Ein Register von vnterscheid der Psalmen." Finally, an edition at Leipzig "by Jacobum Verwalt, resident in the Nickelstraßen," without indication of the year, which has the title: "Psalter Deusch, Mit den Summarien, D. Mar. Luth." The only Bible in which the Summaries were printed during Luther's lifetime is the Bible ordered by Bugenhagen and printed in Lübeck in 1534. After Luther's death, the Summaries were included in many Bibles. - In the course of 1533, Justus Jonas translated the Summaries into Latin and added a dedicatory inscription, which is dated Dec. I, 1533 (Erl. Ausg., vol. 37, p. 251). This translation was published in 1534 in Wittenberg by Johannes Weiß under the title: *8umirmria O. Illar. Outlwri in?8u1iuo8, Oaviüis 6 K6rma. lutiue reclüita per ^ustum 4onarn.* In the collections our writing is found: in the Wittenberg (1559), vol. XII, p. 376; in the Altenburg, vol. VI, p. 133; in the Leipzig, vol. IV, p. 401 and in the Erlangen, vol. 37, p. 250. The Latin translation is in the Latin Wittenberg edition (1549), Dom. III, col. 398d. In it, the first part of the preface "Vom Dolmetschen" is missing. On the other hand, as already noted in the previous edition, Luther's preface to the Psalter has been added: "Nulti ex veteridus et sauetis putridus" etc. After the Summaries and Luther's postscript, there follows a postscript by Jonas, in which he says that Luther allowed him to express himself somewhat more expansively (prolixius) in the translation. Jonas made ample use of this permission; for example, the Summarium to the 109th Psalm, which in German consists of only a few lines, takes up an entire folio page in Jonas. The Latin Summaries in the Wittenberg edition are thirty folio verses thicker than the German ones. We give the text according to the Wittenberg edition, which reproduces the first printing, with comparison of the Erlangen.

The thorns on the bush will be snatched away by a wrath so fresh" 2c.; know well that the Jewish rabbis read and interpret differently, and, make pots out of the word XXX; and fire out of the word "wrath", and shall have the opinion: Before your pots become aware of the thorns, and the flesh in them is still raw, the wrath (fire) will have burned them; that is, when the wicked rage, they are like the thorns that are put under pots, and are to cook the flesh (that is, the pious perish), they burn in themselves before such flesh is cooked.

(3) This opinion we leave well, and it is also ours, but we have given it thus: "Before the thorns ripen" or are to be respected "on the thorn bush, the wrath comes", that is, an axe or axe, and cuts into them, because they are still so green and fresh.

4 So the wicked with their raging are like young thorns on the bush, which grow up and threaten to prick; but a farmer comes in with a hatchet before they are hard and ripe to prick, and throws them down like a thunderstorm. For God lets the wicked rage, but they do not have to carry out their raging and raging; he sends them to perish before they carry it out, as happened to Saul, Absalom, Pharaoh and all the tyrants.

5. Psalm 68 in the 31st verse we have thus interpreted: "Those who have desire for money"; know well that the Nabbini here use the word "money" differently.

However, we are of the opinion of almost one thing, namely, that the Psalm asks God to rebuke and ward off the beast in the reed that has a lust for money, that is, runs and does everything against God's word for the sake of money.

But what such a beast is, he says himself: "the herd" or bunch "of oxen among the calves"; that is, they are the cowardly, rich herds of the great Hansen, who graze in the country, like the oxen, in good pasture, or large grass, and have many followers, as the oxen have many cows and calves next to them, which also graze with them. Such tyrants (and especially he means the priests of the Jewish people) fight and run against God's word only for the sake of money, because they worry that if God's word were to be fulfilled, their splendor and wealth would be destroyed.

(7) This is what we mean when we say: "Those who have a desire for money"; the Nabbini, that is, that runs with the trampling for the sake of money; that is, such a beast runs with the tyrants who trample the pious for the sake of money. 1)

8th Psalm 63 in the 6th verse, since we interpreted the words before: "Let my soul be filled as with lard and fat, that my mouth may boast with glad lips. Since no German understands this, we have left out the Hebrew words ("lard" and "fat", so that they mean joy; just as a healthy, fat animal is joyful, and again, a joyful animal becomes fat, a sad animal loses weight and becomes lean, and a lean animal is sad), and have clearly given German, thus: "That would be my heart's joy and delight, if I were to praise you with a joyful mouth."

9 For this is David's opinion, since he had to stay outside the city and flee from Saul, that he could not be at the service, nor hear the joyful word of God, which comforts all sorrowful hearts 2c.

Psalm 6ö in the 9th verse, since we previously interpreted: "You make merry those who go out, both early and late", we have made it clearer: "You make merry those who weave, both in the morning and in the evening".

(10) That is, it is your gift that all animals, both men and cattle, rise early in the morning with good peace, and each one goes cheerfully to his food and to his work; then the birds sing, then the cattle bleat, servants and maids go to the field with a little song; likewise at evening they all come home again with singing and bleating. In sum, the psalm praises God for peace and good times, for where there is peace and good times, everything sings and is joyful, and mountains and valleys stand merrily. This is a great blessing and gift of God, who gives such joy. For in time of war, and other evil times, no one can give such joy, nor have it.

1) In the first edition is added here: Although my printers have left out this little piece, "Those who have a desire for money," in this last little Psalter, which we had made with special diligence and great disputation. So no diligence is sufficient in the printing shop.

(11) Whether in this, and such like things, we sometimes deviate from the grammarians and rabbis, let no one be surprised; for we have kept the rule: Where words may suffer and give a better understanding, we have not allowed ourselves to be forced to a lesser or different understanding by the grammatica made by the rabbis; just as all schoolmasters teach that not the meaning should serve and follow the words, but the words the meaning. So we also know, and St. Paul 2 Cor. 3, 15 teaches us, that Moses' face is hidden from the Jews, that they meet the opinion of the Scriptures, especially in the prophets, little and seldom; just as in this place they interpret "the joyful goes forth early and late" the sun that rises in the morning and the stars that rise in the evening; which understanding, though it may be good, has not pleased us here.

(12) But once in Psalm 68 we have dared much, and often given the meaning, and let the words go; therefore, of course, many clever ones will master us, and perhaps also some pious ones will be offended by it. But what is it that keeps words so stiff and strict without need, from which nothing can be understood? Whoever wants to speak German does not have to use the Hebrew words in a certain way, but must see that when he understands the Hebrew man, he grasps the meaning, and so think: Dear, how does the German man speak in such a case? If he now has the German words that serve for this, then he leaves the Hebrew words, and speaks out the meaning freely in the best German, if he can. Here, in the 14th verse, we could have interpreted stiffly according to the Hebrew: "When you lie between the marks, the wings of the doves are covered with silver, and their wings with glittering gold" 2c. But which German understands this? But since the next verse before it sings of kings who are warring and commanding the spoil to the housewife, this verse means that such kings have a fine, beautiful, well-equipped army in the field, which is to be seen from afar like a dove, whose feathers glisten white and red (as if they were silver and gold). These kings are the apostles, who now and then, in the world, through various

The beautiful gifts and miraculous deeds of the Holy Spirit, gloriously shining, were at war against the devil, and won many people over from the devil, whom they commanded the matron, the church, to govern and teach as a spoil.

(14) And in the 16th verse after that we might have interpreted with the rabbis thus: The mountain of God is a mountain of Bashan, or a fat mountain (as we have also interpreted it before); but it is said more finely and more clearly: "A fruitful mountain", that is, in Christianity, which is the mountain of God, much good always happens, and if the trees are fruitful, that is, the Christians do great works and miracles. For God's word does not go out empty, and a good tree brings forth good fruit. For in German we also call a good fertile land a fat land and a pit of lard, not that which is smeared with lard or dripping with fat.

(15) So that which follows, "a hill, a fat mountain," we have now rendered, "a great mountain. Since the opinion is that, as a great mountain is and is called, there are many hills, and always one above the other, up to the highest hill: so the church is put together, since always one saint and little group hangs on the other, and one group, or one Christian, is more gifted and does more than the other; as Paul says in 1 Cor. 12:4 ff. that there must be a difference of works, gifts and offices in the church. And 1 Cor. 15, 41: "One star always has a different clarity than the other."

But that the rabbis here quarrel about the word from it make some, humps on a back, some the eyelashes over the eyes, we let happen; we have it neither like nor want such words after German. Likewise, in the 16th verse, we would have liked the same word XXXXX to be German: What do you bounce bumpy or eyelash mountains? But who would have called that spoken German? But because the Psalm speaks of the world's power, wisdom and holiness, especially of the Jews, it punishes them for laying themselves against this mountain of God, defying that they are great, mighty and many, and wanting to defend their power, holiness and wisdom against the mountain of God, when God is not with them,

than they think, but dwells on this mountain, which they despise with pride, and call it the devil's mountain, and a vain heretic's mountain.

(17) Again, we have sometimes interpreted straight from the words, although we could have given it differently and more clearly, because there is something in the same words; as here, in the 19th verse: "Thou hast gone up on high, and hast caught the prison."

18 Here it would have been good German: Thou hast redeemed the captives; but it is too weak, and does not give the fine, rich sense which is in the Hebrew, saying, "Thou hast caught the prison," which not only signifies that Christ hath done away with the captives, but also that the prison is so led away and caught, that it can never catch us again, nor shall, and is so much as an eternal redemption.

In this way St. Paul feels like speaking when he says Gal. 2, 19: "I died to the law through the law. Item, Rom. 8, 3: "Christ condemned sin through sin." Item, Hos. 13, 14.: Death is put to death through Christ. These are the prisons which Christ has caught and put away, so that death can no longer hold us, sin can no longer guilt us, the law can no longer punish our conscience; as St. Paul teaches such rich, glorious, comforting doctrine everywhere. Therefore, in honor of such teaching, and for the comfort of our conscience, we must keep and accustom such words, and thus leave room for the Hebrew language, where it does it better than our German can do.

20 Thus we have Psalm 91, verses 5 and 6, written in Hebrew: "Lest thou be afraid of the terror of the night, of the arrows that fly by day, of the pestilence that creepeth in darkness, of the pestilence that wasteth in the midst of the day" 2c.

(21) These four plagues or calamities, which a righteous man must suffer for God's sake, because they are spoken in obscurity and with hidden words, may be interpreted differently by one and not by another. Therefore, we have given each one his due according to the gifts of his spirit.

l) Wittenberg and Erlangen: am.

and measures to understand the same; otherwise we would probably have translated them so that our understanding might have been recognized.

(22) Namely, the first evil that the righteous must suffer is "fear of the night," that is, fretting, fretting, envying and harming; for God's word always arouses danger and enmity; such enmity he calls here "fear of the night."

The other evil is "arrows that fly by day," which is obviously blasphemy, contradiction, scolding, reviling, cursing, banishing, 2) as papal bulls, imperial edicts, princes and lords forbid, the sermons and books of the sophists, and the writings of the perverse do now.

(24) The third is "pestilence" or fever, "creeping in darkness"; these are the secret wiles, stratagems, plots, practices, alliances, so that the adversaries consult and unite among themselves in their chambers and corners, which no one should notice nor understand, how they want to suppress the word of God, and exterminate the righteous.

The fourth is "the pestilence" or 3) "the pestilence that destroys in the midday"; this is the manifest persecution, because they want to kill, drown, strangle, burn, chase away, rob 2c. with the deed, so that they manifestly disturb the word, and ruin everything to the ground.

Such is my mind in this place, but I know well that St. Bernard has another, which I let be good, although it seems to me to be too much monasticism, and too little for the Christians or Christian church, which is contested more for the sake of word and faith than for the sake of life or work. Others may interpret it differently, but we let them be sure of their meaning. Our understanding is also good, where it is not supposed to be the best. For we see, and experience daily, that God's word is attacked with such four pieces. Therefore the Holy Spirit comforts our faith that it should not be afraid of this, even if it has to suffer it.

27. item, in the same psalm we have in the

2) Wittenberger: "condemn".

3) Thus the first edition; in the Wittenberg and in the Erlangen: the.

In the 9th verse, the pronoun *mea* is changed to *tua*, and "my" is changed to "thine," so that the verse is obscure when it is said, "For the Lord is my refuge," although the word "thine" is used throughout the psalm, and speaks to another, or of another; as also in the same verse: "The Most High is your refuge"; 1) and the common German man cannot well notice the sudden change of persons in speech.

(28) Therefore we have given it clearly and plainly, because one is not so accustomed to speak in this way in German as in Hebrew, where it often happens that one speaks now: "You" and "The"; if he speaks with the same person, as the Hebrews know well; we have done this several times more. Whether this may not please Master Klügling, who does not ask how a German should understand the text, but keeps the words stiff and exact, so that no one can understand him, does not matter to us; we have not taken anything away from the sense, and have given the words clearly.

29. item, Psalm 92, 15.: "When they become old in a moment, they will still blossom, be fruitful and fresh", we know well that [it] reads from word to word thus: They will still blossom in the gray hair, be fat and green. What is this saying? The Psalm had compared the righteous to trees, as palm trees and cedars, the same have no gray hair, are also not fat (which a German understands by lard, and thinks of a fat belly).

030 But the prophet saith, The righteous are such trees as flourish, and are fruitful and fresh, when they wax old, and must abide for ever. For God's word abides forever, which they learn. 2) Ps. 1, 3: "His leaves do not wither"; for they increase the longer, both in word and life. But all other trees decrease at last when they grow old, especially the rotten ones, so God has not planted them; as Christ Matth. 15, 13. says: "All plants, which my heavenly Father has not planted, must be uprooted."

1) Thus the first edition. In the Wittenberg, Erlangen and Waich (incorrectly); Zuversicht.
2) Erlanger: teach.

31 Item, Psalm 118 in the 27th verse we knew well that the Jewish rabbis read thus: Bind the paschal lamb with ropes, even to the horns of the altar; since we thus read, "Adorn the feast with may." They make the word (which actually means a feast or holiday) into a paschal lamb, by their own thirst; and even if it were invented elsewhere in this way, as they pretend, they may not prove it here. And where is it written that the Jews were to lead the paschal lamb to the altar with ropes, which each one had to roast at home in his house and eat with his servants? as they still do, even though they have no altar.

32 Because this is a Jewish misconception in the text, and we know that this psalm sings of Christ and His kingdom, and the words of this verse, by the nature of the language, give this meaning: Bind up the feast with may; we have made it clear thus: "Adorn the feast with may" (which is the spiritual feast of leaves, or feast of tabernacles, which was the model of the Jews' feast of leaves), "unto the horns of the altar."

33 By the altar he indicates that if it is to be a spiritual feast, it must be an altar. In the case of the Jews, there had to be no altar, but only in Jerusalem; and the opinion is that at the time of Christ, all festivals should be a daily feast, in which one preaches joyfully in the faith, and thus offers thanksgiving to God. That is, to adorn the feast with maybes up to the altar, to be joyful in word and faith, and thus to praise and glorify God in Christ, who is our altar.

34 Item, in the twelfth verse, when we thus say: "They dampen like a fire in thorns", the rabbis make it thus: They extinguish, or are dampened, like fire in thorns; and shall be the opinion: The wicked persecutors are like thorns under a pot, and flash and burn horribly, but before the flesh is cooked in the pot, the thorns are burned out, and go out, leaving the flesh raw; so the persecutors perish before the righteous clean them up. So the rabbis everywhere, where they can, draw the scripture on their pots and sacrifices, as those on

such sacrifice and work build their holiness the most.

35 But because it follows in the text: "In the name of the Lord I will smite them" (as the same words are in the two verses before), by which words it is signified how the wicked shall perish, we hold the sense given by our text to be expressed by this the great wrath of the adversaries against the righteous. Just as he compares them to the angry bees in the same verse, so also here to those who run and quench when a hedge or forest burns, which also the Hebrew Grammatica gives, where they do not mend their spots without cause. Even if the thorns are burned and extinguished, how does it rhyme with wanting to cut them down in the name of the Lord? Should the ashes be hewn? or should the wicked, who are no more, first be put to death?

And what is the need to give such an account of all words? We have truly spared neither diligence nor effort. Whoever can do it better is welcome to it; but I hope that he will not use our Psalter to translate the Psalter so that neither German nor Hebrew remains much in it. You will notice this when you find our Psalter compared to his, and his own art, or our words stolen.

(37) It is a disgraceful, disgruntled man, Master Klügling, if he can find a little word that we would have provided (for who would be so presumptuous that he, as if he were Christ and the Holy Spirit himself, would not have missed a word?), then he is master and *lux mundi*, whether he knows well that we would otherwise have well Germanized the whole Psalter, and he would not have found one verse in the whole Psal-

1) Erlanger: in.

ter could rightly translate; they are Schnudler and calumniatores, that's what they remain.

(38) And how is it that we alone are sought so carefully, when the old Psalter, St. Jerome, and many others, have, out of the measure, lacked much more than we, both in Greek and Latin? Or, can they be so patient and kind there, since they find much lack, why are they so poisonous and merciless here, since they find much good, which they have found nowhere else?

39 But it is the tiresome court life and the great envy of Master Klügling. Because he sees that he can do nothing good, he wants to hunt for honor with it and be a master, so that he can blaspheme and desecrate other people's good work. But time will bring it. What God plants will remain.

40 So they will no doubt also try their art in that, since we have praised the rule, that we have at times kept the words stiff, at times given the sense alone. Here they will first of all puzzle and quarrel, as I have not used such a rule rightly nor at the right time, although they never knew of such a rule before; but, as is their way, what they hear, they can do better than anyone.

41 However, if they were so highly and deeply learned and wanted to prove their art, I would like them to take the few and yet almost common words before them and give me good German on them. I will procure fifty guilders for the one who actually and certainly translates such a word for me through and through in writing. And let all masters and clever ones do all their art together, so that they may see how even interpreting is a much different art and work than blaming and mastering another interpreter. Whoever does not want to have our interpreting, let it be; with it I serve ours and those who like to have it.

From the summaries.*)

(1) That is enough of interpreting; let us now proceed to the Psalter and the Summaries, for the simple, and so less able than we, to indicate what each Psalm intends and is able to do. And it is to be noted that the whole Psalter deals with five things, therefore we divide it into five parts.

First, some psalms prophesy of Christ and the church, or of the saints, how they shall fare. 2c. And here belong all the psalms, since promissiones et minae, promises to the pious and urges on the wicked, are inside.

3. secondly, there are some doctrinal psalms that teach us what we should do and what we should not do according to the law of God. And here belong all the psalms that condemn human doctrine and praise God's word.

(4) Third, there are some psalms of consolation, which strengthen and comfort the afflicted and suffering saints, and again, which warn and terrify the tyrants. And here belong all the psalms that comfort, exhort, provoke to patience, and rebuke tyrants.

(5) Fourth, there are some psalms of prayer in which one calls upon God and prays in all kinds of distress. And here belong all the psalms that lament and mourn, and cry out over enemies.

(6) Fifth, there are some psalms of thanksgiving, in which one praises and glorifies God for all kinds of benefits and help. Therefore, all the psalms that praise God in his works belong to the Psalter, and these are the most distinguished, and for these the Psalter was made, which is why it is called XXXXX XXX in Hebrew, that is, a book of praise or thanksgiving.

(7) But it should be known that the Psalms should not be divided so evenly and exactly into such pieces with all the verses, for sometimes in one Psalm of these pieces two, three, or even all five are found, and one Psalm belongs in all five parts, so that one has both prophecy, teaching, consolation, prayer, and thanksgiving next to one another; but this is the

Opinion, that one knows, how the Psalter drives such five pieces. This serves to make it easier to understand the Psalter and to learn and retain it.

The 1st Psalm.

It is a psalm of comfort, admonishing us that we should gladly hear and learn God's word, and comforting us that we shall have great and much good from it, namely, that all our words and works shall be blessed against all enemies, just as a palm tree grows by the water and bears fruit against all heat and frost, which the teaching of men does not do; but as the wind weaves the chaff, so they also perish. For God also delights in such students of his word, he says, but the others he lets perish. And this psalm flows from the third commandment, yes, also belongs to it. For there it is commanded to celebrate the Sabbath, that is, to gladly hear and learn God's word, and is comprehended in the Lord's Prayer, in the other and third petition, where we ask for the kingdom of God and His will, both of which are promoted by His word.

The 2nd Psalm.

It is a prophecy of Christ, how he should suffer, and thereby become a king and lord of the whole world. And in it are also urges against the worldly kings and lords, how they shall perish, if they will not do homage to this King and serve him, but persecute and destroy him, and the promise that those who believe in him shall be blessed. And this psalm flows from the first commandment, where God promises to be our God, who will help us out of all distress and do all good, as through Christ he delivers us from sins, death and hell.

1) In the old editions: "demanded", that is: promoted.

*) This superscription is found in the Wittenberg edition.

and brought him to eternal life. 1) This we ask in the Lord's Prayer in the other petition, that his kingdom may come.

The 3rd Psalm.

It is a prayer psalm in which the example of David is presented to us, how he prayed in his distress and was heard when he was driven out by his son Absalom, and in the end praises God that he is a faithful helper and sustainer of all his own who call upon him in all distresses. It belongs to the first commandment, since God wants to be our God and help, and is understood in the seventh petition in the Lord's Prayer, since we ask for deliverance from all evil.

The 4th Psalm.

It is a psalm of consolation, and besides it prays and teaches; for it teaches to trust in God when things go badly, and reproves the wicked who turn to useless gods and carnal consolation, and suffer nothing, nor want to wait on God with patience, when he is the highest consolation. Although he does this wonderfully with his saints, that he leaves them first, and tries their faith and patience with it. But the wicked want to have their bellies full and secure; whoever tells them about faith and patience, they mock and despise, saying, "How can the fool tell us what is good? yes, wait until a roasted chicken flies into your mouth, rely on it, and do not bake. It also belongs in the first commandment; for it teaches and exhorts to hope and trust in God with patience where something is lacking, and punishes the unbelieving and impatient, and is comprehended in the third and seventh petition, where we ask that God's will be done and we be rid of evil; may well also be in the fourth petition, where we ask that God's will be done and we be rid of evil.

1) Here Walch has the following addition, which is found neither in the German Wittenberg nor in the Latin translation of Jonah (from where? we do not know): "After the suffering and persecution of Christ, his glory and his kingdom followed, not only among the Jews, but also among the Gentiles, to the end of the world. And here in this psalm is mocked the adversaries of Christ, whom the prophet admonishes to understand the truth, unless they would much rather perish and perish miserably under Christ the wrathful Judge."

To ask daily for bread, that is, for peace and all the necessities of this life, against all the lack on earth.

The 5th Psalm.

This is a psalm of prayer against the false teachers and the false spirits, in which he severely accuses both of them, their glittering teachings and works, so that under the name of God they do great harm to the pure word of God and the right worship of God; and prays for the pious, that is, for the pure word of God and the right worship of God, and promises in the last verse of such prayer to be answered and the false spirits to be rejected. It belongs to the other and third commandment, in which God's name and word are commanded to be sanctified, and to the first and other petition in the Lord's Prayer, in which God's name, honor, and His kingdom's correction are also asked for.

The 6th Psalm.

It is a prayer psalm, and laments the high and quite secret suffering of the conscience, which is martyred for its sin in faith and hope, with the law and wrath of God, and is driven to despair or disbelief; which are otherwise called in the Psalter from time to time the bonds of death and the ropes of hell, or the anguish of death and the fear of hell. But in the end he indicates that such prayer will be answered, as a comforting example to all who are in such distress that they should not remain inside, and punishes the evildoers, that is, the false saints who commonly hate and persecute such afflicted people. For their comfort is based on their own holiness, and they know nothing of such temptation; therefore they are the worst enemies of pure faith. But it belongs in the first and other commandments; for it praises the struggle of faith in God, and prays against sin and death, and is in the first petition of the Lord's Prayer, like all other prayer psalms; for to pray is to call upon and honor God's name.

The 7th Psalm.

Is also a psalm of prayer, and complains of the blasphemers, who blame the saints and their doctrine, that they should be seditious and disturbers of the authorities and of the peace; how

Simei, the Jeminite, blasphemed the pious David in his misery, as if he had taken his kingdom from King Saul; as the Jews also blamed Christ before Pilate, and now the blasphemers also reproach the gospel. He fights against such challenges here with prayer, and accuses God of his innocence, and then shows us by his own example how such prayer is answered, for our consolation; and he dreadfully condemns the blasphemers and tyrants, and holds up to them the example of Absalom, how he perished before he accomplished the evil that he had in mind and begun. But it also belongs in the other commandment, and in the first petition, as the next one above.

The 8th Psalm.

This is a prophecy of Christ, his suffering, resurrection, and kingdom over all creatures. And such a kingdom shall be established by the mouth of babes, that is, without sword and armor, by word and faith alone. It belongs to the first commandment, since God wants to be our God, and is in the other petition, as said above in the other psalm.

The 9th Psalm.

It is also a prophecy of the youth, that is, of the new children and of the people of Christ: Christ's people, which is holy Christendom, as the same must also, according to the example of Christ, suffer and shed their blood forever. But he deals with this prophecy in thanksgiving and consolation, so that it may well be called a psalm of thanksgiving and consolation. For the Christians, and especially the holy martyrs, give thanks to God here, and comfort themselves that God will not forsake them, but continually increases them the more they are persecuted, until the 1) persecutor converts some and they become Christians, and the others perish. But it belongs in the first commandment, and in the other petition; as said above in the next psalm.

The 10th Psalm.

It is a psalm of prayer, lamenting over the archenemy of such a kingdom of Christ, that is, over the end-Christ, who will destroy both Christendom and the world with violence.

He is disturbed by his violence and cunning for the sake of his avarice and splendor. He wields both, the sword of worldly tyranny over the body and the net of false doctrine over the souls, and cannot do more than (as he says here [v. 7]: "His mouth is full of cursing, falsehood and deceit") curse, that is, banish and condemn, item, lie, that is, establish false doctrine and worship; and deceive, that is, deceive and fool all the world for good, honor, violence, body and soul. But at the 2) end he shows the consolation that such abomination should be eradicated with the end of the world. It belongs in the other commandment and in the first petition, like all the prayer psalms.

The 11th Psalm.

This is a Psalm of prayer which complains about the heretics and false interpreters of the Scriptures, who lead people away from the right ground of faith to their mountains, that is, to their high, great holiness of works, and mock the right teachers, saying: What should the righteous do? But in the end he comforts us that God will surely see to it that the false teachers are condemned and the right ones remain, and that therefore the prayer is heard as an example for us. It belongs in the other commandment, and in the first petition 2c.

The 12th Psalm.

It is a prayer psalm, and complains about the teachers of men, who are always thinking up new things, and fill the kingdom of God with such services everywhere, as the last verse complains. For where the doctrine of men once begins, there is no end, nor end, nor measure, throwing more and more, and complaining beyond all measure to the poor consciences, and making that few right saints remain. On the other hand, he takes comfort in the fact that God wants to awaken his salvation, that is, his Word, which confidently rushes under such straw works of human doctrine and sets the captive consciences free. Although it does not happen without a cross and torture, but is purified like silver in the fire, they must also suffer over it, and thereby become the clearer, and recognize the truth the clearer. It belongs in the second and third commandment, and in the first and second petition.

1) Wittenberg and Erlanger: die. Jonas: alicui ex seorbissiknis kostibus.

2) "am" is missing in the Erlanger.

The 13th Psalm.

This is a Psalm against the sadness or gloom of the spirit, which sometimes comes from the devil himself, sometimes also from men, who act against us with evil wiles and practices, so that we must be grieved when we see such great wickedness against us; But prayer is stronger than all misfortune, as this Psalm here gives an example, so that we may be comforted and learn in all kinds of misfortune, not to be grieved and distressed, nor to bite and devour ourselves in the heart, but to keep ourselves to prayer, and complain to God about all these things, certain that we will be heard and finally redeemed; as St. James Cap. 5:5. Jacobus Cap. 5, 13. also says: "If anyone is distressed, let him pray." It belongs in the other commandment, and in the first and last petition, when we ask to be delivered from evil.

The 14th Psalm.

Is a prophecy and doctrinal psalm that teaches how all men's teachings and lives, without faith, are vain abominations in the sight of God, and their best service is a mere belly-service, which they fatten with it, and eat people's goods; but no one knows nor understands the righteous service: God's service, although they teach and praise the law of God; yes, they desecrate and blaspheme the word of God when they are punished, not wanting to hear of the confidence or faith in God. There must also be resistance with prayer, which shall be answered, says the last verse, and the gospel of Christ shall come. For this Psalm especially punishes the Jews before Christ's birth, who tortured the people with the law, and promises or prophesies of Christ's future, since it says of the help from Zion; for out of Zion came the gospel and the Spirit. He belongs to the first and third commandment, because he praises God's word and promises Christ, also punishes the hypocrites and teachers of food or teachers of the belly, and is in the first and second petition, because we ask his name, his kingdom. 1)

The 15th Psalm.

It is a doctrinal psalm that teaches the right understanding of the law, a right life, and right good works, as the fruits of the spirit and faith; namely, to be without change before God through right faith, and to do right toward one's neighbor, and to avoid the evil ways of the wicked and their hypocrisy, since they serve God with deceptive works, and leave out right works. It belongs to the third commandment of the Sabbath, in which one is to hear and learn God's word, and is in the third petition.

The 16th Psalm.

This is a prophecy of Christ's suffering and resurrection, as the apostles have powerfully led Him, Acts 2:25 ff. and 13:35. 2, 25. ff. and 13, 35. And clearly testifies that he wants to reject the old law with its sacrifices and worship as idolatry 2c., and choose other saints and people for a beautiful inheritance. He belongs to the first, second and third commandment, because he proclaims God's new glory, work, word and service, which should come into the world in Christ after the old service, and is in the first and second commandment 2c.

The 17th Psalm.

It is a psalm of prayer, complaining about the false teachers and tender saints, who lead away from the word of God with the teachings and works of men, and persecute the true teachers, also hating the cross of Christ, seeking with their teachings and works how they may only have good, honor and peace here on earth, and may neither suffer nor lack anything. He belongs in the other and third commandment, and in the first petition, that his word and name be sanctified.

The 18th Psalm.

It is a psalm of thanksgiving in which David thanks God (as the title indicates) that he is delivered from all his enemies. And I divide it into four parts according to his four enemies, as Saul, the Gentiles, Absalom, and the rebels. First, in the first six verses, he tells how he had been so distressed in his troubles that God had helped him; then, in the seventh verse, he introduces the example (according to the prophets' way) of how God used to help when he had

1) The Wittenberg offers our reading, the Erlangen: "since we ask for his name, his kingdom". Cf. the Summarium to the 5th Psalm, at the end, where the same breviloquy is found.

in Egypt 2c. After that, in the sixteenth verse, he mentions the first enemy, namely Saul, who caused him much suffering because of God's word that he was chosen to be king. In the sixth and twentieth verses he praises God on account of other enemies, such as the trustworthy Goliath, Philistine, Amalek and other nations. In the fourth and thirtieth he touches the third enemy, his son Absalom, with his followers. And last, in the second and fortieth verse, he gives thanks against the disobedient and rebellious, when Zebah and almost all Israel were [2 Sam. 20, 1. 2.]; for he had many envious and hateful subjects, that even the foreign Gentiles (as he says here) were more obedient than his own people. So everyone may use this Psalm as an example to thank God for His help when God has saved him from his troubles. But whoever wants to interpret it spiritually, may make Christ out of David; out of Saul the Jews; out of the Gentiles the tyrants; out of Absalom the heretics; out of the disobedient the false Christians; out of all of whom Christ and his own will finally be redeemed. He belongs in the other commandment, and in the first petition, for he gives thanks to God, and praises His holy name.

The 19th Psalm.

This is a prophecy of the gospel, how it should go out into all the world, as far as the heavens are, and be propelled every day and night; not only in the Jewish language, but in all languages. Just as the sun (which he introduces as a similitude) shines in all places, and warms around and around: so also the new law of the gospel should shine, teaching, enlightening, comforting, purifying all 1) kinds of things 2c. And with this he at the same time abolishes the old law, which was not so pure, bright, lovely and imperishable 2c. It belongs in the third commandment; for it proclaims the right Sabbath, when God's word should be taught and believed inside.

The 20th Psalm.

Is a prayer psalm, and actually prays for emperors, kings, princes, lords, and all who sit in worldly authority, that God would give them

They must be granted grace to rule peacefully and well, and have happiness and victory against their enemies. For if a worldly government were in the hands of princes and lords, one should not pray so earnestly and heartily for them; but that one must pray for them in this way shows that they are the greatest fools and even blind, who presume to govern land and people out of their own heads. It belongs in the other commandment, as do all the prayer Psalms, for there one invokes God's name, and in the third petition is that God's will, and not the devil's, be done.

The 21st Psalm.

This is a prophecy of Christ's kingdom, which should be and remain eternal and spiritual in the sight of God; besides this, he also proclaims 2) that the Jews' kingdom should be disturbed, because they resisted God's will and crucified the king. Therefore, they are now made to suffer always, and gain nothing by it. It belongs in the first commandment, and in the other petition, because it proclaims a new worship and kingdom.

The 22nd Psalm.

It is a prophecy of the passion and resurrection of Christ and of the gospel that the whole world should hear and accept; and before all other Scripture, it clearly indicates Christ's martyrdom on the cross, how his hands and feet were pierced and his limbs stretched so that they could have been counted. Such a similarity is not found so clearly in other prophets, and is also one of the main Psalms. It belongs in the first commandment, for it proclaims new worship, and is in the first and second petition.

The 23rd Psalm.

It is a psalm of thanksgiving, in which a Christian heart praises and thanks God for teaching and sustaining it in the right way, and comforts and protects it in all distress by His holy Word, and compares itself to a sheep that a faithful shepherd feeds well in fresh pasture and by cool water, item, shows the table, cup and oil also in the likeness from the Old Testament.

2) The first edition and the Wittenberg: besides also proclaimed.

1) "all," that is, all creatures.

and worship, and calls it all God's word, as he also calls it rod, staff, grass, water, and right way. It belongs in the third commandment, and in the other petition.

The 24th Psalm.

Is a prophecy of the kingdom of Christ, in all the world to come, and admonishes the gates of the world, that is, kings and princes, that they should give place to the kingdom of Christ; for it is they who rage most against it, Ps. 2:1 ff, saying, "Who is this King of honors?" As if they should say, The beggar, yea, the heretic, the thief, should he be a king, and we should yield to him and obey him? We will not do it 2c. So he proclaims besides that God's word must be condemned and persecuted. It belongs in the first commandment, and probably in all three commandments and requests.

The 23rd Psalm.

This is a prayer psalm in which the righteous pray that God would make him righteous, forgive all sin, protect him from evil and disgrace, and finally deliver him from all enemies and evils. And also stabs at the false, safe spirits and teachers. He belongs in the other commandment and in the other petition.

The 26th Psalm.

It is a psalm of prayer, complaining about the false saints who want to be righteous by the work of the law and condemn the saints who become righteous by God's goodness and grace alone; and blame them for gladly taking gifts. For such saints are certainly all vain covetous men, and their belly is their god, as St. Paul says [Phil. 3:19]; but they are harmful with their spiritual glitter and worldly honor, therefore it is well to ask that they do not deceive us. It belongs in the third commandment, and in the first and other requests, because it speaks of God's service and kingdom.

The 27th Psalm.

Is a psalm of thanksgiving, but besides that also much prays and comforts against the false teachers, which

he calls false witnesses, who commit sacrilege without any shyness. For they are very foolish, bold saints, who testify of God with certainty and boldness, that they have no command; as we see every day, that the more foolish and unlearned people are, the more bold and impudent they are to preach, and teach all wagers; no one can do anything, they alone know everything; they also make war and sedition against the true saints and God-fearers. It belongs in the other and first commandment, and in the first and other petition.

The 28th Psalm.

This is a psalm of prayer that David may have prayed in his time against Saul and the like, especially against wickedness, when they gave him good words at times, and behaved kindly, and yet were after his life, as Absalom did afterward, and Joab against Amasa and Abner: that David feared that God would impute it to him, and prayed that he would not carry him off with the wicked. We may pray him, both against the tyrants and against the ruffians. For the tyrants are friendly, and practiceret: yet daily, as they murder and want to harm. The spirits of the wicked praise God's glory, word and service to the utmost, want to help all the wagers, and are excellently humble, but nevertheless seek to corrupt souls, and are the ravening wolves among sheep's clothing. It belongs in the third and other commandment, and in the first and other petition.

The 29th Psalm.

This is a prophecy of the gospel, how it should resound with power in all the world, and put to shame all kings, princes, rulers, nations, wisdom, holiness and glory, and Christ alone should be the only king, who should be served and honored with right wisdom and holiness; for this he also brings about the flood of baptism, in which the old Adam is drowned and the new man arises. He called the deserts, the forests, the hills, the lands of the world, which were under Jews and Gentiles, all of which he opened and converted to the gospel. It belongs in the third commandment and in the other petition.

The 30th Psalm.

It is a psalm of thanksgiving in which he gives thanks that God has delivered him from the devil's high spiritual temptation, which is sadness, gloom, fright, despair, doubt, distress, and such like poisonous, fiery darts of the devil; and besides this, he comforts finely, how that God is angry for a moment, and has no desire nor will for our death nor gloom, but rather sifts us alive and glad 2c. It belongs in the third commandment, and in the first petition.

The 31st Psalm.

It is a common psalm of thanksgiving, prayer and consolation among themselves, and is spoken in the person of Christ and His saints, who are afflicted all their lives, inwardly with trembling and terror, outwardly with persecution, blasphemy and contempt for the sake of the word of God, and yet are redeemed and comforted by God from all of them. It belongs in the other and third commandment, and in the first and third petition.

And here we will stop with the indications to which commandment and petition each psalm belongs, because from the previous ones there are enough examples, so that everyone can easily recognize for himself where each psalm belongs. The prayer psalms belong to the other commandment and to the first petition, because they honor and call upon God's name. The teaching psalms, comfort psalms, thanksgiving psalms, all belong in the third commandment, and also in the other, and in the first and third petition, because they sanctify the right Sabbath with right sacrifice and worship. And often many psalms belong in all three commandments and petitions. But we have indicated that we should learn to practice and understand the commandments of God and our Father, when we see how the dear saints and prophets have so abundantly and manifoldly spoken and practiced the first three commandments and petitions, and always acted upon them anew, and yet taught nothing new, and have not walked on the tablets of Moses and our Father, that one must grasp how all scripture and holy life of the prophets flowed from the commandments of God, and also remained therein, and even

not to bring up any new doctrine, as the false spirits and teachers of men do, against whom they complain and fight the hardest, and want to keep the people pure and clean in the commandment and word of God, and always resist the secondary doctrines 1) and new ways.

The 32nd Psalm.

This is a comprehensive doctrinal psalm that teaches us what sin is, how to get rid of it, and how to be righteous before God. For reason does not know what sin is, and thinks that works are enough for it; but here he says that even all saints are sinners, and cannot be holy or blessed in any other way than that they recognize themselves as sinners before God, and know that they are counted righteous by God without merit and work, by grace alone. Summa, our righteousness means out of German forgiveness of our sin, or, as he says here, "not imputing sin", "covering sin", not wanting to see sin. There are the bright, dry words that all saints are sinners, live and remain sinners; but from this they are saints, that God by grace does not want to look at such sin nor avenge it, but to have it forgotten, forgiven and covered. That; so there is no difference between saints and unholy, they are all equally sinners, and all sin daily; without that; the sins of the saints are not reckoned, but covered, but of the unholy reckoned and uncovered. Those wounds have plasters, and are bound up; but these stand open, and are unbound up. Nevertheless, they are truly sore on both sides, truly sinners, of which we have abundantly testified elsewhere in our books.

The 33rd Psalm.

This is a psalm of thanksgiving that gives thanks to God in general for the blessing that he helps his faithful in all kinds of distress and does not leave them stuck. For he is able to help, since he created everything, and still creates everything with one word, as nothing is impossible for you; so he is also kind and faithful, that he wants to help, and gladly helps, as he promised in the first commandment: I will be your God, that is, I will be your comfort, sleeve,

1) Wittenberger: Nebenlehren.: Jonas: üoiränum.

Salvation, life and all that is good, against everything that wants to be evil to you; for this is called "being God". In particular, however, he gives thanks and praises the mighty good deed of God, that he directs the hearts, thoughts, intentions, anger and rage of all the world, even of kings, princes, 2c. He also finally destroys all their plans, so that they cannot do what they would like to do; and what they intend to do against the righteous, he immediately turns around and puts them to shame. This is a special joy and consolation for his saints, in contrast to the rude and intemperate dread, defiance, and throbbing of the angry nobles 1) and ruthless tyrants, who think that they alone want to devour all the saints of God with dread, and topple God himself from heaven. But before they bring it in half, they lie in the dung. See the Sodomites against Lot, the king Sennaherib, and now our tyrants, how innumerable attacks they have lost so far.

The 34th Psalm.

It is also a psalm of thanksgiving, almost the same as the next one, and (as the title and sixth verse reports) it tells the story of David as a common example for all the righteous, so that they may learn from him how God does not despise the calls of his saints. He also teaches how we should fear God and no one else, and how we should beware of false doctrine, cursing, murmuring and lusting, but should be patient, blessing our enemies rather than cursing them, wishing them well and doing them evil, and thus living peacefully with all people (as much as is in us), whether they are evil or pious. For it is decreed (says he) that the righteous must suffer much; there will be nothing else; if thou wilt be righteous, send thyself also to the cross and to suffering; so it must be. But again it is decided that the Lord will help out of all this, so faithfully that not a single leg will be lost or fall out; even the hairs on the head are all numbered [Matt. 10:30]. For though many of the bones of the saints were broken in the

burned to ashes, many also decay in the graves, 2c. but they must come again, and not be eternally broken or called, but be broken for a time, and afterward all become whole again, and more beautiful than they were. And notice that this is the first psalm that says of the angels, how they care for the righteous and wait, that they are not bad with and around us, but like an army and armed warriors encamp around us (he says), pitch their tent, watch and fight for us against the devil and his members. Which is a great and glorious comfort to all who believe it; as the prophet Elisha makes this verse true and clear with his example, 2 Kings 6:17. But this verse is taken from the 32nd chapter of the first book of Moses, v. 1, 2, where the angels met the archfather Jacob, whereof he called the place "host" or "camp", for they were his escorts, and encamped around him for protection, as the Psalm says here.

The 35th Psalm.

This is a psalm of prayer in which David complains against and about the shameful people who deserve the gray skirts at court, namely the hypocrites, who pretend for the sake of their own enjoyment and benefit, and speak what the lords like to hear, denigrate the innocent, incite the lords, and embitter them most vehemently, but suppress the truth, and thus have to inflict heartache, just as happened to David with his king Saul, even through those to whom he had done all that was good and often took great pity for their misfortune, as he indicates here. We may now need this as an example in our time, when our gospel is so disgracefully reviled by princes and everywhere with lies that it is exceedingly so, both in books and sermons. And those do it most of all in whom we have rightly earned all honor and love, so that they come to honor and high, but we are defeated and fall to the ground. Such disgraceful, ungrateful, wicked filth is the grievous belly with its servants. Summa, it goes (as Christ says of his betrayer): "The

1) In the old editions: Junckherrn.

2) This translates Jonas: st üorribilia darma darrt in roduspnbllois et enewsiis.

Eats my bread, tramples me underfoot," and does it for thirty pieces of silver. These are the hypocrites who devour the righteous for the sake of food, as he laments here.

The 36th Psalm.

It is a doctrinal psalm that warns and teaches us to beware of false teachers, heretics, and the spirits of the red, for which he also prays at the end, and in the middle of the psalm he comforts us, that God's word and kingdom should not be overthrown by their ruthlessness, but should stand firm in all the world like the mountains that God Himself has set, and like the deep abysses that are inexhaustible, and that the living and comforting word should nevertheless remain in the house of God. - But he paints them almost masterfully, saying: "There are wicked, poisonous people who, first of all, hold God's word in contempt, and have no fear of God at all, are proud, insolent and sure to teach what they think is good. Secondly, they praise and extol nothing, but themselves, all other teachers they disgrace and denigrate most bitterly; and in that they are masters, adorning themselves alone, and must be nowhere else, no spirit, no God, no church. Third, their doctrine is harmful and vain lies, for they dispute against the faith and doctrine of grace, and deceive people with their false pretenses and lies. Fourth, they are stiff-necked and stiff-necked, suffering neither instruction nor admonition; harder than any anvil is their head. Yes, when they feel that they are to be punished and not praised, they are inflamed and become furious, like the devil. Fifth, they always continue and increase, spreading their thing and growing "like cancer" (says St. Paul [2 Tim. 2:17]). For they do their thing ten times more vehemently and diligently, neither do the pure teachers, as if they would gladly turn all in a day; and there is no celebration nor cessation. In the end, they persecute and torment, wherever they can, all those who do not want to keep up with them; and they do such evil (he says) without hesitation, with all thirst and certainty, as if they were doing God a service.

The 37th Psalm.

Is a consolation psalm that teaches and admonishes us to have patience in the world, and warns

We are especially opposed to envy, because it is especially annoying and hurts the weak believers when the godless are doing so well and the godly are doing so badly. It is a spiritual, great virtue when one sees the great courage that peasants, citizens, nobles, princes and everyone who is able to do something exercise, that he should not curse and wish in his heart for this and that; but must also suffer, and see that everything turns out happily for them, remain unpunished, and even be praised and honored; because of which the godly are also so miserably despised, hated, envied, hindered, plagued and persecuted by them. 1) This means: Here learn to have patience, here keep your heart towards God, and do not let it be displeased; do not let envy move you to curse, to wish evil, to grumble and to look askance; always let go, command God, he will find them well. This is what this psalm teaches, and it comforts with all kinds of ways, with rich promises, with examples, with sorrow; for it is a difficult, great art to show such patience, yet reason and all the heathen count such envy for virtue. For it seems fair to envy and to begrudge the wicked 2) their good will, happiness and wealth.

The 38th Psalm.

This is a psalm of prayer in which he laments his sins, which make his conscience despondent and sorrowful, and make him see nothing but God's arrows, that is, anger, wrath, death and hell; which sorrow consumes marrow, legs, strength and sap, and disguises face, color, all senses and mind. For to really feel sin, and to despair of an evil conscience, is torture above all torture. For this the outward persecutors help confidently, for they chase men into conscience, boast how God stands with them against the righteous; and because God consumes the consolation here, such terror must follow in the heart, as if God were angry with them because of their sin. But still he teaches to hold fast, and not to despair, and

1) "werden" is missing in the first edition and in the Wittenberg.

2) grudge - begrudge. - Erlanger: "do not begrudge". This can also be correct, because "vergönnen" also occurs in the meaning "to begrudge", e.g. Walch, St. Louiser Ausg., Vol. III, 1105,? 208.

resists their boasting with prayer, and rises up in God's promise, and seizes his cause by the right hand, namely, that it is divine and right before God; there then follows again comfort in faith 2c. In the same way, we should pray and not despair in fear, even though we are sinners and feel the burden and storm of sins.

The 39th Psalm.

It is a psalm of consolation, and also prays that God will not let him grumble and become impatient with the wicked, who live so securely and gather goods as if they would not die, while the pious are always afflicted and punished for their sin; and much rather desires that God grant him to think how short and uncertain this life is, than that he should be so secure with the wicked, without worrying about death, and be resplendent. For it is a great vexation, and moves many hearts, that the wicked live in ease and so securely, and the pious must be sorrowful and miserable. But in the end it is found that the very best is forgiveness of sins, and to have one's] gracious God, who helps out of all misery; as he says and asks here.

The 40th Psalm.

It is a beautiful prayer psalm, in which Christ himself laments his suffering and cries out from death. He also clearly proclaims that he alone does God's will and fulfills the law, and that this was written by him in the Book of Moses; and rejects and cancels the old law with its sacrifices and holiness, as if God's will was not fulfilled; and not our work and sacrifice, but he himself and only must do it for us all. Promises therefore and establishes the new testament, since the righteousness of faith is to be preached in great congregations [v. 10], that is, in all the world, and not the righteousness of sacrifices, or of our works, which (he says in the fifth 1) verse) only make hopeful and false saints, as those who do not put their hope in God, nor in His grace, but in their lies and false holiness.

1) In the editions: "fourth".

The 41st Psalm.

This is a prayer psalm in which Christ himself prophesies and laments over his betrayer Judas and his companions, by whom he was to be crucified, and asks that he be raised from death and exalted to the right hand before God. But out of measure it is comforting that he makes himself a sinner in the fifth 2) verse, if he was without all sin; for he stands and speaks there in our person, and bears our sins as if they were his and as if he had done them himself. He praises blessedly those who take care of the wretched, that is, who do not resent the wretched, crucified sinner Jesus Christ, but remain steadfast in him. For it is annoying to believe that such a poor, condemned sinner should rise so high that he would also have to sit at the right hand of God; because of this, the whole Judaism has thus fallen apart, that they still lie torn and scattered, or, as he says in the eleventh verse, are paid by him again.

The 42nd Psalm.

It is a prayer psalm in which he complains about the sadness of the heart, as if God is angry with him and torments him, and must be mocked by the wicked: Where is now thy GOtt? For the wicked cannot refrain from it, when they see that [it] goes badly with the pious, then they must whistle, laugh and mock. Oh, how right it is, they say, for the heretics; and they do not think otherwise, for whoever is afflicted, it is surely a sign of divine wrath; but when they are afflicted, it must be called suffering for the sake of God, and becoming holy martyrs. The perverse, blind and poisonous leaders of the Vlinden do not want to know that God chastises His own, but in turn also comforts them and does not abandon them. But he desires to come to the house of God, and to have comfort from the face of God; that is, he would like to hear God's word comforting him. For "GOD's house" means since GOD's word is, and his "face" is his presence, since he makes himself known, and through his word reveals his grace. This means elsewhere in Scripture, not turning our backs, but turning our faces to us.

2) In the editions: "fourth".

3) In the editions: "tenth".

The 43rd Psalm.

This is just the stroke of the previous psalm, and almost the same word with it; for he also wants to go to the house of God through light and truth, that is, to be comforted with God's word in his sadness.

The 44th Psalm.

This is a common psalm of prayer, in which all the saints, especially in the New Testament, lament how they are persecuted and strangled by the pagans and tyrants, and God gives them up as if he had rejected them; yet he has helped them in time past by great miracles, so that they have no evil cause; yes, precisely for their good cause, that is, for God's sake, they are thus persecuted, as if they had done all evil. Summa, it is the groaning of the spirit against the flesh, which grumbles against God that he judges so wrongly and rules evil (according to reason), makes the pious suffer whom he should help, and exalts the wicked whom he should punish 2c.

The 45th Psalm.

It is a prophecy of the gospel and kingdom of Christ, adorned with magnificent, splendid and mighty words. For he paints Christ as a king, adorned with all royal splendor, that he is very beautiful, well spoken, 1) well adorned, well armed, blessed in war, just, gentle, gracious. Item, have beautiful castles, a beautiful wife, a beautiful queen, and children forever. All of which is spirit, of Christ's gospel, spirit, gifts, church and eternal life, of victory against sin, death, law, devil, flesh, world and all evil 2c. But he also clearly proclaims how the Old Testament should end, for he is called the daughter, forgetting her father's house and people (that is, the synagoga), and worshiping this king for a God, that besides him there is no other God. So give him the honor of the first commandment, which is to worship, and clearly call him the right GOt in the seventh and eighth 2) verses; make of him an eternal king, who in righteousness-

1) Erlanger: ready. - Jonas: snavitateru gen^rosi 6t jnounci ksrmonis.

2) In the editions: "in the sixth and seventh".

and take away sin; but the eternal king must be God Himself, of which now is not the time to speak further.

The 46th Psalm.

It is a psalm of thanksgiving sung at that time by the people of Israel for the miraculous deeds of God, that He protected and preserved the city of Jerusalem, where His dwelling was, against all kings and nations raging and raging, and kept peace against all wars and weapons. And calls, according to the scriptural way, the being of the city "a fountain", as a little water that shall not fail against the great waters, lakes, and seas of the Gentiles, that is, great kingdoms, principalities, and dominions, which must fail and perish. But we sing praises to God that he is with us, and that his word and Christianity are wonderfully preserved against the infernal gates, against the raging of all devils, of the evil spirits, of the world, of the flesh, of sins, of death 2c. That our fountain may also remain a living spring, since those swamps, pools and ponds must become foul and stinking and dry up.

The 47th Psalm.

Is a prophecy of Christ, how he should ascend and become a king over all the earth, without all blows of the sword, but only by shouting, singing, and blowing of trumpets, that is, by the joyful preaching of the gospel; just as the walls of Jericho fell by trumpets and shouting, without all weapons.

The 48th Psalm.

It is a psalm of thanksgiving, almost like the sixth and fortieth psalm, because it also praises God for the city of Jerusalem, protected and defended by God against kings and princes, who had to leave with disgrace, and let the temple, worship and its word (or rights) stand, so that he kept his promise (as the ninth³ verse sings), namely, that he would be their God according to the first commandment. As we have heard (he says) and believed, so we see and experience it in the city with the deed 2c. We sing

3) In the editions: "eighth".

To preserve him also for Christianity and the gospel against the ravings of kings and princes, who must also at last depart in disgrace, and leave the word.

The 49th Psalm.

It is a doctrinal psalm against the great God of the world, who is called Mammon, and punishes those as great fools who brave riches and do not see that they cannot save themselves from death with them. Therefore, it is better to rely on God, who redeems from death and gives eternal life, since those, like cattle, die and have to leave everything behind, and do not know who will get it.

The 50th Psalm.

This is a doctrinal psalm that explains what the right worship and sacrifices are, against the false saints who consider their sacrifices and merits so delicious, as if God should thank and be indebted to them for them, when He turns this around and wants His blessings and help to be considered so delicious that one should thank and be indebted to Him. And notice here that this Psalm, in bright words, conveys and teaches that calling upon God in times of need and giving thanks is the right service of God, the dearest sacrifice and the right way to blessedness, as the last verse sings. Item, that it is called paying vows (in the fourteenth verse), not the foolish vows mentioned by oneself, but those commanded in the Ten Commandments, especially in the first and other ones, where we vow to God that we will believe in Him, call upon Him, praise Him, and give thanks as our one God 2c. The mad saints and false gleamers know nothing of this.

The 51st Psalm.

This is one of the most distinguished doctrinal psalms, in which David teaches us correctly what sin is, where it comes from, what it harms, and how to get rid of it. For in this psalm, and nowhere else, sin is so clearly shown that it is a hereditary and innate fei, against which no work can help, but only God's grace and forgiveness. He must create us anew through His Spirit and give birth to a new being and creature, otherwise it will be so powerful that it will also destroy the

Bones (he says) shattered with terror, despair, until his grace comes to our comfort. After that, when we have become new again by grace and the Spirit, then we can teach, praise, give thanks, preach, and even suffer and carry the cross. All of which he also calls the right sacrifices and worship, and rejects all the other sacrifices that are made without such sacrifices by the great saints; and in the end he asks that for such sacrifices and worship he will build and preserve the city of Jerusalem.

The 52nd Psalm.

It is a comforting psalm, and the title indicates enough what it speaks of, namely of the Doeg, who betrayed David and shed much innocent blood, 1 Sam. 22, 9. 18. These are the traitors and bloodhounds, who blaspheme God's word at court, and revile His servants, inciting kings and princes to shed innocent blood 2c. Against which evil-doers this psalm comforts, and proclaims their reward, that they shall perish from body, goods, house and land; but yet the pious shall remain, and keep God's house and word.

The 53rd Psalm.

It is a doctrinal psalm and prophecy, like the 14th Psalm, because they both have almost the same verses and words. Summa, they both punish the unbelieving saints of works, who persecute the right doctrine and teachers, and at the end he proclaims the gospel and kingdom of Christ, which should come out of Zion.

The 54th Psalm.

This is a psalm of prayer against the persecutors who seek the lives of the pious for the sake of God's word; as Saul and those of Ziph sought David's life for the sake of God's word, that he might be called and ordained king. And ask for help and vengeance upon his enemies.

The 55th Psalm.

Is a Psalm of prayer; and although it would be spoken in the person of Christ against his betrayer Judah (in the 13th and 14th 1) verse), so

1) In the issues: "12th and 13th".

I let him remain a mean prayer, against the French art; these are the evil cats, who lick in front and scratch behind. In front they are such faithful friends, fathers, 1) brothers, sisters, want to put life and limb with us, that their mouth is smoother than butter and oil; but behind it is vain murder, sword, war and all destruction, as he says here. And this is what he complains about in the 14th and 15th verses, that they can go to table, to church, to chambers, to the street, and be the best of companions. Therefore he also curses them, that the devil or death and hell may take them away; for they make great sorrow of heart and sorrowful people. But such a curse is a prophecy that they will certainly be like this, because they do not accept any improvement; or, as the 20. 3) verse says, they will not change, and do not fear God.

The 56th Psalm.

This is a Psalm of prayer in which David laments over Saul and his people, because he had to flee from them out of the country to the Philistines; they pursued him so hard that he could not be safe anywhere. But he consoled himself that he had God's word and promise, and right to the kingdom, though they daily disputed and perverted it, or even denied that he should not be king, but Saul and his heirs. We may pray him against our tyrants, who persecute God's word and us without ceasing, and leave no peace anywhere; but we also comfort ourselves that we have God's word for us, though they daily pervert, dispute, and deny it to us, that we are heretics, and they alone are the true church.

The 57th Psalm.

This is a psalm of prayer, in which David laments over Saul and his courtiers, before whom he crawled into the cave, and is almost of the same opinion as the next psalm, wherefore it is also, like the same, to be used against the tyrants and their poisonous counselors and ear-blowers, who pervert the word of God for us, and have teeth and tongues for such work,

1) So the Wittenbergers: "veter". Erlanger: "cousin". In Latin it is not expressed.

2) In the editions: "in the 12th verse."

3) In the issues: "19."

They are (he says) spears, arrows and sharp swords. But thanks be to God, who does not leave us, and plunges them into the pit they prepare for us, and their counsel goes over their own heads at last.

The 58th Psalm.

This is a psalm of consolation against the stiff-necked teachers, who carry their error through with their heads, plug their ears, and will not let themselves be instructed, but also threaten, and want to devour the pious; but he consoles himself with five parables, so that they will not carry it out, or even bring it halfway; namely: Sometimes a great water comes, and rushes very much, as if it wants to surround everything; but it shoots past, and does nothing. A crossbow is very threatening, but when both arrow, string and bow break, it does nothing. A snail stretches out its horns, but before it pushes, it has pined away, or it is consumed. An untimely child makes its mother's womb large, as if something were about to be born, but dies before it comes to light. A thornbush shoots out with many thorns, and gives pricking and scratching; but before they become hard and ripe, an angry axe comes upon them, and makes them crawl into the furnace and become ashes. So these also have it great in mind, and their thing shall go away, and yet nothing comes of it.

The 59th Psalm.

It is a psalm of prayer, and can be spoken very well in the person of Christ, that he cries out and prophesies against the Jews, how they shall not be destroyed, but shall be scattered abroad, and teach vain cursing and contradicting; as they have always done until now, and have directed all their doctrine against Christ, cursing and denying him. They also have their reward, that in the evening they run about in the city like hungry dogs, and yet find nothing; that is, at the end of the world, from the time of the apostles, they are chased among the Gentiles from one country to another, seeking eagerly and hungrily where they might again set up a kingdom or dominion, but it will not come to pass; they must remain hungry dogs and run about until they lie down unforbidden, and are buried without a kingdom and cast into hell. But he can also

According to the history of David, this can be understood against his Saulites, who finally had to run around without a kingdom, like hungry dogs, until they were exterminated. For Saul's tribe did not regain the kingdom, even though they sought it greedily and diligently.

The 60th Psalm.

This is a psalm of thanksgiving, in which David thanks God for having given him a fine kingdom, in which God's word was taught, and a good orderly government, which is truly a noble treasure. For before David, in Saul's time, it was a torn, desolate regiment (as the first three verses complain), plagued by the Philistines, so that they did not pay much attention to God's ark, 1 Chron. 14, 3, and also went on badly with much injustice, as it must be and go where God is not at home, and David's example shows well how Saul had wicked boys at court 2c. But God left a sign for His own, which they raised up and praised, so that they would be sure and certain of His grace, namely, the tabernacle of Moses and the ark of the covenant with the mercy seat, which He also brought out of the land of the Philistines with great miracles, 2c. before which they prayed and called, and were thus delivered from their troubles. Then he reckons his land and people: first the sanctuary and God's word; then Shechem, Sukhoth, Gilead, Manasseh, Ephraim, Judah, Moab, Edom, Philistim; and finally he confesses that it is not man's thing to have a strong city, that is, to have a good peaceful government, and Edom, that is, to win people and land, and to keep victory in battle, but God must give it. But why he does not name more lands or tribes than the above-mentioned nine, belongs in a Commentarium, not in Summaria. We may sing this, 1) Psalm to the praise of God, that He has spread the Church far and wide in the world, and in many parishes and foundations, where God's Word, and each one has its own special gift.

The 61st Psalm.

It is a psalm of prayer against the enemies, and especially for the king and the authorities, that they may

1) Thus the Wittenbergers. Erlanger: den. - Jonas: illnm.

Fear God and rule well for a long time, so that good rule will not be destroyed by enemy and war. For Solomon also says that because of the sin of the land, many and various princes come. But where there are many lords, there is seldom lack: What one builds, another breaks, according to the saying: *Novus rex, nova lex*, and yet changes in the regiments have always been dangerous and harmful; but where it remains in a long, old, good nature.

The 62nd Psalm.

This is a doctrinal psalm about the false trust in men and the right trust in God. Many are, when they have the grace of a prince or lord, or the favor of a rich powerful man, they think they are no longer allowed to do anything, and they exercise a lot of willfulness; especially when they see a sloping wall, that is, when they notice that someone without this does not have a good desire at court, or is otherwise poor and persecuted by others, so that he cannot defend himself: Then they all become knights, and court and pretend to the great Hansen, but they do not see how such defiance is vain and nothing, and they do not believe it until they find out how vain it is. Therefore it is said: Trust in God, and do no harm to anyone, that exists before God and man.

The 63rd Psalm.

This is a prayer psalm in which David, when he had to flee from Saul in the wilderness, longed to be in the sanctuary and hear God's word, and complained about his Saulites, who longed for his life, so that he could not come to it, and thus had to be deprived of God's word; although he still boasts of being king because of God's promise and election, so that he can comfort himself in the meantime. Now may those pray this psalm who would like to have God's word among the tyrants, and yet must remain deprived of it, yet should boast of God's children and heirs, because they have faith and love for His word, until Saul gets his end.

2) Wittenberger: "umbs". Erlanger: "umb Lands".
3) "gar" is missing in the Erlanger.

The 64th Psalm.

This is a psalm of prayer in which David prays against his betrayers and slanderers, who made his cause most grievous with poisonous words and wicked wiles, as Absalom, Ahithophel, and their like, and before in the court of Saul, Doeg 2c. But he comforts himself that it will go out upon them themselves, and their tongue will not cut him down, but they themselves, as happened to Absalom, Ahithophel, and also to Doeg. So we also pray against our traitors to the courts of princes, bishops and kings, who carry out all kinds of treachery, intrigues and practices. But it should also (as has often happened) go out over them, so that one must say that God has punished them.

The 65th Psalm.

It is a psalm of thanksgiving, in which one praises God for giving his word and service, as well as temporal peace, and controls the raging of the enemies and war in the land, which roar and rage like the sea, and blesses the field, so that everything grows well, bears well, grows well. O how strange is such gratitude in the mob! who misuses both of the word, peace and good time for all their will, as Sodom and Gomorrah did. But it will also happen to them in the end, like Sodom and Gomorrah.

The 66th Psalm.

It is a psalm of thanksgiving for the common blessing that he has often delivered and preserved his people from the hands of the enemy, as he did in the Red Sea. The stories in the books of Judges and Kings are full of this, which he also does for us daily, saving and preserving his own in the right faith, against devils, spirits, sin 2c.

The 67th Psalm.

This is a prophecy about Christ, how he should become king as far as the world is, and judge (that is) the people rightly, rule them with the gospel, that they should be rid of sins, live righteously before him and give thanks with joy, which is the new and right service of God, as is often said. For he does not say that the Gentiles should circumcise themselves and run to Jerusalem, but remain in the Gentiles, and yet give thanks to God, be joyful, and fear him, that is, serve him.

The 68th Psalm.

It is a beautiful, mighty prophecy of Christ, how he should rise from the dead, ascend to heaven, give his spirit, send out apostles, preach the gospel, help poor sinners out of death, comfort the afflicted, destroy the Jews' kingdom and priesthood and scatter them, and establish a new kingdom in which he would be praised and preached daily and not the law of Moses. And call the apostles kings and. He calls the apostles kings and princes of the army or captains of the field, because they war with the gospel against death, sin, the devil, against the wisdom and holiness of the world. Item, he calls them high, fertile mountains, God's inheritance, God's chariot with many thousands 2c. Again, he calls them singers and minstrels among the virgins in song, because they joyfully praise, extol and thank God. And so he has his joyful play over the blessed kingdom of grace and life, and prays at the end that God would preserve such a kingdom, and bless and confirm it until eternity. He was quite merry in spirit when he made this beautiful, rich psalm.

The 69th Psalm.

It is a prayer psalm in the person of Christ, as spoken at the cross and in his suffering, in which he confesses himself a sinner in our place (in the sixth 1) verse), and complains about his crucifiers and blasphemers, who gave him gall and vinegar to drink in his great thirst. (So clearly and evenly he speaks of his future suffering.) After that he prophesies of the Jews' ghastly blindness and hardening and final destruction; how all this happened when we see and grasp. At the last he also proclaims the new worship: I will praise GOD, he says, and with thanksgiving honor him highly. This service should cancel the old one, for it pleases God greatly, neither all the fools, nor what could be offered there in the best way, as he finds here.

The 70th Psalm.

This is a psalm of prayer against the persecutors and enemies of the pious for the sake of God's word, which they do with their fist and with their deeds,

1) In the editions: "seventh".

with advice and desires in the heart, with words and cries, that is with earnestness and all ability after life 2c.

The 71st Psalm.

It is a prayer psalm (of my mind) in the person of all Christianity, from the beginning to the end, spoken against all enemies and temptations. For he especially prays for his old age, when he becomes weak and gray, that is, for the last Christians, when leading times should be, and faith should be struck down with the gospel; as also Daniel [Cap. 8, 12.] proclaims that truth should be struck down, and unrighteousness should triumph; which we have well experienced under Mahomet and Pope. Therefore he praises (in the 15th, 16th, 17th verse) only God's righteousness, which he learned from God from youth or from the beginning. And it may well be a comforting prophecy to us that God's word must come again before the end of the world, so that he again (he says) brings us deep out of the earth and comforts us greatly; as then the common speech among Christians is that Elijah and Enoch should come, and reveal the lies of the end of Christ, and set everything right again.

The 72nd Psalm.

It is a prophecy, almost glorious and beautiful, of Christ and his kingdom in the whole world, where not sin and evil conscience (as under your laws), but righteousness, peace and joy of conscience should flourish and reign; but not without a cross, through which they would have to give up their blood, which would be very precious in his sight. And also proclaims the new worship in the 15th verse, namely calling and giving thanks. One will, he says, pray before him, one will praise him daily. This is our daily sacrifice among all the Gentiles. Here we hear of no circumcision nor law of Moses that the kings and Gentiles should accept, but remain kings and Gentiles, and consider this king a right natural God, call upon him, and honor him. For calling on God in times of need and giving thanks for his help is a service to God, and belongs to God alone, who alone is a helper in times of need and a savior, without whom everything else is nothing, nor does it help.

The 73rd Psalm.

This is a doctrinal psalm against the great offense in which the wicked are rich and prosperous, so that they mock the poor and afflicted saints, as if God knew or respected them nothing; but they and their holy works, what they teach and say, are delicious things, and entirely heavenly, divine wisdom and holiness. This hurts, and I must, he says, be a fool before you, that is, be called a godless heretic and despiser of God. But hold fast, he says, go into the sanctuary, hear the word of God, what he says about them. Look at the old examples in the histories, and you will find that they suddenly come to nothing; for there is no rock nor ground, but only slippery soil.

The 74th Psalm.

This is a prayer psalm against the enemies who destroyed Jerusalem, the sanctuary, and all the schools of God in the land along with the cities, and blasphemed God, as if he could not help his people. It seems that it was a prayer against the future destruction of the Chaldeans, and then by Antiochus Epiphaneus, because only the two times the Temple in Jerusalem and the land is destroyed. Therefore, we pray it against Mahomet and our Antiochus, who destroyed Christianity, tore apart God's Word, Sacrament and all God's order, and preached and held abominations and blasphemies in all places.

The 75th Psalm.

This is a psalm of comfort against the stiff-necked, proud, godless teachers who are so sure and insist on their office that they neither fear nor respect anything, neither punishments nor penalties; as above Ps. 12:5: Who should teach us? We are the teachers, we sit in office, we have authority, we are to be obeyed, or you must be banished and be a heretic 2c. So also now sit our secure rulers, both spiritual and secular tyrants, the red spirits also, that they think that God himself cannot overthrow them; but this Psalm says otherwise, and comforts us that we shall endure judgment, so he will judge, and that

He will make the earth shake and tremble with its inhabitants. But he wants to preserve the pillars, that is, the pious who carry the world, and preserve it, as St. Paul [1 Tim. 3, 15? calls the church a pillar, and pillar of truth. Just as he preserved Lot when he sank Sodom, and the believing Jews with the apostles when he destroyed the Jewish people; for he knows how to preserve his own when he destroys a country.

The 76th Psalm.

It is a psalm of thanksgiving, like the 46th Psalm, because it gives thanks that God has his dwelling place, word and service in Jerusalem, and protects his people there against the kings and angry warriors who wanted to devour them, like Sanherib; because he knows how to take away the courage of princes and make them despondent. In this way he fights against our enemies. But it is evil to defend oneself against one who takes away one's heart and courage, be he as mighty and as wicked as he will; the devil himself must flee when he loses his courage; what then should men do? Such a warrior and God should be praised, who can thus rumble with kings and help his own without a sword, but only with terror and stupefaction.

The 77th Psalm.

It is a doctrinal psalm, because it is an example of how one should comfort oneself when the sorrow of the heart comes and the conscience is grieved, as if God is angry with him 2c. And in the 5th¹ verse he says that he was so distressed that he could not sleep or speak before it. And therefore tells the same heavy thoughts in the 8th, 9th, 10th² verse. But this is the consolation against rejecting such thoughts (in order to hurt oneself in vain), and instead put into one's heart the thoughts, the miracles of God in the old stories, where one finds that His work has always been to help the miserable, the afflicted, the abandoned, and to overthrow the secure, proud despisers, as He brought the children of Israel out of Egypt.

redeemed. Therefore his ways are called hidden, that he is there and helps, when one thinks all is lost. This is what one should learn. And so this psalm wants to show us God and teach us his way of helping, namely, that we do not despair of God when things go badly, but then wait for help in the most certain way and do not believe our thoughts.

The 78th Psalm.

It is a teaching psalm, in which it teaches us through the examples and history of the whole people of Israel, from the beginning to David, to trust and believe in God, and warns us against mistrust and unbelief, showing the punishment that has fallen on the mistrustful and the grace that has befallen the mistrustful.

The 79th Psalm.

If a Psalm of prayer against the future destruction, done by the Chaldeans and Antiocho Epiphane, is all the same as the 74th Psalm, therefore it is the same summarium. So also Isaiah [Cap. 63] prays for the future destruction 2c.

The 80th Psalm.

This is a psalm of prayer against the daily enemies, the neighbors, who tormented and tore the people of Israel all around, as the Philistines, Syrians, Moabites, Edomites 2c. Just as our enemies and neighbors are doing to us now, the fathers and spiritual orders, and in former times the heretics of the church.

The 81st Psalm.

This is a psalm of prayer and a song that was sung and preached in the fall at the Feast of Tabernacles, to remind the people of the first commandment, that they alone should honor and call upon the God who had led them to the land of Egypt, and no other. But they did not keep it, but all their mouths and teachings were full of idols, when the true God should be full of their mouths, 3) and always speak of him alone. The Psalm teaches us to believe and cling to Christ alone, and not to praise any works for righteousness before God. We shall

3) That is, their mouths should be full of the right GOD. - Jonas: Os eorum ckodedat ssss pwn um vso ei lauultz Oel.

1) In the outputs: "4 "

2) In the German editions: "9. 10. 11." - Jonas: "7. 8. 9. 10."

have their mouths full of Christ alone; but neither do we, each following his own conceit and idolatry.

The 82nd Psalm.

It is a psalm of comfort against the tyrants who oppress the wretched; but it has its interpretation, having gone out from us long ago. 1)

The 83rd Psalm.

It is a prayer psalm, just like the 80th Psalm, as the names of the Gentiles clearly indicate, therefore it remains with the same summario.

The 84th Psalm.

Is a psalm of consolation, praising God's word gloriously above all things, and provoking us that we should gladly lack all good things, honor, painting, joy and pleasure, that we may keep God's word; and should we guard the door, that is, be the least in the temple, nor would it be better than to sit in all the godless castles; and one day here better than a thousand joyful days in the world. For God's word (saith he) giveth victory, blessing, grace, honor, and all good things. Blessed are those who believe it and keep it. Yes, where are they? If one were to blaspheme and despise, the whole world would be full and ready.

The 85th Psalm.

It is a prayer psalm, in which he aborts God's wrath and seeks mercy; but the wrath (of my eighth) has been that there has been a lack of God's word and faithful preachers, as well as of good government, peace and pious authority, and finally, of fruits and good time; for such plagues commonly cling to one another. Therefore, he asks that God would speak again, so that His people would not fall into foolishness and blaspheme with impatience, or seek other gods; and that peace, unity, truth and love would grow among the people, and the land would be fertile, so that they would lead a fine and honorable life in silence and tranquility; as St. Paul 1 Tim. 2, 1. f. also teaches us to pray.

1) This interpretation had gone out in 1530. It is found in Walch, old edition, Vol. V, 1024.

The 86th Psalm.

It is a prayer psalm, and the title itself calls it "a prayer of David". It is easy and clear to understand, that David in his distress calls upon his God against his enemies, who want him dead, be it Saul, Absalom, or whoever they are. But behold, how abundantly and masterfully he praises God in His goodness, faithfulness and power, that He may warm his faith and heat his prayer. So shall we also do. The sign he desires is that God should help him in the end, that God should be said to have helped him and to have vindicated his cause against the fame of his enemies, who defiled his right.

The 87th Psalm.

There is a prophecy about the holy Christian church, that it should become a city as far as the world, and in it should be born Moors, Egyptians, Babylonians, Tyrians, Philistines and all kinds of countries and languages. And all this through the gospel, which was to preach glorious things of God, namely the knowledge of God, that is, how one must come to God, be freed from sins, be saved from death, namely through Christ 2c. And the service in this city should also be singing and jumping, that is, preaching with joy God's grace, praising and giving thanks, and not tormenting and torturing Moses with his law.

The 88th Psalm.

Is a prayer psalm prayed in the person of Christ and all other great saints, lamenting the high spiritual suffering, which is above all suffering, namely the terror of God, which he calls death, the grave and hell; as it is in truth, and makes a miserable and wretched figure 2c. St. Paul [2 Cor. 12, 7] calls it Satan's angel that smote him on the neck, 2) and a stake of his body, whereon he was impaled; as in Greece they impaled the transgressors, and

2) Wittenberger: "jn halsschlaget". The Erlanger has resolved "jn" incorrectly and offers: "in Hals schlaget". - "halsschlagen" is the translation of Ohrfeigen, or as Luther translates 2 Cor, 12, 7: to beat with fists.

The Gentiles blasphemed our Lord and called him 'the impaled one', and the Jews 'the hanged one'. For Christ and his own are due in the world to be mocked for his suffering; just as this psalm also says that his friends and relatives, who should mourn and pity him, are far from him.

The 89th Psalm.

It is a prophecy of Christ and his kingdom, which he calls a heavenly kingdom (as he himself calls it in the Gospel), and takes before him the promise of David about Christ, and sets it forth with a rich spirit, and especially that it should be so certain that it should neither cease nor remain because of any sin, so that our salvation does not rest on our piety, as the kingdom of the Jews is promised, and the kingdom of all the world, no longer nor further than they are pious. But in the 39th verse he prophesies how such a lovely, beautiful kingdom should be trampled, torn and torn apart by the Antichrist, so that it seems as if God has forgotten the previous rich promises and is doing the opposite of His own word. But for our consolation, in these last days, all these things have been proclaimed beforehand, so that we should not despair, even if it seems to us that there is no longer any Christianity on earth. For under Mahomet and Pabbism no semblance of the church has remained, if one looks at its rule, and yet it has had to remain under both, though miserably torn apart and despised.

The 90th Psalm.

It is a doctrinal psalm in which Moses teaches where death comes from, namely from sin, which only God knows and is hidden from all the world, and yet is inherent in all of us from Adam; and shows how a short and miserable life is here, that [it] may well be called a daily death. But, he says, it is good for us to be admonished by this to seek God's grace and help, who will deliver us from all this. For those who do not think of death and do not feel misery remain great fools and do not ask for God's grace or help. And concludes the psalm with the request that

1) Erlanger: "da wohl."

that he will show us his work, that is, the remission of sins and death, that is, that he will send Christ, and because we live here, that he will promote our work, that is, that he will graciously confirm and maintain both spiritual and temporal rule. A short, fine, rich and full prayer.

The 91st Psalm.

It is a psalm of consolation, and encourages us to trust in God in all adversity and temptation, and is full of rich, comforting promises, spun and drawn from the first commandment; and is the other psalm, in which the dear angels are proclaimed our guardians and escorts, which is comforting and well to remember. I have just given my opinion of the four temptations mentioned in the 5th and 6th verses.

The 92nd Psalm.

This is a psalm of consolation that praises God's word almost highly, as a noble, delicious gift, against the false saints who dispute it; who flourish for a time, are honored and powerful, but at last perish. The righteous remain forever, and though they come to old age, they never grow old, but are rejuvenated daily by the word of God, which is evergreen and bears fruit; but fools do not understand and respect this, as is happening in our time.

The 93rd Psalm.

This is a prophecy of the kingdom of Christ, as far as the world is, and shall remain forever; though the rivers and waters roar, that is, the world rages and rages against it, and strangles much, yet it does not help it; for he is higher and greater neither the world, nor the prince thereof. Such a kingdom and all things are established by his word, without sword and armor, and the same adorns and sanctifies his house; for this is the right worship that shines and shines in this house, preaching, praising, and giving thanks, where no Moses nor Old Testament belongs.

The 94th Psalm.

Is a prayer psalm, and to my mind it does not lament the heathen, but the kings and princes, priests and prophets,

and calls them fools of the people, that is, those who taught and ruled the people foolishly and wickedly. These are the ones who killed and persecuted all the pious prophets and their disciples. And, as he says, they defy God, who would have given them power, and would have stood by them, and respected, nor regarded those who were slain by them, as damned heretics and rebels against all the authorities. Against them he prays, seeking help and assistance, but because he finds none, he takes comfort in his faith that his word and cause is right, and God will not let the harmful chair please him, but will repay them for their lies and murder, amen.

The 95th Psalm.

This is a prophecy of Christ, which the epistle to the Hebrews abundantly describes, that he prophesies of the time of the New Testament and of the voice of the gospel. Summa, he teaches and draws us to Christ and to the word of God, as to the right worship, and warns us of your example of the unbelieving fathers in the wilderness, who also did not enter the promised land because of their unbelief and contempt. But you must draw the whole psalm to Christ, that the 1) fei is the same God whom he exhorts to serve; who created us, and is our shepherd, and we are his sheep. He is the one whom the unbelieving fathers tempted, as Paul also says in 1 Cor. 10, 9. He does not want a Mosaic service, but faith, joyful preaching, praise and thanksgiving instead.

The 96th Psalm.

It is a prophecy of the kingdom of Christ in all the world, in which there shall be joy and praise, and the text itself is clear enough. Here all nations, lands, people, forests, waters, trees are laid up for worship, that they should praise and give thanks that he judges and rules with righteousness and truth, that is, he delivers from sins and all that sin brings, as, death, hell, the devil's power, and all evil. This is the new song of the new kingdom, of new crea-

tures, of new men, born not of law nor of works, but of God and of the Spirit, who are and do wonders in Christ our Lord.

The 97th Psalm.

Is a prophecy of the kingdom of Christ, just like the next one [Psalm]. And the opinion is always that he establishes and has such a kingdom through the gospel; with it he thunders and flashes, and burns his enemies, and melts mountains 2c., that is, he humbles all holiness, wisdom, power and what is great, that they alone must become holy, wise, great and powerful through him, and not otherwise. With these enemies and mountains perish also the kingdom and worship of the Jews, and all things that are not Christ; for he alone shall be, and all other things nothing, as the stone in Daniel [Cap. 2, 34. 35J, torn from the mountain, fills the whole earth, and destroys everything and makes it nothing, and he becomes a mountain in all the world 2c.

The 98th Psalm.

It is a prophecy of Christ's kingdom to be spread throughout the world, like the next Psalm, and also means to be joyful and praise God for His salvation, that is, to preach and give thanks for the redemption given to us through Christ. Here also is the service, not to sacrifice at Jerusalem, but to preach and give thanks that the 2) King in righteousness is in all the world, that is, who redeems from sins and death through Himself, without our merit.

The 99th Psalm.

It is a doctrinal psalm that exhorts the people of Israel to praise their God in Zion, although the Gentiles rage that they should be a special people of God before others, and had to suffer much because of it; for it praises Moses, Aaron and Samuel, who had been the heads of the people of Israel. But he also teaches (as the words are written) the people of Israel themselves, that they should know that the right service of God is not to sacrifice much cattle, but to recognize his wonders and to give thanks 2c. that he makes them godly and redeems them from sins (in the fourth verse). But for us

2) In the first edition: er. Jonas: illo reM.

1) Wittenberger: he. Jonas: Me est vens.

he prophecy of Christ, who rules the right Zion in all the world, and has set his mercy seat and footstool in heaven, over which all the world is angry, becomes mad and foolish, and persecutes and kills the Christians 1).

The 100th Psalm.

Is a prophecy of Christ, and means all the world to rejoice, praise and give thanks; that is, to serve God, and to enter his gates and courts, to call upon him with all confidence 2c. For his grace is an everlasting kingdom, which abides forever.

The 101. Psalm.

This is a doctrinal psalm in which David sets himself as an example of how one should have pious servants and not suffer wicked servants; how he therefore counts the vices and bad habits of a wicked servant, which belongs to be explained in a longer commentary. 2) This he calls "sung by grace and right," that is, how he is merciful to the pious and punishes the wicked, and how a servant should be benevolent 3) and avoid evil. How he fared in this regard is evident from Absalom, Ahithophel, and Joab 2c., for he who wants to make and keep people pious must incur all hatred and envy. Therefore he may well sing and thank God, who has given him such grace and justice; for where there is no God, such a song will remain uncaught, and for it there will be cursing and reproach in the house, and in the court there will be haggling and beheading 2c.

The 102nd Psalm.

This is a psalm of prayer in which the dear old fathers, tired of the law, of sins and of dying, long and call so earnestly for the kingdom of grace promised in Christ; they ask that he would build Zion, and yet 4) prepare stone and lime that it may begin,

and let his glory be seen in all kingdoms, and save the captives from sins and death, so that they may come together and give thanks to him, that is, serve in the right Zion, and stop the Old Testament. For apart from Christ there is nothing, but to humble oneself in the way, and to shorten days, that is, a miserable, short, miserable life, in which he would not willingly be taken away. But in his kingdom there is eternal life, and no end of time; for it is he who was before heaven and earth, and made them, and will change and change them again. Therefore he is beyond all time, and his years have no end, neither is there any death. The kingdom we would gladly have (he says), such thy kingdom come, amen.

The 103rd Psalm.

It is a psalm of thanksgiving, finely and sweetly made, in which he gives thanks to God for all benefits, such as the forgiveness of sins, the healing of body and soul, the provision of all kinds of goods, making us joyful and confident, delivering us from enemies and hardships; in sum, he who holds himself out to us, who are a frail and loose creature, as a gracious, merciful, loving Father, and does not deal with us according to our sins and merits, but according to his grace and goodness; So far as we know ourselves, and keep his blindness, that is, believe in him, and gladly become godly, and are not proud nor stiff-necked in our holiness and righteousness, which strive hard against the covenant, especially in the first commandment. All these things come to pass in Christ, who promised at that time, and now is come, whose kingdom reigneth over all 2c. For in the end, when he praises the angels, heroes, servants, hosts, who make his word loud, I respect, draw and point the psalm to Christ, his apostles, gospel and church, in which such grace reigns; for everything must happen in Christ, and nothing apart from him, which is blessed and necessary for us.

The 104th Psalm.

It is a psalm of thanksgiving for all the works other than man that God has created in heaven and earth, how they walk so orderly, surely and wisely in their works,

1) Wittenberger: to pursue and to kill.

2) In later editions: "which we have explained at length in our commentary on this Psalm. This interpretation of the 101st Psalm was first published in 1534. It is found in Walch, old edition, Vol. V, 1172.

3) to be beneficent to be diligent in good works. Cf. the Summarium on Ps. 115: "Benefactor".

4) "and yet" is missing in the Erlanger.

Fruits and uses. How then he numbereth them one after another, that the heavens are full of light, and stand without pillars and beams as a spreading carpet; the clouds as a vault, without foundation and pillar; the winds fly without feathers; the angels sent forth come as a wind and flames fashioned 2c. So play and take pleasure in God's creatures, so wonderfully created and so beautifully arranged among themselves. But who respects them or looks at them in this way? Only faith and spirit.

The 105th Psalm.

This is a psalm of thanksgiving, made to the people of Israel, to give thanks for all the ancient miracles that he did for them from Abraham until they were brought into the land of Canaan; as he counts them all one after the other, and concludes with Moses, Deut. 9, 4. ff, that God did not do such miracles for them because of their piety or merit, but because of his covenant and promise, which he had promised to Abraham; for how pious they were, and what they deserved, sings the following Psalm.

The 106th Psalm.

It is a psalm of thanksgiving in which he confesses all the sins that the people of Israel had committed against God, thus making themselves unworthy of all graces and benefits. Therefore he always boasts that he did it all for his name's sake and remembered his covenant 2c., as Moses also says, Deut. 9, 5. Therefore they can boast of nothing but his grace, just as we all can have no other glory.

The 107th Psalm.

It is a psalm of thanksgiving for all kinds of help that God shows to all people in their troubles, they are pagans or Jews, which otherwise the pagans have sought from various idols, and we Christians and Turks from various saints so far (and still much). St. Leonhard redeemed the prisoners. St. Bastian drove away the pestilence. St. George helped in the war. St. Erasmus made rich. St. Christopher has been God in the sea and water; thus have all God's help among the saints, as the pagans have among

their idols, and stole and robbed them from God, to whom alone this psalm assigns them, and for this is called giving thanks.

The 108th Psalm.

It is a psalm of thanksgiving, almost also with words like the 60th Psalm, in which he gives thanks for his kingdom 2c. But the first verses draw the psalm to Christ's kingdom and ask that God would establish the kingdom in all the world and thus bring David's kingdom to its right, final, full state, because he had a small, imperfect piece to reckon against the whole world, where it was promised to him to come, as Isaiah Cap. 9, 7. also says: On the seat of David and his kingdom he will sit 2c.

The 100th Psalm.

It is a prayer psalm, prayed in Christ's person, against his betrayer Judah and the Jews, his crucifiers; against them he complains vehemently, and prophesies to them how they must perish and perish horribly in God's wrath; as we see all this fulfilled before our eyes.

The 110th Psalm.

Is a prophecy of Christ, how he should be an eternal king and priest, in addition true God, sitting at the right hand of God, to be declared and recognized. And there is nothing like the Psalm in all Scripture, and it is rightly considered the most distinguished to confirm Christian faith; for Christ nowhere prophesied with bright, dry words a priest, 1) and eternal priest, and thus the priesthood of Aaron is abolished; as then the Psalm is further and more gloriously deleted in the epistle to the Hebrews; for it would be a pity that such Psalm should not be deleted abundantly and mightily among the Christians.

The 111th Psalm.

This is a psalm of thanksgiving made for the people of Israel to sing at the paschal feast by the paschal lamb, in which they learned to praise God and give thanks in

1) Wittenberger: and his.

2) In the old editions: "verkläret", that is: declared. Jonas: (declaratus).

3) Thus the Wittenbergers. Erlanger: "King". Jonas: Sacerdos, adeoque aeternus sacerdos.

a short, fine song for all his miraculous works, especially for the spiritual regiment, priesthood, Easter, law, God's word, peace, justice in the land, help and all kinds of grace 2c., as we have further interpreted it in our Commentaria 1).

The 112th Psalm.

It is a psalm of comfort in which the godly and pious are praised for their good life, and eternal comfort is promised against all evil. And especially he praises in them the hearty confidence and defiance in God's grace, that they are undaunted and undaunted (which is the right, true faith) until they see the wicked and their enemies perish.

The 113th Psalm.

Is a prophecy of the kingdom of Christ, which should go over all the Gentiles from the going forth of the sun until the going down, and calls them to praise God, and to preach his grace; for he is a God of the miserable and afflicted, a lovely and praiseworthy God, who sits so high, and loves and exalts the lowly. For this is Christ's office and work in his kingdom, to bring low the high, to deceive the wise, to condemn the holy, to dry up the fruitful; and again, to exalt the low, to enlighten the foolish, to sanctify the sinner, and to make the barren joyful mothers.

The 114th Psalm.

It is a psalm of thanksgiving, made for the people of Israel, so that they might praise God at the Easter feast for the miraculous works of God, when they were led out of Egypt through the Red Sea, through the arid, desolate mountains and the Jordan, into the Promised Land. We sing praise to Christ daily, who leads us out of death and sin, through the ravages of the world, [the] flesh 2) and the devil, into eternal life 2c.

The 115th Psalm.

Is a psalm of thanksgiving, in which God is praised for being the right helper-God, and all the others

1) The interpretation of the III Psalm, which is dated Nov. 28, 1530, is found in Walch, old edition, vol. V, 1532.

2) In the old editions: "world, flesh and" 2c.

Gods are vain idols that cannot help. That is why he asks in the first verse: "Not to us, O Lord," 2c. Do not look at how pious and worthy we are, otherwise you will never have to help us, and we would be a people without God, as well as the Gentiles, or as those who also have a helpless God, as they reproach us; but look at your honor and 3) your name, that you are called and praised a right, living, helpful God. You will deal with us according to our name, and not according to our name, since we are called God's servants, sacrificers, singers, fasters and benefactors; 4) for the heathen can also have such a name, and yet it helps nothing.

The 116th Psalm.

It is a psalm of thanksgiving in which he is joyful and gives thanks that God has heard his prayer and has saved him from the anguish of death and the fear of hell; as many more psalms above speak of such deep spiritual trials, known to few people. He also complains in it how he is in such a bad way because he confesses his faith and the truth of God, and that he proclaims all men's holiness, virtue and trust to be false and nothing. The world does not want to hear this, nor can it suffer it; it is because of this that the pious must suffer, tremble and tremble in all kinds of misfortune. But in all this he comforts himself with the fact that his word is right, and only wants to do it the more. If they give me drink from the cup of their wrath, then I will take the cup of grace and salvation, and drink myself spiritually drunk, and give it (by preaching) to those who will drink with me, and draw such comfort from the word of grace; this is our cup. And with this we serve God, and praise His name, and pay our vows, namely of the first commandment, since we have accepted Him as a God, and have vowed to honor, preach and call upon Him as a God. And find here again that the sacrifice of thanksgiving, preaching, confessing God's name before all the people, is the proper service of God 2c.

3) Erlanger: umb.

4) "Benefactors" Jonas translates by: bonoporurii, i.e. those who do good works.

The 117th Psalm.

It is a prophecy of Christ, that all creatures should praise and serve him in his kingdom, where all grace and truth, that is, forgiveness of sins, eternal life, and all joy and comfort reign over sin, death, the devil and all evil. It is abundantly enough laid out by us with a commentary. 1)

The 118th Psalm.

It is a psalm of thanksgiving, and my dear, beautiful Confitemini. What the summarium is, each one may read from his commentary. 2) He gives thanks, but he also prophesies of the Christians, and of Christ, the rejected cornerstone 2c.

The 119th Psalm.

It is a long psalm, in which there is praying, comforting, teaching, giving thanks, with a great deal. But it is primarily made to provoke us to the word of God; it praises the same through and through, and warns us against false teachers, also against overindulgence and contempt. That is why it is to be counted the most among the comforting psalms. For it is truly most important to have God's word pure and to hear it gladly; from this follows prayer, teaching, comforting, giving thanks, prophesying, serving God, suffering and everything that pleases God and annoys the devil. But where it is despised and satiated, all these things remain; and where it is not taught purely, there is much, but vainly false and lost, praying, teaching, comforting, giving thanks, serving God, suffering, prophesying; for all these things serve the devil, who thus defiles them with his heresy.

The 120th Psalm.

Is a prayer psalm that laments and cries out against the false teachers who do murderous harm, and their doctrine pierces through like sharp

1) The interpretation of the 117th Psalm can be found in Walch, old edition, vol. V, 1642. The letter of the same is dated August 27, 1530,

2) The interpretation of this psalm, the preface of which is dated July 1, 1530, can be found in Walch, old edition, vol.

3) Most of it - according to the largest part. Jonas: loonurn

Arrows with violence, shot, and spreads, like fire in juniper bushes, which there burn easily and very much, because they are fat and dense, and capable of fire: so the mob is also much more capable of false doctrine (because it rhymes with reason) neither of right truth; as St. Paul [2 Tim. 4, 3.] also says of the itching ears 2c. "Mesech" are the peoples toward the midnight of Jerusalem, since now are almost the Tatters. "Kedar" are the Arabs toward morning, but mean all neighbors and false teachers, as now the Turk, the Christians Mesech (for he came from Tattern), and the Mahomet or Saracen, who are Kedar (for from Arabia they came), and with their Alkoran muffled the gospel, and burned their doctrine far around, devoured and driven 2c.

The 121st Psalm.

It is a comforting psalm, in which he consoles us with his example, that we should remain firm in our faith and expect God's help and protection. For although it seems as if he were asleep or snoring, that the sun stings us by day and the moon by night, it is not as we feel and think; for he is certainly watching over us and does not let the sun sting us to death. We will know this for sure in the end, where we can only hope for it.

The 122nd Psalm.

This is a psalm of thanksgiving, which gives thanks with joy for the word of God, which is given to him in a certain place, as Jerusalem, and through certain persons, as the Levites and kings, and 4) certain disciples, as the tribes of Israel. For what a pity it is to seek God's word everywhere and to find it nowhere, the children of Israel experienced with their running to the idols, and we with our running to pilgrimages and running to monasteries 2c. But our Jerusalem is the holy church, Christ our temple, place, altar, mercy seat, before whom, and from whom, and with whom we should seek and hear his word.

4) Wittenberger: from.

The 123rd Psalm.

This is a Psalm of prayer against the proud and proud of heart, who despise and mock God's word and His people; which not only the Gentiles did, who considered God and the worship of the children of Israel to be a fool's work, even to be error and rebellion; but also they themselves among themselves, the idolatrous idolaters 1) and false teachers with their multitude, proudly and surely despised and mocked the small multitude and the right doctrine; as the 12th and 14th Psalms lament above. and 14th Psalm also lament. And now our nobles and the spirits of the mob, who are both holier than the gospel itself, mock and trample under foot the poor preachers and faithful servants of Christ, without what our pagans, the spiritual lords, and their mob, do. And so we must be full of contempt everywhere; but God is and will be gracious to us, amen.

The 124th Psalm.

It is a psalm of thanksgiving, in which he thanks God for protecting this poor little group against the tyrants and the desolate, and rescues them from the snare of the poisonous blasphemers and slanderers; both of whom are so many, and so great, as great, deep waters and floods of sin against the little group. But even if their teeth were so wicked and angry, and their cords so cunning and poisonous, God is still greater, and smites out teeth, and breaks cords, and helps His own from them, as we still experience daily with ourselves.

The 125th Psalm.

It is a psalm of thanksgiving in which he gives thanks that God finally does not suffer the ungodly teachers and rulers to have power over those who believe and teach correctly and hope in him, so that they will not finally become too weary and fall from the word to those, but will do everything good to those who hope in him; but the apostates with their crooked ways he will expel and drive out both master and pupil in one heap. We have seen and experienced several examples of this in our time with the spirits of the rotten.

1) Idolaters Idolaters. Jonah translates "idolatrous idolaters" by idolatry.

The 126th Psalm.

It is a psalm of thanksgiving for the redemption from the prison of Babylon, made afterwards or before (as a prophecy, for the comfort and hope of the future redemption, so that they would not despair), is the same. In the end, he concludes that the saints must suffer before they rejoice, just as the world must rejoice before it receives its suffering. Therefore the saints must sow with tears, then reap with joy; but noble and precious (he says) is such seed that brings forth such fruit. But for weeping it cannot be seen that it is so noble and worthy in the sight of God, who holds it so dear that even the death (which is the most shameful, most cursed seed in the sight of all the world) of his saints is more treasured than all the world's treasure and goods.

The 127th Psalm.

It is a doctrinal psalm, for it teaches that worldly government and stewardship are gifts of God alone, and are in his hands. For if he does not give peace and good government, no wisdom, order, strife or armor will help to keep the peace; if he does not give happiness with wife, child and servants, all care and labor is in vain 2c. More about this in the Commentaries, where it is well brought to light. 2)

The 128th Psalm.

This is a psalm of consolation in which the marital state is gloriously praised, and the spouses are highly comforted that they should not look at the toil, work, unpleasantness and other hardships they must feel and experience in it, but at the gracious will of God over them, that their state and being is His gracious creature and blessed by Him. Therefore he is dear to them, gives them much more happiness and salvation than they can ever have, if only they believe in it, if they put themselves into it properly and remain pious in it. Therefore he says in front and in the midst, "He who fears the Lord." It is no wonder that the wicked are in trouble.

2) The interpretation of this psalm (from 1524) is found in Walch, old edition, Vol. V, 1860.

3) Erlanger: Ehe-Stand.

The 129th Psalm.

It is a psalm of thanksgiving, in which the people of Israel give thanks for the manifold deliverances he has often done from the beginning; as it is written in the book of Judges and Kings, that they were often oppressed by the Gentiles, who kept them hard under them for a long time, and thus made the long furrows on their backs, and overstretched them in the yoke and ropes, until God raised up a Savior for them, and delivered them from their plowmen together with the yoke and ropes. In the end he wished them (that is, prophesied to them) that all their enemies should wither and die away, as has happened. For all nations have passed away, but Israel has remained. So all the Gentiles and the enemies of the Christians are still like the grass on the housetops, which grows and grows green as if it were going to do much; but it withers before it ripens, and bears no fruit, and there is no blessing in it. And the heathen, and the heretics, and all manner of enemies, though they rage and rage, at last they vanish, leaving no seed nor sign behind them; but Christians abide for ever.

The 130th Psalm.

This is a Psalm of prayer that is based on true Davidic devotion and understanding, for it confesses that no one is righteous before God, nor can he be righteous by his own works and righteousness, but only by grace and the forgiveness of sins that God has promised. On this promise and word he builds and comforts himself, and exhorts all Israel to do likewise, and to learn that with God is the mercy seat and salvation, and Israel must be delivered from all sins through him alone, and not otherwise, that is, "through forgiveness" (otherwise it would not be grace) to become righteous and blessed, otherwise he would remain in the depths and never exist before God. Behold, this is a true master and doctor of the holy Scriptures, who has understood what is said: The seed of the woman shall bruise the head of the serpent, Gen. 3, 15, and by thy seed shall all the nations of the earth be blessed, Gen. 12, 3 and Cap. 22, 18, 22, 18. Therefore both promises and prophecies of Christ are contained in this verse: "He will redeem Israel from all their sins." The whole psalm is based on this verse.

The 131st Psalm.

This is a doctrinal psalm against the proud, hopeful saints, who are confident and presumptuous of their great worship and holiness, and do not count on forgiveness, as the previous psalm says. As if to say, "I cannot soar so high and thunder so high with my holiness as people do who build on themselves. For as often as I wanted to do so, and did not base my heart on God's grace and still it, that is, let it rest, it happened to me as a "weaned child", I lost the teat of promise and grace, cried out day and night, and had no rest in my conscience. Therefore I conclude: that Israel and everyone trust and hope in God, and rely only on His grace; do not let this teat be taken from you, I advise you, for the promised and future Christ is in it.

The 132nd Psalm.

This is a prayer psalm in which Solomon, or the people of Israel, prays for the preservation of the priesthood and kingdom; that is, he prays for spiritual and temporal government, for God's word and temporal peace; for where the two stand well, there it goes well. And in the eleventh verse he begins to tell how such a prayer was not only heard, but how God also promised both beforehand with an oath that he would 1) keep both kingdom and priesthood at Jerusalem, and himself dwell there, and give all blessings and grace there, and put their enemies to shame, as far as they also keep his commandments and are obedient to him. But why he calls the place of God's dwelling "Ephrata" and "field of the forest" in verse 6 is too long and belongs in the Commentary.

The 133rd Psalm.

It is a doctrinal psalm, that one should live in harmony and kindness among themselves, both in the spiritual and temporal state, having one doctrine, one right, and that one should help the other to bear; as the two parables give, one of the balm flowing down upon Aaron's head into his beard and garments; the other of the dew flowing down from the mountains of Hermonim.

1) Wittenberger: "and" instead of: that he.

1) on the mountains of Zion. Where it is like this, God dwells gladly with all grace, blessing and life; but where there is disunity and mobs, there dwells the devil and death with only misfortune.

The 134th Psalm.

It is a doctrinal psalm, in which he teaches and admonishes the priests and ministers of their office, that they should serve God faithfully and diligently, praise God day and night, preach and practice His word; as St. Paul also says to Timothy [2. Ep. 4, 2. 4.], he should continue with his office faithfully, regardless of the fact that many despise it and turn away from it to fables 2c. For where one abandons God's word, both spiritual and temporal government must fall by the wayside, at least into error, and be abandoned by God into the power of the devil. But where one stops with preaching, he who created heaven and earth always gives blessings, and for the sake of his word he helps and gives all good things even to the unworthy and ungrateful. Let the psalm be sung to you pastors, preachers, bishops, and whoever is in spiritual office.

The 135th Psalm.

It is a psalm of thanksgiving, and means that the priests give thanks, preach and praise God in His miracles, shown to the people of Egypt and Canaan, so that they do not forget God, and seek idols or other gods, as it goes and must go, where one does not always drive and diligently stop with preaching and praising God, as is said in the next psalm. But if God judges (in the 14th verse) His people, that is, preaches, teaches and punishes, He is certainly gracious to His servants; but where His word is silent, and He neither judges nor teaches, there must certainly be great wrath and disfavor. Therefore, you servants of the house of the Lord, think and preach diligently about God and His works 2c.

The 136th Psalm.

Is a psalm of thanksgiving, and is almost the text he indicates to the priests what they should sing and preach about, namely about GOD and his

1) Wittenberger: "and the dew from the mountains of Hermonim to the mountains of Zion."

Miraculous deeds, how he is gracious and merciful, and a true savior. Therefore, in each verse he repeats the words: "His goodness endures forever"; so that he may immediately tell them that they should preach only grace and not the work of men or the teachings of men. For man's work and word had not done such wonders for them, nor was their merit to blame, but his mere grace and pure goodness, which gives everything. Gives, gives, he says, and gives freely. And Christ is also hidden in the piece. Such a doctrine keeps pure faith and right understanding of grace and forgiveness of sin among the people, in opposition to the rats and trustworthy works saints 2c.

The 137th Psalm.

This is a Psalm of prayer in the person of the captives of Babylon, for Jerusalem, that is, for God's word and spiritual rule, which lay so utterly destroyed, that it is only right to assume it in the highest, and above all with the godly, as this Psalm shows. Although Babylon and Edom rejoice greatly at such destruction and make a mockery of it, which is painful, they shall not carry it away unpunished and unpunished, but shall be torn apart again in such a way that even their children shall be destroyed and they shall have no descendants, and yet Israel and God's word shall remain forever; as happened to Babylon, and will also happen to our Edomites and Babylonians, who are now rejoicing and mocking the poor broken churches, and [the] destroyed word and ministry of God. 2)

The 138th Psalm.

It is a psalm of thanksgiving in general for all kinds of help from the enemies, and desires that Christ's kingdom come, and also kings should accept His word and teaching, and give thanks for it, and do right worship, and learn that Christ's kingdom is, sit high, and help the lowly who are in distress and anguish, comfort, save the sinners and the wretched; and concludes with prayers that God would not leave such a kingdom and work begun, but accomplish it forever.

2) Erlanger: and destroyed God's word and ministry.

The 139th Psalm.

It is a psalm of thanksgiving in which he praises God for having provided him so wonderfully, and for still governing him in all his works, words, and thoughts, and where he 1) stands, walks, sleeps, or wakes, yes, even in his mother's womb, before he was created, was with him, how he should be formed, and how long he should live. As if he were to say, "It is in no man's art or power how he should live, do, speak, think, where and when, whence and whither he should come, but all is purely God's work and art. What do the wretched wicked do, who do not believe this, but want to be pious themselves with their annoying works? They want to have done what they do, and want to have merit, glory and honor with God from it, yet they cannot make a word of themselves, cannot grasp a thought from their own strength, do not know what they make, how they are created, how they live, speak and think. If all that we are and do is God's work and art, why do men presume on the high work of making themselves pious, boasting of free will, and wanting to work themselves out of sins and death? 2c. Such cannot speak rightly of God and His works. Protect me, Lord, from this, and test me, and discipline my heart, so that I may remain on the right path, which endures forever 2c.

The 140th Psalm.

This is a psalm of prayer against the proud, unrighteous saints, who not only put many cords and troubles in the right way, against God's word, but also threaten and rage with violence against all those who do not praise and follow their error. Then he prays that their wickedness not go away, but come over their own heads, and be done to them as Pharaoh was done in the Red Sea, whom the weather smote into the sea and drowned; so all such wicked mouths shall be overthrown, and the 2) righteous shall abide before God forever.

1) "he" is missing in the Erlanger.

2) "the" is missing in the first edition and in the Wittenberg.

The 141st Psalm.

It is a prayer psalm, and asks that he be protected from the ungodly teachers, who are friendly and give smooth words, where dread will not help. It is better for me (he says) that the right teachers punish me and condemn my righteousness than that they praise me. And even though I am in a bad way, suffering crosses and death, and must be torn and torn, I will rather trust in the Lord; for their hypocrisy will at last break my neck over a rock, that is, suddenly overthrown, and come to an evil end. Then it will be seen how bitter their sweet doctrine is, and how sweet my sour doctrine; there their own doctrine will bring them, in which they will be caught as in their own net, but I will pass by freely.

The 142nd Psalm.

It is a psalm of prayer for a prisoner among false teachers who force him from the right faith and life. For this was common among the people of Israel every day, that they persecuted and condemned the right prophets for the sake of the right worship and word; as all their histories show, and Christ Matt. 5, 12 and Cap. 23, 34. ff, St. Stephen Apost. 7, 52. Therefore it is no wonder that many psalms are made against such false prophets and teachers, because it has been so common, and has been practiced in the church from the beginning, even ever since, that God may well be asked to guard against false teachers and error. The history of the time of Elijah and King Ahab and Jezebel shows a fine example of this Psalm, since all the prophets had to hide and go into hiding, and in Ari's time all the orthodox bishops also had to leave; for the devil does not want to suffer God's word and His servants.

The 143rd Psalm.

It is a prayer psalm in which he asks for mercy and forgiveness of sin in the anguish of his conscience. To what misfortune are almost driven the enemies of grace, the lawmakers, who mostly plague the afflicted, stupid consciences, and drive them into darkness, that is, into misery.

doubting and death, with their heavy burdens and infallible doctrines of works, none of which they themselves touch with a finger, as Christ says Matt. 23:4. But here the Psalm shows that it must be grace that does it and not law, before which no living man can stand; as all the old stories and works of the Lord also testify. For all the holy fathers of old he helped out of love and grace, and not out of right, as St. Peter also says Apost. 15, 10. 11.: "Neither we nor our fathers were able to bear such a burden, but I hope to be saved by the grace of Christ, just as they were." Such works and old examples (he says here) I look at, and comfort myself, because they as well by pure grace (as Abraham himself is called out of idolatry, Joshua 24, 2.) are comforted and saved from sins, as I, and have been sinners as well as I, and does not apply here any [man's] boast 1) of righteousness or holiness, as the false prophets plague us.

The 144th Psalm.

This is a psalm of thanksgiving to be spoken for kings and authorities; for David hereby thanks God as a king who had to wage war and rule, and confesses that all victory, happiness and salvation in battle and regiment is God's gift, and not man's strength nor art, as little as man's wisdom is, to keep people under him in compulsion, to rule land and people well. For what should a man be able to do such great works, if he is nothing, and passes away like a shadow? But the Lord does it, he flashes and gives despondent, frightened hearts in the army, and humble hearts in the people; so when he touches the mountains and great multitudes, that they must fear him, then good is warfare and government, so victory and happiness follow, and such fear; how else can a man accomplish it? Then he also pleads against his own people and punishes their unbelief. For the people of Israel, because they had the glory of being called the people of God, were proud beyond measure, stiff-necked, disobedient, rebellious, stingy, envious, unbelieving, as they both were against Moses and David and other kings.

1) Jonas: Uegue, M tiie guisqnm Zlorletur etc..

proved well. And even though they saw that David had done miraculous deeds and ruled as Moses did, they were no better and asked nothing about God or faith in God. If we had beautiful children, houses, cattle, great goods and good days, we would be a blessed people. And there were prophets enough who taught that God's people were those who were well off, but those who were not well off were nothing in the sight of God, just as all the saints are not well off because they trust in God. Now that you have delivered me from the sword of Goliath the murderer, and have often given me victory like other kings, protect me also from this godless, wicked, false people, who respect neither God nor kings, and ask nothing of what is necessary for a ruler in war and peace. They are peasants and felons, yes, real swine, who seek nothing but their belly, and it is harder and more dangerous to govern them than it may always be to get them. He calls them strange children, because they want to be the noblest children of God, and yet they are strangers, and worse than heathens; Bastards they are, who honor God with their mouths, and their hearts are far from him 2c.

The 145th Psalm.

It is a psalm of thanksgiving for the kingdom of Christ, which was in the future, and almost drives the high work of praising God, praising his power and kingdom. For Christ's kingdom and power is hidden under the cross; if one did not praise it by preaching, teaching and confessing, who could think anything of it, let alone know? But his power and kingdom is such that he helps the fallen, takes care of the miserable, makes sinners righteous, the dead alive; yes, he is the one who feeds everything, who hears the cries of his saints, does what they desire, protects them 2c.

The 146th Psalm.

It is a psalm of thanksgiving, and at the same time teaches that one should trust in God, and not in princes or men, as the troubled world, flesh and blood, is wont to do; for it is God alone who can faithfully help in all kinds of distress, and helps that [it] is called helped. Man's help is miserable and does not last long, because he himself is not sure of his life for an hour.

The 147th Psalm.

It is a psalm of thanksgiving for many blessings and miracles of God. First of all to Israel and Jerusalem; then to all who are in need; who also gives rain and growth to all animals, and does not let a bird go hungry, not even the useless ravens; but much more to men, especially to those who trust in his goodness and not in man and grate. For Jerusalem and Israel have the advantage of having God's word and God's service above all the nations; therefore he also does more miracles with them, and the daily miracles, such as rain, snow, ice, etc., are more widely recognized there than with the unbelievers, who do not have or do not respect God's word. Therefore, they cannot see any work or miracle of God, even though they daily feed on it with all five senses, rummaging and feasting, 1) like swine; for they know nothing of God, because they neither hear nor respect His word.

The 148th Psalm.

It is a psalm of thanksgiving, in which it praises God and admonishes all creatures in heaven and on earth, but especially His saints, the children of Israel, who serve Him, that is, have His word and worship. And notice that this Psalm confirms all ranks created by God to be good and praiseworthy, as kings, judges, old, young; for where kings and judges are wicked, and God is displeased, one could not praise God in them. But where kings and judges are, there are also subjects, servants, executioners, warriors, craftsmen, farmers, citizens 2c. Where there are old and young, there are husbands, children and household servants. All are praiseworthy and valid, and indicate that their Creator is good, and all should be cheaply vain tongues, and all preach such great goodness of God forever. But if you want to know how good every thing is, take before you the one you want and say: If there were no fire; item, if there were no sun, if there were no executioner, if there were no woman 2c., then you will see why one should thank God.

1) fretzen - to take their grub.

The 149th Psalm.

It is a psalm of thanksgiving for the blessing that God is gracious and merciful to His people, and they know how they have a gracious God, of whom they are glad, and is the blessing or grace called forgiveness of sin, that God will not avenge how wicked and sinful they are. Therefore, this psalm actually belongs to the New Testament, and he himself calls it a new song to sing to the king Zion, whom they should praise in their camps, that is, in their churches, where they come together; as Isaiah calls the churches and altars camps or beds, in which Israel committed fornication, that is, idolatry. Item, this is also of the New Testament, that they should have sharp swords in their hands to punish the heathen, to put kings in stocks and towers, and to execute vengeance, as it is written (for this is Jewish, yes, rather Mahmetic and Turkish) 2): Now this is the vengeance promised in the Scriptures, that Abraham's seed by the gospel, the spiritual sword, should put down idolatry in all the world, take captive all kings and wise men holiness and wisdom, and subdue them to Christ; as Paul says 2 Cor. 10, 6.

The ISO. Psalm.

It is a psalm of thanksgiving, first of all, made for the people of Israel to praise God with, that they have his sanctuary, the feast of his power, that is, his dwelling place, heaven and castle in Jerusalem, where he shows his power with miraculous deeds, and therefore calls the Jewish string plays and music, with which their praise and worship was directed. But among Christians, the preaching and gospel is all such music and worship. And notice that all psalms of thanksgiving are vain promises to the afflicted, miserable consciences, and thus say much that God is gracious, and gladly forgives all sin, and wants to give all comfort, that one should provide oneself with all good and all comfort to Him. Therefore, it is an obvious! It is therefore an obvious psalm of thanksgiving, but at the same time also secretly a psalm of consolation, and even a doctrinal psalm and a prophecy, as it proclaims God's grace with an example, and teaches to trust and believe in Him. May the same help us

2) These brackets are put by us, for the sake of understanding. Jonas translates well: Non intslloxonNum suūiae aut Muūoiuetioe, ūe tvrLuQiae tkrrOng...

merciful God, our King and Lord, Jesus Christ, with the Father and the Holy Spirit, praised forever and ever, amen.

¹⁾ I ask, if someone would like my poor service, these Summaries, that he would

1) The German Wittenberg lacks this postscript.

do not mix them into the Psalter between the Psalms. For I like to see the text for itself alone finely unmixed. So it is also not good that the Summaries (of which some are almost a Commentarius) are larger than the Psalm itself, which should stand between the text. Hereby commanded by God, Amen.

Luther's work on the first 22 Psalms (operationes in psalmos). *) 1519-1521.

Newly translated from Latin.

Luther's Preface to the Students of Theology.

Brother Martin Luther wishes salvation to the students of theology.

I know, dear theologians, that there will be no lack of people who will accuse me of presumption, yes, of the already ingrained vice of vain doctrine, because at this time, when the sciences are in the most beautiful bloom, I am not the only one,

I shall appear in public and in such a way that I let myself be seen as an interpreter of the books of the Holy Scriptures, which are probably the noblest and most difficult, namely the Psalter and the letters of Paul, especially since I am found by scholars to be a completely unskilled person, but by others I am found to be

*) After Luther had given lectures on the Psalter for the first time in the years 1513-1516 (Walch, St. Louis Edition, Vol. VIII, Preface, p. V), he began to read anew on the Psalter at the urgent request of his listeners (letter to the Elector) (De Wette, Vol. I, p. 279). In the second volume of the Latin Jena edition, toi. 1, it is reported that Luther began to recite the oprcnrtionss on the first 22 Psalms in the month of March 1519, but stopped in May 1521, when he traveled to Worms. About July 1521, he had completed in his Pathmos what he had left of the 22nd Psalm. He had let it go out piecemeal, each time two sheets of two leaves (per sinAulns ckuerniorres). Jn these statements of the Jena edition is a twofold error, as the Weimar edition, Vol. V, p. 5, has explained. Luther did not begin his lectures on the Psalter in March 1519, but probably about three quarters of a year earlier. "In a copy of the Erlangen University Library, on the second title, which follows the Prefaces, there is the note in the same hand: Inoüoatu8 3a teria post Reminiscere [March 22, 1519/ We will not be mistaken if we see in this an indication of the date on which the first owner got the book in his hand and began reading through it. This date, however, is 5 days earlier than that of Luther's dedication to the Elector, which is dated March 27, 1519. Already on April 3, 1519, Melanchthon sent Lang a part of the print (6orp. Rek. I, Sp. 76). It probably comprised the first five psalms." The other error is obvious, because Luther did not leave Wittenberg for Worms in May, but already on April 2, 1521. - The third statement of the Jenaer, that Luther had completed approximately in July 1521 what he had left of the 22nd Psalm, we can correct according to the Weimar edition to the effect that Luther at the time of his departure to Worms had stopped at the 19th verse of the 22nd Psalm (Ps. 22, K 264 in this volume). In a copy of the library in Dresden, there is a simultaneous hand to the passage that begins with the words: Vcnirrus acl xurpuronmthe remark: Unettznus ea in xsnlmos eäiäit Ruterus ante Vor- inaeiensi prokectionem kacta sunt. Rostrema ejus praeleetio contiMt in die Veneris saneta, turn euni nos Vitenber^ae paseüa istUie eelebratnrri NMrenius.... Ruteru Vormaciam proteoturo. [Jn this note it seems to us very strange that Luther should have lectured "on Charfreitage" (March 29); if these were sermons, we would of course find it all right]. On Jan. 13, 1521, Luther had finished the 21st Psalm (Erl. Briefw., vol. III, p. 172, note 7), and in February he wrote to Pellican that he had the 22nd Psalm under hands (in this volume at the end of the 21st Psalm). At the Wartburg, Luther was immediately intent on continuing his work on the Psalter, and as he wrote to Amsdorf on May 12, had

an apostate and as one who deviates from the glosses that have now been generally accepted for some years. But believe it or not, I too would prefer to be in

I am more likely to murmur in my corner than to wander far and wide through the lands with my speech. I am well aware that I am ignorant and that my life is not good. But it

(Walch, old edition, vol. XV, appendix, no. 70), he has already asked D. Schurs and Prior Helt to send him the necessary books; on May 14, he says in a letter to Spalatin (Walch, old edition, vol. XV, appendix, no. 68, tz 4) that he will continue with the Psalter as soon as he has received what he needs from Wittenberg. On May 26, he was still without books (Walch, old edition, vol. XV, appendix, no. 79, K 2); but already on June 10, he wrote to Spalatin that he had already sent off the 22nd Psalm to be printed (Walch, old edition, vol. XV, appendix, no. 74, Kl). He finished the 22nd Psalm only for the printing, but did not resume the lectures. - The last statement of the Jena edition, that the printer gave up the sheets individually, is well founded. Therefore, not a single complete copy of the original edition is known. Even in the most complete one, which is in the Erlangen University Library, two quires of four sheets each (pp. 213-220 and pp. 265-272) have been added by hand. The Dresden library owns two copies, which complement each other in a fortunate way. It is mentioned several times that the book printer suffers damage due to sheets that are left behind or also due to a lack of individual sheets (Luther's letter to Lang of Jan. 26, 1520. Erl. Briefw. II, 305. (Walch has here "remain empty" instead of "remain lying," Vol. XXI, 668, s 2) and Luther's letter to Spalatin of I. Nov. 1519, Walch, old ed. vol. XV, appendix, no. 46, s 3s. Luther intended, as he states in the above-mentioned letter to Laug, to organize a better equipped edition in the Lotthersche (Walch, I. o. "Lutherische") Officin; however, nothing came of it. This first edition, published in quarto by Johann Grünenberg in Wittenberg, has the title: "Operationes. F. Martini L. in Dsnlmos, VittsuksrAonsib. tUeolo^E kntljiosik pronnointukl". On the back of the title follows the dedication to the Churfürst, 'then Melanchthon's preface and at the conclusion of the same: Vnitsndor^ne in 8nxonibu8. Norme Nnrntio. Xnno NDXIX. on it tue Zuschrift an die Studierenden der Theologie. Twice a complete conclusion is made within the work. At the end of the fifth psalm are the words: "V VittonberAus anno Domi. M.D.XIX", from it a blank page; likewise at the end of the tenth (according to the counting of the Hebrew Bible: the eleventh): "VVittenbsrßno por Todnn. Elrvnon s-bsr^s. Xnno Domini M.D.XX." This edition is in quarto. At the end of the whole work, neither printer nor place nor year is indicated. From this we see that the first five Psalms were published in 1519 (probably already in March 1519 (Wenn. Ausg. V, 5s), the following five (according to the Vulgate count) in 1520 ("about the beginning of the year" (Wenn. Ausg. V, 5s), the others in 1521. The interpretation of the 22nd Psalm also appeared in quarto in the latter year at Wittenberg, printed by Grünenberg. Already in 1521, Adam Petri organized a reprint in Basel, in which Conrad Pellicanus (then Guardian of the Franciscan convent, later Lector at Basel) was involved (De Wette, Vol. I, p. 553). Luther learned of this and was prompted to say several times that he would have preferred that this reprint had not been made. On February 17, 1521, he wrote to Spalatin (Walch, old edition, vol. XXI, 747, Z 4): "Adam Petri (Dotmm) at Basel prints my Psalter, which I would rather not have seen" (nostonn). In the postscript to the 21st Psalm, he asks the printers not to distribute these interpretations further "until he himself or another has improved some gross errors (orrores)." In these words we find the solution of the concern which De Wette (Vol. I, p. 554) expresses in the introduction to Luther's letter to Pellican: "Strange that L. is dissatisfied with the Basel printing of his Psalter in: Bries to Spalatin of February 17." Seidemann also says (De Wette, vol. VI, p. 568, note 4) from the same misunderstanding: "Luther was dissatisfied with the first edition, which appeared in March." In February Luther could not express his dissatisfaction with this edition, since it did not appear until March, but he only spoke out that he did not wish the Wittenberg edition to be reprinted ""improved." At the end of February (we consider this time determination of D. Enders, Erlanger Briefwechsel, vol. III, p. 92, which the Weimar edition also accepts, to be the correct one; De Wette datirt: "January or February"; Seidemann-De Wette, vol. VI, p. 568: "In March or April") Luther sent from Wittenberg (not: "Ex Pathmo", as the German Wittenberg edition (1553s, vol. III, p. 276d and after it the Altenburger, vol. II, p. 750, the Leipziger, vol. V, p. 184 and Walch, vol. IV, 1623 indicate) a letter to Pellican, in which he asks him to make various corrections in the Psalms, which he indicates to him, if the said Psalms should not yet be printed. The printing, however, was already so far advanced that at least the first two improvements requested by Luther could no longer be made, Probably mainly for this reason, one hastened to bring what had already been completed (which otherwise might have become difficult to sell) into the market as quickly as possible, and published the first edition, which contained only the first thirteen (14) Psalms, in March 1521 under the title: Nnrntini Dutüeri pino ao cloctuo in Dsulinos ope-ntion^s. From the title page follows an address to the reader, in which the richness and excellence of the book is praised. Because it is of such quality, not only according to him (Adam Petri), but also according to the judgment of all scholars, he publishes it, although it is not yet finished (nksolutum), since he fears to sin against the welfare of the church, if he would keep it longer in the house. The rest is already under the press, and the reader has something to read here in the meantime until the other is ready. At the end of a postscript by Adam Petri, which is similar in content, is written: "Dx m'äidus naeis LnsiWns, Xn.no domini, M.D.XXI, nmimn Nnrntio." On the evening of March 28, the papal legate Aleander in Worms received a copy of this first Basel edition from Frankfurt. He wrote about it to the vice-chancellor Medici, Worms, March 29, 1521 (D. Theodor Brieger, Aleander and Luther 1521, p. 117): "Luther has published a commentary on the first thirteen Psalms of David, printed at Basel, with an epistle before it by one von Sconnenberg, who, as he says, is a recently arrived man (ßoruo nuovo) and not a nobleman (nodilo), but full of cruel venom against Rome, against which he agitates Germany, to which he gives the

I am trusted to serve God in this, to serve many, but especially you. I see that he is not a theologian who knows great things and teaches many things, but he who is a theologian.

holy and lives as a divine scholar (theologice). The further I am from this life, the more I dislike my teaching ministry (professio)

Epistle. I have not yet been able to read much in this book, for it was brought to me from Frankfurt only last night." This „clo LoonnorliborZ" Aleanders is llälriionsDnrMeu " (Ulrich Hugwald from of Thurgau), then a young man of 25, who in 1521 from Schoneuberg (which Aleander seems to have taken for his name, the other names for given names) addressed an enthusiastic preface "to Germany, the noblest and most Christian nation," which was prefixed to the first Basel edition. Seidemann (De Wette, vol. VI, p. 568) and the Erlangen edition, "xeMtwä opsru, tom. XIV, p. III and VI, call him the scilitor of this edition. - Already in the month of August of the same year, a second edition of our writing appeared with Adam Petri, which not only contains the psalmcinterpretations of the previous edition improved in the way Luther had desired, but also the ones still missing up to the twentieth (21st). The title is: "iUartini Initiaties piao ac äootae "Operation"" in 6na" psalmnomin äeoäÜ". cham seennäo roooMitae. Invenie" uoe toino. Ds iinporiuru .noininidns. De vanitatnrrn llootoridns. De 8ps et pasmonidus. De norrine Dei. De DrusiUeutoribn". De Dick" et Operidus. De Eerinionijg. xomina uirtutern nel potentiam Dedraei" siMilleantia. Ätque ulios ick Äenns loeos inaÄno spiritui et erullitione traetato". After the interpretation of the 20th (21st) Psalm follows Luther's postscript (complete), from it an address of Adam Petri to the reader, at the end of which is written: "Dx aockibus inem, IN6N86 XnÄrmtö Vnni Vieebimi primi." On the last unfolioritcn sheet is printed the already mentioned letter of Luther to Conrad Pellican (Delieano). In addition to Luther's preface to the students of theology, Luther's letter to Prince Frederick, and Melanchthon's preface to the students, there is an index before the interpretation of the Psalms, which (in two columns) takes up thirty folio pages; nevertheless, it is preceded by the remark that one should not be misled by the brevity of the index into thinking that the book is not exceedingly rich (pinAnissiinnr ssse). In the following year, Petri also published the 22nd Psalm especially under the title: „M. Dntüeri Dnondrntioneg in p "alinnin XXI. Dsns cksus inens oto. Hui est äs passion" COristi. . . In toino oporationuin nupor oxcmno obinissug." At the end, "Damlao apnck Xckamum IVtri Ä.nno Al.v.XXII." The aforementioned Basel editions appeared in folio, only this one in quarto. In October 1523, the printer Johann Grünenberg in Wittenberg published a separate edition of the interpretation of the 22nd Psalm in octavo under the title: Oporutio in Dsalinum XXI Dsu" Don" insus Älar. DntU. VvittoidorÄue. 1523. at the end: imprint VVittsnlu-rÄu" por ckoUamioin OrunenderÄ. Anno Äl.D.XXIII. Älonss Oot. - These interpretations on the first twenty-two Psalms were then included in the Latin collective editions, and are found: in the Wittenberg (1549), Dorn. III, cok. 131d (with the remark: ckain tortio rooop;uirtn"); in the Jena (1566), Dom. II, toi. 1; in the Erlanger, "xoÄotiea opora, Dom. XIV-XVI, and in the Weimar one, vol. V p "r totum. In the first two editions mentioned, the Psalms have the Hebrew count, as in our Bible; the Erlangen edition, like the individual editions mentioned before, has the Vulgate count, except that (because in the Vulgate the ninth and tenth Psalms are contracted into one) the second part of the ninth Psalm is also erroneous on the heads of the pages Vol. XV, pp. 137-187 with the superscription: Dsulinus kceoiinn", and page 188 the tenth Psalm (according to Latin counting) as Dsulmns nnckooiinn8. In the Jena edition, Melanchthon's Preface to the Students has been omitted. Luther's Preface to the Students is in the Erlanger and Weimar editions after the repetition of the title immediately before the interpretations, in the other editions immediately after the title before the other prefaces. Because Walch also inserted other prefaces here, we have retained the order he chose. - Luther's postscript to the first 21 Psalms, in which, as already mentioned, he asks the printers not to further distribute these interpretations "until he himself or another has improved some gross errors," is incomplete, precisely with the omission of this most important passage, in the lat. Wittenberger, Dom. III, lol. 367d; in the Jena, Dorn. II, 225 d; in the Leipzig, vol. V, p. 184, and in Walch, vol. I V, 1620. - The postscript to the 22nd Psalm, in which Luther again complains that his interpretations are reprinted, and the expositions he has to make of the previous editions are publicly displayed, has been moved away from its original place at the end of the 22nd Psalm in the German "Gesamtausgabe. In the Wittenberg edition, vol. III, p. 276, it stands as a "Sendbrief Luthers an den christlichen Leser" behind the interpretation of the 112th Psalm; in the Altenburger, vol. II, p. 690, in the Leipziger, vol. V, p. 185 and in Walch, vol. IV, 1624 it is placed before the 22nd Psalm. We have returned the same to its place. Luther's letter to Pellican, which is (complete) in the Basel edition after the 21st Psalm, is found incomplete in the Latin Wittenberger, Dom. III, col. 398b after the 22nd Psalm under the superscription: "Dutboru" uruioo suo X." Similarly in the German Wittenberger, vol. III, p. 276 after the 112th Psalm with the superscription: "D. M. Luth. an seinen lieben Freund N.;" in the Altenburger, vol. I I, p. 750 after the 22nd Psalm; in the Leipziger, vol. V, p. 184 and in Walch, vol. IV, 1622 after the 21st Psalm. In all these German editions, it is incomplete, under indeterminate superscriptions. We will leave this letter in its place after the 21st Psalm, but give it in its entirety according to the Basel edition. Printed from the Basel edition, this letter is still found in Niederer, Nachrichten, 1, 189; in Strobel-Ranner, p. 80; in De Wette, Vol. I, 554 and in the Erlangen edition, Briefwechsel, Vol. III, p. 92. - The "Operation"" in paalmos are also translated into German. We get a reliable account of these translations only through the Weimar edition. First, a fragment of the 5th Psalm (Ps. 5, 12.) seems to have appeared in Upper German translation, which has the title: "Von der Christlichen Hoffnung ein tröstlich leer für die kleinmüthigen Martin Inthers über on ein den leisten [i.e., about the penultimate] verh des fünfften Psalmen" 2c. Without place, time or printer, in quarto. Three different editions of this print are cited.

Therefore, I ask you for the sake of our theology, which is our common good (let me accuse whoever wants and with what one wants; since it is with me, as one who has become too heavy

I have come to regard honor as a disgrace, wealth as poverty, or anything by which one man can serve or harm another, as commonplace temptations.

Welcher Sachs in Erfurt published a translation in octavo in two parts with special titles, but continuous signatures, the first of which contains a translation of Ps. 13, 1, the second of which contains a translation of Ps. 5, 12 (independent of the aforementioned edition, also limited in scope). The title of the first part is: "Vom Glawben, Was er sey 2c. Vnd wie die Cerimonien gehalten oder verlassen sollen werden. Doct. Mart. Luth. at Wittenberg. In Psalmo. xiiij," The title of the second part is: "Was Hoffnunge sey, Vnd warauß sie komme 2c. Williche gute werck sehn. Von anfechtunge in gütlicher Versehung vnd Verzweiflung 2c. Doct: Ma: Luth. Wittenberg. In Psalm, v." These two parts were also printed by Gabriel Kantz in 1525 in the same format and with the same arrangement. In 1524, a piece of the 22nd Psalm (Ps. 22, 7. 8. 19.) was also published by Welcher Remminger in Augsburg, translated by Nicolaus Mair in Nuremberg under the title: "Bonn dem hailigen leyden Christi, wie nur das zu der Zeit vnsers sterbens brauchen sollen" 2c. Quart. - In the same year, at Freiberg in Saxony, the Franciscan monk Lorenz Sörer preached on the 22nd Psalm according to Luther's interpretation. He refused the request of some listeners that he publish Luther's work in a German translation, because it was too difficult and time-consuming for him. Then Valentin Einer, a painter at Freiberg, turned to Stephan Roth in Wittenberg on October 6, 1524, with the request that he translate this psalm for them. Noth did this "with Luther's favor and approval," as he says in the dedication to Einer, which is dated Martinmas 1524. On November 30, Einer thanks him for the letter and on December 11 for the psalm. The printing by Joseph Klug in Wittenberg is in octavo; in some copies dated from the New Year's Day 1525, in others only from 1525. A reprint appeared in March 1525, with the title: "Der zwey und zwentzigste Psalm Davids von dem leyden Christi. Vmm ckeus meng. Doct. Mart. Luther. Wittenberg." The dedication to Einer is signed: "Stephan Rodt von Zwickaw". - After that, Roth first began the translation of the 5th Psalm, also "with Luther's permission", which he dedicated to the mayor Hermann Mühlpfordt of Zwickau on April 1. Previously, he had intended to dedicate it to the wife of Duke Heinrich of Saxony, but Einer informed him on February 6 that she would have to refuse because otherwise she would have to fear the disfavor of her husband and especially of her brother-in-law, Duke Georg. The title is: "Der Funffte Psalm David, Widder die Heuchler vnd falsche Propheten. Of hope and branching. Was. Luther. Wittenberg. 1525." Octav. At the end: "Printed at Wittenberg by Hans Lufft. 1525." On May 6, Einer heard that this Psalm had been translated, and asked Roth to send it to him when he went out. (Cf. Ermisch, the letters of Valentin Einer in the "Neues Archiv für sächsische Geschichts- und Alterthumskunde" V, p. 321 ff.) It was not until 1527 (not 1524, as was previously assumed) that the first nine Psalms in Roth's translation appeared for the first time. The fifth Psalm, which was published in 1525, is included in this collection unchanged. The title is: "Das Erste Teyl der Lateinischen auslegung des Psalters, Doctor Martin Luthers. Verdeudschet by Stephanum Rodt. Wittenberg 1. 5. 27." Octav. At the end: "Printed at Wittenberg by Joseph Klugen. Am 1527. Jar." 2c. The 22nd Psalm is not found in this edition, but only in the previously mentioned separate editions. Roth did not translate more than these ten Psalms, although Luther speaks of his 22 Psalms in his preface to Roth's translation, and the latter promises the translation of the other Psalms at the end of the 9th Psalm in a postscript. These, however, were translated into German only in 1730 by the Leipzig M. Johann Jakob Greiff, Candidate of Theology, for the Leipzig edition. This settles the concern that Elias Frick expresses in the German edition of Seckendorf's *Historie des Lutherthums*: "I am highly surprised, however, why only the first nine and the 22nd Psalm are to be found translated in the Altenburgische Theil, since Luther expressly writes in the preface: he has been pleased that this man (i.e. Stephan Rodt) has put his 22 Psalms into print in German". Roth has omitted Luther's and Melancthon's prefaces to the "oxoratio", but has prefixed Luther's preface and his own to his (Roth's) translation, Luther's preface to the first Psalter translation (in this volume, Col. 1), and his "short instruction on how to read the Psalter usefully" (which we have already discussed in the first note to the first manuscript of this volume) to the interpretations. Roth's translation is not only extremely free, as he himself says in his letter to Einer: "But first I want to tell you, and all readers of the text, that I have applied myself more to seeking understanding and opinion from it than to giving word for word, so that we may also serve those who are *eynfelt*", but also very incomplete. He leaves out all the sections in which linguistic explanations are given. Of the interpretation of the third Psalm, about the third part is missing, of that of the fourth about half 2c. At the beginning of the 9th Psalm, he completes a section that takes up four whole pages in the Erlangen edition (Dom. XV, x. 67-71) with the words (Wittenberger, Bd. III, Bl. 196d): "Die auslegung des titels dieses Psalms magstu im latin besehen, da sie nach der lenze gehandelt wird, Ich Halts one not dem einfeltigen Leien dieselbige hie zu eiⁿelen." Greiff's translation of the remaining Psalms, from the 10th to the 21st, contains, as we have demonstrated in the preface to this volume, many gross, meaning-distorting errors. Thus, these existing translations are not sufficient for our edition, and we have had to decide to re-translate this extensive work, which in the Basel edition (without the 22nd Psalm) occupies 449 folio pages. Roth's translation is found in the collective editions: in the Wittenberg (1553), vol. III, p. 72d; in the Altenburg, vol. II, p. 520; with Greiff's additions: in the Leipzig, vol. I V, p. 430 to vol. V, p. 246 and in Walch, vol. IV, 264. As a title we have chosen, because Luther himself, as he expresses in the letter to the Elector, did not want to call this work "explanations" or "interpretations", but rather operations, "Arbeiten über die ersten 22 Psalmen" ("Works on the first 22 Psalms"), which also distinguishes this work from the following one: "Kurze Auslegung über die 25 ersten Psalmen" ("Short Interpretation on the first 25 Psalms").

be reckoned, do not turn away from it, even where I am afflicted in truth), 1) pray for me, that is [ask for me], that I may be in the

1) In this extremely difficult sentence we followed the interpunction and the division of the Jena edition. The other editions have divided according to aorta and divi

May I be able to prove myself a Christian to Christ and sanctify His holy name in me. Be well in Christ.

tuo commas, the Basel and the Wittenberg close the parentheses before ūoo vos nAte-. The Erlanger has no parenthesis. - 8a "otoruna instead of snnatnm in the Jenaer is a misprint.

Luther's letter to the Elector of Saxony.

JEsus.

Brother Martin Luther wishes salvation from the Lord to the most illustrious Prince and Lord, Lord Frederick, Archmarshall and Elector of the Holy Roman Empire, Duke of Saxony and Margrave of Meissen, Landgrave of Thuringia, his most gracious protector.

Those seem to do wisely and rightly who dedicate and ascribe their learned works and the products of their mind to great lords, for by this artifice they achieve for their works both reputation and protection against an adverse fate (which is particularly hostile to them), since what men undertake generally tends to be so that the better it is, the more it is subject to the envy and the furious persecution of malicious people. Hence it comes that both the good sciences and in general that which is based on understanding and learning (since it is beyond dispute that they are very good and worthy of an exceedingly good and special care of man) need in no small measure such people as a Mäcenas and Augustus, yes also a Ulysses, who beat these blasphemers (Thersitas) with the ivory rod. Some have also

This reason for their dedication, that they perpetuate and make famous the names of those to whom they ascribe [their works], having in mind at the same time that they incite the descendants to the same virtue, and inculcate by example that which they praise. Some have the purpose of showing gratitude, and to some extent to repay the good deeds [received], and to give those by whom they have been well received a testimony of their grateful disposition. But for me, Most Serene Prince, none of these reasons exist; first of all, because I know very well that what I accomplish through my work is not of such a nature that it deserves a patron. And in this respect it is not bad for me that I am at least not ignorant of this ignorance of mine. Even if I could still accomplish so much that would be worthy of a dedication, I would not then be anxiously concerned that it would be preserved by a high patron (patrono). Yes, after I have learned from the holy Scriptures how terrible and dangerous a thing it is to let oneself be heard in the church of God and to speak in their midst, of whom it is known that they will be our judges on the day of the last judgment (for before the present ver-

Psalms" is clearly distinguished. Luther's preface to Stephan Noth's translation (which is not found in the Erlangen edition) and the "short instruction on how to read the Psalter in a useful way" (of which the Erlangen edition, vol. 37, p. 248 erroneously says that it "does not yet appear in any complete edition") have been left in our edition, as has Walch. About his oporationos, Luther says in later years, as Mathesius indicates in his Tischreden (Lösche, ^, nalseta, p. 75, No. 52): "There is still an immature theology in it, although the doctrine of justification and against the pope is faithfully pursued. But the Hebrew Grammatica is not quite inside." In contrast, Jonas, speaking disparagingly of his commentary on the Psalms to Luther, said in 1532: "It is of the Holy Spirit; I like it." (Preger, Tischreden Luthers nach den Aufzeichnungen Schlaginhaufens, p. 28.) We translate according to the Erlangen edition, which brings the first Wittenberg printing, but compare the second Basel edition, the Wittenberg and the Jena. - After we had completed the entire translation, we were also able to compare the Weimar edition before going to press.

leumdem I do not fear at all), and that in the presence of God, who sees all things, since the angels watch and all creatures see and hear and incline their ears to the word of God (for it is fitting that one should believe in such a way that everything [that is there] behaves reverently toward the word of God, by which it was made; (and all do so) except man and the devil, who have become deaf through their ingratitude), I would truly have no greater wish than to be allowed to remain silent, indeed, that everything I have ever blabbed about would be erased. It is something hard and frightening to give GOtte an account of any useless word. For it is only obedience to a foreign will, yes, to God's will, that sustains me in the office of the word; as I have always had an aversion to it, so I have never entered into it with my will until this hour. Secondly, what fame, what praise, what immortality of your name could be hoped for by me for you, most noble lord, since you are such a prince who, both by other truly princely gifts and by a very special love for the sciences and learned people, has brought about such a great name and fame that even an Appion could not make an immortal name for you, but you for the Appion and all who praise you. Who does not know that Prince Frederick has become an example to all princes in the promotion of science? In your city of Wittenberg, the Greek and Hebrew languages are taught with great success. The liberal arts are taught with better skill than before; the truthful theology of Christ triumphs over the opinions and questions of men, who neither mean nor ask almost anything. All this is flourishing by your order, at your expense, through your protection. Would God that the ecclesiastical high lords, who in these matters should primarily precede the secular (laicis) princes as models, would at least follow the example of the laity! For such an evil end has come to the wealth and power of the church. But furthermore: What thanks could I possibly give for your exceedingly rich welfare?

what you have done against me, all of which you have done to a person who deserves nothing? At your expense, the badge of honor 1) is placed on my stupid (insano) head, which forces me to appear in public (ostentationis meae), of which I am ashamed; and yet it must be worn, because those whom I am obliged to obey want it that way. But how great worries, troubles, costs, yes, even dangers have brought you, most gracious Lord, my whimsical trade (monstrum), which has arisen for me from the indulgence! Your whole country knows that my prince has had much more concern for my sake than I myself. I have started the game of my own accord (aleam jeci), and have always been ready to dare and expect the utmost. For I hoped that on this occasion, relieved of the teaching of others, I would find a corner for myself and could leave the public, which I hated. But you, most gracious Lord, persevered in your benevolent conduct (officium) toward me, and although I wished to suffer what those [my enemies] fiercely desired to inflict upon me, yet neither of them accomplished what they sought.' But the end is not yet here. But in the meantime it pleases me that it has come to this end, especially because it must be exceedingly grievous to every Christian that some impudent people in the Church of Christ should presume on so great a thing as to succeed in their shameful desires under the name of the venerable authority of the Church. And the kinder, better, more learned a pope is, the greater abominations (portenta) these godless deceivers promise themselves to put into work under his name. For with how many blatant lies have they profaned and defiled the holy name of Leo of the title in this one very small matter, in order to frighten a very small monk (fraterculum) and to fortify their atrocious tyranny! But it is not so strange that there are people who desecrate the name of the pope and use it uselessly. Their forefathers have done the same, the false prophets, the false apostles, the false

1) the doctor hat.

Christ, who even forced the holy name of God and Christ to serve their lies. Therefore, by God's miraculous providence (dignatione), both the honor of the Roman Church has been preserved completely pure and 1) the reverence for the Pope has been preserved. Only the scheming people (sycophantis) were countered quite nicely and successfully, so that they finally learned that God still lives and reigns, who mocks the mockers. This God, I say, and our Lord Jesus Christ, who alone has in His hand all that we admire in you, most noble Prince, may He look upon it, increase it and preserve it for eternity. So I offer you my prayer instead of my thanks, since I am not able to do anything else.

Therefore, that I have wanted to publish these my works (operationes), they may now be what they want, "works" they are certainly (for I have not dared to call them explanations [interpretationes] or interpretations [commentaria], because I am very well aware how weak they are²⁾), under your name, most gracious Lord, I have had no other cause for this than my love. For I have experienced how pure and chaste your heart loves the holy Scriptures, and my heart (to use the words of Deborah. 3) loves such princes [Richt. 5, 9.]. And why should I not tell what I think here, namely the reason of this love of mine, so that those who boast with the title [of a teacher] of the holy Scriptures may see how great a difference there is between a hypocrite and a true theologian. The excellent father Johann Staupitz, who is truly to be highly admired by me in Christ, once told me: "When we were talking with you, most gracious Lord, the subject of those who speak publicly to the people came up. Then you said, according to the admirable sharpness of your judgment, that the speeches based on the acumen and the statutes of men are extraordinarily cold, and lame and ineffective to persuade in our affairs, since nothing is so sharp as this.

1) 6t is missing in the Erlanger and in the Weimarschen.

2) m6U6 8up6ll66ti1i8 - how my household goods are doing.

3) Weimarsche: Vetdore instead of: veddorue.

The only thing that can be put forward with such great majesty and effectiveness, even without our efforts, is the sacred Scripture. But it is the holy Scripture alone that resounds with such great majesty and effectiveness, even without our effort, that it immediately removes and nullifies all artifices of objection (disceptationis), and urges and compels that one must say: No man has ever spoken like this. Here is the finger of God, for he does not teach like the scribes and Pharisees, but mightily. Since he [Staupitz] would have been more than happy to agree with this judgment and to pledge the same, you offered him your hand, demanded that he give you his hand, and then said: "Dear, promise me that you will always stick to this opinion. I beg you, is this not a word and a saying that would adorn even the holiest and highest bishop, and all the more so since it is clear that it was not only spoken in words but also from the heart? How? Do we not yet see who the right theologians are? Finally, the theologians and jurists should be ashamed of themselves, especially those for whom the Holy Scriptures are almost something ridiculous, and who, with their countless cobbled-together glosses, perniciously smear the mouths of those who want everything they say to be regarded as the Word of God (as St. Jerome also complains), as if Christ had said to Peter: Command, or command, or teach, and not rather, "Feed my sheep," that is, set before them that by which they will be fed; but they are fed by the word of God alone, not by the opinions or statutes of men. Furthermore, how rightly you said that nothing can be put forward in such an astute way that it cannot be overturned again, is abundantly taught by the miserable treadmill, 4) in which the Scotists, the Thomists, the Albertists, the Modernists, and all these again divided into their particular sects, waste time. I confess, most noble Prince, that I have been completely inflamed with love for you by this exceedingly lovely story. For I do not know how

4) Erlanger: xristinum instead of: pistrinum.

It comes about that I cannot but love those of whom I hear that they love the holy Scriptures, in turn to hate the traffickers and despisers of the same, in such a way that I am all too vehement on both sides out of impatience, which is peculiar to love, and, as those, my good friends, accuse me, mordantly and gloriously. But they may accuse me as they please, they may attach to me both evil and good names, whether this be done in the first or in the second, or even in the third intention or rather enclosure 1)(lest I verse it in anything in their dialectic): the cause of theology itself they will never take from me, nor even extinguish the love of it, if Christ be gracious to me. I know what scholastic theology has done to me, I know in turn what I owe it. I am glad that I have been torn out of it, and I thank Christ, my Lord, for it. It is not necessary that they teach me the same, I know it; nor that they try to bring it close to me, I do not want it.

Therefore allow it, most noble prince, and I ask you to credit it to my love that I wanted to have this booklet go out under your name, most gracious lord. Now I am already reading the Psalter for the second time in your city of Wittenberg at the urging and request of my dear listeners, and I cannot deny that I owe them this. But I interpret it in the opinion (ita profiteor) that I do not want anyone to expect from me what none of the holiest and most learned fathers has yet been able to accomplish, namely, that I understand and teach the Psalter in all things according to its right sense. It is enough to have understood some of the Psalms, even only in part; the Holy Spirit reserves many things so that he may always have us as disciples. Much he shows only to entice us, much he teaches to move the heart (afficiat), and (as Augustine aptly said) no man ever spoke in such a way that he was understood by all in all things: much more has the Holy Spirit himself the [full] understanding of all things.

1) MV6 priNNK, 81VS 8LC1111<liN' NUt (tILM toNlgO inttziitionis, INI' impo8itioni8. Luther here mocks the scholastics and their distinctions.

understanding of all his words. Therefore, I must freely confess that I do not know whether I have the right understanding of the Psalms or not, although I do not doubt that the understanding I teach is a true one. For also all that St. Augustine, Jerome, Athanasius, Hilarius, Cassiodorus and others have gathered about the Psalter is quite true, but at times very far from the literal understanding. And also this second lecture of mine on the Psalms¹ is quite different (lovZe lategue) from the first, and there is also no book in Scripture which would have cost me more trouble; until I have come to the conviction that one must not reject the interpretation of any man, if it is only godly, if one does not want the same to happen to one (träionis loZo), and one's own interpretation to be rejected again. He has missed some things, but you have missed many; I see some things that Augustine did not see; again, I know that others will see many things that I do not see. What is left, then, but to stand by each other, and to give some credit to those who are lacking, since we ourselves have either already fallen or will fall? So that we may not be counted among the exceedingly bad and repugnant class of people who, although they can accomplish almost nothing that would not be reprehensible, nevertheless, if they, like a briar, can seize an outstanding interpreter even by a trifle, immediately hope for the most glorious (l>0mpchLN08) triumphs. I know that he must have a very shameless stupidity who should dare to say publicly that he has understood even one book of the Holy Scriptures in all its parts. Yes, who would dare to claim that even one psalm has been fully understood by any man? Our life is a beginning and a progress, not a completion; the best interpreter is the one who has come closest to the spirit. When I have reached the moon, I should not immediately think that I have also reached the sun, but I should not proudly despise even the lesser stars. There are stages in life

2) In the Basel and Erlangen: rarnus instead of: rUninnnk. Weimarsche: iNanins.

and action, why not also in understanding? The apostle says [2 Cor. 3, 18.], "that we may be transfigured from one clearness to another." And that I may speak to the matter, I serve only those who do not know these things, and who wish [that I should speak to them about them]; then at least the benefit will spring from the fact that I have brought this about, that in the meantime I have occupied myself and my hearers with better studies, than if I had put (creassem) over the books of sentences 1) new obscurities and frogs and gnats into the world. But this book, according to my judgment, has a different content from the other books. In the other books we are taught by word and example what to do; this book not only teaches, but also gives the way and the custom how we should fulfill the word and follow the example. For it is not our work to keep the law of God.

1) Sentences were called sayings of the church fathers. The main collector of them is Petrus Lombardus, magister ssntsnariiw, died in 1164. On the basis of his five books other scholastics wrote extensive commentaries. The most important of them are: Alexander of Hales, docteur irrekrumdlis, d. 1245; Thomas of Aquino, docteur anMiieus, d. 1274, and John Duns Scotus, docteur sukllis, d. 1308. Cf. Walch, old ed. XVI, 1386, § 154.

or follow Christ's example, but we must ask and desire that we do so and follow; but when we have attained it, we must praise and give thanks. What is the Psalter but a prayer and praise of God, that is, a book of songs?

Therefore, because the precious Spirit of God, the Father of orphans and teacher of minors, sees that we do not know what or how to pray, as the apostle says [Rom. 8:26. When the Father of orphans and teacher of infants sees that we do not know what or how to pray, as the apostle says, and wants to help our weakness, he does like the schoolmasters who write letters or little speeches for the children to write to their parents, and equips us through this book with words and attitudes with which we should address the heavenly Father, and ask for what he had taught in the other books, that we should do it and follow it, so that man may lack nothing that is necessary for his happiness. So great is the care and goodness of God toward us, who is blessed for ever and ever. May you live and prosper in him, most gracious Lord, here and forever. Amen. Wittenberg, March 27, 1519.

2) Instead of ab, ad is found in the Baseler and in the Wittenberger.

Philipp Melancthon's Preface to the Students of Theology.

To the students of theology, Philip Melancthon wishes salvation.

I wish you, theologians, and indeed all of Christendom, happiness that the sciences, and especially those that serve godliness, have increased in an extraordinary way in a short time with happy success, indeed, have been reborn, although in the meantime those to whom we owe the fall of the sciences and false theology, which consists of opinions, have unceasingly opposed it and worked against it with fire and sword. And especially we should recognize and revere the heavenly benefit with a godly sense, through which, as it seems to me, the church, having now served as a captive of Babel for almost four hundred years, has at last been able to gain some

hope that it will attain Christian freedom. For, if I am not mistaken, there has been no more urgent and general evil in the church than this, that we have almost abandoned the evangelical writings and learned the sophisticated ones, and have lingered so long over the statutes, collections of cases of conscience (formulis casuum and sums, 3) as they are called, that not even aged people have found time to occupy themselves with the teaching of Christ. For I dare not say how the schools have departed from much of the apostolic way of life, so that they have made the exceedingly wholesome commandments and the symbols of true Christian peace the same.

3) Cf. Walch, St. Louis edition, vol. XIX, 97.

The same is true of those who have forced us to change the order among the number of the [evangelical] councils, and others of that kind. But from these, by God's grace, we are freed by those who bring the true and original theology back to the bright light. To Erasmus of Rotterdam we owe the study of the Greek as well as the Latin language, we also owe him, to pass over more, the explained edition (lectionem) of the New Testament, 1) we also owe Jerome to him. To Reuchlin (Capnioni) must be attributed, besides many other things, the Hebrew. Special praise is due both in Greek and Hebrew to Wolfgang Fabricius and Johannes Oecolampad. Andreas Carlstadt has refuted a number of cold school opinions as conscientiously as carefully. 2) And what am I doing mentioning individual people? Everywhere many things are written by the best men, by which good souls can be brought back to evangelical studies. I believe that those do the most good who deal with the interpretation of the Holy Scriptures, and among these especially 3) those who explain such books as are most necessary to the people but least understood. I do not say this as if I did not think equally highly of all sacred and canonical books, but because some are read more frequently by the people, and some are of such a nature that they can serve as an instruction or instead of an interpretation for the others. As, among the Pauline epistles, the purpose (scopus) of the epistle written to the Romans shows, as it were, like a signpost (Atticus Mercurius) the way to the others: so both the use of the people and the order of the contents give some books an advantage over the others. Otherwise, all have the same prestige. In this way, the Psalms are generally preferred to the other books of Scripture, not only because of their public use in the church, but also because they touch on almost all of sacred history. Then they often bring prophecies

of Jesus the Savior, of the calling of the Gentiles, of the Church of Christ in such clear sayings (carminibus) that David also far surpasses the other prophets in this laudable piece. Finally, as from the historical books the knowledge of the events and the law is obtained, so from David's writings the meaning (vis) and effect of history, which awakens our hearts by the harmony of the Psalms and, aroused by a powerful urge, carries them away to the heavenly things. And the Psalms have, as it were, this noble way (^-rc<") about them, that they apply the examples of sacred history to calm our minds in all things. For what is the use of knowing that the world was created by God, as the first book of Moses indicates, if you do not worship the Creator's mercy and wisdom? Then, what good would it do you to know that God is merciful and wise, if you did not also firmly believe that He is merciful to you, just towards you, and wise for you? And that means in truth to know God. But this highest level (extremam rationem) of the knowledge of God has not been attained by philosophy, it is peculiar to Christians. But this sweet knowledge (suavitatem) is instilled in the godly hearts by the spirit of the Psalms, and this heavenly harmony, which the spirit of God brings about. It is nothing that the pagan antiquity praises to me its poetic works (epodas) or the songs of Orpheus; the sounds of this harp are quite different, which connect the hearts of men with heaven in such a way that they transform them completely into something divine. Therefore, Martin Luther has explained these sacred songs by an interpretation, which we want to have recommended to the students all the more for this reason, because, although other writings on David's Psalms have been written by others, still few hit the right sense (referant faciem). He who will carefully compare everything with the old [interpretations], and indeed with the best ones, will learn what Luther has achieved in this. However, dear readers, it is up to you to accept Luther's faithfulness and diligence, and to direct your efforts toward bringing a pure heart to the reading of these interpretations and to tame human prejudices (affectibus), in short, to read Christ's writings under Christ's guidance. Fare well. Wittenberg, Saxony, in the month of March, 1519.

1) In 1516 he published the New Testament in folio in Basel in Greek with a Latin translation.

2) This statement about Carlstadt is omitted in the Wittenberg edition.

3) In the Erlanger and in the Weimarschen: xrasmxnn instead of praeeipus.

Foreword D. Martin Luther

to the translation of the first nine Psalms by M. Stephan Rodt.

1527.

To all my dear Lord and brothers in JESu Christo Martinus Luther.

Grace and peace in Christ Jesus, our Lord and Savior. Some years ago, I undertook to read the Psalter here in Wittenberg, so that I might bring forth into the light such a fine, lovely book, which at that time lay hidden deep in darkness, and also practice myself the more in the Scriptures, and make myself more certain. But since I read the same Psalter, after which Christ bestowed His grace upon me, up to the 22nd Psalm, the persecutions of the papists chased me away, and I had to stay in Worms and Wittenberg, so that I could not bring the work to an end, and much more necessary business fell through that it has remained until now. 1) Afterwards, Christ chose others in my place, as Mr. Johann Pommer, 2) and many more, who were such my hindrance not only with the Psalter, but also with other books (GOD

3) that the error and persecution of the papists has done them no good, but has been useful to us and all the more harmful to them.

But because some also desire these 22 Psalms, read and interpreted by me, I have allowed myself to have them translated and printed by M. Stephan Rodt, who has been with us, experienced our way of teaching and speaking, and practiced in our theology. Therefore, he can bring it to light better and more clearly than other foreigners who may not be around us.

If there is anything in it (as I hope there is not a little) that can strengthen and improve our faith in Christ, for which I have worked the most in it, accept it with thanksgiving and praise to our Father in heaven, who has mercifully given it to me, through his dear Son Jesus Christ, whom he has also made known to us at this last time, according to his great goodness and mercy, and through him brought out of the abominable darkness of human doctrine and works, to whom be praise and thanksgiving, honor and glory forever and ever, amen.

3) Wittenberger: "erein bracht haben".

1) Wittenberger: which remained until afterwards.

2) At the beginning of 1524, ?oru6rani LuAentiaAii in lidrnm psalinornrn interprstatio, IVittenderZus pndiies leota, with a preface by Luther, appeared in Wittenberg (Walch, old edition, vol. XIV, 177). A reprint of this interpretation was published by Adam Petri in Basel as early as March 1524.

Brief instructions on how to read the Psalter in a useful way.

D. Martin Luther.*)

1525.

1. the Psalter has the virtue above other books of holy scripture that it not only teaches all kinds of good things and presents examples, but also shows and instructs in the most refined way with chosen words how one should keep and fulfill God's commandments, i.e., how a heart should be prepared that has right faith.

and how a good conscience is to be held against God in all contingencies, how it is to be comforted and uplifted. In sum, the Psalter is a proper school in which one learns, practices and strengthens faith and a good conscience toward God.

(2) Therefore you see that there is no psalm that praises God's faithfulness, truthfulness, and truthfulness.

*This is (Weim. Ausg., Vol. V, p. 11) the closing word added to the Psalter in "das dritte teyl des allten Testaments" in 1525, which Roth refers to as "Ein ander Vorrede".

salvation, word, righteousness, and thus exercises the conscience in faith in God, so that one must grasp to fulfill God's commandment in sincere faith, in comforting confidence in His grace, and in joyful conscience in His mercy. Such a heart, which is of good courage in God, is the one that does and suffers all of God's will freely and with pleasure.

(3) But you also see the cross in all the Psalms; there is lamentation and crying out against the persecutors, punishment and rebuke against the wicked. For he who is to live in faith must suffer much for the sake of God.

The two pieces are abundant and powerful in the entire Psalter. So that both pieces are abundantly and powerfully practiced in the whole Psalter. One, how the spirit lives, fights, does and increases in faith through God's word and truth; the other, how the flesh dies, suffers, succumbs and decreases; and thus faith goes in death, and yet lives.

Whoever wants to read and understand the Psalter properly must pay attention to these two pieces inside, and he will find what a sweet and fine little book it is, and will learn all kinds of teaching, comfort, strength, joy and all the happiness his heart desires.

Brother Martin Luther's work on the Psalms, presented to the students of theology in Wittenberg.

The first Psalm.*)

V. 1. Blessed is he (beatus vir) who walks not (abiit) in the counsel of the wicked. 1)

(1) It is a question that moves all men, how they may be blessed (de beatitudine), and there is no one who should not wish that it may go well with him, and who should not be sorry if it goes ill with him. But all men, as many as they are, have lost the knowledge of true blessedness, and most of all those who have most searched for it, as the philosophers,

1) In the German Wittenberg edition and subsequently also in the Old Burger, the Leipzig edition and in Walch, the text of our Bible is used as a basis, although the interpretation refers to the text of the Vulgate and therefore often does not fit the "words" of the text. We do not have an older German text at our disposal than the one from 1524, which, however, is just as insufficient for these interpretations. Therefore, we have also retained our Bible text, but indicate the text of the Vulgate when the deviations require it.

Among them, the most excellent have said that it consists in virtue or in the practice (opere) of virtue. By this they have become more miserable than the others, and have equally deprived themselves of the goods of this life and of the life to come. For though the rabble have grossly deceived themselves in seeking to attain blessedness in the pleasures of the flesh, they have at least obtained the goods of this life. But he who here [in this psalm] speaks down from heaven, rejects with disgust all men's pretensions, and gives a unique description of blessedness, unknown to all: let him be blessed who loves the law of God. A short explanation, but one that goes against the sense of all men, especially the wise. But first, let us look at the things that concern grammar, but also theology.

*) We have tried to establish the same counting of the paragraphs in the Psalms translated by Stephan Roth as it is found in the old edition of Walch. However, because of the many omissions, we have only succeeded to a certain extent by leaving a large number of paragraphs without number signs, as can be found, for example, in the first Psalm between the sixty-first and the seventy-fifth paragraph several times.

2 The Hebrew says in the majority blessed people or blessed circumstances, as, in blessed circumstances is the man who does not walk; as if he wanted to say: In all things it is well with the man who walks 2c. Why do you talk back and forth about this? Why do you conclude such useless things? This is the only pearl a man can find, that he loves the law of God, and separates himself from the wicked; then it is well with him in all things. He who does not find this may seek all goods, but will not find one. For as everything is pure to the pure, so everything is lovable (*dilecta*) to those who love, everything is good to the good, and in general: As you are, so is God to you, let alone the creature. For God is pure [Ps. 18, 27, 26] with the pure, perverse with the perverse, holy with the holy; so nothing is good for him who is evil, nothing is lovely for him who has no desire for the law of God.

3] "Man" is used in three ways in Scripture; it denotes age, sex, and excellence (*virtutem*). As a word expressing age, it is found in 1 Cor. 13:11: "But when I became a man, I put away childish things." The gender is indicated by Matth. 1, 16: "Jacob begat Joseph, the husband of Mary." Joh. 4, 16.: "Go, call your husband." The excellent nature tells it from 1 Sam. 26, 15.: "And David said unto Abner, Art thou not a man?" And in this third way a man is here called blessed, that he might not exclude the female sex from this blessedness. 1)

4. *abiit* [he has gone away). Better it is said in Hebrew XXX XX, he did not walk, he did not go along, he did not enter, for which also in Greek οὐχ ἵππορώυη stands. But it is known that according to the way of the Scriptures "to walk" and "to go forth" in a figurative sense (*μεταφορικως*) means the

The same is as living or having fellowship, as Ps. 15:2: "He that walketh without change," and Ps. 101:6 [Vulg.]: "He that walketh in the way that is blameless is my servant." Rom. 8:1: "There is therefore nothing condemnable in them that walk not after the flesh."

1) That is why Luther did not translate: "Wohl dem Manne", but: "Wohl dem".

5 "Counsel" here is undoubtedly taken for statutes and doctrine, since no community among men can endure if it is not formed and maintained by certain statutes and laws. But with this word he punishes the arrogance and the shameful sacrilege of the wicked; first, that they do not stoop to walk in the law of the Lord, but act according to their own counsel; secondly, he also calls it a council, because it means so much as prudence, and a way that knows not error.

006 For this is the destruction of the wicked, that they are wise in their own eyes, and before themselves, that they adorn their errors with the appearance that they are wisdom and a [right] way. For if they should accuse men of manifest error, it would not be a great praise of blessedness not to walk with them. For he saith not, In the foolishness of the wicked, in the error of sinners. He therefore most diligently exhorts us to beware of good appearances, lest the angel of Satan, disguising himself as an angel of light, deceive us by his craftiness. But he contrasts the counsel of the wicked with the law of the Lord, that we may learn to beware of wolves in sheep's clothing, who are ready to counsel all, to instruct all, to help all, while they can do nothing less than that.

(7) An "ungodly", which is called XXX in Hebrew, is rightly called by Saint Hilarius the one who has an evil opinion of God; for ungodliness is really the sin of unbelief and is committed with the heart; but it has been translated in many ways, and in such a way that one has not remained the same. Therefore, always hold these two things against each other, faith in God and unbelief, as well as the law of God and the counsel of men. For when we speak of godliness and ungodliness, we are not speaking of the life (*moribus*), but of the attitude (*opinionibus*), that is, of the source of conduct (*morum*). For he who rightly believes in God (*orthodoxus est*) cannot but do good, lead a good life. For if the righteous in one day also seven-

But the wicked sink into misfortune [Prov. 24:16] and do not get up again. Because these are unbelievers, they do no good work. All that they undertake is only a beautiful appearance, the shadow of Behemoth [Job 40:16], with which they deceive themselves and lure the simple to themselves. So he who lives by faith is godly, and he who lives by unbelief is godless.

8 From this we can also see what a "sinner" is. This is the outward man of the ungodly, for you do not see the counsel and the ungodly hidden in the heart. Therefore, he speaks of the works, the walk, the practice (studiis), which is done outwardly, and calls this a "way," that now the council has come into custom and practice (Praxis, as they say), and the evil disposition, which they have inwardly, they now also put into practice outwardly. But this way, as I have said, is almost always more beautiful than the way of the godly. For even without this warning, everyone can easily beware of gross sinners, or at least recognize them.

9. stetit¹) [he has stood] denotes the stubbornness, the hard neck, which they raise and excuse themselves with malicious words, since they have become incorrigible in their godlessness, because they consider the same to be godliness. For "to stand" means, according to the figurative expression (tropo) of the holy scripture, to be firm. Rom. 14, 2) 4: "He stands or falls before his Lord. But he may well be raised up, for GOD is well able to raise him up." Hence a pillar [XXX]. 1) in Hebrew its name from stand [XXX]);, as in Latin statua from stare. For with this the wicked excuse and strengthen themselves, that they make themselves believe that they live rightly and shine before others by beautiful works.

10. cathedra³) [the chair], "to sit on the chair" means to teach, to be a master and teacher. Matth. 23, 2: "On Mosi's chair sit the scribes" 2c. Thus, to sit on the throne means to rule or to be a king, as is common in the books of Kings. On the

1) Vulgate: st in via pssatorum non sttit.

2) In the issues Rom. 15.

3) Vulgate: st in satUsam xsstilsntias non ssdit.

To sit on thrones is to be a prince; to sit on the judgment seat is to be a judge.

11 Although pestilentia is not a literal translation, the word is nevertheless rendered with good emphasis, for the Hebrew says: [chair] "the mocker" or the scoffer. But it is the mockers whom he accuses everywhere in the Psalter as "the false ones" and "the false tongue", since they present the poison of erroneous doctrine under the appearance of sound doctrine.

(12) For there is no pestilence so contagious to the body as ungodly doctrine to the soul. For, as the apostle 2 Tim. 2, 17 says, "their word eats away at them like cancer. Just as the wise are called the salvation of the world (Wis. 6:26), so the wicked are rightly called the pestilence of the world. For what can be more harmful than the deception that deadly poison is given to souls that thirst for the pure truth?

(13) Therefore, according to the common custom of the church, according to which a good life is distinguished into faith and life (mores), in that the former [faith] makes godly or ungodly, but the latter [life] makes sinners or saints, the prophet here also describes these two pieces, and adds a third to them.

14 For since ungodliness had nothing left in which it could go further, after it had corrupted man inwardly in his mind and outwardly in his life, it therefore burst forth, and now drags others with it into the same corruption, not being satisfied with having an ungodly mind and leading an evil life, but also teaching others ungodliness. So much of grammar.

(15) This is to be especially noted in Scripture, how wisely it refrains from giving the names of the sects and the persons. For although in this psalm the people of the Jews are undoubtedly being punished, as the apostle says [Rom. 1:16]: "The Jews in particular, and also the Greeks," and Rom. 3:19: "But we know that what the law says, that says it to those who are under the law," he nevertheless does not say, "Well with the Jew," or, "Well with this or that;" nor, "In the counsel of the Gentiles, of this or that nation," but rather, "In the counsel of the Jews, of this or that nation.

The general (absolute): "good to" and "counsel of the wicked", "way of sinners", "chair of scoffers" 2c., whoever they may be, because with God there is no respect for the person.

16 And this was also most necessary, so that the word of God, because it is eternal, would fit all people in all lines. For although in the course of time the customs, the people, the places and the practices change, the same godliness and the same godlessness go through all times. Thus we see that the prophets against the false prophets, the apostles against the false apostles, the [right] teachers against the heretics used the same passages of Scripture, although they found in them neither the name of the prophets, nor of the apostles, nor of the teachers, nor the names of their adversaries, but only the godly and the godless are mentioned therein.

17. after that [it happened also for this reason], so that if the name of a person was mentioned, then the rest would not believe that it does not concern them what is said there evil, or it concerns them only what is said there good, as the Jews refer all that was promised to the good seed of Abraham and Israel to themselves, while this psalm is certainly, as I have said, primarily directed against them. Therefore, according to the example of the holy fathers, we too should apply the Psalm to the generation that lives with us; indeed, we should follow it, since it precedes us in punishing all the wicked, and is found by us to be doing this, rather than us forcing it on this opinion.

18 He says, "Blessed is the man who does not walk in the counsel of the wicked," that is, since there are so many thousands of wicked people around us that it can be said, Ps. 12:2, "Help, O Lord, the saints are gone, and the faithful are few among the children of men," and with Micah, Cap. 7, 2: "The righteous are gone from this land, and the just are no more among the people." Is not he blessed and a truly strong man in the faith who does not walk with such a great multitude in the broad way, after which also reproach and much evil?

and even then does not consent to walk with them, and is not deceived by the exceedingly beautiful counsel of the wicked, who would like to lead even the elect into error?

19. it is a great thing not to be overcome by riches, pleasure and honor, but it is the very highest victory to overcome the wisdom and exceeding righteousness of the wicked, by which pure faith is most contested.

20 But you must notice that these words of the psalm are words of faith, since they do not speak of men according to what is seen, because according to that no one would consider them ungodly (as I have said). The prophet speaks in the spirit, where also that is ungodly (because there is no faith), which is considered most godly in the sight of men, as also the preacher Solomon says, Cap. 8, 10. [Vulg.], "I have seen the ungodly buried, who, when they were alive, were even in the holy place, and praised in the city, as though they had done the works of the righteous," and Ps. 37:35. [Vulg.], "I have seen the ungodly exalted like a cedar of Lebanon." These are terrifying things, who should seek ungodliness there, and so deeply?

21 But listen! This psalm does not only punish the ungodly and sinners (for every man without Christ is an ungodly man and a sinner), but especially those who sin with double sin, because, although they are ungodly, they do not recognize this, but prepare a "counsel" above, in which they walk and want to give their ungodliness a beautiful color. For he does not say, "Blessed is he who does not walk as an ungodly man, or does not stand as a sinner," but "in the counsel of the ungodly" and "in the way of sinners," for whom it is not enough that they are ungodly, but they also want to be righteous and holy, adding to ungodliness the appearance of godliness.

(22) Which people do you think this might affect in our time? I would not dare to name any persons, lest I incur the irreconcilable enmity (cha-rybdim) of certain priests, monks and bishops. For this generation of the godless

People have always been exceedingly intolerant of God's word and have filled heaven with martyrs for no other reason than because they thought they were doing God a service by doing so, and have been blamed for fighting for godliness by quite stubbornly accusing the right godly of ungodliness.

23. But know and do not doubt that those will be struck who excel only in ceremonies, customs and other trappings of godliness, who measure godliness by food, clothing, places and times, or at most by works and prayers, especially those who, for the sake of their rules (observantiis), privileges, dignities, powers and rights, divide themselves and live in irreconcilable strife, and are willing to do and suffer anything rather than yield and humble themselves in mutual love. That these are the wicked spoken of here, you can assume from the fact that they are secure in their lives and rely on it, and no fear of God is before their eyes.

24. For this shall be a constant and infallible guide (canon) for you, and (as they say) more certain than a touchstone, that it is peculiar to the ungodly that they do not fear God, but rely on His mercy for everything (as they think); But it is peculiar to the godly that they, like Job, fear all their works, trust in no righteousness that is found among them, and regard their holiness as filth, and therefore cannot contend for it, justify it, or avenge it, but [admit] that they are worthy of the reproach and vengeance of all men. Therefore I have said that eyes and ears of faith are necessary to hear these words of the Spirit and to see what they contain. For man cannot understand.

(25) But you must not think as if I condemn ceremonies or [good] works; but only the false delusion, confidence, and perverse zeal of those people I call a harmful ruin, because we see that this happens to them, that they fall into sects, wrath, evil talk, and innumerable abominable sins, all of which they cover with the name of godliness, with the covering of their counsel, with the

beautiful appearance of their teachings. For if their works were done in humility, they would certainly be good.

Nor treads on the path of sinners.

(26) For after they have corrupted the faith by ungodliness, what remains but that their works are evil and sins? But, you will say, how can the works of the Jews, the heretics, the pious be evil, since they fast, pray, do good, and perform other works which no man dares to say are evil? I have said that faith is necessary. Therefore those works are all the worse because they strengthen ungodliness and cause them to stand firm and persist in the way of sin. But they are sins because they proceed from an ungodly heart. The wise man says [Sir. 34, 4. Vulg.], "How should a liar speak the truth?" and: How should an ungodly man do a godly thing?

(27) But Christ hath well instructed us here, when he taught that they should be known by their fruits. For they have two kinds of works: the first, which he calls sheep's clothing; these are not their real fruits, but pretended ones, according to their counsel and their ways. But if you touch them and confront them, behold, their real fruits burst forth, wrath, pomposity, crying out, pride, after-talk, cursing, vain excuses, spitefulness, blasphemy, and such horrible things. For from these thorn bushes you can also read no other fruits than these exceedingly sharp thorns. Such people, as you see, are also our work saints who deal with ceremonies.

Nor sit where the scoffers sit (in cathedra pestilentia).

For this is what the Jews do who forsake Christ; under their lips is deadly adder poison [Ps. 140:4], and their wine is dragon's gall [Deut. 32:33]. For those must necessarily teach against Christ who do not teach Christ. These are followed by the heretics, though under a different name and in a different person, but they bring destruction through the same ungodliness.

29. and, to come to our cause, those who have "the chair of destruction".

They fill the church of Christ with the opinions of philosophers, the statutes of men, the counsels of their own heads, and weigh down the wretched souls, but leave the word of God standing, by which alone the soul is fed, lives, and is preserved.

(30) Hence it is that men know no other righteousness than that which is brought about by works; but this is ungodliness and sin before God. For it is impossible that one can teach works according to any laws without danger, if one has not first taught the most important (meliore) doctrine and that with greater zeal, namely faith in Christ. In the Epistle to the Romans, Paul lays the foundation of faith in eleven chapters, and only then builds life (mores) on it in five chapters; in the Epistle to the Galatians, he teaches faith in five chapters, and life in only one, the sixth. He does the same in other epistles. Christ demands only faith in the Gospel.

v. 2. But have pleasure (voluntas ejus) in the law of the Lord, and speak of his law day and night.

Grammatical, as far as theology is concerned.

See to it (this I say once for all) that you separate "the law of the Lord" from the laws of any man in the farthest and most distant way, and take care of it with all diligence, lest both [laws] mixed in a desolate heap destroy you miserably, as happens through the teachers of destruction, either by making human statutes out of God's law, or a law of God out of the statutes of men.

32 Let us show this by examples. It is a law of the Lord: "You shall honor your father and your mother." From this law the Pharisees made this statute: The gift that is offered on the altar is better than the gift that is given to the parents, as you read Matth. 15, 5. Again, while God is so despised by them in His true commandment, they honor Him with another commandment, which they made themselves, by setting up their law as God's law.

ten: The elders wrote that one should wash his hands when going to eat, but if one does not listen to the elders, it is the same as if one does not obey God. Therefore he says in the same place (Matth. 15, 7-9.): "You hypocrites, Isaiah prophesied about you and said: This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in vain do they serve me, because they teach such doctrines as are nothing but the commandments of men."

Nowadays, however, it has gotten out of hand that they insolently cry out that one must hear only the voice of the bishops and of the Roman court with fear and trembling, but in the meantime not only despise all commandments of God, but even ridicule them, and this is done by no one more than by those who raise the frightening voice of the [Roman] court high. Yes, they have carried this quite godless superstition to such an extreme that one finds Mass monks everywhere who consider it a mortal sin if they say Mass without a stole, without a maniple, or omit any other custom. If they make a mistake in the Canon of the Mass, even without their will, it is considered a very grave sin. But I am ashamed to mention other ridiculous fears of conscience of the priests and the monks, since in the meantime they do not even feel when they have spent many years in unchastity, anger, envy, avarice, and greed, despising God.

First of all, "will" (voluntatem) here stands neither for a faculty (potentia), nor for the sleepy habit (habitu), which the newer theologians have brought in from Aristotle to overturn the understanding of Scripture, nor for an action (actu), of which they say that it is produced from this faculty and habit (elici). The whole human nature does not have this will, but it must come from heaven. For since human nature is inclined and ready for evil, as God's word says Gen. 8, 21, but the law of the Lord is good, holy and just, it follows that the will of man is hostile to the law, hates the law, flees the law. If now also

Although a man sometimes pretends to love the law out of fear of punishment, or because he desires the promise, there always remains within him a hatred of the law, and he cannot love it without seeking a benefit (*gratuito*), for he loves the law, not because it is good, but because it benefits him.

But this "will" is the pure pleasure of the heart and the "delight" (*voluptas quaedam*) in the law, which does not seek what the law promises, nor fear what it threatens, but only that the law is holy, just, good. So it is not only love for the law, but also a loving delight in the law, which the world and the prince of the world cannot take away and overcome by any prosperity, by wedged adversities, but through lack, disgrace, cross, death, hell it tears through as victor, because in adversities it shows itself most gloriously.

But this will comes from faith in God through Jesus Christ. On the other hand, the will, which is forced away by the fear of punishment, is hasty and forced (*violenta*); but the will, which is brought about by the request of reward, is that of a hireling and a hypocritical one. But he who is of faith is free, does not seek reward, is cheerful, therefore in Hebrew Christ's people are called XXXX, the voluntary, the willing, the free [Ps. 110, 3].

From all this it is clear that this psalm, if it is not understood by Christ alone, is a mirror and a goal that a blessed man should pursue, since there is no one in this life who does not lack something of this will, because of the law and the will in the members that opposes it, as the apostle laments Rom. 7:23. This will, as theology teaches, must be crucified; but according to the teaching of philosophy it is to be considered a virtue.

Meditari, they say, is the same as talking, discussing, and generally acting with words, as, in the 37th Psalm, v. 30: "The mouth of the righteous speaks (*meditabitur*) wisdom." Therefore, St. Augustine in his translation has "chirping" (*garrire*) in a beautiful figurative way of speaking (*metaphora*), because, as chirping (*garritus*) is an occupation (*exer*

citium) is for the birds, so for man (whose special gift [*officium*] is speaking) speaking of the law of the Lord should be an occupation. But also the poet has taken *meditari* in this way: Produce on dainty reed the chirping of the muse of the forest. 1) I cannot emphasize the power and the sweetness of this word, because this meditative consists first of all in paying close attention to the words of the law, and then in keeping different passages of Scripture in relation to each other. This is then a kind of lovely hunt, yes, a game of the deer in the forest mountains, where the Lord stirs up the hinds and exposes the forests [Ps. 29, 6.]. For from this, finally, the speech to the people, well founded in the law of God, will emerge.

39 For example, if you only want to pass over the words: "Thou shalt not kill", it is a cold word, and according to the sound of the letters you hear that the work of killing is forbidden. But stay with it, and notice that it does not say: Your hand shall not kill, but: Thyself. But who are you? Soul and body, and have in both so many powers, hands, tongue, eyes, mind, and will. If then you are forbidden not to kill, are you not also taught that you should not kill with your hand, tongue or will? For if any of these slay, thou slayest. Thou shalt not, therefore, be angry, nor evil-minded, nor curse, nor evil-speak, nor turn away thy face, nor despise, nor harm, nor wish to harm, but rather love, bless, and do good. How now? Thus, "Thou shalt not kill" means that you should not be bitter and angry, but gentle and kind to your neighbor. Then see how many passages of Scripture teach of love, gentleness, kindness, goodwill, goodness, goodness; when you have drawn these forth, have you not sweetly twittered (*garristi*) and spoken (*meditatus es*) of the law of your Lord?

1) *VirMii HuwUca, ecl VI, v. 8:* tenui
 rm-diMNor arundine Vusnm, citirt by Luther according to
 memory: Kilvestrem tenni raeüturis urundino Llusum.

40. "Day and night." Whether you take this literally, or in a kind of figurative speech (tropo) for "constant," or figuratively (allegorice) for the time of adversity and well-being, there is nothing in it. For the righteous loves the law of the Lord and remembers it even when he sleeps.

41 The prophet says: This blessed man will have his pleasure (voluntas) in the law of the Lord; he will not see, love or hate anything else, neither in goods nor in evils, but through this pleasure he will be completely elevated above all created things. What wonder, then, if he is blessed who, endowed with this heavenly delight, does not even think of the things that destroy those who judge happiness by their foolishness?

Furthermore, because through this desire he has already become one with the word of God (since love unites the lover with that which he loves), it is necessary that he taste how good, lovely, pure, holy, wonderful the word of God is, namely, the highest good, which those cannot taste who are in the law only with the hand or with the tongue, but with their will immersed in the muck of things.

(43) For there are many babblers who speak much of the law of the Lord, pretend much, think much, but do not love it. It is not said, Blessed is he whose tongue is in the law of the Lord; not his hands, not his understanding or speculation, by which they only puff themselves up and flatter themselves, as if they were already righteous and blessed.

44 Furthermore, this will is the whole life of man. For it is not to be feared that he who is with this desire, the source and head of life, is in it with any other member outside the law. For where love goes, both the heart and the body follow. Here again you can see how the godly and the godless arrange their lives in opposite ways. The wicked start their righteousness from the outside and advance to the inside.

to the inner. First they pretend to do a work, then also the word, later they also deal with thoughts, and this is their highest level; then they immediately become the masters of others, everything they think, speak and do, they want to be considered holy and divine, although they have never come to this hidden desire. The godly begin from within, from this holy will, then follows the speaking (meditatio), finally also the work by heart; after these things the teaching of others, as we shall see.

45. "And speaketh of his law day and night." Speaking is not without punishment (damnatione), if there is not first the desire; love in itself will teach to speak. But we must despair of our powers and ask for this desire (as I said) through a humble faith in Christ from heaven. Notice that it is the manner and nature of all lovers that they like to talk, sing, write poetry, aspire, joke, and also like to hear about what they love. Therefore also this lover, the blessed man, has his beloved object, the law of the Lord, always in his mouth, always in his heart, always (if it can be) in his ears. For "he who is of God hears the word of God" [John 8:47]. It is said [Ps. 119, 54.], "Thy rights are my song in thy house of my pilgrimage." And again [v. 16. Vulg.], "I will speak of thy rights forever."

(46) But those who deal with sepulchers, who talk of natural things, of the opinions of men, of sinecures, of dignities, of the power and privileges of the churches, and such innumerable foolish things day and night, do you think that they are blessed people? They are much more wretched than those who talk about love affairs with girls or about the fables of poets. For these know that they are doing wrong, and in time they may repent of it. But those who make themselves believe that they are acting wisely and sanctimoniously will remain in their impiety until death, and will finally suffer in vain for their right, by which they have brought upon themselves the greatest injustice and iniquity. For they speak not of the law of the Lord.

I, In the Basel edition, the words voluntas and vita are offset.

V. 3. He is planted like a tree (lignum) by the rivers of water, which brings forth its fruit in its season.

I have said that the blessedness of this man is hidden in the spirit, in God, so that it cannot be known otherwise than by faith or experience. That this is the truth, you will clearly see, if you look at his pleasure, in which alone his blessedness consists, namely, not in wealth, not in honor, not in his righteousness and virtue, yes, not even in any good (except this pleasure in the law), which could be called inside or outside of man. Rather, it consists in the opposite, in poverty, in contempt, in foolishness and in all evil that can be called inside and outside of man, so that such a man, as the prophet here praises him, the world, according to the judgment of all people, declares to be the most wretched, as Isaiah saw in Christ, the head and model of these blessed people, saying [Is. 53, 3.) that he was the most wretched. For the world and its ruler cannot stand such a man who wants to be blessed by this lust and despises their blessedness. Therefore the prophet, when he saw how few they are, began: "O, a blessed man is he who" 2c.

48 After he has painted a blessed man with his right description, he still describes him by a no less beautiful likeness. The description was certainly complete, since he claims of him that he is free from all misfortune and full of all good (which also the great crowd considers bliss, but in things of this world; the latter, however, in faith). So also the likeness proves that he is free from the same evil and full of good, because this blessed man, who is hidden in faith, could not be shown by any example. As he who wants to make a thing clear (diffinitores) sees it well, so the prophet paints by the likeness of a visible thing; and because he describes the righteous under a picture, one does not need to stop at the words.

(49) I believe that the palm tree is spoken of here in a periphrastic way. For

also another Psalm [Ps. 92, 13.] says: "The righteous will green like a palm tree, he will grow like a cedar on Lebanon", so that what is said there shorter, here is more extensively put apart. For the palm tree loves the water brooks and (as Pliny says) drinks gladly 1) all the year round, is constantly green and brings forth exceedingly sweet fruit. Perhaps he took this simile from the palms, which are frequent at Jericho at the Jordan, because therefore, one thinks, Jericho is also called the palm city. For also in many other places of the scripture the Jordan serves for secret interpretations. Hence also comes this: A fountain of living water that flows down from Lebanon [Hohel. 4, 15.).

50. Here the prophet has given you a guide to understand the figurative speeches (allegorias) of trees and rivers that occur in Scripture. A tree means a man, a good tree a good man, an evil tree an evil man, so Christ also teaches [Matth. 7, 18.). But I know that St. 2) Augustine, when he was pressed by the Pelagians not to allow sinless children to be produced by believing spouses, wanted to be understood by a tree the will of man, not man, and perhaps this could serve him that here the spiritual man is described, which is mainly just the will or spirit. But I believe that the whole man is just as well and perhaps better called a tree, but that the root is the will, the branches the limbs and powers. But I do not argue about this.

(51) "It is planted," says the prophet, distinguishing this palm tree from those that grow by themselves. For it is of such a nature by the care and nurture of others, not by its nature; namely, it is cut out from that which grew by itself and wild (natura), and artificially planted elsewhere as a seedling. This is what I have said, that the desire for the law of the Lord is not by nature in any man.

1) Wittenberg and Jena: didit. Baseler, Weimarsche-and Erlanger: kiker?.

2 > Weimarsche and Erlanger: sruoitissimulu; Baseler: ,, 8UN."

But because the heavenly Father is the cultivator and planter and transfers us from Adam into Christ, it is given from heaven.

By "streams of water" he undoubtedly understands the streams of divine grace. For it is said that the palm tree grows on a light, sandy, nattum and salty soil, therefore it always longs for streams. Therefore, this desire, the root of this tree, since it is in this arid, barren life, thirsts all the more for the streams of heavenly water, the less it finds in the world whereby it could thrive. Thus says that Psalm [Ps. 63, 2.]: "In a dry and arid land, where there is no water." And Isa. 53:2: "He shooteth up before him as rice, and as a root out of dry ground." Is it not wonderful that a tree grows on barren land and is nourished by streams of water alone? And that the blessed man of whom the psalm speaks here, the more barren the world is for him, the more thirsty he becomes for heavenly water? This tree does not grow on a fat land, nor the blessed man in the prosperity of the world.

Some have investigated why the prophet preferred to say "wood" (lignum) rather than "tree", likewise rather: "it bears fruit" than: it bears fruit. In the first book of Moses we read [Cap. 1, 11.], 1) that God created wood, not a tree; and this figurative speech (tropum) the Scripture retains, "wood" instead of: Tree. And "bring forth fruit" indicates that this blessed man, through love (which, as we see, is commanded in every law of the Lord), served, not himself, but his neighbor. For it is not a tree that bears fruit for itself, but brings its fruit to another, indeed, no creature lives for itself or serves itself only (except man and the devil); the sun does not shine for itself, the water does not flow for itself 2c.

Thus every creature keeps the law of love, and its whole being (substantia) is in the law of the Lord; but even the members of the human body do not serve themselves. Only the attitude of the heart is ungodly, for it does not alone give to no man what it has,

1) In the Vulgate: stpmnitorum , which is used in of our Bible by: "and fruitful trees".

gives to no one, serves no one, wants to please no one, but snatches everything to itself, seeks its own in all, even in God Himself, so that one can rightly say that this tree is a thorn bush or a wild branch, which no man has given care, which also has no pleasure in streams of water, bears nothing but thorns, with which it pricks, lacerates, suffocates the fruit of the trees standing around, even the trees themselves, then also robs, dishevels, wounds everything that passes by, the clothes, the fur, the skin, the flesh and everything. Therefore, the prophet has expressed the beneficence of the good trees, that while they harm no one, they benefit all by willingly giving their fruits.

55. "At that time." O a golden and lovely word, by which the liberty of Christian righteousness is confirmed. The wicked have certain days, certain times, certain works, certain places, to which they cling so firmly that if their neighbor were to die of hunger, yet they could not be turned from them. But this blessed man is free at all times, at every work, in every place, against every person; however a case may arise, he will serve you; whatever may come before his hand, that he will do. He is not a Jew, nor a Gentile, nor a Greek, nor a foreigner; he has no reputation at all, but he brings forth his fruit in his season, as often as his service is needed against God and man.

(56) Therefore his fruit has no name, nor his time has a name, nor he himself has a name, nor his streams have a name. He, as One, does not serve One, even at One time, in One place, in One work, but He serves all everywhere in all things, and is in truth the alum for all hours, for all works, for all persons, and in His Father's image all in all and over all.

But the wicked, as it is said in the 18th Psalm [v. 46], are closed in their troubles, they catch themselves, and torture themselves with their self-chosen works, times and

2) The Weimar edition has in the margin 2 Sani. 22, 46. where eontruëuitor corresponds to the ctäuäuntur in our: Texts corresponds. In the 18th Psalm, on the other hand, it says: ctäuäieuvorunt u seinitis miis.

Places apart from which, they think, nothing can be done in a right way. Therefore, those who think highly of their fruits do nothing but bite, judge, and condemn the fruits of others; they take themselves off easily and are at hand at all times to reprove others, and in general such men in doing evil as the godly are in doing good. For they, too, are men for all hours, not only in one way, not at one time, not against one man, but everywhere, where only opportunity presents itself, to belittle others and to harm them. If they directed these efforts towards good, they could not become godly in a better and shorter way.

(58) I do not say this in order to reject the ceremonies of the churches and monasteries, but this was the first discipline (institutio) of those who entered the clerical state, that he who entered a monastery should learn to be subject to the superior, not to do anything of his own will, but to be ready to serve everyone in all things. And the monasteries were in truth a kind of schools to exercise and train Christian liberty, as they still are where they preserve the old order; this, I say, was the purpose and manner of the ceremonies. For what are even the works of love and mercy but a kind of free ceremonies, since they are also external and bodily?

(59) And the ceremonies of the old law were also extremely useful exercises of true and free godliness. But when they began to be misused to the detriment of freedom and, by using them as a pretext, to extinguish true godliness, and now, instead of freedom, servitude ruled tyrannically, it became necessary to abolish them all. It became necessary to abolish them all, just as it should now be the task of godly pastors to abolish the many useless ceremonies, where they are only a snare to the souls and a hindrance to free godliness.

And its leaves do not wither.

60 He remains with this exceedingly beautiful image. "The leaves" mean the word and the teaching in general; but we have said.

that the palm tree has green leaves all the time. On the other hand, Isaiah 1:30 says of the wicked: "When you are like an oak tree with dry leaves. Now compare the two with each other. The wicked walk in their counsel, the godly stand firm through love of the law and are planted by the rivers of water; those stand in the way of sinners, this one speaks of the law of the Lord and bears fruit in his time; those sit where the scoffers sit, this one never lacks leaves.

61 And notice that he describes the fruit rather than the leaves. And although it is the nature of the palm tree not to have its fruit between the leaves, as is the case with other trees, but between the branches, and to have all its foliage at the top, so that it can also be seen to produce fruit rather than leaves (for I have been told that this image is taken from the palm tree), yet the Spirit also instructs a faithful preacher in the church to know that the kingdom of God does not stand in words, but in power, 1 Cor. 4, 20.; and [Acts 1, 1.], "JESUS began to do and to teach." And [Luc. 24, 19.], "He was a man mighty in deeds and words." Thus he who would appear as a public teacher of the Word should first show the fruits of life, if he does not want his leaves to wither. For just as a tree is despised which has luxuriant blossoms but bears no fruit (but Christ also cursed the fig tree which bore no fruit [Matth. 21, 19.]), so, as St. Gregory teaches, his teaching is also despised on whose life one looks down with contempt; for such people preach to others, but become reprobate themselves [1 Cor. 9, 27.]. To these Christ proclaims, Matth. 7, 23, that in the judgment they will have to hear: "Depart from me, all you evildoers," even though they prophesied in his name and did many deeds to others through the word of Christ.

Someone might ask: There have been so many saints and martyrs, of whom neither fruit nor leaves remain, but everything has fallen away with them, nor do we have all the words of the apostles: how then can this praise of a blessed man be a general one?

I answer: Their word was not their word, "for it is not you who speak, but it is your Father's Spirit who speaks through you. All saints are taught by the same word, have also taught the same word, as it is said 1 Cor. 10, 3. f.: "They have all eaten one kind of food, and drunk one kind of drink." But [Ps. 119, 89. f.): "The word of the Lord endureth for ever, and his truth endureth for ever."

It can be seen, then, that this blessed man and the fruitful tree mean the whole church, or those who preside over the magisterium. But this is no obstacle that it cannot also be understood of any righteous man, for he also has the same leaves. If he does not teach others, he certainly teaches himself, speaking in his heart of the law of the Lord. This word also remains in him for eternity, just as it remains in the whole church. Yes, because all believers are one body, through this fellowship everything belongs to all, although these leaves belong only to this one member who preaches. For it is my word that my tongue preaches, even though I am only the ear and not the tongue. So shall you think of the rest of the members, and of the whole body.

And what he does, he does well.

62) When he says this of the tree (ligno) or the palm tree, it is because it is said of the palm tree alone that it bends upward against the load 1) as it is said that one has seen this on beams of palm wood.

"Making" in this place (if I am not too bold) does not mean the good works of the righteous man, for these are sufficiently praised by the name "fruits," but rather works of making, or entities, as we make works of art, since even the worldly wise ascribe to prudence an action, and to art a making. And the same difference can be recognized (as I dare to assert) in the Hebrew language, for I see that in general the word for making (facere) is taken for acting (agere). As it is said in the 28th Psalm, v. 5.

do not want to pay attention to the doings of the Lord, nor to the works of his hands", so that "the work of his hands" is his workmanship (plssma), as it is said [Is. 19, 25: Israel is the work of my hands; and Gen. 1:7, 16, 25: "And GOD made" 2c.; and Ps. 95:5: "His is the sea, and he made it." But the works of God are those which he does through the creatures, but especially the word and grace, through which he works and makes us work.

So "to make" is to appoint, to decree, to put into different church offices, and as Peter [1 Petr. 4, 10? and Paul s/ Cor. 12, 4. ff? taught, to make stewards of the various grace of God, to found churches, to multiply, so that in such a way even the believers are the structure (plasmata.), the works, the made (facta) of it. For so he begets the Galatians [Gal. 4, 19?, and the Corinthians the apostle has begotten [1 Cor. 4, 15?. Ye are, saith he, my workmanship in the Lord. So you understand that this "making" of the blessed man is a spiritual one, not palaces, not empires, not pomp, for these also the Gentiles make and produce; but making many good and blessed people who are like him, that is only the "making" of this blessed man.

Beware, too, that the "well-being" is not understood by you as a carnal one. This is in secret and entirely in the spirit; so much so that if you do not hold on to it in faith, you might rather judge it to be the highest repugnance. For as the devil utterly hates the "leaves" and the word of God, so also those who teach and hear it; these he persecutes, supported by the power of the whole world. So you hear the greatest of all miracles when you hear that everything the blessed man does is well done. For what is more wonderful than that the faithful, when they are killed, increase; when they are diminished, multiply; when they are subdued, are above; when they are driven out, come in, conquer; when they are defeated? For such is the world and its

1) Jena and Erlangen xontus instead of: ponäns.

2) The comma after tuesre in the expenses is to be deleted.

Prince has been defeated. God leads His saints so strangely [Ps. 4, 4] that that which contains the greatest misfortune must bring the highest welfare. This is the welfare of the wise and the change of men (*conversio virorum*) [in God].

But now we see that the word Proverbs 1:32 is fulfilled: "The apostasy of the foolish (*aversio parvulorum*) shall kill them, and the welfare of fools shall destroy them." For now, because we have made reputation (*personas*) and name to the affairs of the church, and drawn the spirit into the flesh, for this reason riches, tyranny, impunity, carnal peace, and more than worldly splendor are called a good state of the church. For the devil finally saw and recognized this spiritual welfare; therefore he restrained himself and attacked us from another way, where he triumphed to our terrible misfortune. And he who was defeated in war now reigns in peace, certainly on both sides by God's miraculous decree. That is why St. Hilarius said so well and so rightly that it is the nature of the Church to grow through adversity and to diminish through prosperity. But this wisdom of the cross and the new meaning of things is not only unknown, but also by far the most terrifying, even for the leaders of the church. And it is not to be wondered at, after they have left the holy Scriptures and have begun to read the unholy statutes of men and the account books of money.

V. 4. But the wicked are not like that (*Non sic impii, non sic*).

63 In Hebrew "non sic" is said only once, but there is little concern about that. And since you hear the word "ungodly", remember what we said above about the ungodly, so that you do not refer this word with the ungodly only to the Jews, heretics and I do not know what kind of distant people, lest you also put off the fear of God and do not honor this word of God; but since the one who is without faith in Christ is an ungodly person, these words are also for you such, before

You must be afraid of them, lest you too be found ungodly. For the truly godly trembles at every word of God, as Isaiah Cap. 66, 2. says: "But I look upon the wretched, and the broken in spirit, and he that is afraid of my word." How then can you have confidence that you have enough faith? But as much as faith is lacking, so much ungodliness is present.

It is the way of the wicked that they arrogate to themselves what is good with complete certainty, and ascribe the evil to others; it is the way of the godly that they believe that the evil is intended for them, and the good comes to other people, and only sigh for it, considering themselves completely unworthy of it, so that they do not attain it through their merit, but only through the mere hope of God's mercy.

65 So the wicked are not well, their leaves wither, neither are they planted by the rivers of water. Now hear the prophet who speaks in the spirit, even in the spirit, for all Scripture complains that the wicked are green, and that it is well with them; and I shall see the same in many psalms, so that you alone may say of them: Their leaves are green; all that they do is well. So faith is necessary.

But like chaff (*pulvis*) that the wind scatters.

66. it is added [in Latin]: *a facie terrae* [of the earth, but without that the sense suffers from it. So also there is nothing in the fact that in Hebrew it is said XXX, like the chaff, the dust of the husk or the waste of the ears. For it is the same, may be said dust, or husk, ashes, chaff. For these are the people of whom it is said in Luke 3:17, "In his hand is the shovel of the word, and he shall sweep his threshingfloor, and shall gather the wheat into his barn, and the chaff shall he burn with everlasting fire." Doubt not that this casting out, this chaff, this dust is meant in this passage, though in truth and actually a husk and crushed chaff is expressed. Thus it is said

Job 21:18. [Vulg.] in the same opinion, "They shall be as chaff before the wind, and as ashes which a whirlwind scattereth."

67 Note that he does not call them chaff as such, but chaff "scattered by the wind," not lying still, but scattered, flying about, restless chaff. And first of all this is to be understood of the Jews. These are scattered in three ways. First, bodily, by the whirlwinds, that is, by the will and displeasure of the people among whom they dwell, as we see before us that they have no certain abodes, but are exposed at any moment to such a wind as may drive them away. Secondly, that their minds are driven about by harmful teachers with the wind of manifold doctrines, since they are not planted in the faith of Christ, but their hearts are driven to and fro by uncertain doctrines, and now even their consciences cannot be secure and calm. Thirdly, on the last day they will be driven about and scattered by the eternal storm wind of God's unbearable wrath, so that they will never have rest, not even for a moment.

68 The heretics fare very similarly, especially in the last two tempests.

And what do you think that [now] is different in the church than the storm wind of the wrath of God? by which we have been driven into so many, so different, so unstable, so uncertain, and moreover innumerable glosses of the jurists and opinions of the theologians. And since, in the meantime, Christ has been completely unknown, we have encountered many shoals, whirlpools and perils (*symplegadas*) of conscience and have been shattered quite miserably. 1)

(70) But the other wicked also have their whirlwinds and storms of desires and lusts, in riches, honor, favor, and other floods of this world, by which they are quite miserably broken, because they despise the one rock, the firm foundation of our heart.

V. 5. Therefore the wicked do not remain in judgment, nor sinners in the congregation of the righteous.

(71) It has been sufficiently said who the wicked and sinners are, only do not listen to these speeches of your God without trembling, as if you were godly and holy. Fear itself is godliness, yes, the head and the beginning of wisdom and godliness.

The Hebrew says *surgent* [they will rise[^], not resurgent [they will rise[^], nor does the text speak of the resurrection of the dead. For it did not say, Men shall not rise in judgment, but the ungodly. The resurrection of men is different from that of the ungodly. Therefore, in the Apostles' Creed it is rightly said rather a "resurrection of the flesh" than "of men," and the apostle calls it a resurrection of the dead or of men, evidently placing two resurrections of men, that of the flesh and that of the spirit. "But to rise" here means that the wicked shall not stand before GOD, as the 5th Psalm, v. 6. [Vulg.], says: "Neither shall the wicked dwell before thee, nor shall the unrighteous abide before thine eyes." And Ps. 24:3: "Who shall go up into the mountain of the LORD? And who shall stand in his holy place?" So also of Christ it is said Ps. 76, 10. [Vulg.], "When GOD ariseth in judgment," and Ps. 12, 6. [Vulg.], "Now will I arise, saith the LORD." So it is, "They will not rise," the same as: They will not stand, they will not serve, they will not render to GOD His service, however much they may presume to do so.

"Judgment" here means, after an overbearing, that they have been so miserably plagued and martyred for a very long time, that they have had to despair over it innumerable much, and be eternally lost."

1) The 68th paragraph takes fifteen lines in the translation of Stephan Rodt (the only one that has been delivered on the first nine Psalms since the time of the Reformation) in the old edition of Walch. The 69th paragraph, however, reads there like this: "Then the blessed gospel, by which alone the poor consciences received right constant consolation, was completely extinguished in the whole of Christendom, and Christ, the only Savior of the world, became so unrecognizable that he had to bear the terrible name that he would be a severe judge, not the Savior of the world 2c. On the other hand, the wretched and afflicted consciences are filled with all sorts of fictitious and untruthful doctrines and commandments of men, by the canonists and sophists, by the wretched scribes of the Pabst,

The name of the book of Judges is derived from the name of the judges or regents. Thus the whole book of Judges takes its name from the judges or regents. Ps. 122, 5: "For there sit the chairs of judgment, the chairs of the house of David." So it is said of Christ Ps. 110:6 [Vulg.], "He shall judge among the nations," he shall be the judge of the Gentiles; and Ps. 72:4 [Vulg.], "He shall judge the poor of the people," that is, he shall govern them; and Ps. 96:13, "He shall judge the earth with righteousness, and the nations with his truth."

So the meaning is: The wicked will never rise to be judges and rulers of the faithful, but neither will they be in the assembly (concilio), that is, in their congregation (congregatione), that is, they will belong neither to the nobles nor to the lowly of the righteous. More clearly, then, it would read thus: Therefore, the wicked will not come into judgment (surgere in iudicium), nor sinners into the congregation of the righteous; they will not be counted among the servants of GOD at all.

But how? Are we to overthrow ungodly rulers and wicked people and throw them out of our midst? Or is there not a community of believers where the wicked are at the head and sinners are among them? Let that be far away.

I have said that the prophet speaks in the spirit, and therefore must also be heard in the spirit. For as Judas was an apostle, so he was not an apostle, and as John says [1 Ep. 2, 19.] "They went out from us, but they were not of us," so also the wicked, while they are in the regiment, are indeed visibly in the regiment before the people, but in fact and truth they have no regiment. For Zechariah also says [Cap. 11, 17. Vulg.]: "O shepherd and idol, you who trust the herd", and calls him at the same time a shepherd, because with this name he was honored by men, and an idol, because with this name he was condemned in truth by God.

73. so Christ also pays many wicked in this life with such bad wages, so that we may realize that sitting in the regiment does not belong to the very essence (rem) of the

Believers. Therefore, both must be tolerated like the chaff among the wheat, until the day when the sifting is done.

And see if the prophet does not clearly indicate this. For since he had said before, "But such are not the ungodly," it would not have been necessary to repeat ["ungodly" and "sinners"] in another verse, but it would have been sufficient to say, Therefore they abide not in judgment, nor in the congregation of the righteous. 1) But he has taken away the reputation of the person (personas) and the outward appearance of men, because rich and powerful people, and if they have any other reputation, can come (surgere) into judgment and be in the congregation of the righteous, since all this concerns only the body; but the ungodly and sinners never. Therefore, a special emphasis and the whole weight lies on the words: "ungodly" and "sinners".

In truth and in spirit they are never in authority, the wicked are never among the faithful, although they shine in such a great outward appearance of life that one would think that no one is higher in authority and no one is more among the faithful than they. For this psalm attacks this pretense and hypocrisy with which they are puffed up and presumptuous, and by which they deceive themselves and others. Yes, that this is the right understanding of this verse is proven by the following verse.

V. 6 For the Lord knows the way (viam) of the righteous, but the way of the wicked (iter) perishes.

The Latin interpreter could have left his change with the expression [viam and iter] and said: "The way (via) of the ungodly", because it is one and the same way of speaking and a very beautiful contrast: "The way of the righteous", "the way of the ungodly", and so one and the same word would have been kept [as in Hebrew].

1) Instead of peoatoruiQ in all editions, we have assumed justorurri. For it is clear from the following that Luther only wanted to omit the words inipii and psecatores from the text of the Vulgate, but did not change it otherwise. The Weimar and the Basel have here consilio instead of: Concilio. The Wittenberg and the Basel also have oovsilio at the top of the Bible text.

(76) The way of the wicked has such a beautiful appearance (he says) that they are considered by men as coming into the *judicium* and the church. But he who is not deceived knows their ways, and that they are ungodly, and before him they are not in the number of those who are his church. He alone knows the righteous; he does not know the ungodly, that is, he does not put up with them. Therefore, what they absolutely do not believe, their way will pass away; it will pass away, I say, even though it has such a glorious progress that it seems as if it will remain forever. See how he discourages us from that which has the appearance of happiness (a *specie prospera*), and praises to us many a temptation and adversity. For this way of the righteous men exploit altogether, and think that even GOD does not know it, because this is the wisdom of the cross. Therefore, God alone knows the way of the righteous, so hidden is it even from the righteous, for His right leads them astray, so that it is a way not of the senses, not of reason, but only of faith, which sees in the darkness and that which is invisible.

Therefore, when we obey ungodly shepherds, we do not obey the ungodly, but men, for we do not obey or follow their ungodliness, but suffer the rule which they lead as men. Again, those who put them out and deturb them, as we see happened in Bohemia, do they expel the ungodly? No, but they expel the people. For even though the ungodly are cast out, they remain ungodly. But then an ungodly person is cast out when he is led from ungodliness to godliness, which does not happen outwardly through violent raging, but through love, which prays inwardly and exhorts by heart when God cooperates.

Whoever does not like this understanding, let him first call the Jews ungodly. For the Scripture has also proclaimed in many other places that these are to be expelled from the church. But also

The heretics and all those who publicly proclaim their ungodliness partly exclude themselves from the church, but partly the church also excludes them and puts them under ban, no matter how much they boast that they alone are the church and the people of God.

Finally, we must consider 2) what the most respected Fathers, especially Athanasius and Augustine, have taught, namely, that we should adapt and conform our sense (*affectus*) to the sense of the Psalms. For since the Psalter is only a kind of school (*palaestra*) and training of the mind of the heart (*affectuum*), he who does not sing them in the spirit sings the Psalms without fruit. As when you read: "Blessed is he who does not walk in the counsel 3) of the wicked," you must immediately be with the heart (*affectum movere*), and curse and execrate the counsel 4) of wickedness, not only for yourself, but in general for the whole church. So also "the way of sinners", so "the pestilent doctrine" (*doctrinam pestilentiae*). For with this fire (the fervency [*affectu*] of love) the heretics must be burned and all those who are ungodly minded and ungodly teach. Because we despised this fire, God gave us in a wrong sense, so that we became executioners' slaves and burned the heretics with natural fire, and in turn would be burned ourselves.

Thus, when you say, "But have a desire for the law of the Lord," do not snore, and do not surely applaud yourself, as if you were already a man who loves the law of God, but sigh with as great a fervor of heart as you are able to send a fire to the one who alone has come to earth. And as long as you live, do not think otherwise of yourself than that you are such a man who does not yet love the law of God, and urgently needs this desire for the law.

79 Thus, when you hear "that all things go well with the righteous," you must wish this for yourself, and sigh for all who are in opposition.

1) Instead of in the editions 6jus will be read. After that we have translated.

2) Erlanger and Weimarsche: inovonlnni; in the other editions: monendum.

3) Erlanger: coneüio instead of: oonsilio.

4) Jenaer and Erlanger: eoneiünin instead of: eonsiinin.

When you hear that "its leaves do not wither," you must wish that the pure word of God may flourish in the Church of Christ, and that all the fables and dreams of men may be rejected. Now, when you see such things happening somewhere, you should wish yourself happiness and rejoice, and give thanks to God for His goodness. Also, do not think that the impossible is demanded of you; just make the attempt, and I know that you will rejoice and be grateful. First, practice on a psalm, yes, on a little verse of a psalm. You have achieved enough if in one day or even in one week you have learned to make even one little verse alive and strong (*spirantem*) in your heart. After this beginning is made, everything will follow, and you will come to an exceedingly rich treasure of knowledge and love (*affectionum*); only see to it that you do not let yourself be deterred by weariness and despair from beginning with it. For this is called singing psalms in dignity, or as the Scripture says of David, 1) playing with the hand from the harp. For the light fingers of the harpists, which run through the strings and pluck them, are the motions of the heart (*affectus*), which run to and fro in the words of the psalms and stir them; as without those the strings would not be

1) Weimarsche: äioitur instead of: äicü.

sound, a psalm is not sung even without it, because it is not touched.

80 I wanted to remind you of this once and for all in this first psalm, so that it would not be necessary to repeat the same thing for each individual psalm. But I know that if someone practices this, he alone will find more in the Psalter than all the interpretations of all men can give him. I see that St. Bernard understood this art perfectly and drew the whole wealth of his erudition from it. The same, I think, can be perceived in 2) St. Augustine and others. Therefore, we too must drink this water of life from the same source, lest the mockery of the prophet Amos strike us [Amos 6, 5. Vulg.): "They let themselves think that they had harps (*vasa cantici*)(that is, psalteries) like David," and again [Cap. 5, 23.]: "Thou only put away from me the noise of thy songs, for I do not like to hear thy psaltery." For how do you think that the howling or murmuring without heart and spirit, which resounds everywhere in the churches, seems different to God than a swarm of flies humming with their wings? especially if you add that you believe that this pleases God, and you make a mockery and dream image out of the living and true God.

2) in missing in the Erlanger.

The other Psalm.

Why do the nations rage and the people speak in vain? The kings of the land rebel, and the lords counsel with one another against the Lord and his anointed.

(1) That this psalm was made by David and speaks of Christ, proves irrefutably (*cogit*) the reputation of the first church, of which Lucas, Apost. 4, 24-28, says: "They lifted up their voice with one accord to God, saying: Lord, you are the God who made heaven and earth, and the sea, and everything that is

who by the mouth of David your servant you said, "Why do the Gentiles rebel and the peoples take advantage of what is in vain? Why do the heathen rise up, and the nations take in vain? The kings of the earth are gathered together, and the princes are gathered together against the Lord, and against his Christ. Indeed, they have gathered together against your holy child Jesus, whom you anointed, Herod and Pontius Pilate, with the Gentiles and the people of Israel, to do what your hand and your counsel purposed beforehand to be done" 2c.

2 Therefore one's heart must be fixed in this mind, nor be weighed and swayed by any other wind of doctrine [Eph. 4:14], for this mind is confirmed from heaven; the place moved when they had finished this their prayer, as Lucas also writes [Acts 4:31].

It is therefore clear that by the "kings of the land" Herod and Pilate are understood, even though Pilate was not king. For these two at the same time worked together to fulfill what the council of God had decided, as they [the disciples] say here (that is, that they would destroy Christ). For no other kings did this, nor does he speak of any other matter than that which was done against Christ under Pilate.

It only remains that we untie this knot, which has nothing to mean at all. Either Pilate is called a king with Herod, or according to the way of the scripture the whole was called with the very common name of a part 1), like Israel is called the firstborn son, although many among them were idolaters; again all are punished, where only few had deserved it. Thus both men are called kings, because one is a king.

4 Thus it is also sufficiently clear that by "lords" (Principes) are understood the chiefs of the priests; by "Gentiles" the Roman soldiers under Pilate, who seized, scourged and crucified Jesus; by "people" the common people of the Jews or Israel, as they (the apostles) themselves say.

In this place "Gentiles" (gens) and "people" (populus) are obviously distinguished, but I do not dare to say, nor do I think, that this distinction is constantly running through everything, although the word "Gentiles" is very often used in contrast to Israel or the Jews, so that the church of the Gentiles, and Paul the apostle of the Gentiles, is now called so in many writings (auctoritate) and in common life in contrast to the church of the Jews or that which came from the Jews.

1) Baseler: patris instead of: xartis; a misprint.

Note the exact observation of the division: the pagans rage, the people talk in vain, the kings rebel, the lords confer with each other. The pagans, as unreasonable beasts, rage, because they did not know what they were doing; but the people gossiped and made their counsels together, namely, they spoke unworthy things against the Most High and showered him with hateful speeches, as in the 109th Psalm [v. 2. f.], where they said: Come, let us kill him, and the inheritance shall be ours. And Caiphas Joh. 11, 49. f. said, when the council had assembled (concilio coacto): 3) "You know nothing, consider nothing; it is better for us that one man die for the people, than that the whole people perish." This, then, is the vain speaking (tractatus) by which they so often sought to destroy Christ, and the trumped-up accusations before Pilate; here he calls it vain speaking.

The kings, however, decided (statuerunt) (for this is how adstiterunt is to be understood according to the Hebrew), that is, determined, pronounced, confirmed the raving and speaking of those people when they passed judgment on Christ. It is said [Marc. 15, 15.], "Pilate, however, thought to do enough to the people, and released Barabbam to them, and delivered JEsu to them to be crucified." The lords came together, they contended, they at the same time persuaded [the people] and strengthened them in their desire to destroy JEsu, for [Marc. 15, 11.] "they provoked the people that they should much rather ask for Barabbam." 2c.

Pay attention to the restraint and modesty of the prophet's speech, how mildly and, as it were, compassionately he expresses their rage. For although he could have called their raging words: "Away, away with him, crucify, crucify him" [John 19:15], and other cruel cries of the Jews, with which they accused Christ, a frenzy and a murderous attack (impetus), he only calls it speech (meditationes). But meditatio, as we said above [Ps. 1, 2., § 38], is a chatter and a verbal sub-talk. For it is

2) In the issues: ks. 108.

3) Jenaer and Erlanger: consilio instead of: Concilio.

This is evil talk. For just as a lover gladly speaks many things of the beloved object, so also a hater speaks and chats on and on about the one he hates, and that the very worst. A similar moderation is in the words [according to the Vulgate] fremuerunt [they murmur], adstiterunt [they stand by], convenerunt [they come together], while the thing itself is far more terrible than the meaning of these words indicates.

(5) By this we are instructed not to magnify the evil that men do, as the slanderers do, but to minimize it as much as possible, that we may show that we are not indignant on our account, nor grieved for their misery. For the Holy Spirit is kind, not seeking glory in the evil that others do, but in His goodness having compassion on all. For St. Peter also mentions that Christ neither scolded nor threatened when he suffered, nor sought vengeance, but brought all things home to him who judges rightly.

6 "In vain" he says. With this word he understands almost everything that this psalm is about, because the prophet wants to show that Christ was set up as king by God the Father, which could not have been prevented by the counsels, efforts and the raging of many and great people from pagans and Jews, from kings and lords, who opposed it, but these would have done everything in such vain that they made a mockery of themselves, and just by opposing them only promoted the kingdom of Christ all the more, just as if he had wanted to prove by this psalm as by an example what he said in the first psalm: "And what he does is well done," as long as it is understood by Christ.

7 For the word in the 45th Psalm [v. 5, Vulg.], "Go forth in your adornment and in your beauty, and prosper and reign," belongs to this; and in the 118th Psalm, v. 25 f., "O Lord, help, O Lord, prosper! Blessed is He who comes in the name of the Lord!" For the good pleasure of Christ is (as I have said [Ps. 1:3, § 62]) not temporal nor carnal, but spiritual. For who is there, that, when Christ suffered, would not have made my

Who should have believed that he would never be 1) even the very least man, and not come to life again, let alone that he would be a king over all things? Who should not have believed that the speeches of the people were confirmed and not in vain, since they boasted that he was also condemned by them to the curse of the cross [Matth. 27, 42. f.] because of God's sending (auctore Deo), and thought that their speeches were eternally fixed?

8) Faith and hope are always necessary in the works of God, not only that they may be accepted (ferendis), but also that they may be understood, since they are fulfilled against all understanding, above all comprehension.

9 And this also is a word of faith, "Against the LORD and his anointed." For they were regarded as acting for the Lord and for Christ, both by all others and especially in their own eyes. So also today and always the wicked work for the glory of GOD, against the glory of GOD, with frightening boldness (periculo). For God rules the world in such a way, and turns its wisdom into foolishness, that those who are judged to be acting for the honor of God are actually working to blaspheme Him, and those who are accused of blasphemy are actually fighting for the honor of God. His way is in secret, in faith, in holiness; "the court is not measured, for it is given to the Gentiles," Revelation 11:2. [Vulg.]t he: "Against the Lord," then: "Against His anointed," because every sin offends God first of all. For He is not only righteousness, but also the love of righteousness, and from Him all who love righteousness receive it, and it would not be a sin if it did not offend God.

11 But he also arranges the words in this way so that we may learn for our comfort and admonition that we never suffer a wrong without God being offended sooner and more than we are, and that God's care is so great.

1) In the original edition and the Erlanger: NULgnara, in the other editions: unguin. We have followed the former reading, because in the latter the nou would have to be deleted.

that He feels our insult sooner and bears it with greater displeasure than we ourselves do, so that we should not be moved to revenge, indeed, we should rather have mercy on those of whom we see that they are running to their ruin against such a high majesty, since they not only cannot harm, but rather ruin themselves in a frightening way. Thus says GOD [Zech. 2, 8.], "He that toucheth you toucheth the apple of mine eye."

12 For the prophet also, as if he were heartily sorry for their iniquity, begins with a question, "Why do they rage?" Why do they make a mockery of themselves? Why do the fools do impossible things? Oh that they would come to their senses and become wise. Then he admonishes them and urges them to do something right (*solida*) instead of futile things, that is, that they should rather be instructed and become wise, so that they serve Christ with fear.

Finally, he makes the inanity and the futile efforts even greater through the mild words. He says [Vulg.]: "They murmur, they talk, they decide, they counsel," as if he wanted to say: You may murmur, but you cannot do it; you talk and chatter a lot, but you will get nowhere; the kings decide, and nothing comes of it; the lords counsel, and it will be in vain. What else do you get out of it than that you wanted to accomplish a lot through your vain endeavors, that you undertook difficult things, that you put everything into it, and that you did not succeed in any of it, but everything turned out to be the opposite?

Thus God allows ravings and counsels and efforts to be made against the godly, but all this is like the swelling tides of water, which rush against the user with their surge, as if to break it down, and before they reach the shore, collapse in on themselves and disappear, or break down on the shore with empty talk. For the righteous, as a firm shore in faith in Christ, quite confidently despises these powerless threats and quickly collapsing surges. For he knows that Moab is very proud, and that his might

never so great as his presumption, and his wrath greater than his ability, as Isaiah [Cap. 16, 6.] and Jeremiah [Cap. 48, 29.f.] say.

15 With this cross the wicked are martyred quite cheaply, since it is an exceedingly great torture when someone wants to do harm in all things and can do harm in nothing, so that even the pagans have said of envy: The Sicilian tyrants suffered no greater torture than envy. This is all the more graceful in the matter of Christians, because not only are the wicked tormented, and not only can they do no harm, but out of God's counsel, by their torment, their futile attempts, they must most of all promote that which they strive to prevent, so that even friends cannot be of as much use to a Christian as enemies.

V. 3 Let us break their bands and throw off their ropes.

16. this verse must be connected with the words: "they rave, they talk, they rebel", so that the meaning is: Surely that is why they rave, that is why they chat, that is how they deal with it, that is what they have decided, that they want to pull the neck out of God's and Christ's yoke, to break their (*eorum*) bonds and say: "We do not want this one to rule over us", Luc. 19, 1) 14., or the word, Job 21, 14. 15.: "They say to GOD, 'Get thee away from us; we will not know thy ways.' Who is the Almighty, that we should serve him? or what are we improved, if we call upon him?" For thus the prophet introduces the wicked speaking.

Others are of a different opinion about it, but in the meantime I stick to this understanding. Therefore, what has caused others concern, that it is said in the plural "their" (*eorum* and *ipsorum*), must be referred to "the LORD and his anointed". For these are undoubtedly two, God and man, the sender and the sent, as if it were said: The people have rejected both the sent and the prince, and they have not accepted their (*eorum*) counsel.

(17) But that the divine commandments are signified by "bands" and "ropes" by means of a fancy or figurative speech is shown in Jer. 5:4 f.: "But I said, 'Well, the poor multitude is ignorant, they know not the way of the LORD, nor the right of their God. I will go to the mighty and speak to them; they will know the way of the Lord and the right of their God; but they all had broken the yoke and torn the cords. Ibid. Cap. 2, 20. [Vulg.]: "For thou hast always broken my yoke, and rent my bands," although this passage is corrupted, since in Hebrew God says in the first person: "I have always broken thy yoke, and rent thy bands," so that bands stand against bands, yoke against yoke, the way of God against the way of men, the judgment of God against the judgment of men.

"Bands" are the commandments of Christ, by which we are instructed to walk in his way; the yoke or "cords" are the judgment by which we are forbidden. The yoke or "ropes" are the judgment by which we are forbidden to do evil, so that the former is the justification of the spirit, the latter the putting to death of the flesh. But there are two things that are commanded: To cease from evil, and to do good; the former is to crucify the lusts of the flesh, the latter is to do good works. There is nothing wrong if someone wants to confuse these things with each other, so that he wants to take the bands for judgment and the ropes (jugum) for righteousness, because the meaning remains the same; if one has this, one should not quarrel about words.

But the whole verse is figurative, for "to tear" is taken for despising and making futile; "bands" for commandments; "to cast away" for disobeying, neglecting, not accepting; "ropes" (jugum) for instruction and discipline in mortification of the flesh. I do not mean, however, in a fanciful speech (allegoricum) after the manner of the moderns, as if another, historical (historicus) sense were to be sought under it than that which is expressed, but that he expressed the right and proper sense in figurative speech.

18 Behold, to the perverse all things are perverse, as it is written Ps. 18:26: "By

to the perverse thou art perverse." The law of Christ, which is a law of freedom and sweetness, they call "bonds" and "cords", considering it bondage and hard service; again, their law, which is a right bondage and inability (infirmitas), they believe is freedom and easy to fulfill (facilitatem). Even so, everything is evil to the wicked. Jer. 23:38-10: "Now ye call this word the burden of the LORD, and I have sent unto you, saying, Ye shall not call it the burden of the LORD: behold, I will take you away, and cast you out of my sight, and will bring upon you everlasting shame and reproach" 2c. For inevitably the one who has pleasure in his own dislikes what is God's.

19 Again, eyes of faith are needed here, for the prophet does not say this as if he thought that they had in truth recognized the Lord and Christ when they said, "Let us break their bonds," believing that they were acting for God and His law when they rejected Christ; but the prophet calls "the Lord and His anointed," which he describes as having been despised by them because they did not recognize them. And behold, if for this reason he did not want to use the fanciful expression in the whole verse, to show that they hypocritically pretended something else than they did, and in their blindness did a kind of fanciful work (operis allegoriam) by rejecting the Lord and Christ, since they pretended to do the most for them.

Might it not also be that the prophet has put the pronoun "their" as a diminishing speech (per tapinosin), so that he at the same time refers to and understands it from the Lord and his Christ, and at the same time also punishes their exceedingly great contempt, in which they also do not consider Christ worthy of a name, let alone acknowledge him for the Lord and the Christ? Thus he has described their efforts so far, by which they wanted to bring it about that Christ would not be installed as king, whom the Lord had already installed, by which they not only oppose Christ, but much more oppose God's decree.

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order, as is shown in David and Saul. For David also was anointed king by God's command, but Saul resisted both God's decree and David's most stubbornly, and in a not dissimilar manner he also raged, spoke much, resolved much, counseled much against him. But as he did all in vain, so did the Jews and the Gentiles against Christ, as follows:

v. 4. But he who dwells in heaven laughs at them, and the Lord mocks them.

20) This tautology or repetition of the same thing, which frequently occurs in Scripture, indicates certainty (firmitatis), as the holy patriarch Joseph confirms, Gen. 41, 32, where he says, interpreting Pharaoh's dreams [Vulg.]: "But that you have seen the thing concerning the dream the second time is a sign of certainty, because that which God has spoken comes to pass, and is fulfilled exceedingly quickly." So also here "he laughs at them" and "he mocks them" the same is repeated, so that there can be no doubt that everything will happen most certainly.

(21) This is what the good Spirit does for our encouragement and comfort, so that we do not fall away in the face of adversity, but rather build ourselves up to the most certain hope, because it will surely come and not be forgiven (Hab. 2:3). Therefore, although in human speeches such a repetition of what has been said (tautologia) seems erroneous and superfluous, yet in divine things it is most necessary, especially because hope (as the wise man says (Prov. 13:12)), which is consumed, anguishes the heart; true hope, I say, which has need in suffering and the cross. For all delay is hard for those who are exercised in the sufferings of Christ. Therefore, they need the firmest and most sure promise of God to sustain them.

(22) Again, as in promises of good things comfort cannot be sufficiently impressed upon the afflicted, so in threats of evil things terror cannot be sufficiently taught to the unintelligent, hard and unbelieving. For this reason, repetition of what has been said is also necessary in this piece, so that it can be understood by the quite certain and over

The people are terrified by a strong threat. For as those people have too much fear and too little hope and security, so with these there is too much security and hope, but in general no fear, as the 36th Psalm, 1) v. 2, says: "There is no fear of God with them. For these it is necessary that they fear the Lord, for those that they hope in His mercy, and on both sides the right middle road exists, which is described thus: "The Lord is pleased with those who fear Him, who hope in His goodness" [Ps. 147, 11.].

23 Now this is written, "that we through patience and comfort of the scriptures might have hope" [Rom. 15:4]. For what is here written of Christ is an example to all Christians. For everyone who wants to be a sincere Christian, especially if he also teaches the word of Christ, must suffer his Herod, Pilate, lords, kings, pagans and people who rage against him, speak in vain, rebel against him and argue with each other. If this is not done by men, it will at least be done in the end by devils and finally in one's own conscience. Then it is necessary to remember these and similar comforts: "He who dwells in heaven laughs at them, and the Lord mocks them," and to hold fast to this hope and not waver from any cause.

24. And to fortify the confidence of the afflicted the more, he says especially strongly (ἰμφοτιχώως), "He will laugh and mock," as if to say: So certain is it that they make vain efforts, however firm their pretensions may be in the opinion of all men, that the Lord does not think it worth while to resist them "in earnest," or as if it were a great matter, but he laughs at and mocks them as in a very trifling matter, as is also said on the same stroke in the 37th Psalm. Psalm, v. 12. f., says: "The wicked threatens the righteous, and gnashes his teeth at him. But the LORD laugheth at him; for he seeth that his day cometh." Furthermore, we see that our adversaries will not only be humiliated, but also laughed at.

1) In the Latin editions: 14. In the Vulgate this word is found in the place where Ps. 13, 3. is inserted.

25 O how great strength of faith is required in these words! For who could have imagined that God would laugh, since Christ suffers and the Jews triumph? So also, when we are oppressed, when do we believe that our adversaries are laughed at by God, since it seems to us that we, both by God and by men, are laughed at and trampled underfoot.

26. but this mockery of God is, as I have said, that he made a mockery of the Jews and the Gentiles, who killed Christ, to the whole world, by raising him from the dead, and since there could be no hope that the kingdom of Christ could extend to even one people, he caused his eternal dominion to spring up over all creatures, and so perverted their proposals that it took just the opposite outcome with them, so that we can sing [Ps. 113, 4]: "The Lord is high above all nations; his glory reaches as far as the heavens", who was humbled below all Jews, and whose shame was also deeper than the earth. Therefore, as in the preceding verses the suffering and death of Christ is prophesied, so in this verse His resurrection, though somewhat obscure, is foretold.

But what is the purpose of these periphrasis: "He who dwells in heaven"? By these words, in order to strengthen our hope, he paints God at once as one at rest (quietum) and as a wonderfully hidden judge. He who takes care of us dwells securely and quietly, and when we are troubled, He who takes care of us is not troubled. We are tossed to and fro, but he sitteth, that he should not leave the righteous in trouble for ever [Ps. 55:23.].

(28) But all this is so hidden that you cannot know it unless you are in heaven. On earth, on water, in all creatures you have suffering; everywhere and in all things the hope of help is cut off from you, until you leap over everything by faith and hope, and seize him who dwells in heaven, for then you also dwell in heaven, but in faith and hope. Here, then, in all tribulations, we must cast out the anchor of our heart

In this way, the evil of the world will not only be easy for us, but also a source of laughter.

V. 5. He will speak to them in his wrath one day, and with his fury he will terrify them.

(29) What was said in the previous verse about the repetition of the same things (tautologia) must also be kept for this verse. For ignorant people and the despisers of God nothing can be said sufficiently. For the Leviathan, Job 41, 17-19. [loosely from the Vulgate], laughs at the whirring spear, and esteems a hammer like straw, and iron like chaff, and brass like rotten wood. An archer does not drive him away, the sling stones become on him like stubble 2c., though perhaps there seems to be no tautology here.

030 But when did he speak to them in his wrath, or in what did his wrath consist? Certainly when he laughed at them; which we will know when we know what it means that God speaks in his anger. Jer. 18:7 says: "Suddenly I speak against a people and against a kingdom, to cut them off, to break them, and to destroy them" 2c.

31) So "to speak in anger" means to cut off, to break and to destroy; this is what happened to the Jews, who said [Joh. 11, 48. 504 "Lest the Romans come and take away our land and our people, it is better that one man die, than that the whole nation perish." These vain speeches the LORD ridicules, since (as Prov. 10:24 is written) that which the wicked fears will meet him; and by the Romans he cut them off, broke them, and corrupted them. So it was the wrath and fury of God that was the impetuous attack of the Romans, as Isaiah Cap. 19, 5. f. says: "O woe to Assyria, who is the rod of my wrath, and her hand the staff of my fury. I will send him against a deceitful (that is, a hypocritical, dissembling) people, and will command him against the people of my wrath" 2c. According to my judgment, these words are definitely said by the Roman army. For that he says: "I will command him", he expresses it in this verse like this: "He will speak to them", because everything happens by the command and the word of God [Ps. 33, 9]: "For as he speaks, so it happens" 2c.

32 Therefore this word: "He will speak" must be taken without special relation (absolute), from this way: He will speak, that is, he will determine, command, decree by his word, but that it shall be against them, not for them; then, not in mercy, but in wrath. For he also speaketh against the righteous, and against his children, commanding that the cross and death should be inflicted upon them, as it is said in 2 Sam. 16:10, "The LORD hath commanded him, Cursing David," 2c.; but in mercy. If now [in the fifth verse of our Psalm] the preposition "with" is changed into "against", and the verb "he will speak" into "he will command", the text will be clearer: He will once command against them in his wrath.

He will not only break and destroy them, but he will also "terrify" them, for he has consumed them outwardly by strife and inwardly by fear. Of course, he also terrifies his children and puts them in extraordinary fear, like Christ in the garden, but in mercy. But the Jews, since they were devastated and killed by the Romans, he has set in terror for eternity by the beginning of fear. For it is impossible that the wicked, when he dies, should not fall into an eternal terror. It would have been a mild punishment if they had only been devastated; but that they were devastated in anger is terrifying. But by far the most terrifying thing is that, having been devastated and killed in anger, they were also terrified in fury and cast into eternal horror by death.

34) Now see the register 1) of the terrible punishments that are prepared for the murderers of Christ. First, they lose the honor for which they most raged against Christ, becoming a laughingstock before God and all men, seeing their shame everywhere, which is no small evil for arrogant and envious people. Then they lose everything they relied on and are devastated, wiped out, 2) destroyed, so that they have no comfort even in body. Finally, the greatest evil is added, that their gloom and anguish terrifies their souls with eternal fear.

1) Weimarsche: cstalø^ium instead of: eatuto^uiu.

2) Instead of raäicautur in the Baseler, in the Weimarsche and in the Erlanger, 4-raäic'niitr is to be read.

35. Thus they are beaten in their good reputation, in bodily goods and in eternal goods, and no creature, not even God Himself, is inclined toward them. Dear one, who should not now let himself lament for his enemies, who should not weep for them, who should not suffer everything for them, let alone from them, who firmly believes that this unbearable misfortune is in store for them.

(36) First, they are ridiculed and mocked, because their honor is turned into the highest disgrace (for this is their outward possession). Then they are devastated, robbed of their goods and their father's inheritance (facultatibus), which is their other possession. Finally they are frightened with fear, so that all hope and confidence in the spirit is gone; this is their inner and last possession; and these people become like dust before the wind. And again you see that the punishment of the wicked is described as fear and terror. For as the kingdom of God is righteousness and peace and safety, so hell must necessarily be sin, fear and terror.

V. 6. But I have set up my king on my holy mountain Zion. 3)

37 Here the person changes, because not David speaks of himself, but Christ. But the Hebrew text speaks in the person of the Father: "I have set my King on my holy mountain Zion" or decreed. Nor do I think that this matter is of such great importance that we should quarrel over a disputed word, since both minds are good, only that the Hebrew text is more suited to the mode of speech in use in Scripture, according to which authorship (auctoritas) is ascribed to the Father, as in the 110th Psalm, v. 1. Psalm, v. 1: "The Lord said to my Lord, 'Sit at my right hand,'" and Ps. 89:28: "And I will make him the first son, most high among the kings of the earth." Stapulensis means that one could say: But I have anointed my king, in that he establishes himself

3) In the Vulgate this verse reads: untern eon-stittntns sum rex ak 60 super Zion rnontern kunetnrrn 6sn8 [But I am appointed by him king over his holy mountain Zion]. The interpretation refers to this text.

on the word of the believers, Apost. 4:27: "They have gathered together concerning thy child JESUS, whom thou hast anointed." But it is seen that they took the word, "Thou hast anointed," not from this verse, but rather from the second, when they said [Acts 4:26], "Against his Christ," which is as much as, "Against his anointed," which they repeat to confirm it the more strongly (confirmandi affectu). Truly," they say [v. 27], "he is the Christ and the anointed whom you have anointed, that is, made a Christian.

This I say in my low opinion: If the Hebrew text did not require that sanctum meum be connected with "Mount Zion," it might seem to refer to Christ, so that the sense would be: I have set my King on Mount Zion, not any man at random, but he who is "my Holy One," anointed by me with the Holy Spirit. For Christ is called in Scripture the Holy One of God and the Holy One in Israel, as Ps. 16:10: "Thou wilt not suffer thy Holy One to decay," and Ps. 89:19: "The LORD is our shield, and the Holy One in Israel is our King." But the Hebrew text (as I have said) has "my holy mountain."

So the meaning is: They have not wanted him to rule over them and have conspired against me and my king. But my counsel shall stand, and my will be done. Who can resist my face? They have killed him, I have made him king; they have withdrawn themselves from him, I have subdued to him the holy mountain of Zion and all the ends of the earth, and so they have become a laughing stock and a mockery, and it is publicly shown that they have spoken in vain.

This verse belongs to the doctrine (locum communem) of ambition and presumption, which nowadays prevail in the Church of Christ in the most impudent manner. For this is what the apostle says in his letter to the Hebrews, Cap. 5, 4. f.: "And no man taketh glory to himself, but he also which is called of God, even as Aaron. So also Christ did not take glory to himself, but he who said to him: You are my Son"; and again [Ps. 110, 1.]: "Sit down with me.

Right hand." This is what almost the whole psalm inculcates here, which describes that everything concerning Christ is ordered by the Father, not arrogated and sought by Christ himself. But for many years now our decrees have hardly been about anything other than dignity, power, privileges, which reeks very strongly of ambition, without the Father having decreed or instituted anything of this.

The church of Christ is called "Mount Zion" because it began there and was established by the sending of the Holy Spirit, and although it is not bound to any place, it was nevertheless necessary that it had its beginning in a certain place. Therefore it was spread out from there over the whole earth, so that the word of Christ Joh. 4, 21. would be fulfilled: "The time is coming that neither in Jerusalem nor on this mountain will you worship the Father. And so the gospel has no place and yet has all places.

At the same time, through the Holy Spirit as a teacher, the Church of Jerusalem has preserved this modesty, that it has never quarreled with other churches over the primacy and dignity, as the churches of Rome and Constantinople had a protracted and annoying dispute, although the latter (if a primacy were to be sought at all) should have been fully preferred to the other churches: rightly should have been preferred to the other churches, both because Christ Himself was the bishop of them, the King appointed by God the Father, and also because the whole Church took its beginning there, and from there all churches arose, and it alone is in truth the mother of the churches, where all the apostles and disciples were, as it were, the elders. But God did not want this to happen, so that He would show us that this arrogation of primacy was reprehensible, and that no other church should seek it, since He did not allow it even to this one, to which it was due.

41 I say this not as if I condemn the supremacy (monarchiam) of the Roman Church, but because I detest that it is forced and imposed and arrogated to oneself, as if it were a commandment of God, when in fact it is a mutual agreement between the faithful and the Church.

should be established through the bond of love, so that it would be a supremacy, not of commanding power, but of serving love. The presumption I reject, the cause I approve. Gold is not evil, but avarice; the flesh is not evil, but the lust of the flesh. But even here Christ resisted quite vigilantly, because he never suffered the churches of the East to be subjected to this [our] church.

So the church is called Mount Zion, according to the quite common way of speaking (*tropo*) of the synecdoche, the containing for the contained in it, like the city Jerusalem for the people of the city. However, it is not only for this reason an obscure speech, but also in the name, the thing and the form lies the same. The name Zion denotes a waiting place. The church is not only called a lookout because it looks out for God and heavenly things by faith (that is, from afar), seeking what is above, not what is on earth, but also because in it are the right guards (*speculatores*) and the watchful in spirit, to whom it is incumbent to take care of the people who are among them, and to be careful of the wiles of enemies and sinners. These are called in Greek *episcopi*, as it were watchmen, and for the same reason you might suppose that they would like to be called from the Hebrew Zionists or Zionians.

But the thing is that Zion is a mountain. Thus the church is high in the sight of God through spiritual height, because of the greatness of the virtues, gifts, graces, effects 2c. by which God has exalted it above all authority, wisdom and righteousness of men, as it is said in Isa. 2, 2. and Mich. 4:1: "The mountain where the Lord's house is shall be higher than all mountains, and shall be exalted above all hills." Again, I must interpret this for the sake of the carnal dreamers who always drag the word of God on the splendor of the world. The church will be exalted above all the power and height of the world, not by riches or painting, but by faith, hope, love, and the virtues that despise worldly riches and power. For the fact that the church is now high in these things is not the church's fault.

It is not a church of its own, but a foreign leviathan, and that is why it has decreased so much in wisdom in the word of God, in holiness of life, in the practice (*virtute*) of good works 2c. For these are the mountains and the very heights of the church of Christ, in which the world cannot follow it. But in those things it [the Roman Church] has long surpassed the world, if it must be called a church that does such things. For it is certain that the true church of Christ will always remain the same.

The figure of Mount Zion was that it rose at the southern end [of the city of Jerusalem] and had the city of Jerusalem under it, sloping down on the north side, and [the city] rising up to it, as it says in Ps. 48:3: "Mount Zion, on the side toward the north, is the city of the great King."

This descending and ascending can mean the inner struggle of Christ's people, which takes place between the flesh and the spirit; the flesh strives toward midnight, the spirit toward noon; or the two kinds of life (*duas vitas*), the active and the contemplative. The former descends to do temporal things for others, the latter ascends to heavenly things, and inclines to the watch where the watchmen (*episcopi*) are, all excellent in life and word, and draw others to themselves. In the middle between Mount Zion and Jerusalem) is Mount Moria, the mountain of the temple. Here is Christ, God and man, encompassing both, dwelling in both, as the same Mount Moriah, located in Jerusalem under Mount Zion, depicts.

For it is the mountain Moria, that is, of seeing, on which Abraham sacrificed his son, on which also Solomon built the temple afterwards, and we are sacrificed over Christ with Isaac and are formed into the temple of God through the right Solomon. For Christ is Mount Moriah to us, because God neither sees nor recognizes anyone who is not sacrificed and built in this place, that is, above Christ and in Christ, for only on this one do the eyes of the Lord look. Therefore the mountain is called: "The Lord sees" eternally [Gen. 22, 14]. But the heretics and the arrogant judge other mountains of the

They are not able to see, or rather not to see, because they want to merit by their righteousness and works that God will look upon them graciously.

"Holy" he is called, not because of exemplary (figurali) holiness of law or external consecration, for he speaks in the spirit. Therefore, he is not content to say: the holy mountain; he adds "my" as if to say: Who also is holy by my holiness, not by those by which stones, wood, walls are consecrated, but by which mind and body are consecrated by means of the anointing of the grace of the Spirit, and by faith, hope, and love are purified from day to day. For that is holy which, separated from common use, is consecrated only to holy and divine use. This is done as a ceremony (ceremonialiter) and in letter by men, the bishops, but in truth and in spirit by the Holy Spirit poured out in our hearts.

42 In all this he obviously distinguishes the kingdom of Christ from all other kingdoms. Of this king alone he proclaims, "I have instituted him," [according to the Vulgate], "I am instituted." This person, because GOD is invisible and wholly spiritual (*spiritualissimus*), certainly indicates a spiritual appointor, since he does not appoint the others by himself, but men by men. Visible through visible. It is therefore Christ's kingdom not of this world, but in spirit and in truth. Likewise, "My King" does not mean a king of men, or which men appoint. Christ is therefore a king in spirit and before God.

43) Then, although he is appointed "on Mount Zion", nevertheless it is added: "my sanctify" (or/Vulg?: "his sanctify"), that it may be known that the kingdom of Christ is indeed a people in Zion, but such a people as is holy in spiritual holiness.

44 Again, you see that the church of Christ does not exist in worldly power, wisdom, or dignity, although there are people who say that there is no Christian outside the new supremacy, since the power of the supremacy has nothing to do with spiritual holiness.

V. 7. I will preach of such a way, 1) that the Lord has said to me: You are my son, today I have begotten you.

The Hebrew text begins the seventh verse in this way: "I will preach God's commandment, which the Lord has said to me: You are my Son, today I have begotten you." This connection has, I think, the effect of letting us know of what kind of commandment he wants to be understood that of which he says he will preach, namely, of that which he adds: "The LORD hath said unto me, Thou art my son" 2c. This, he says, I have as my commandment; to this end I am appointed as king, that I should proclaim to all that I am the Son of GOD, for I must transfigure the Father. For this is the purpose (*scopus*) of the whole Gospel, that Christ may be known as the Son of God, as it is said in Matth. 16, 15. f.: "Who do you say that I am? Peter answered, "You are the Christ, the Son of the living God. The church is built on this rock.

46 Paul also says in 1 Cor. 1, 24: "We preach Christ, divine power and divine wisdom. And Christ Himself does nothing else in the whole Gospel of John than to prove Himself to be the Son of God (*ostendat*) by always preaching that God is His Father. This was also impressed upon him in his suffering as a crime worthy of death. For Christ came to establish the faith through which one believes in Him as the Son of God. But this faith is the fulfillment of all laws, the righteousness for all eternity, the work of the miraculous deed (*magnificentiae*) of God, the slaying of the flesh, the revival of the spirit, the victory over the world, the victory over the flesh, the victory over hell, as Christ says [Matth. 16, 18.]: "The gates of hell shall not prevail against it"; in short, it is all in all. Thus he says John 8:24: "If ye believe not that I am he, ye shall die in your sins"; again John 11:2) 26: "He that believeth on me shall never die."

1) The preceding words are drawn in the Vulgate to the sixth verse and read there: *krneäieans praeesvtnrn ejus findem ich sein Gebot predige).*

2) In the Latin editions:

47 Therefore the letters of the apostles are full of the teaching of faith, which is eternal life itself, as John 3:36 says: "He who believes in the Son has eternal life. He that believeth not the Son shall not see life, but the wrath of God abideth on him"; and Cap. 12:49: "I have not spoken of myself, but the Father which sent me hath given me a commandment what I should do and what I should say. And I know that his commandment is life eternal. Therefore that I speak, I speak thus, as the Father hath told me." So it is clear that he preached the commandment of God, namely that of faith in him as the Son of God, for salvation to all those who receive him, who believe in his name 2c. [Joh. 1, 12.]

48 But you will say: If the spirit wanted this, why did he not order the words more clearly, in this way: I will proclaim God's commandment that I am his Son, today he has begotten me 2c.? I answer: The Holy Spirit remains the same everywhere. For he also observes this in the Gospel of John, when he speaks of himself and his divinity, that he always takes on the appearance of the Father, and attributes everything that he is to the Father. He says: "I do not speak of myself" [Joh. 14, 10.], "my teaching is not mine" [Joh. 7, 16.], and [Joh. 14, 10.]: "The Father who dwells in me, the same does the works." And many other sayings.

So also here. Since he said that he will proclaim that he is the Son of God according to the commandment of the Father, he first introduces the Father speaking to him, so that we should hear more the Father in your Son speaking of the Son than the Son himself speaking of himself, so that the meaning is: I will proclaim God's commandment that I am the Son of God, but I will not do this out of my authority (auctoritate), lest it seem as if I were boasting. Rather, I will proclaim to you what the Father has said about me, so that you may hear him speak about me, who has commanded me to proclaim what he has said to me, so that you may believe me through his authority (auctoritate) in what I say about myself.

And notice, this change of persons, soon of the Father, soon of the Son, who proclaims the Father's words about him, is venerable

and holy, in that it presents the divine nature and the likeness [of the Son to the Father] more unbreakably than that I, impure as I am, should dare to expatiate on it more widely. Yes, this Psalm is one of the main Psalms in the whole Psalter. This suffices [to prove this assertion] that also according to the testimony of the apostle Paul this verse speaks of the begetting of the Godhead, since he says Hebr. 1, 5: "For to what angel did he ever say, Thou art my Son, this day have I begotten thee?"

Now everyone can see for himself that the words of the Father refer to the only begotten Son. It is said: "He has said to me", namely to One, not to many, "you are my Son", the only one, in that he undoubtedly designates him with such special characteristics as the Son exalted above all others, of whom the 89th Psalm, verse 7, says [Vulg.]: "Who may be like God among the children of God?" as if he wanted to say: There are many children of God, but among them is One who is God, who is like him? Likewise, "I begat you," I alone begat you 2c.

And how watchfully and in what a dignified way the holy fathers have interpreted this: "Today I have begotten you", that is, for eternity. Eternity is that he has been begotten, is begotten, and will be begotten without end, he for whom this means "to be a son", that he is born of the Father; he has neither begun to be born, nor will he cease to be born, but is always born by a birth taking place entirely in the present (praesentissima). It is rightly said, "begotten today," that is, who is always born. For this "today" has not a "yesterday" or a "tomorrow", but it is perpetual, as He says John 8:58: "Before Abraham was, I am."

49. Where then are you, wretched and ambitious people, who either ambitiously seek the governorship (vices) of this king in the church, or fruitlessly hold it, who do not proclaim God's commandment, do not preach Jesus Christ the crucified, the Son of God, for the salvation of the faithful, but gather treasures, set up one merrymaking over another, and with every possible ostentation drive your wills.

This Son of God, appointed as a man to be king, does not seek what is his, but proclaims the commandment of God, who did not accept his kingdom for himself, but for others to be blessed, for the glory of the Father.

50 But this one office of the word, which is the bishops' alone, is neglected above all others. Then, if there are some who teach in their stead, they teach not the commandment of the Lord, not Christ, but their fables, or, if it is best, the laws and traditions of men. Therefore do not believe that there is the church, the holy mountain of God, where Christ does not teach Christ completely pure. For it is an exceedingly grave word that he says: "I will proclaim God's commandment." "God's," he says, not man's commandment, counsel, stories. And "I myself will proclaim"; for unless Christ speaks in us, we shall never proclaim the commandment of GOD. "I," says he, "will be with thy mouth" [Ex. 4:12.], and [Ps. 81:11.], "Open thy mouth wide, let me fill it."

Our translation [the Vulgate] thus agrees very well with the Hebrew in the sense, only that the different division 1) also tends to impair the sense; but if one has the sense, the division will not harm; therefore I will not argue about it.

(51) So this verse distinguishes the kind of doctrine taught in the New Testament from that taught in the Old Testament. Formerly the law was taught, which caused wrath [Rom. 4, 15.] and increased sin; now faith is taught, which works forgiveness and fulfills righteousness. Therefore the lawgiver there is Moses, a man and a servant; here the lawgiver is Christ, God and the Lord of all things. The former made slaves of sin, the latter free of righteousness.

Not as if the law should not also be taught now (since Christ says, Matth. 13, 52, that both are taught by a scribe, taught for the kingdom of heaven, both the old and the new), but that the preaching of grace is proper to the new testament.

Since there is no one in this life in whom all the fullness of the New Testament has been fulfilled, no one will be found who does not still have some part of the Old Testament left. For this life is a transition and a kind of passage (phase) from law to grace, from sin to righteousness, from Moses to Christ; but the completion comes with the future resurrection.

v. 8: "Cry unto me, and I will give thee the heathen for an inheritance, and the end of the world for a possession."

(52) This also belongs to the commandment which Christ took upon himself to proclaim by the commandment of the Father. He says: "The Lord has said to me," and the Father has commanded me, "that I should ask of him the Gentiles for an inheritance," and this commandment of his I will proclaim, so that you may believe and know that I have been appointed as such a great king on his holy mountain Zion, that is, over the people of Israel, but also as heir and Lord over all things, so that whoever hears this commandment of God from me and believes may come to the Father through me and be saved.

Again, you see that Christ's kingdom is not one that he has subjected himself to out of his own presumption, but it is established by the prestige and command of the Father. For not only did the ambitious have to be left no example or remedy (*patrocinium*), but their vice also had to be kept in check by divine prestige; but even so this so strong abomination is not sufficiently resisted. Christ, the Lord of all things, acts and does nothing in the church without God's command, and the little worms of men undertake and dare everything out of their own iniquity in the church, which is not theirs.

54. But what is the meaning of this, that when he goes to Mount Zion, he is not commanded to seek the kingdom over Mount Zion, but that the inheritance over the Gentiles is promised to him only upon his seeking, and is even commanded to seek it? Perhaps because Israel was promised the blessing and the kingdom of Christ in Abraham, but to the Gentiles it is given without promise out of mercy, as it says in Rom. 15:8, 9: "But I say that Jesus Christ has been a servant of the circumcision of the Lord."

1) namely, that the first words of this verse in the Vulgate are still drawn to the previous verse.

to confirm the promise made to the fathers for the sake of God's truth, but that the Gentiles praise God for the sake of mercy" 2c. The truth has been proven to the Jews and the promise fulfilled, but the Gentiles have been granted free mercy. Therefore, in the prophets "mercy" and "truth" are very often connected with each other, although this was also a work of free (*gratuitae*) mercy, that he [God] had the grace (*dignatus est*) to do the promise.

Therefore Zion is given to Christ as a kingdom without him asking for it, but the Gentiles are given to him as an inheritance at his request, as it were as a gift of Christ, since nothing was promised to them. Is 66:19, 20: "They shall declare My glory among the Gentiles, and shall bring all your brethren from all the Gentiles for a meat offering unto the Lord" (*donum*). Thus Israel is the kingdom, we Gentiles the gift, as it were as a gift for Pharaoh's daughter, which Pharaoh, the king of Egypt, gave her as a gift [1 Kings 9:16].

56 Finally, when Christ is appointed King over Zion, the prophet uses words of the present time, indicating that the thing itself is done. But where it is proclaimed that he is an heir, he is first commanded to heal, and it is promised to him in the time to come. We see all this fulfilled in the Acts of the Apostles, when the disciples preached the word only to the Jews, until Paul, called from heaven, was sent as an apostle among the Gentiles. Therefore Christ, who was already appointed King over Zion on earth, but since He reigns in heaven, receives the Gentiles promised to Him at His bidding. Also here he does not say in vain (*otiose*) "from me", so that he may show that this kingdom and the inheritance of the Gentiles were not transferred to Christ by men and in a human way, but by God, that is, in a spiritual way.

This is one of the passages against which those who say that those who are not under the Roman Pontiff are not Christians fight sacrilegiously. For they presume to make God the Father a liar, since He has given Christ the

The Christians have subjugated the ends of the world, but they do not even subjugate all of Europe to him. Can't Christians be there because the Turk or the Scythe rules there in time? How could they be in Rome under Nero and Domitian? Are there not bishops because they do not buy the *pallia*? Can't there be priests because they don't pay the *annals*? How? if they were therefore all the more true bishops, the more they, free of wealth, court and pomp, teach the word of God and govern the people of Christ? At least the apostle Paul describes the bishops Apost. 20, 28. in such a way that they take care of the host and govern the church of God. He says: "Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops, to feed (*regere*) the church", while he was speaking to the elders, as St. Jerome clearly takes from the text, which he also proved by the word "take heed", which has a corresponding (*vicina*) meaning. But to feed (*regere*) the community and to take care of the herd, can this not be done only by the service of the word and by prayer, without the disorderly nature (*tumultum*) of the bishops, as it is now?

(58) Therefore, let us not accuse the word of this psalm (so that we do not stretch the inheritance of Christ too thin) of falsehood, either because of the shameful behavior (*perfidiam*) of the Turks, or because of the multitude of others who are in error. For who else could know among us who are Christians in truth? Are there not also among us a great many evil people, and few good? The power (*auctoritas*) of the divine word is greater than we can comprehend, how much more is it greater than our suspicions (*suspicio*) and our imaginations (*phantasia*), which are occupied with the appearance of outward customs.

St. Augustine thinks that here is a repetition of the same thing (*tautologiam*), namely, the same thing is expressed by "the Gentiles for inheritance" and "the end of the world for ownership". This [repetition] is (as I have said) always an indication of certainty (*firmitatis*), by which our faith is strengthened all the more: namely, that there are Chri-

The same is true in other parts of the world where the other apostles preached, as much as the godless nature prevails there.

v. 9. You shall smash them with an iron scepter; like pots you shall break them.

(59) Again, we must put away carnal imaginations, lest anyone imagine that the kingdom of Christ is established and maintained with sword and weapons, since it is written [Ps. 147:10, loosely from the Vulgate], "He hath no pleasure in chariots and horses, nor in any man's legs," and the apostle says 2 Cor. 10:4, "Our weapons are not carnal." For even the Turks, whom we nowadays seek to overcome only by the sword (quaerimus), we should defeat by increasing the number of Christians who are among them.

60 Or why do we not pursue with the sword the wicked who are among us, especially the nobles of the people? Be far from that! The kingdom of Christ stands in righteousness, truth and peace; by these it is established, by these it is also maintained. Therefore, when he said above that he was appointed king, he did not think of any other office than the office of the word, saying: "I will preach in such a way that the Lord has said"; not: I will ride proud stallions (caballos); not: I will devastate cities; not: I will seek the treasures of the earth, but this one thing: I will preach what God has commanded, namely Christ, who is God and man, what Paul calls Rom. 1, 1-3. calls the gospel, saying: "Sent forth to preach the gospel of God, which he promised beforehand of his Son" 2c.

(61) You see that this verse is also an allegoricum, not without reason, since it represents an allegory that takes place in reality and in life. For since the word of Christ is a word of salvation and peace, a word of life and grace, and this is not effective in the flesh but in the spirit, it must necessarily suppress and expel the salvation, peace, life, and grace of the flesh. If it does so, it appears harder and more unbearable to the flesh.

more than iron. For something quite different is felt than happens when a carnal man is touched in a healing way by the word of God, namely, as it is written in 1 Sam. 2:6, 7: "The Lord killeth, and quickeneth; he leadeth into hell, and bringeth up again; he bringeth down, and exalteth."

62 This secret (allegoricam) effect of God paints Isaiah, Cap. 28, 21, when he says [Vulg.]: "In order to do his work, he performs a foreign work; in order to do his work, he lets his work be far (peregrinum) from him," as if he wanted to say: Although he is a God of life and salvation, and these are his proper works, he nevertheless kills and destroys in order to accomplish this. These are foreign works to him [but he does them], that he may come to his own work. For he kills our will in order to establish his will in us. He kills the flesh and its lust, in order to make the spirit and what he desires alive in us. This is what he said above, without any fancy speech, "I will preach of such a manner that the LORD hath said unto me" (praeceptum Domini - the commandment of the LORD). For the spirit accepts the word of God as an exceedingly sweet commandment. For then it happens that the holy mountain Zion becomes his kingdom, and the Gentiles his inheritance and the end of the world his property. But the flesh bears the commandment or word of God with great reluctance, and does not recognize it either, because it is completely and in every way opposed to it. Therefore, it receives the word as a rod and an iron and as something that crushes him, and so the image (allegoria) is fulfilled, both in that this verse indicates it and proves it in deed and work.

63: "You shall smite them" (reges eos) in Hebrew is 2^8^, which St. Jerome translated: Thou shalt feed them. But John Neuchlin, in his "Beginning Reasons" (rudimentis), indicates many meanings of this word, namely: to feed, to govern, to take away, to smite, 1) or to bruise and to crush. And this last meaning is, in my low opinion, for this passage the very-

1) Here, the original still contains the words: amions, evMtMio, which has been retained in both the Basel and Weimar editions.

Firstly, because an iron rod, as everyone knows, is better suited for crushing and smashing than for grazing and negating. Secondly, for negating it would have been sufficient to say: with a scepter (*virga*), but for grazing one can appropriately speak neither of a scepter nor of an iron [scepter]. But what will be accomplished by an iron scepter but crushing and breaking? as Dau. 2:40, it is written, "As iron crusheth and breaketh all things, so shall it crush and break all things." In addition, in this way what is repeated rhymes finely with what is said (tautologia), because it follows: "Like pots you shall break them," so that "break" is the same as "smash" or "pasture" (*reges seu pasces*).

For both words denote the humbling of the proud by the word of God, which then shatters and crushes when it terrifies and humbles. Thus the apostle Rom. 1, 18. says that through the gospel the future wrath will be revealed from heaven. Thus those who were converted at the word of Peter and felt struck (*compuncti*), Apost. 2:37: "Men, brethren, what shall we do?" This is what Scripture elsewhere calls rebuke, shaking of the ground, and trembling of the earth. Most beautifully, however, it says Blich. 4, 13. "Arise and thresh, O daughter of Zion. For I will make thee horns of iron, and claws of brass; and thou shalt break in pieces many nations: so will I banish their goods (that is, they themselves, which are as it were a spoil taken from the devil) unto the LORD, and their substance unto the ruler of the world." See what it means to rule them with an iron scepter (*regere*), namely (as he says here) to crush many nations with an iron horn.

64. the scepter (*virga*) is therefore the most holy gospel of Christ, for this is the scepter of His kingdom, as Ps. 45, 7. says: "The scepter of Your kingdom is a straight scepter," and Ps. 110, 2.: "The Lord will send the scepter of Your kingdom out of Zion." So also says Isaiah, Cap. 11, 4. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." What is the rod (*virga*) of the mouth

What is the word of Christ other than the word of God with which he crushes the earth, that is, those who are earthly minded? What is the spirit of his lips but the same word of the Spirit with which he kills the wicked, that he may live unto godliness, having died to ungodliness? This is the scepter, against the tip of which in the hand of Joseph Jacob bowed down, Gen. 47, 1) 31 [Heb. 11, 21], this is the scepter, the tip of which St. Esther touched, Esther 5, 2.

65. but [the gospel is called] a scepter figuratively (*μεταφορικῶς*) or rather figuratively (*ἀλληγορικῶς*), first because it [the scepter is] thin and light, so that it may be carried in the hand, for the yoke of Christ is gentle and its burden is light, Matth. 11, 30. But the hands of Moses are heavy, Ex. 17, 12. so that they had to be supported by Aaron and Hur with stones placed under them, that is, as Peter interprets Apost. 15, 10, that the burden of the law is unbearable. On the other hand, the hands of Christ are laid on the little children and the sick everywhere in the Gospel, so that it might be better with them. But Moses also has two large stone and heavy tablets. Furthermore, the Levites formerly carried large and many tables of the tabernacle, of which it is said in 4 Mos. 4, 31: "These are their burdens"; in truth heavy and many burdens, if they are considered alone, but none, or certainly only little, if one looks at the ecclesiastical laws and rights, which nowadays exercise their tyranny. For we carry nowadays not tablets, but whole forests and rocks, and the hands of bishops so heavy that the whole world could not bear it; and it serves us quite right. Because we have cast away the scepter of Christ, therefore has happened to us that which Isaiah Cap. 8, 6. f. says: "Because this people despise the waters of Siloam, which stand still, the LORD will bring upon them strong waters and many waters of the river."

66. secondly, because it [the scepter] is straight, for the gospel and the law of the Spirit lead us on a straight and short (*compendii*) road to life, where the law leads us

1) In all editions: Oen. 49. Weim. Ausg. (not correct) in the margin: I Mos. 49, 22. ff.

The author of the letter, who, through long detours of figures and works and, as it were, through an exceedingly vexatious desert path, nevertheless hardly reaches the climes of Moab, nor does he arrive at the land of promise, but falls away with Moses.

Third, because the law of Christ is bare and unveiled, as a scepter is borne without a covering. The law of Moses was carried in the ark of the covenant, and the tablets were carried veiled, because every law, every doing without the law of Christ is a shadow and a sign of a hidden righteousness, but not the thing itself, which is revealed by the law of Christ. Rom. 1, 17.: "The righteousness that is before God is revealed in the gospel by faith in faith."

68. but it is called a scepter of iron, first of all (as I said) for the sake of the flesh, because the law of Christ is exceedingly hard, although it is very gentle for the spirit. For it lays upon all its lusts the cross and death, poverty, lowliness, patience. These are the three points (cornua) of the cross: poverty curbs the lust of the eyes and avarice; lowliness resists hope in life and ambition; patience nullifies the lust of the flesh and pleasure. Therefore it is called Isaiah Cap. 27, 1. a hard and strong sword: "At that time the Lord will strike down Leviathan, the serpent, with his hard, great and strong sword."

Secondly, this scepter cannot be bent and cannot be brought out of its right nature (*invincibilis rectitudinis*), or (as St. Augustine holds here) has an unbending righteousness. For as much as many have tried to twist and bend the word of God to their sense, it has nevertheless remained of unconquerable straightness, convicting as liars those who have bent it. For it is not a reed like the rod of Egypt, 2 Kings 18:1, 21 and Isaiah 36:6, "which, if any man lean upon it, it entereth into his hand, and pierceth it. But the reed is the doctrine of men, which is moved to and fro by every wind of opinion.

1) In the Basel, the Wittenberg and the Jena: 4. 17., in the Erlangen: "2. Rs. 17", which is:
2 Sam. 17. - Bas: Isn. M.

But this voice of the one calling in the wilderness, as it is not clothed with soft garments, neither is it an empty reed which the wind can weave to and fro, but full and firm and iron.

(70) But that some ascribe a waxen nose to the Scriptures, saying that they are as it were a movable reed, is due to the actions of those who misuse the holy Word of God for their unrhymed and unstable opinions and glosses, and they bring it about that the Word of God, while it rhymes with everything, rhymes with nothing.

Third, as the iron crushes and breaks everything, as Dan. 2, 40. the word of Christ crushes the great, that is, it humbles the proud, the crooked makes it straight, that is, it chastises the unchastised, the straight makes it crooked, that is, it bends the hopeful, the rough makes it smooth, that is, 2) it makes the angry kind, the short makes it long, that is, it comforts the fainthearted, the long makes it short, that is, it frightens the presumptuous, the narrow it makes wide, that is, the meager it makes liberal, the wide it makes narrow, that is, the profligate it makes thrifty, the blunt it makes sharp, that is, the unlearned it makes learned, the sharp it makes blunt, that is, the wise it makes fools, it takes away the rust, that is, it drives away sloth. In short, it destroys every defective form, and changes it into another that pleases God, and, as the apostle says 2 Tim. 3, 16. f.: "All Scripture inspired by God is profitable for doctrine, for correction, for chastening in righteousness, that a man may be perfect unto all good works."

72. like pots. Here the prophet mixes a simile into the fictitious speech to make the opinion clear. In 2 Cor. 4, 7, the apostle uses "earthly (fictile) vessel" to refer to the body, yes, to the man in the body. "We have (he says) such treasure in earthly vessels, that the super-

2) Until now, in all editions "iü est" is fully expressed; in the Wittenberg and Jena editions also before the following explanatory words. In the Basel edition, however, the abbreviation ".i." appears from here on. In the Erlangen and Weimar editions, however, "iä est" is missing from here on.

pregnant power be of God, and not of us." These are the earthen jars of Gideon [Judges 7, 16. ff.], which at the sound of the trumpets burn shattered and broken, and shine, and pursue the terrified Midianites, and put them to flight; that is, that the bodies of the martyrs and Gentiles, broken by many a suffering of torture, have instructed the world by examples of love and truth, and have driven out the ungodly with their ungodly nature. And according to the moral interpretation (tropologice)¹: when the flesh or the carnal man is broken by the word of the cross or the iron scepter, the army of vices and evil desires goes down defeated before the virtues and the grace that enlightens man.

(73) Care must be taken at this point, not only for the thing itself, but also for the likeness. For Christ does not break and destroy his own in such a way that he tears one member of the body from the other, as broken pots are broken into many parts, but this bodily dispersion is to be a likeness of the spiritual destruction (dissipationis), that is, that the members of the body, which have not been bodily torn from one another, are destroyed in their evil lusts and actions.

74. The tongue no longer speaks what is pleasing to the flesh, the ear does not listen to slander, the eye does not look at shameful things, the hand does not steal other people's goods, does not handle illicit things, and in general: the body of sin, which before used the members for its lusts, is now suddenly deprived of these members, since they have been destroyed by the word of God, and this deprived of its service (officio), and forms as it were a blessed Babylon, since, as the apostle Rom. 6, 19, the members, who before were given to the service of uncleanness, and from one unrighteousness to another, are now given to the service of righteousness, so that they become holy. So also in the Gospel [Luc. 11, 22.] the stronger one not only takes away the armor, but he also distributes the robbery. For the Hebrew word XXXXX means, like

Reuchlin confirms, you shall scatter them, divide them, throw them apart.

Therefore, "the pots" are all Christians, first of all because a potter's vessel is very easily broken. Thus, gentle people who are not hardened by the hardness of unbelief easily yield to the word of God; they do not contradict or resist it. But those who are stiff-necked (as they are called in Prov. 28:14) will fall into misfortune and, as Elijah saw in 1 Kings 19:11, will undoubtedly be torn apart like the mountains and broken like the rocks.

76. secondly, because a broken pot is completely unfit for its former use, so that you see how the word Isa. 30, 14. is fulfilled: "One will not find a shard of its pieces, in which one can get fire from the hearth, or draw water from a well." For he speaks of a brazen pitcher that shall be broken by a strong casting, and it agrees with this verse almost word for word. So also an ungodly man, converted and changed into Christ, is made quite useless for his former life, and he speaks with the apostle Gal. 6:14: "The world is crucified unto me, and I unto the world."

V. 10. Let yourselves therefore be instructed, O kings, and let yourselves be chastened, O judges of the earth.

The interpreter, as a word clarifier (etymologiis), has said instead of: "judges of the earth": "You who judge the earth". But without word explanation he has said: "kings", not: you who rule; but this is of little importance.

After the kingdom of Christ has been described, he adds a holy and faithful and instructive exhortation, trying and offering everything to make all men subject to Christ, especially the great. But how bold and, as we are wont to speak nowadays, how rebellious and vexatious is this exceedingly insolent prophet, who sets his mouth in heaven, and presumes to attack not the lowliest and the common people, but the highest chiefs and even kings, and to teach those who, puffed up by the title and office of being teachers of the people, and secure by the custom and honor due them according to their delusion (opinionis

1) tropologia is the same as moraliter. Cf. Walch, St. Louis edition, vol. XXII, 1341, 8 5. el. § 8.

Lonore), cannot stand this exceedingly great insult, namely, that they are fools and unlearned people, and should need to be taught and instructed.

For it is easy to have the unlearned people as disciples, who are accustomed to be disciples, but to put the kings, the judges of the earth, the magistrates, the regents, the doctors, the bishops, not only on a par with the rabble, and to put them in the ranks of the disciples, after they have been so accustomed to teaching and governing, but even to pine for the people, and to demand them alone as disciples: Dear, who could suffer this? Who should not tremble here with John the Baptist to touch the head of Christ? But it must nevertheless be touched and baptized with the water of Jordan, namely in his condescending humility, so that all righteousness may be fulfilled [Matth. 3, 15.], in that he who is the highest humbles himself among the lowest, and the lowest fears the humility of the exalted (sublimitatis).

(79) But since the kind and worthy Spirit knows that the whole salvation of the common people rests on the right instruction of the rulers, he first of all admonishes them kindly and fatherly, that they do not follow their own sense, and are all the more ready to be instructed, since they do not conduct their own affairs, but the affairs of all their subjects, and since they, when they fall into error, also bring the whole people with them into misfortune, as the saying says [Matth. 15:14], "If one blind man lead another, they both fall into the pit."

80 Not only for this reason does he admonish them, but also because he knows (as I said) that they, puffed up because of their power and office, always have the word John 9:34 in their mouths: "You teach us? You teach us?" and the word Jer. 18, 0 18.: "The priests cannot err in the law, the wise cannot fail in counsel, the prophets cannot teach wrong." For inflated by this bubble of water and this false confidence, they used always to resist the right prophets, not unlike how today any truth is resisted by

the flatterers of the popes, who say that it cannot be supposed that such an exalted head can err, and that the church cannot err: The church cannot err, the pope cannot err, a concilium cannot err 2c.

81) But the people of the Old Testament were more strictly bound to obedience to the bishops (pontificum) than we Christians, because at that time they had to listen to the Levitical priest under penalty of death, but today we are all priests, and now the word of Isaiah Cap. 54, 13. is fulfilled: "I will make all thy children to be taught of the Lord", and Jer. 31:34: "No man shall teach another, nor brother another, saying, Know ye the Lord: but they shall all know me, both small and great, saith the Lord"; and 1 Cor. 14:30. Paul evidently commands that if a revelation should happen to one sitting there, the first should keep silence.

Therefore, in the New Testament, any superiors are to be heard in such a way that every lowly one is free to judge the opinion of the superior in matters concerning faith, much more than the prophets were free to resist the superiors in Israel, despite the commandment of God [Deut. 17:8-12]. For in the synagogue, where the priesthood had to do only with external ceremonies, any error of the priests was without danger. But in the church, where it is a matter of spirit and faith, it is very important to everyone that the priest does not err, since God is in the habit of revealing to the lowliest what He Himself does not deign to reveal to the highest, so that His kingdom may stand firm in the humility on which alone it is based.

Note the emphasis on the circumstantial word (adverbii) "now". "Now," he says, after Christ is established as King over all things. At this time there are two things which will hinder you most from knowing what is right. First, that this Christ, who was crucified, killed and condemned by you, even after God's saying (auctore) cursed according to the law of Moses, is preached as a Lord over all lords. For this is the most difficult thing, to acknowledge him as a king who died such a desperate and shameful death. The feeling

Reason has an abhorrence of it, custom speaks against it, there is no example of it: so then it must obviously be foolishness to the Gentiles and an annoyance to the Jews if you do not lift up your hearts above all this.

Secondly, that this king reigns in such a way that he teaches that everything you hoped for in the law is to be despised, everything you feared is to be loved; he puts forward the cross and death; he advises you to disregard the good you see and likewise the evil, since he wants to put you in far different goods, namely those which no eye has seen, no ear has heard and have not entered into the heart of any man. You must die if you want to live under this king, you must bear the cross and the hatred of the whole world, you must not flee shame, poverty, hunger, thirst, in short, the misfortune of all the floods 1) of the world. For this is the king, who also became a fool to the world and died, after which he smashed his own with an iron scepter and broke them like pots.

How can he suffer this king who is based on his feelings, who wants to measure things with reason, who stands in the door of his tabernacle, who cannot see the face of his Moses? Therefore instruction and chastening are necessary, that ye may go beyond these things, despising the visible things, and be drawn unto the invisible things, not seeking the things that are on earth, but the things that are above, where Christ is 2c.

86 Therefore the word: "Let yourselves be instructed" in Hebrew, where it stands without reference to another word (absoluto statu), means: Make yourselves wise (as Jerome interprets it) or others, that is, act in such a way, strive to be wise and to strive for spiritual and heavenly things, which we say in German: "Be wise and understanding," in the same sense as Ps. 32:9, "Be not as horses and mules that have no understanding." But this understanding is not what the worldly wise think about,

but faith itself, which is able to see in fortune and misfortune what one does not see.

Therefore he does not express in what they should be instructed, but says without further specification (absolute): "Let yourselves be instructed", that is, create that you may have understanding, see to it that you may have faith. For that which faith knows (intelligit) has no name, not even an outward appearance. For happiness or unhappiness in the present things completely destroys every man who does not recognize the invisible things by faith. For this knowledge comes from faith, as it is written, If ye believe not, ye shall not understand. 2) And this is the entering "into darkness" [Exodus 20:21], in which everything is consumed that the sense, the reason, the mind and the understanding of man can comprehend. For faith connects the soul with the invisible, ineffable, unnameable, eternal, unthinkable word of God, and at the same time separates it from all visible things, and this is the cross and the passage (phase) of the Lord, in which he preaches this necessary instruction.

"Let yourselves be chastened, you judges of the earth", Augustine takes as something that is said repetitively (tautologic). But also this word, "let yourselves be chastened" (erudimini), is without further definition (absoluti status), instead of: Let yourselves be chastened (eruditi), that is, let yourselves be taken out of the raw and natural inclinations and opinions of the senses and sensual things, so that you may not be childishly minded with respect to Christ and His kingdom, for, 1 Cor. 2:14, "the natural man hears nothing of that which is of God." But it seems to me that the "chastening" (eruditio) means the turning away of the heart from perishable things, just as the "instruction" (intellectus) means the turning to eternal things and the "knowledge" (intellectus).

2) Is. 7, 9. it says in the Vulgate (also in our Bible): *si non cr^oäeritis, non pvrmanebitis*. Luther interpreted "kernnnökitis" here by *intelliSstis*, as also the Epistle to the Hebrews Cap. II, 3. thut: *D'iiv inwlllⁱimus* etc. Compare Luther's interpretation of this saying in the Table Talks, Cap. 50, s 5. Walch, St. Louis Edition, Vol. XXII, 1331.

1) Basel and Weimar: ünetaum; Wittenberg, Jena and Erlangen: truotuun.

The same is attained. The cross works the latter by killing the flesh, the faith works the latter by the spirit that makes alive.

It is too well known that "the earth" in figurative speech means the people on earth to indicate this, except that Augustine, who prefers to interpret it in a moral way (tropologisans [cf. § 72]), thinks it means the body.

V. 11. Serve the Lord with fear, and rejoice with trembling.

This is a strange saying and inconsistent in our eyes. For fear works hatred and fleeing, not service (famulatum), and trembling is completely opposed to joy. Then he also says here the opposite of what is said in another Psalm [Ps. 100, 2.], where we are asked to serve the Lord with joy. How now? We want to hear the apostle Paul as an arbitrator (mediatorem), who says 1 Cor. 1, 21: "Because the world through its wisdom did not recognize God in His wisdom, it pleased God well to make blessed through foolish preaching those who believe in it," as if he wanted to say: In foolishness one must become wise. Thus, since we did not recognize God as our Benefactor in peace and well-being (as it should be), nor did we praise Him, it pleased Him that we now recognize and praise Him in cross and adversity. Thus, since we did not serve God with joy in safety, it pleases Him that we serve Him with joy in fear and rejoice with trembling. 1)

In short, as the world perverts all that is of God, so God in turn perverts all that is of the world. All creatures are given to guide and enlighten man, but he uses them to blind himself and to overthrow himself (incurvandum). Therefore, God again uses all creatures to blind and bend man. This is the cross of Christ and the foolish preaching by which he makes blessed those who believe in it [1 Cor. 1:21]. For those who believe their sense, their reason, their wisdom,

follow their mind, bump into all of them and get lost.

90] So it is that since Christ the Lord rules with a scepter of iron, and breaks the old man by the word of the cross, according to the will and command of the Father, who has subjected all things to him, you must acknowledge yourselves as those who are subject to him, but subject in fear, that you may patiently and humbly bear his cross, fearing that if you will not bear his hand and counsel, you may become reprobate, like those in the 78th Psalm. Psalm, v. 9. "The children of Ephraim fell away in the time of strife."

91 But you will do this when you realize that you will never suffer undeserved punishment, but would have deserved much greater. For the hopeful, who consider that only good things must happen to them, are secure, not afraid, like Job [Cap. 9, 28. Vulg.] 2), of all his works, therefore they do not stand in the time of trial, but (as Matth. 7, 26. f. is said of the house of the foolish man, which was built on the sand) they do a great fall and become worse. Therefore this fear in the whole life, in all works, is a great part of the cross, yes, almost the whole cross.

(92) Yes, one should be on top with the apostle, Rom. 5:3, boast in tribulation, rejoice with citation. From all this it can be seen that there are two kinds of service and joy in God. There is namely a service in security and joy in the Lord without trembling. These are found in the hypocrites, who are secure, have pleasure in themselves, nor think that they are useless servants, having many merits, of which the 10th Psalm, v. 5, says: "Thy judgments are far from Him," which is soon followed in the 36th Psalm, 3) v. 2: "There is no fear of God with them." These accomplish justice without judgment at all times, and do not let Christ be a judge before whom all must tremble, before whom no living man is righteous [Ps. 143, 2.].

93. service with fear and joy with trembling is found in the righteous, who have

2) Weim. Ed. (erroneous): Job 8, 15.

3) In the Latin editions: ?s. 14. Edition "Ps. 14, 5. (?)"

1) Jenaer and Erlanger: timore instead of: tremore.

They do justice and judgment at all times, and always mix the two together (temperantes), and are neither ever without judgment, by which they are terrified and despair of themselves and their works, nor without justice, by which they trust and rejoice in the mercy of God. The office (officium) of these people in their whole life is that they accuse themselves in all things, find God righteous in all things and praise Him, and thus fulfill the word, Prov. 28, 14: "Blessed is he who fears always", at the same time also the saying 1 Thess. 5, 16: "Be joyful always" in the Lord. Thus they are ground and humbled between the lowest and the highest millstone, Deut. 24, 6. and after they are freed from the husk of the grain, they become a very pure flour of Christ.

(94) I leave it to you to pay special attention to the emphasis with which the prophet says, "Serve the Lord," not you, not the belly, not the gold, not even your righteousness, your power, your wisdom, nor any thing at all. For these are different kinds of idolatry. So he also says, "Rejoice in him" (exultate ei), not in you, not in any of your creatures, but in the Lord alone [Phil. 4, 4.] But this happens when you presume nothing good in all things, in which you trust and boast, but ascribe everything to God alone, and praise, adore and love Him in all things, but ascribe everything evil to yourself, because of which you must fear, tremble and be despondent, as Job said at both times [Cap. 1, 21.]: "The Lord has given, the Lord has taken away, the name of the Lord be praised!"

95 You will see how difficult all this is if you pay attention to both times. For in adversity it is difficult not to fall away, not to complain, not to become impatient, and not to do or refrain from doing anything against God's commandment for fear of evil, and thus to overcome the fear of the creature through the fear of God, not to give way to the inclinations of the heart and the circumstances (objectis), but to hold fast to the word of the Lord even unto death. For this is where it is proven whether one serves the Lord, whether one does the will of the Lord or not.

God more than the violence (violentia) of any creature. Above this, trembling before God in prosperity is also in greater danger than the fear of God in adversity. For here [in good days] one lives securely in joys, and it is difficult to fear, let alone cite, when everything goes as one wishes.

Therefore, the prophet very appropriately, as I think, connected trembling with joy, and fear with service, because service brings with it the laborious life (laborem) of adversity, but joy brings with it the leisurely life (otium) of well-being; and therefore it was necessary to recommend fear so much, that he might also say that trembling is necessary there, as if he wanted to say: We must fear most where there seems to be no cause for fear, and the happier everything is going on, the more fearful (sollicitus) we must be, and even tremble, when joy and great gladness befall us.

V. 12: Kiss the son so that he will not be angry and you will perish on the way. 1)

In Hebrew the words "HErr" (dominus) and "right" (O^{ta}) are not found, but there is nothing wrong with that. Almost everyone rejects this translation [of the Vulgataff: "Take heed". For in the Hebrew it says: XXXXXXXX, what Jerome in the Hebrew translated the Psalter: Worship in a pure way (pure), because ^3 also means pure and chosen. The same one says in his small interpretation (commentariolo) thus: In Hebrew one reads: Nescu bar, which can be interpreted: Worship the Son, because bar also means a son. Therefore Simon bar Johanna in the Gospel [Matth. 16, 17.] is called "Jonah's son", and Ptolemaeus Ptolemy's son, Barnabas the son of a prophet, and the like.

Burgensis and Lyra give it thus, "Kiss the son." Nowhere, however, is it said to denote "chastening." "Kissing" however they put

1) In the Vulgate this passage reads: ^pprebenäito äisoipiinäva, neirasaatur UominuL, 6t xe-. reatis äe via susta, that is: Take discipline, lest the Lord be angry once, and ye perish from the right way.

from: Pay homage, so that the meaning is: "Kiss the Son", that is, accept with reverence and humility the King and Lord Christ.

But we want to try to harmonize everything as well as possible 1) with each other. A kiss is first of all a sign of reverence and adoration, as we kiss and honor holy and divine things or humbly inclined (*prostrati*) kiss the feet and footsteps, as Mary Magdalene kissed Christ [Luc. 7, 38.]. After this, Jerome translated: Worship in a pure way.

Secondly, the kiss is a sign of recognition and loyalty, which one wants to render, as in the homage, where we are used to kiss the hand and just thereby acknowledge the one as master, whom we kiss. Thirdly, it is a sign of the fullest friendship and love, since we are wont to kiss the eyes or face, of which the apostle commands Rom. 16:16, "Greet one another with the holy kiss." We read that Christ used to greet His disciples with this kiss when they returned [Luc. 7, 45. Matth. 26, 49.]. But since those who kiss each other in this way tend to apprehend and embrace each other, our (Latin) translation offers: "Take discipline" (*apprehendite disciplinam*).

But since he says without further specification (absolute): "Kiss the Son", not mentioning the feet, not the hand, nor the face, it is reasonable that we understand it of the kiss in its broadest meaning, so that by the kiss of the feet we adore Christ as the Son of God, true God, by the kiss of the hand we receive Him as our right (*legitimum*) Lord and eternal Helper and Savior, by the kiss of the eyes or face we grasp Him as our most beloved brother, friend and bridegroom of our soul. About this threefold kiss, see Bernard at the beginning of the Song of Songs; so that the meaning is: "Kiss the Son," that is, honor Christ, who is God, with the highest reverence, be subject to Christ, the Lord, with the highest humility, cling to Christ, the Bridegroom, with the highest respect.

tigam, with the highest love. Behold, fear and love, the right measure and the means between the two, humility, that is the complete worship (*latría*).

Now we can harmonize the word ", 3, which is translated by "son", "pure", "discipline", in such a way that faith in Christ is in truth our discipline. Therefore, he who believes in Christ (that is, kisses the Son) truly takes discipline, bearing Christ crucified to himself (as is written in the Epistle to the Galatians [Cap. 6, 14. 17.]). For Christ is not kissed or grasped according to your flesh, but in the spirit, that is, when His cross and suffering, whereby we are chastened (Heb. 12, 7. ff.), is gladly (*amanter*) received. Therefore, our (Latin) translation, as far as the words are concerned, is not correct (*nihil est*), but quite suitable in the sense.

Furthermore, "to worship in a pure way" points to what is written 1 Kings 19:2) 18. about the impure worship of Vaal, saying [Vulg.], "I will leave me seven thousand men in Israel whose knees have not bowed to Baal, and every mouth that has not worshipped him by kissing his hand," where, as I will say parenthetically, it does not say in the text: "by kissing his hand"; but the same word *nasca*, which has just been said to mean kissing, is placed where it is said, "who did not worship him," which some Hebrew may have interpreted and glossed, "by kissing his hand," to indicate the manner of reverence, and after that it is brought into the text by an ignorant scribe.

But on this opinion nevertheless Job 31, 27. f. speaks. [Vulg.]: "Have I kissed my hand with my mouth? This is an exceeding great iniquity, and a denial against GOD, the Most High." St. Gregory interprets this in such a way that by this way of speaking Scripture means the man who trusts in his works and boasts of a righteousness that he did not receive from Christ, but achieved by his own powers.

2) This citation is correct in the Wittenberg and the Jena: "3 lie]. 19." In the Basel: 3 RoA- 11; in the Erlangen: 1 He. 19; in the Weimar in text: III ke. IX.

1) In the Basel and in the original of the Erlangen uttruncjue instead of: utenn^ue.

I have brought. For such a person worships his hand with his mouth, because he praises himself, is pleased with himself, but his soul is not praised in the Lord. Therefore it is "an exceedingly great iniquity and a denial of the Most High"- since it ascribes to itself what is of God, sets itself up as an idol of Baal for itself, and worships itself, making itself an author of its goods (for Baal means an author or a lord). Thus it is said Isa. 2:8, "They worship the work of their hands, which their fingers have made." But this is quite impure worship; therefore this is to kiss Christ, to recognize Christ as one's Savior, and to kiss His hand, in truth and in a pure manner, and to worship the pure One, that is, to worship the Son. It is said [John 8:36], "If the Son makes you free, you are free indeed."

Therefore we will conclude: The prophet wants them to serve Christ with fear, to recognize themselves as sinners and always accuse [themselves], and let God alone be righteous in Christ. But since they can confront him and pretend that they have kept the law, that they are righteous, that they have not sinned, and that they have no need of Christ for their righteousness, he confronts this exceedingly wicked presumption and says: "Do not think that you are righteous, renounce this idolatrous opinion, so that you do not make yourselves like God; do not trust in your righteousness, but rather kiss the Son, seize the Son, his hand, his righteousness, his salvation will sustain you. And if you will not do this, he will be angry with your righteousness, and you will perish from your way (de via), or (as methinks), you will perish with your way (cum via). For in the Hebrew it says rather darkly

XXX XXXXXX, that is, et peribitis via, which seems to me to be said by an ellipsis for: Ye shall perish with the way, as it is said in the 1st Psalm, v. 6, "The wicked way perisheth." But I will let every man have his own way; but I see not how they shall perish from the right way, which are not yet in the right way. But those can be frightened

by their danger, who please themselves in their way, as if it were a right way, but do not recognize Christ, the right way.

For his wrath will soon burn. But well to all who trust in him.

97) This piece belongs in Hebrew to the preceding verse, 1) which is completely (totus) arranged like this: "Worship the Son, lest he be angry, and you perish with the way, for his wrath will soon burn. Blessed are all they that trust in him." So the meaning is, "Arise quickly and make haste, worship Christ, lest you perish in his wrath, and deceive yourselves, as if there were still a long time. You should know that his wrath will burn up quickly and in a short time, suddenly, if you do not take care of it, he will come, as it says Matth. 24, 48. 50. "But if that wicked servant will say in his heart, My lord is not yet coming for a long time, then the lord of that same servant will come in the day that he does not take care of it, and at the hour that he does not take care of it." Thus it is said in Prov. 1:27 [Vulg.], "When suddenly calamity cometh," and in 1 Thess. 5:2 f., "For ye yourselves know assuredly that the day of the Lord shall come, as a thief in the night. For when they shall say, There is peace, there is no danger; then destruction shall quickly overtake them." So this threat is terrible, because when the wrath of God will suddenly seize them, there will be no one to save them.

At the end, he closes the psalm with an exceedingly beautiful summa. This is, he says. Summa Summarum, "But good to all who trust in him." For this is why he suffered, this is why he rose from the dead, this is why he was appointed king, this is why he received all things as an inheritance, that he might save all who trust in him.

99. But this trust alone makes one righteous, without the works of the law, as the apostle teaches in the letter to the Romans [Cap. 3, 28.] and to the Galatians [Cap. 2, 16.]. But it is exceedingly difficult [to have this confidence], since so many adversities are set against it, and so much good draws us away from it.

1) Wittenberg and Jena: uckv^rurn; Erlanger: Ä<l Ääversum.

So it is good for those who are not annoyed by the fact that divine grace is needed for this, but not human strength. For in such a way the benevolent spirit does not dwell eternally, but comforts the frightened again without

End. He says, "If you fear his wrath, do not despair, but trust. "Blessed are they that trust in him." For this is why his wrath terrifies, so that he may urge you to trust in him. Amen.

The third Psalm.

V. 1 A psalm of David when he fled from his son Absalom.

Why this psalm is set earlier than others that deal with much earlier events is of little concern to me, for I have not yet been able to discern sufficient reasons for the arrangement, since the history of the 51st Psalm, about the wife of Uriah, undoubtedly happened earlier than the history of this psalm, and the histories of many other psalms are earlier than this one.

It is not my intention to teach the explanations of all interpreters, and yet I have not yet decided which one to choose from so many different interpretations. I am not inclined to secret interpretations, especially since I am looking for the real and true (germanum) meaning, which can dispute in the quarrel, and strengthen the instruction in faith.

But that in this psalm a historical conception (intelligentia) must take place, much seems to contradict it. First of all, what moved St. Augustine, that the word [v. 6] "I lie down and sleep" seems to be a word of the resurrected Christ; secondly, that at the end the blessing of God is pronounced over the people, whereby one receives the conviction that it concerns the whole church. Therefore, St. Augustine explains this Psalm in three ways: first, of Christ as the Head; second, of the whole Christ, that is, of Christ and the Church, the Head and the body; third, spiritually (tropologica), of each individual person (privato).

I want to let everyone have their own opinion. But

Meanwhile, I will interpret [this psalm] from Christ, motivated by the same reason as Augustine, that the sixth 1) verse, as it seems, cannot be understood appropriately by anyone other than Christ. First, because lying down (dormitio) and sleep at this point certainly mean natural death, but not natural sleep, which can be taken from the fact that it follows: "I am risen" (exurrexi). For if he spoke of the sleep of the body, then he would have said: "I awoke" (evigilavi), although this does not have at all much on itself (urget), if one looks at the Hebrew word. Then, what would be new if he said that he had slept and lain down? Why should he not also say that he walked about, ate, drank, worked, suffered want, or any other such bodily work? Moreover, it seems incongruous that in such great affliction he should have extolled nothing but the sleep of the body, since the affliction would have forced him most strongly to watch, to try everything and to exert himself, especially since these two words, "I lie down and sleep," denote the quiet sleep of a man lying on his bed; but of such a nature is not the sleep into which one falls from sadness.

But it is more important for him to boast that he was resurrected because the Lord was his susceptor, who took care of him when he was asleep and did not leave him in sleep.

1) In all editions the text reads: ynintns, but in both Hebrew and Vulgate it is the sixth verse.

How can we say this glory (in a new spirituality [nova religione]) of any sleep of the body and not 1) also of every daily sleep? Especially since the help (susceptio) of God at the same time indicates the utmost abandonment of the one who sleeps. But this does not take place in bodily sleep, where the sleeper can also be protected by people as guards. This helping of God indicates that it is not a sleep, but gives to understand that there is great suffering (laborem).

Finally, this view is also supported by the word which is written here: XXXXXXX, which is here

is set without closer relation and in Hiphil (transitivum tertii), and means: I have made to rise or to wake up, as if he wanted to say: I have made myself awake, I have awakened myself, which is certainly more appropriately understood of the resurrection of Christ than of bodily sleep, both because those who are asleep are wont to be awakened, and because it is no great thing, nor worthy of so great a sermon, that anyone should awaken by himself, since this happens daily. But this will be something completely different, because it will be introduced by the spirit as something new and special.

Since this is the case, it follows that wherever the title of a psalm indicates a history, it is not always necessary that the history be sung about in the psalm, but that the understanding of the history was the cause, because the prophets recognized from the enlightenment of the Spirit that future things were indicated by it.

2) So the meaning of this title must be: A psalm (that is, a song) [to] David (revealed to him, or happened to him by the Spirit) when he fled 2c., that is, on the occasion of such history. Nor does it rhyme that the psalm should have been composed by him at the time of this history and the flight, since he was in exceedingly great anxiety through fear and sad expectation. But the Holy Spirit wants to have a serene (lucidum) and calm tool, not even in the challenge, but only after the challenge man understands what is meant by

happened to him. Therefore, it is very likely that the psalm was written long after the history, when he calmly saw the secrets that lay in what had happened to him.

But it is to be noted that in all superscriptions "David" is the dative, which in this case expresses the same as the preposition ad with the accusative. According to this way of speaking in the other prophets it is said: The word of the Lord happened to (ad) this or that [Jer. 1, 2. Vulg.] or through (in manu) this or that [Isa. 20, 2. Vulg.]. It is peculiar to this prophet that he calls the word of God a psalm, a song and an instruction, and adorns it with other titles, as we shall see; then, that he ascribes to himself by the dative the revelation of this word, so that the Holy Spirit has praised this very special (singular) prophet or the very special prophecies of this book.

It will be necessary that we know the history of 2 Sam. 15, 14 ff. exactly in order to understand its secrets. First, there is Absalom, who means the Jewish people, both by the image (figura) that lies in his deeds and by his name. Namely by the name, because Absalom means a father of peace, which would be a happy sign, if other things do not force to understand it from the evil peace that the world gives, that is, from the hatred of the cross of Christ.

4 For this people had a very special abhorrence of the cross and the evils of the world, especially since the goods of the world and the peace of this life were promised to them in the law. Hence their speech [Jer. 6:14]: "Peace, peace!" while there was no peace, because they did not keep the law, nor could they keep it, but the apostle also calls them enemies of the cross [Phil. 3:18].

5. but after the fact [he is an image of the Jewish people], because it is written of Absalom 2 Sam. 14, 25. f. that he was the most beautiful man in all Israel, and there was no defect in him from the sole of his foot to the crown of his head, and his hair was of such unheard-of abundance that it was shaved off every year for two hundred shekels, according to the royal weight,

1) non is in all editions, but it seems to us that either nou or ^{uo}Miniio should be erased.

1) where it is said that it was sold to women to decorate their heads.

This is the synagogue, which has a glorious appearance before all the peoples of the earth through the fame of the fathers, through the privilege of serving only the one true God, through the gift of the law, knowledge, prophecy and many other things, Rom. 3, 2. 9, 4. f. Furthermore, the exceedingly rich head of hair means the shining order of the priests and Levites, who at the head and at the top of the synagogue had abundance in riches and pleasures and reveled and courted, of whom it is said: "The Lord will make the crown of the head of the daughters of Zion bald" and [v. 24] "a bald head for a curly hair", that is, instead of their delicious priesthood 2c., and Ps. 68:22: "But God shall bruise the head of his enemies, along with the skull of their hair, who continue in their sin."

7 For this also, that Absalom, when he was to be slain, hung by his hair upon an oak tree between heaven and earth, signifies that the priests clung to their carnal opinions, and touched and understood neither the heavenly nor the earthly things of the law. And that the hair was shorn off and sold to the women means that the priests, who are of such a nature, are cut off from the head of the synagogue in spirit, and have given themselves only to the lusts and desires, for even the lusts do not adorn anyone, but they [the lusts] receive a great adornment and attraction from the fact that such great distinguished people are devoted to them and sold.

008 And now to the matter. Absalom, who sought the kingdom and the inheritance against his father David, drove him out of the city on the advice of Ahitophel, who later hanged himself on a rope in his house. Thus the Jewish people are against Christ and say [Luc. 20, 14.], "This is the heir, come, let us kill him." Likewise John 11:48: "If we leave him, they will all believe in him." For this they make use of the counsel

and the help of Judas the betrayer, who armed himself like Ahitophel with soldiers and servants, but also went down like Ahitophel into the house of his conscience, and, despairing, hanged himself with a rope. For Ahitophel means: My foolish brother. David alluded to this in 2 Sam. 2) 15, 31. when he said: "Lord, make Ahitophel's counsel foolish," as if he wanted to say: May he be foolish and a fool in truth this time.

9. but that David [2 Sam. 15, 30.] went out barefoot and with his head covered, means that Christ was led out to Golgotha, who also literally went barefoot and with his head covered by the crown of thorns and blood. But according to the secret interpretation (allegorice), the head, the divinity, was hidden in weakness, and the feet bare, that is, the humanity was completely left to itself.

10. that David returns to the city after Absalom is killed means the resurrection of Christ after the people of the synagogue died in sins and finally 3) were overcome. For at that time their cheeks are smitten and their teeth are broken, as this Psalm [v. 8/ says, so that they can no longer eat Christ, for He dies no more henceforth [Rom. 6, 9.]. Therefore he says:

V. 2. O Lord, how many are my enemies, and how many set themselves against me!

This psalm has almost the same purpose (scopus) and the same opinion as the previous one. For here, too, it begins with a lament and the futile presumption of Christ's adversaries and closes with a triumphant consolation, saying [v. 8]: "For you smite all my enemies," and [v. 9]: "With the Lord one finds help," 2c., only that here it deals with the matter more briefly and the heart movements (affectum) of the sufferer more extensively.

12 For there are three things that greatly distress a man who is in suffering, his loneliness, his helplessness, his despair, which are further increased and strengthened by three

2) In all editions: "I.KkS."; the Weimar one has the correct place in the margin.

3) Instead of camouflage in the editions, which does not seem to us to fit, we have adopted taillern.

1) The text of the Vulgate can be interpreted in such a way that the shorn hair was sold for two hundred sekels; according to your text of the German Bible "his head hair weighed two hundred sekels".

Pieces at the adversaries, their quantity, their violence, their confidence.

(13) Because of his loneliness and the multitude of his adversaries, he says, "O Lord, how many are my enemies! Otherwise, if he were not lonely and forsaken, how would he suffer? how would he be challenged? how would he be touched? since he would lean on an equal or even greater number of those fighting for him, as the devil realized, Job 1:9 f.: "Do you think that Job fears God for nothing? Hast thou kept him, and his house, and all that he hath, round about?"

014 To his powerlessness and to the power of his enemies belongs this, that he says, "There are so many set against me." For he would not suffer even as an individual, if he were not oppressed as the weaker by stronger, as Samson, though he was alone, could not suffer anything from the Philistines, whom he so often smote [Judges 15:15]. Therefore this is to be noted as a general rule, that he has no suffering (patientiam) who has something with which he can retaliate and avenge himself, or by which he resists, so that he cannot be oppressed. For both are found in a suffering man, that he can neither avenge himself nor resist.

(15) It is more difficult to "stand against someone" than to simply be afflicted, just as it is more difficult when one is powerless than when one is alone, and more difficult when the enemy is strong and insurmountable than when there are many of them. Therefore he says: "They stand, are upright, are firm, are strong, have the upper hand, are mighty against me, but I stagger, fall, am weak, am completely thrown down. For this their superiority and his powerlessness he expresses by the word: "They fight against me", as he also expressed the same power above in the 2nd Psalm: "The kings of the land rebel". But over these two pieces this [third], which now follows, penetrates in the strongest and most extreme way:

V. 3. Many say of my soul, "It has no help from God. Sela.

16 Christ truly had to hear this on the cross [Matth. 27, 43]: "He has trusted in God, who will now deliver him, lusts for him".

as it was also proclaimed in the 22nd Psalm [v. 8. 9.]: "All who see me mock me, open their mouths, and shake their heads: let him complain to the Lord, and he will help him out, and save him, if he has a desire for him." For this confidence, mocking, ridiculing, mocking, singing songs of victory and boasting of the adversaries, as over an enemy completely overcome and hopelessly destroyed, is the utmost and bitterest tribulation, since, after all, when one has fallen and been defeated by many and strong enemies, it is only then that it is most terrible, when the hope of rising again even with God Himself is denied, as it is also said in the 41st Psalm. 1) Psalm [v. 9.]: "They have determined a knave upon me: When he lies down, he shall not rise again." But we know that Christ was in this desperate situation (desperation); not as if he himself despaired, but that all, even his disciples, despaired of him, that is, they had no hope in him that he would rise again, so that he was forgotten in the heart, as of one dead, as the 31st Psalm, v. 13. says. Here a comforter is sought, but not found, yes, instead of comfort, despair is poured on it with the most bitter mockery, which is diabolical.

17 In Hebrew it is written in general (absolute): "By God", 2) without the pronoun ejus, which, as it seems to me, has an emphasis, as if he wanted to say: They say not only that I am abandoned and oppressed by all creatures, but also that God, who helps all, sustains all, cares for all, does not sustain me alone, above all things. Job seems to have tasted me through such a challenge, since he says Cap. 7, 20: "Why do you make me to stumble upon you?" For any challenge, even if the whole world and at the same time the whole hell would gather in one heap, is nothing compared to the one when God comes upon man. Against the same, Jeremiah prays with trembling, Cap. 17, 17: "Be not thou terrible unto me, my confidence in adversity," whereupon it is said in the 6th Psalm, v. 2: "O Lord, punish me!

1) Wittenberg, Jena and Erlanger: "ks. 40." Otherwise, they do not have the Vulgate count.

2) In the Vulgate it says: Xon est sainsixsi in Deo ejus, he has his help in his God.

not in thy wrath", and we will see this more often throughout the Psalter. This is the completely unpleasant and quite actual hell, as will be said in the same 6th Psalm [v. 6.]: "For in death you are not remembered" 2c., indeed, if one has not experienced this challenge, one cannot even think of it.

Note the modesty, yes, the very special attitude of the one who is challenged in this play. He says in the form of the question, "How are [my enemies] so many?" by which he wants, as it were, to present himself as innocent, and he indicates that he is wronged. But he does not dare to accuse them and give them the name that they are unrighteous or sinners, but uses an undecided word, saying, "Why are they that afflict me so many? But afterwards, after the victory, he pronounces steadily and confidently that they are sinners and unrighteous, saying [v. 8.], "They that are hostile to me without a cause (as our [Latin] text has), and bruise the teeth of the wicked (peccatorum)." For while he is tormented in the temptation, it seems to him as if he were alone; God alone is opposed to him, and is irreconcilably angry with him; at that time he alone is a sinner, all the others righteous, and work together against him at God's command. 1) There remains nothing else but this inexpressible groaning, by which he, without realizing it, supported by the Spirit, says and asks: "Why then do so many torment me one? But also David himself, when he was in the same trouble in this history, said 2 Sam. 15, 26: "But if he says thus: I have no desire for you; behold, here I am, he will do with me as he pleases." O, what a great self-denial, that he also chooses for himself that God should stand against him 2c.

19 At the end of this verse, the Hebrew word "sela" is placed; since we will encounter this word often, we will deal with it here once and for all. Even nowadays it is not sufficiently known what it is used for or what it means. The seventy interpreters have put for it in the Greek translation, what St. Augustine explains by pause, under-, and the word "sela".

1) Erlanger and Weimarsche: aubori instead of: autorc.

breaking and cessation of the psalm singing, as, on the other hand, he σῦμμασμα the performing or calls the continuation of the singing of the Psalms. He also says that wherever ἄψασμα or sela.

is a change either of the things or of the persons is noticed. He is followed by Cassiodorus.

St. Jerome, on the basis of various things that he quotes from Origen in the Letter to Marcella, expresses the opinion that it rather means the connection of what precedes with what follows in the chants, or certainly that what is said continues (sempiterna esse); therefore Aquila, an extremely careful interpreter of Hebrew words, has translated it by "always" or "for all eternity" (in sempiternum).

Burgensis says in the 83rd Psalm that it means nothing at all, but is only as it were an addition to the melody, and has nothing but the melody to which it is added, and he denies that it means the constant duration (sempiternitatem). Therefore it is found only in the Psalms, because they are chants, and written to a melody, and in One Chant of Habakuk, and in this chant also only once, 2) at the place [Hab. 4, 3.]: "And the Holy One of Mount Paran. Sela."

He is almost followed by a newer, Stapulensis, who thinks that among the Hebrews "sela" is something similar to the signatura of the final notes among the vocals Evovae, that is, in eternity, Amen, which is not sung with the antiphon, although it is connected with the melody of the same.

Johann Reuchlin in his Elementarlehre (rudimentis) der hebräischen Sprache cites two opinions, one of Jonathan Chaldeus, who, as he writes, translated sela: that is, in the power of eternity (virtute saeculorum), to which 3) Rabbi Eleazar added that where sela is added to any passage of sacred Scripture, the same will have no end, neither in this

2) In Hebrew and in our German Bible, "sela" appears three times in the prophet Habakkuk. In the edition of the Vulgate, which we use (Tournay 1885), it is omitted not only in Habakkuk, but also in the Psalms everywhere.

3) Here the Basel edition offers erina instead of: eui.

time, nor in eternity; the other of Abraham Ben Esdra, who thinks that *sela* means just that which is true (*vere*); and this is also assumed by the Hebrews, that also according to their opinion there is nothing in it, but that it is only connected with the melody (*harmoniae*), as Burgensis has said.

Such a great difference is the cause that I must confess I do not know which of these comes closest to the truth. Namely, what makes me question (*movent*) against all these sayings is this. First, that the examples from the Psalms and from Habakkuk do not puff (*quadrant*). For although this, that in this place [Ps. 3, 3.] *sela* is put, speaks for the opinion of St. Augustine against St. Jerome, because the thing changes, but not the person, nor the preceding and the following are connected by the same, yet it speaks strongly against both, that it is sometimes put at the end of the Psalms, sometimes in the words of one and the same person, and [in such words,] which continue the very same exhortation, as this may be seen in the third and fourth Psalms. For at the end of the 3rd Psalm it is said, "Thy blessing upon thy people, *Sela*"; and in the 4th Psalm, v. 4. f., "Speak with your: hearts upon your camp, and wait, *Sela*. Sacrifice righteousness." Here is a continuous exhortation of the same person to the same persons, and yet *Sela* is interposed, which is contrary to St. Augustine. But that it is put at the end [Ps. 3. Ps. 9. Ps. 24. 2c.] is against St. Jerome.

Now, even if the opinion of both is defended in every way, whether by connecting the sentences (*sententias*) or the persons, or by separating them, this still does not serve as proof (*ad hoc*), because one could say why it is not put in the same way in the Psalms wherever sentences or persons are either distinguished or connected, and that (not seldom) in a clearer way than where it is put, as he who pays attention to it easily recognizes.

But that it does not mean the permanent duration (as Burgensis rightly considers it to be) is sufficiently proved even by this verse, which we now treat, in which it says: "It [the soul] has no help with GOD, *Sela*."

Dear, who should be so nonsensical as to claim that Christ or even the righteous have eternal tribulation without help from God? since it is said in the 8th Psalm [v. 6] that it shall be but little and for a short time, as we shall see. And Ps. 83, 9. it says: "And help the children of Lot. *Sela*." Will Asshur then come as a helper to the children of Lot forever? Yes, then [if *Sela* was to indicate a constant duration] *Sela* would fit very few verses. For example, Ps. 4, 5. reads, "Harten auf euren: Lager, *Sela*." And Ps. 4:3: "And have the lies so gladly. *Sela*." Shall the children of men wait for ever, and love lies for ever?

Thus, only the opinion of Burgensis remains, which I neither accept nor reject, although it could also be said against him why such a musical appendage (*cauda harmonica*) is placed here and not also in other places.

In the meantime, I will stay with the seventy interpreters, who also in many other passages, I do not know how it comes about, have an extremely godly understanding, although they often deviate from the actual meaning of the word, as in the passage in the 2nd Psalm [v. 12]: "Receive discipline"; how clearly and distinctly they have expressed there what the Hebrew text has said somewhat obscurely: "Kiss the Son"! For this means in truth to receive Christ, when one takes chastening and the cross upon oneself and, as Paul is wont to say, participates in the sufferings of Christ. Otherwise they would be people who confess that they know Christ, but deny him in deed. For not he that speaketh shall be saved, but he that liveth JESUS Christ crucified. But to live Christ means to be crucified, as Gal. 2:19 f. says: "I am crucified with Christ. But I live, yet now not I, but Christ liveth in me." So here also I do not know what they [the LXX] mean by their *διάψαλμα* according to the *gramma*

tic meaning have wanted. I want to interpret it (*divinabo*) to secrets.

For they seem, as they are wont to do, to have indicated a secret, since they have dared to interpret it by dividing, pausing, stopping, which *sela* does not mean among the Hebrews; nor have they easily-

The reason for this is that it is certain that not even the smallest letter or tittle is written in vain in the Holy Scriptures [Matth. 5:18].

(20) So I suppose (I would like to take this for myself) that it denotes an exceedingly great movement of the heart, by which the one who sings the psalm (psallens) is temporarily moved by excitation of the spirit. Because this is not in our power, we cannot have it in every psalm, nor in every verse, but as the Holy Spirit gives it, we are moved. That is why Sela is placed in the Psalms in such a way without order (confuse) and without any discernible reason (rationem), so that he [the prophet] may indicate by this very fact that it is a secret movement of the Spirit, unknown to us, not even to be provided by our ability, which, when it comes, since the words of the Psalm cease (omissis), requires a calm and still mind, which becomes capable of the illumination or movement that is offered. Thus, in this verse, since it deals with the exceedingly great spiritual challenge of having to suffer God in His wrath, let alone the creature, the prophet has been moved to feel and recognize this [challenge] with great vehemence (profundo affectu).

This is my opinion, without wanting to oppose the opinion of others, and this may be enough about the word sela.

V. 4. But you, O Lord, are the shield for me, and the one who sets me in honor, and straightens my head.

21. three things he opposes to other three things: the shield to many who afflict him; the honor to many who set themselves against him; the head to those who blaspheme and revile him.

Therefore he is lonely before men and according to what he feels, but before God and in the spirit he is safe in the strongest protection and not lonely at all, as it says John 16:32: "Behold, the time cometh, that ye should leave me alone: but I am not alone, for the Father is with me."

(23) Thus he is powerless and oppressed in appearance and in the sight of men, but in the sight of God and in spirit exceedingly strong.

and thus confidently boasts in the power of God with the apostle 2 Cor. 12, 10. 9.: "When I am weak, then I am strong, and will most gladly boast of my weakness, that the power of Christ may dwell with me." And of the whole church it is said Ps. 68, 10.: "And thine inheritance, which is barren, thou restorest."

This is how it is before men, and as the unwise look at it, it is desperate for him, and even with God there is no salvation for him anymore, but deeply hidden under this storm he is heard and exalted, according to the words of Ps. 81:8: "When you called on me in distress, I helped you out and heard you when the weather overtook you" (in abscondito tempestatis). Truly "hidden under the storm", because this storm of tribulation hides the exaltation and salvation so much that nothing less than salvation is before one's eyes, and one does not feel that God hears, but only that He is angry.

(25) He who understands or has experienced this will understand at the same time how foolish and sacrilegious it is taught by many that man by nature can love God above all things, since there is no man who, if left to his nature, should not look upon death and the punishment of death, let alone hell, with horror, and who could suffer the threatened wrath of God; and yet God cannot be loved above all things unless this is overcome by love for God.

Therefore the words of this verse are not words of nature, but of grace, not of free will, but of the spirit, of an exceedingly strong faith, which through the darkness of the storm, death and hell also recognizes God who forsakes him as his shield, God who persecutes him as his helper, God who condemns him as his Savior. For He does not judge according to what one sees and feels, "like horses and mules that have no understanding," Ps. 32:9, but He recognizes what one does not see. For, "The hope that is seen is not hope; for how can one hope for that which is seen?" Rom. 8, 24.

27. the same opinion is what is written Ps. 54, 5. [Vulg.]: "For strangers (see, many and foreigners 1), namely God-.

1) Instead of alii in the editions will be read ullkni. After that we have translated.

loose and adversaries) have risen up against me (for I am a solitary and lonely one), and strong men have sought my soul (behold, strong men and those who have the upper hand over the weak), and they have not had God before their eyes". As if he wanted to say: They do not believe that God is with me, but that it is desperate for me, and they even think that I am detestable to God. Likewise Ps. 86:14: "God, the proud are set against me, and the mob of tyrants are after my soul, and have not thee before their eyes," that is, I am forsaken and alone, they are many that afflict me; I am powerless and oppressed, they rise up and stand mightily over me. I am a man in whom there is no hope, and they say that I have no help from God either, but those boast defiantly because of the victory over me.

Thus we see that the life of the righteous man according to the example of Christ must be completed in these three pieces of the cross [§ 12], so that he is lonely, powerless and desperate, until he becomes worthy in such a way that God is his shield, sets him in honor and exalts him. This is what happened to Joshua with the children of Israel; in the war he stood against the people of Ai as if he were fleeing, but by this cunning of war he destroyed them completely, Jos. 8, 14. ff. In the same way the children of Benjamin were defeated by the children of Israel, Judges 20, 32. ff. 20:32 ff, when they pretended to flee, but immediately turned and struck them so that they were almost wiped out. For the cross and suffering is an exceedingly dangerous ambush and a very ruinous escape for the world, by which the devil, the world and the flesh are most easily and powerfully overcome, and according to God's marvelous counsel are defeated while they conquer.

But it is clear that in this passage gloria ["honor"] is taken as *gloriatio*, or the very thing of which one boasts, according to the manner of speaking of Scripture, since it is said: "My confidence (*spes*) in adversity," Jer. 17, 17., and Ps. 22, 10.: "My confidence when I was at my mother's breasts", and Ps. 142, 6.: "I say, You are my confidence", that is, it is You in whom I hope and from whom my confidence comes. So God is my mercy

heartiness, the Lord is my enlightenment and my salvation 2c.

So also here: "Thou art he that settest me in honor" (*gloria mea tu*), of which I boast; so that the meaning is: Those trust in their honor, and boast of the multitude of their riches, Ps. 49, 7. [loosely from the Vulgate]: "Their strength is their glory", but I do not boast of my strength, which I do not have, nor do I become ashamed in my powerlessness, which I suffer, but boast of thy strength. Thy power is my glory, as it is said in Ps. 89:18, "For thou art the glory of their strength," and Jer. 9:24, 23, "Let him that will boast boast of this, that he knoweth me: let not a wise man boast of his wisdom, let not a strong man boast of his strength, let not a rich man boast of his riches." So also 2 Cor. 1) 10, 17.

If someone should now have pleasure in a sharper grammatical determination (*rigidior grammatica*), that here actually the Greek *xxxx* means, which in Latin is used to be rendered by *gloria*, and therefore is something different than *gloriatio*, which, as one thinks, is called by the Greeks $\zeta\alpha\upsilon\chi^{\alpha}$, and by the Hebrews XXX or XXXXX, it is also understood in such a way, not without rhyme, that GOD is the glory of the righteous man, as [the apostle] 1 Cor. 11, 7. calls the man "the glory of GOD" and the woman "the glory of the man", because GOD is glorified (*glorificatur*), honored, praised, glorified in his saints, whom he has redeemed. Again, they are also glorified (*glorificantur*), since God has honored them with such a great benefit by confessing that they were not helped by their own power, but by God's power.

But with me there is only a slight difference between these two words, especially in this place; only that *gloria* [honor], apart from the person of the one to whom it befalls (*passi*), denotes the good opinion which others have of him and a name of good sound, but *gloriatio* [boasting] denotes the person's own disposition (*affectum*) and his confidence in GOD. Let each one accept what he wants in this, for in the spirit and before God, one can

1) In the Basel edition only: "OoriiNN.;" in the other editions: 1. Oor.; in the Weimar richtig: II l'or. X.

You can neither have honor without boasting, nor boasting without honor. For in order to boast and be blessedly hopeful in God, there must be a good opinion of you with God, and this you must both know (sentire) and firmly believe, and so by your honor, which you have known and believed, God makes you rejoice and boast in God. For who should not boast, exult, despise everything, and be immensely hopeful who knows or believes that the opinion of him is good with God, that is, that God thinks good of him, is pleased with him, wants to help him, contend for him, praise him among all.

Again, it is not enough that the opinion of you is good with God, and that there you are loved, praised, pleasing (that is, honored), if you do not also know or rather believe this. But you should know that if you believe this, the boasting and joy of conscience can in no way be lacking. Thus it comes about that there must necessarily be at the same time that God be glorified (glorificari) and that the righteous boast, as it is said in Ps. 106, 47: "That we may praise your praise," and that God be at the same time the honor of the righteous and his boasting; the honor in God, the boasting in the conscience. For the honor is the good opinion of another, but the boasting, the hopefulness and the defiance because of one's own honor.

29 So you see how great faith and strength these words contain. He says, "Though many set themselves against me, think evil of me, have the worst opinion of me, yet I know that I shall not be put to shame. My glory is the Lord, in whom I have constant confidence that he thinks the best of me, and I boast of this opinion of God about me.

"Who aligns my head." Although I know that this "head" is understood by others to mean both Christ Himself and the mind of Christ, it still seems to me to be a figurative and figurative (tropologica) conception. Therefore, I believe (this is my opinion) that it should be taken quite simply according to the common way of speaking in Scripture for glorification, so that the clear sense of this whole speech would be: "He who aligns my head", that is, he has

He lifted me up and put me in an exalted place, according to the words of 2 Kings 1:25, 27 ff: "Then Evilmerodach king of Babylon lifted up the head of Jehoiachin king of Judah out of the dungeon, and spoke kindly to him, and set his throne over the throne of the kings that were with him at Babylon." Here it is clear that "to lift up the head" is to exalt the whole man himself and set him in honor and dominion. Thus Christ, who was signified by Jehoiachin, king of Judah, when he died and descended into hell, and when it was already said to him, as he had nothing to hope for, "He has no help from God," is immediately exalted by the right hand of God out of the lowest hell (inferiori lacu, Ps. 30:4) above all heavens, above all authority, appointed King above all kings and Lord above all lords. In the same way it is said in the 110th Psalm [v. 7]: "He will drink from the brook in the way; therefore he will lift up his head," that is, he will be exalted above all.

And as according to the custom of Scripture "to lift up the head" signifies dominion and power, so according to a not dissimilar idiom "to lift up the hand" signifies to have the upper hand and to be mighty in deeds, as Isa. 49:22: "Behold, I will lift up mine hand to the Gentiles, and to the nations will I cast up my banner; and they shall bring forth thy sons in arms" 2c. So also Ps. 74:3: "Lift up thine hand against their hope." Thus "to lift up the feet" means to be swift on the way, as in Gen. 29:1, where we have [in the Vulgate], "Now Jacob set out on his journey," where the Hebrew text says, "Then Jacob lifted up his feet." But also in our German mother tongue we use the same way of speaking to encourage the walkers to walk quickly by saying, "Heb die FüÙe auf," leva pedes tuos.

I have discussed this more extensively, because the right understanding lies largely in the manner of speech (in tropis locutionis), especially in the sacred Scriptures, which have their special kind (idiotismos); if one does not know this, a great fog arises, sometimes in broad daylight. So it is that the head is erect

I will be exalted to kingship and glorified.

(30) I always urge and remind that these are words of faith, hope and love, by which we are instructed in Christ, so that we may not fall away in all fear, for they are written for our learning and comfort (as the apostle says in Romans 15:4), that through patience we may have hope. For it is a difficult thing and an effect of divine grace to believe that God lifts up our heads and crowns us in the midst of death and hell. For here the exaltation is hidden, and there is nothing before our eyes but despair and no help from God.

Thus we are taught here to believe against the hope of hope [Rom. 4:18]. This wisdom of the cross is nowadays very much hidden in deep mystery. For there is no other way to heaven than this cross of Christ. Therefore we must be careful that the active life with its works and the contemplative life with its speculation do not seduce us. Both are very pleasant and quiet, but therefore also dangerous, until they are properly tainted by the cross and disturbed by adversities; but the cross is the most certain thing. Blessed is he who understands it.

v. 5. I call upon (clamavi) the Lord with my voice, and he hears (exaudivit) me from his holy mountain. Sela.

The Hebrew text speaks in the future tense, as St. Jerome also translates: I will call and he will hear; and it pleases me better than the past tense. For it is the voice of one already triumphant, praising, extolling, and giving thanks to God, who has protected, sustained, and exalted him, as he had hoped in the preceding verse. For this is the way of those who triumph and praise, that they tell what they have accomplished, what they have suffered, and sing a song of victory to their helper (adjutori), as in the 66th Psalm, v. 16. f.: "Come, listen, all you who fear God; I will tell what he has done for my soul. To him I cried with my mouth, and praised him with my tongue." And Ps. 81, 2.: "Sing joyfully

God, who is our strength" (adjutori). And 2 Mos. 15, 1. [Vulg.]: "We will sing to the LORD, for he has done a glorious deed" 2c. So also here he sings that he has been heard, that he has slept, that he has been protected, that the enemies have been defeated, that the teeth of the wicked have been shattered, with a heart that is completely full of gratitude and joy.

Without a doubt, this is what causes the change, and that he, who until then spoke to God in the second person, suddenly addresses the word to others and speaks of God in the third person: "He hears me," he says, not: You hear me; likewise: "I call upon the Lord," not: I call upon you. For he desires that all may know what good God has done for him; this is the manner of a thankful heart.

But that it is said in the Hebrew in the future tense, "I will call and he will hear me," contains a stronger emphasis (affectum) than "I have called" in the past tense, though it does not exclude the past time, rather, because of the strength of the expression (vehementia) it includes the past time; and to explain this, if I can, the prophet's disposition (ejus) is of this kind: I, who have already experienced how good, how kind the Lord is, how he does not forsake, how he does not despise those who call upon him, how faithfully he protects, sustains, and exalts all who cry out to him, will henceforth so hold myself against him that I will take refuge in him alone with complete confidence. Nor will I fear many hundreds of lousy ones, I am ready to hope in him, although I would have to suffer much more and greater, and (as Job [Cap. 13, 15. Vulg.] says) even if he should kill me, I will hope in him. He is the God in whom all should trust and be undaunted, and it is not fitting that anyone should despair of Him. O the wretched people who, broken either by the crowd or by the greatness of their misfortune, do not know how mighty, how wonderful, how glorious this God saves those who call upon Him!

33. This attitude is also indicated by the following words: "I am not afraid," says

He says, "before many hundreds of thousands"; likewise: "With the Lord one finds help. In the same spirit he says Ps. 34, 2: "I will praise the Lord always," as if he wanted to say: I, Thor, who until now have praised the Lord only at one time, namely in happy and calm times, I did not know how powerful he was also at the time of adversity, therefore I will henceforth praise him also at the time of adversity. For there are people who praise God when everything is going well, according to the words [Ps. 49:19, Vulg.]: "He will praise you when you do good to Him," but in times of adversity they fall away so completely that they rather take refuge in something else than in God, indeed, they cannot even call upon Him, let alone praise and glorify Him.

But here we are instructed to pray the fourth verse of the 18th Psalm at the time of the cross: "I will praise and call upon the Lord, and I will be delivered from my enemies," so that God will please you and be loved by you even when it seems to you that he cannot please you at all and is worthy of all hatred. For this love for God is righteous (castus) and firm. This is what Isaiah Cap. 48, 9. [Vulg.] says: "I will restrain thee with my praise, that thou be not cut off." For by this praise the heart is kept in check in the midst of the waters and whirlpools of temptations, that it may not fall away from the love of GOD. But this is the work of the Spirit, not of nature, which is most perfectly fulfilled in the One Christ, and prescribed as an example for all who are of Christ.

"With my voice." This, thinks St. Augustine, and after him Cassiodorus, is said not of the bodily voice, but of the voice of the heart, and even of this only when it is exceedingly pure, because of the pronoun "mine"; because that would not be its voice, which would be interrupted by impure thoughts of the one praying. I believe that this is true, but I do not mean that the bodily voice is excluded, because the voice of the heart, when it is violent, cannot refrain from breaking out also into the bodily voice. For Christ on the cross also spoke with a bodily voice.

He has taught us to call in fear, so that we may call on the Lord with all our strength, both inwardly and outwardly.

35 He says, "From his holy mountain." I see that this mountain is understood in different ways. By some it is understood of Christ, who was heard in relation to himself, others understand it of the highest divinity, still others interpret it in other ways. I like the interpretation of the mountain of the highest divinity, only that one is careful (as I let myself think) that this mountain has no name. In the 2nd Psalm, v. 6, he said: "the holy mountain Zion", on which he was appointed king as on a lower one. Therefore that mountain had to be called by name, since he could not have ruled it if he had not known it; but here he by whom he is ruled, and from whom down (de) he is heard, cannot be called by name (innominabilis), since he has neither a form (speciem) nor a name.

It seems to me that we are all instructed by this that we must indeed expect divine help from above in the time of temptation, but that the way, the time and the nature of the help is not known to us, so that there is an opportunity for faith and hope, which are based on what is neither seen nor heard, nor does it come into the heart of a man. And so the eye of faith looks up at the inner darkness and the darkness of the mountain, and sees nothing but that he who looks up and expects help to come to him is weakened. He looks to the heights and waits for help from on high, but he does not know what the heights are like and what kind of help they will be. For though Christ knew all things, yet in all things he was likewise tempted for us, so that even to him in the hour of suffering this mountain was in a certain sense unknown and incomprehensible according to his humanity, which he also expresses in another psalm, the twenty-second, by saying [v. 4. Vulg.], "But thou dwellest in the sanctuary," that is, in a hidden and inaccessible secret. For just as

As God is ineffable, incomprehensible and inaccessible, so is His will and His help, especially at the time of abandonment.

Therefore, if faith does not make a man experienced here, and proves the challenge, it cannot be taught in any words what this holy mountain of God is. So it is the same as if he said: "He has heard me from His holy mountain" (that is, as it is expressed in ordinary life: He has heard me in an unspeakable and incomprehensible way, that I would never have thought it. I know that I have been heard from above, but in what way I do not know. From above he has plucked me out, and from on high he has received me (as we will hear elsewhere), but I do not know what this "from above", this height, this mountain is.

(37) It is the same when he leaves and is not heard. For we know not whither the wind goeth, or from whence it cometh, though we hear the sound thereof when it bloweth, as Christ saith John 3:8. And Job, Cap. 9, II [Vulg.], says: "When he [GOtte] comes to me, I cannot see him; when he goes away, I cannot know him." "So (says Christ) is every one that is born of the Spirit." He departs with him who departs (that is, he is forsaken when the Spirit departs him), and comes with him who comes (that is, he is heard when the Spirit hears him), but neither knows what is done with him or how.

This is what the little word "holy" indicates, which, as was said above [35], means something separate and secret, and precisely that which can be attained neither through the senses nor through the mind; whoever is transferred into it (rapitur) is transferred into the invisible God, and is purified, separated, sanctified in the most perfect way. But this thing is hard and unbearable to human nature, unless the spirit of the Lord floats on the water and covers the darkness of this depth until it becomes light.

38Therefore all folly lies in the fact that man does not remain silent to the counsel of God, but desires that he be given the way

and be helped at the time that he has chosen and that pleases him, whereby he makes for himself a mountain that cannot be called by name, and thus desecrates the holy mountain of God by touching it [Ex. 19:12] with his thoughts, as much as there is in it. For such a man is like a horse and a mule, who suffers the Lord as far as he feels or understands, but where it goes beyond his understanding he does not follow, because he lives not by his faith but by his reason. This can be proven with the examples of all the stories of the Old and New Testament (as the apostle Heb. 11 does), in which one finds that God always saved His saints in such a way that the way and the way and the time were not at all in view, but since the help was expected from above and from heaven, 1) it happened to all, since they did not mean it.

Therefore it is very well spoken: "From his holy mountain", that is, from the highest deity. But not all understand what they say. For to be heard by the highest deity is (as I have said) to stand in despair, and to be heard in an unimaginable way, so that nothing less is felt than the help or hearing of the deity. For here faith and hope speak, or a story is told of faith and hope that have been heard. But faith and hope, which have been heard, feel nothing, experience nothing, recognize nothing of the hearing, since they deal with things that are not seen.

This is what the word "sela" at the end of this verse indicates, namely, that this attitude is worth standing still for, since one must not pass by it lightly. It is such a difficult thing to expect one's salvation from the holy mountain of God. For an unwise man does not understand these deep thoughts of God, as the 92nd Psalm, v. 7. says. Therefore, "the Lord also brings to naught the counsel of the Gentiles and turns away the thoughts of the nations," Ps. 33:10, because

1) Erlanger and Weimarsche: expsetata, in the other editions: inxepaarata.

"He knows that the thoughts of men are vain," Ps. 94, 11. Yes, in this trepidation the believer must exclaim: "All men are liars," Ps. 116, 11. It is so necessary that all reason be put to death and taken captive under the obedience of God.

v. 6. I lie down and sleep (ego dormivi et somnum cepi), and awake, for the Lord has me.

41 The word dormivi in Hebrew indicates the position of a reclining or sleeping person, but somnum cepi indicates the sleep itself, so that the meaning is: I have lain and slept, so that it indicates he has been laid in the grave, has rested, and has been dead. This resting is commemorated in many places in Scripture. Thus Gen. 49:9, [Vulg.] "Thou hast rested, and lain down like a lion, and like a lioness. Who shall rouse him?" And Ps. 4, 9. "I lie down and sleep altogether with peace," where exactly the same two words are found as in this verse, but not translated in the same way [in the Vulgate]. So also in our mother tongue we say, "I have lain down and slept," so that by your first word you must understand resting, by your last sleeping.

This is the rest Ps. 16, 9. [Vulg.] "And my flesh shall rest in hope," and Isa. 11, 10. [Vulg.] "And his grave shall be glorious (gloriosum)." For thus St. Jerome translated, but altogether brazenly (fidenter). But the Septuagint, "And there shall be rest his honor (honor)," or as it is in the Hebrew, "And his rest shall be his honor (gloria)," as if to say: Whereas the honor of other kings comes to an end with death, and their honor (as the apostle [Phil. 3, 19.] says) is put to shame, the honor of this king, on the other hand, begins with death, with which his shame comes to an end. It is the same with all who belong to Christ, according to the words of Ps. 116:15: "The death of his saints is accounted worthy in the sight of the Lord," because their life is full of shame in the sight of men. But this only in passing. We want to come back to peace.

This is the rest which the ancient Sabbath once signified (for Sabbath means rest), which even now our holidays signify, as

through Christ makes us dead from our works (that is, our sins) and resting and celebrating, so that we alone live God, and now it is no longer we, but God who works and reigns in us. For this reason it was commanded in ancient times with such strictness that no service work (servile opus) should be done on the Sabbath, but that the day should be holy to the Lord. St. Augustine has beautifully interpreted this about the first book of Moses, and teaches that this is to be understood from our works, which are always sins. Therefore, we must do only lordly works (herelia), free works, and princely works, yes, divine works, after Christ has made a Sabbath for us, by erasing our works through his Sabbath and rest.

For this purpose, Christ wanted to lie in the grave on the whole Sabbath day, so that the matter and the time, the name and the image (figura), all coincided, and he emphasized the extremely conscientious observance of this rest, since it is terrible if someone is still busy in his works at this time of grace and holy rest, and is found without the divine works. As the Jews, to whom it was said [Ex. 20:8], "Remember the Sabbath day, that thou hallow it," do not understand it at all, remain in their works, and by hallowing the Sabbath, most grievously profane the Sabbath. But this belongs to the secret interpretation.

Let us return to Christ, who by these words indicates his burial and death, as stated in the beginning of this psalm. For it is not necessary to believe that he preaches such glorious things about the natural rest and the natural sleep, especially since the preceding and the following make it necessary to understand him about a particularly great tribulation, and that he speaks of a wonderful victory over the enemies. Through all this he enkindles us to faith in God by praising the power and grace of God, that he is mighty to raise us from death, by singing and presenting to us the example of this in his own person. For there is nothing that could frighten us wretched people more than the terror of death, with which we were all punished in the first Adam;

and there is no more pleasant message than that we hear that this curse has been changed, or (what is even better) overcome, and that this death has not only been defeated, but also transformed into a helper and servant to a better life than we could have had.

Therefore, in the death and resurrection of Christ, the greatest consolation that could be proclaimed to the human race is proclaimed to us, namely, that the evil common to all men, death, has been so conquered, so subjected to the believer, that he is compelled to cooperate more powerfully to life (which he seems to devour) than anything else. Who should not sing here? Who should not rejoice with Christ here? Therefore, this virtutem of Christ, which is exceedingly joyful, had to be presented not merely with dry words and in plain speech, but in a psalm and full-sounding song (as the songs of victory are wont to be), so that we would be all the more inspired to despise this life and love death, since music by nature (*genuinam*) has the power to make and excite the mind. Therefore Elisha also had a minstrel [2 Kings 3:15], and Moses had drums made for war, Numbers 10:9. Therefore the Holy Spirit wanted to use it [music] in such a salutary and necessary matter, so that, since it is difficult to put life aside and to desire death, he would the more easily move us to it by singing the exhortation, and show that we should the more easily be moved to it.

43) In addition, he uses little words, which extraordinarily weaken the abhorrence of death. He says: "I lie and sleep", he does not say: "I am buried and dead. For death and the grave have already lost their power as well as their name, and death is now not even a death but a sleep; the grave is not a grave but a bed or a little bed. This he does, not only because the words of the prophecy had to be set somewhat darkly and mysteriously, but much more so that he made death exceedingly lovable to us, not to mention very contemptible, since in it, as in the sweet rest of sleep, we have an undoubted

and better resurrection and awakening is promised. For who should not be quite sure that he will be awakened or awake again, who rests in a gentle sleep and does not die? But here he says that he did not die, but slept, and therefore he awoke again. And just as sleep is useful and necessary to restore the strength, as Ambrose says in the hymn: [As it is necessary] that sleep restores the tired limbs, so death is useful, and now arranged to help to a better life. This is what he will say in the following psalm [Ps. 4, 9.]: "I lie down and sleep entirely in peace, for you alone, O Lord, help me to dwell safely."

(44) Therefore, those who are in Christ must not see death itself in death, but also a certain life and resurrection, so that the word may stand, John 8:51: "If anyone keeps my word, he will not see death forever. How will he not see it? Will he not feel it? Will he not die? No, not at all, but he will see a sleep, and by having the eyes of faith fixed on the resurrection, he will pass through death so smoothly (*labetur*) that he will not even see death, and to him death, as I have said, is no death either. And again John 11:25: "He that believeth on me, though he were dead, yet shall he live."

45 But all this begins in baptism and is completed at the end of life. For (as the apostle says Rom. 6:4), "We are buried with him through baptism into death." This, I believe, is to be understood not of the spiritual death of sin alone, but also of the bodily death, that sin does not wholly die until the body is destroyed, or as Paul [Rom. 6:6.] speaks, until the sinful body ceases. Therefore, we are immediately prepared for death in baptism, so that through death we may the more quickly attain to life.

Here St. Augustine asks, why he said in the future tense: "For the Lord will keep me" (*suscipiet*)? Because this is how it is said in Hebrew, although our [Latin] translation has the preterite "he has kept" (*suscepit*). And although it is true that in the

In the prophets the tenses of the past and of the future are mixed together, whereby both are to be indicated, that what is prophesied to come is future according to time, but that it is to be considered as having already happened according to the opinion (*scientiam*) of those who make the prophecy, Nevertheless, this may also serve for our comfort and admonition, that the Lord Christ our Head has not only kept him, but will also keep him in all his members who follow him, so that it must be understood in such a way that he speaks for himself and with us in his person and in the person of all of us.

46 But this Hebrew word which Jerome translated: He woke me up, and elsewhere: He sustains (*sustentat*), has a certain emphasis which the Latin (*latinitas*) has not rendered, namely, as Reuchlin interprets, he will sustain me, he will come to me, he will be near me, which roughly gives the sense that the one who dies will not be abandoned by the Lord, but is sustained from above, as it were by God's hand stretched out and laid upon him, so that he does not fall into the depths, but rather is pulled out and lifted up, wherein is expressed with marvelous art the manner of a dying man, and God sustaining him. For he who dies there seems to perish and as it were to be swallowed up from below; but there the hand of God sustains him, which approaches him from above, so that he does not perish, so that he is rather lifted up into life, and indeed himself (*sibi*) perishes and falls, but God is resurrected and comes forth.

V. 7. I am not afraid of many hundreds of those who baptize, who lie about against me. 1) Arise, Lord, and help me, my God.

This third verse of the Song of Victory expresses the same thing as the preceding and following verses, that is, it praises to us the holy hopeful heart that despises adversity. For we have said that this is spoken in the person of the one who is thankful and rejoices against God,

1) The following words are in the Vulgate, to which the explanation refers, still drawn to the seventh verse.

praises and proclaims his liberator, his virtue [1 Petr. 2, 9] and grace, so proven and strengthened by the experience of adversity, that in the future he will definitely not fear any misfortune under the protection of God, whom he has already recognized and experienced. Although in Christ, who has risen from the dead, tribulation no longer has a place, or death, or the lurkers of people who oppose him, there is no doubt that such a spirit prevails and triumphs in him, of which it was prophesied that it would be in him. All this was not done for the sake of Christ, who had no need of it, but for our sake, who, though we have overcome some tribulations, have yet to overcome most of those that remain. Therefore, we must be admonished that once we have tasted the grace of God's assistance, we will be strengthened to endure much greater things, since we have been strengthened to the highest degree by the example of Christ. And for this reason the prophet seems to me to alternate with the tenses of the *verba* in such a way that he sometimes says in the past tense [Vulg.]: "I called with my voice to the Lord and he heard me," and: "I lay and slept and awoke," sometimes in the future tense: "I will not be afraid of many hundreds baptizing," sometimes in the present tense: "Arise, Lord, help me," and again in the past tense: "For you have slain all my enemies," 2c., so that he speaks this in the person of the suffering Christ, but at the same time instructs us by this example of Christ that what has already happened and what is yet to happen are one and the same for us.

So he also said Joh. 12, 27. at the hour of suffering: "Now my soul is sorrowful. And what shall I say? Father, help me out of this hour. But this is why I have come to this hour" 2c. In short, one must get used to this way of speaking, that in the prophets and the psalms many things are said at the same time as if they had happened at the same time, and some things as if they belonged to a later time, which happened earlier; as here in the person of Christ: "Arise, Lord, and help me," belongs to the time before the suffering, but what precedes: "I have called with my voice to the Lord,

and he has heard me", and: "I am awakened" 2c., belongs to the time after (post) the suffering. Moreover, it is understood according to its members, as I have said, that it is spoken from a heart that is full of praise and awaits the future challenges with exceeding courage, arming and admonishing itself with confidence in the divine power.

But this is too well known to need to be proved, that it is not said to God, who sleeps or lies down, "Arise," but either, as Augustine says here, it is attributed to God what he himself works in us; that he arises when he makes us arise, just as it is said that he spoke in the prophets when he made the prophets speak, and the apostle says 2 Cor. 13:3, "Seek ye that ye may know him that speaketh in me, even Christ?" or it is said that he rises and opens when he shows by present effect that he assists us. This way of speaking is more common than the former, according to which it is said in Scripture that something is done by God when it is either felt or recognized by us that it is done, as Gen. 22:12: "Now I know that you fear God," and Luc. 7:47, where he had said of Mary, "Her many sins are forgiven," but afterwards, revealing this to her, says [v. 48], "Your sins are forgiven you." In such a way God, although He never does not help, is nevertheless called upon to help, yes, He has given and helped so that He might be called upon, and so that one does not fall away, He helps in the meantime until He can help.

But it seems also that this verse [v. 7. Vulg.] is opposed to the first two [v. 2. and 3.]. It seems to be opposed to the first two [vv. 2 and 3], so that against the multitude of those who oppress him he says: "I am not afraid of many hundreds of those who are baptized, who set themselves against me", against the power of those who set themselves against him: "Arise, Lord", and against those who boast that he is in despair (desperationem): "Help me, my God"; or, even more, this verse would be opposed to the multitude of enemies (tribulantium), the following verse (vv. 8? to the power of those who set themselves against him, because it says: "For you strike all my enemies on the cheeks", and the last verse to those who state that it is desperate

standing around him, saying, "He has no help with GOD": worse, "you find help with GOD, and your blessing upon your people."

48. There is an emphasis in these words: "I will not be afraid of many hundreds of baptizing people who are laying themselves against me," as if he said out of an exceedingly great fervor of faith: I will not be afraid, though not all the rulers of the people alone, but also some nation itself [set itself against me], yea, though there were many thousands of nations, and, that I may add it, if they had so caught me one and solitary, that I was utterly compassed about, and had nowhere to escape, even then I will not be afraid, but will be safe; not of my strength, but because thou, O Lord, dost open up 2c. Thus, I say, the Holy Spirit graciously prompts us everywhere, that we may have a completely confident courage in faith in God and in hope in Him.

v. 8. for thou smitest all mine enemies in the jaws, and bruise the fangs of the wicked).

The preterite [percuissisti and contrivisti] stands for the future tense when it is taken in the person of Christ before the resurrection; but if it is understood of the time after the resurrection, it is a continuation of the song of victory and the praise of God for our admonition, as has been sufficiently said.

Jerome translated from the Hebrew instead of: sine causa: "the cheeks", in this way: For thou hast smitten the jaws of all mine enemies, and thus it is quite true that it follows: Thou hast broken the teeth of the wicked. And so here seems to be a repetition of the same thing (tautologia).

But this is the order: I will not fear, I say, many thousands, nor will my faithful fear any multitude, however wicked and mighty, for I have already experienced how you strike those who seek to consume and devour me, raising me up also from the

1) In the Vulgate: Huoniana tu percussisti orunss uävi>r8untk8 uüüi sinn causu, üeut's peceutoruna ooutrivisti.

Kill them so that they can no longer devour me, and strengthen my believers through the Spirit so that they cannot harm them.

50 But this smiting could also be understood of the destruction of the Jewish people by Titus and Vespasianus. For though they are still biting and blaspheming against Christ and the Christians, yet they are bruised and crushed, that they can eat no man. Therefore they have teeth and jaws, but bruised and crushed, as it is said elsewhere, Ps. 58:7 [Vulg.]: "God will break the teeth in their mouths, the chins of the lions the Lord will crush."

51. but in this figurative speech he uses "jaws" and "teeth" for biting words, after-talk, slander and such harmful things by which the innocent are oppressed, as it is said in Prov. 30:14: "a kind that has swords for teeth, that eats with its molars, and devours the wretched of the land, and the wretched of the people." For by these Christ was devoured, since he was condemned to the cross before Pilate by their cries and accusations. Thus the apostle Gal. 5:15 says: "If ye bite and devour one another, see that ye be not consumed one of another." In many other passages of Scripture, too, this figurative speech of teeth and cheeks is frequently found, and is clear enough in itself.

52. but the bride of Christ also has teeth, Hohel. 4, 2, 6, 5. Your teeth are like the flock of circumcised wool that comes out of the flood," that is, the rebuke with which the church bites and punishes sinners, and converts and incorporates the bitten, is like shorn sheep, gentle, for the punishers are without anger and zeal, then also shorn, that is, they are free from concern for temporal goods, not seeking their gain and the wool of the sheep. For even the apostles could not preach the word and serve at table at the same time, as Apost. 6, 2. is written. But about this elsewhere.

These teeth are pictured in the jaw that Samson picked up and struck a thousand men with, Judges. 15, 15. Therefore, God also mercifully bruises and breaks the teeth of sinners (in a milder sense) when, through the grace of conversion from

He makes the accusers and slanderers of the righteous into their praisers and eulogists, just as he destroyed St. Paul, the most ferocious wolf, who was exceedingly strong by very strong teeth, and made him an apostle, a devourer of all the Gentiles to this day. On this opinion also says Isaiah, Cap. 2, 4: "They shall turn their swords into plowshares, and their spears into pruning hooks," as if to say, "They shall turn their pernicious tongues into wholesome ones, which work the earthly-minded (terrenorum) people, so that they may be plowshares in punishing, and pruning hooks in gathering the people to Christ.

The teeth can also be understood according to the secret interpretation, as St. Augustine says, of the principes among the sinners, by whose power everyone is cut off from the community of the rightly living and is, as it were, incorporated into the evil living; 1) to these are opposed the principes among the righteous, as the priests, who by good example and word persuade people to believe, to go out from the world, and to join the church as members. And for this purpose, what is said in the Song of Songs Cap. 4 and 6 about the teeth. But everyone may indulge in such spiritual interpretations as he likes, I will not deal with it further.

But this psalm will not be of no use to comfort weak consciences, if it is interpreted morally (tropologiam), and if the enemies and the teeth of sinners are understood to be the extremely burdensome attacks of vice and conscience over an evil spent life. For here the heart of the sinner suffers in truth heavily, lonely, powerless, despairing, and if it does not accustom itself to lift up its eyes against the attack of its sins and to call upon God against conscience, there is danger that the evil spirits, which in this commerce creeping in darkness [Ps. 111, 6.] seek to catch the soul, will at last plunge it into despair through sadness.

54 Therefore, the heart must be most strongly

1) Here the Basel edition has the marginal gloss: Xota, nostrorum æntiurn exeolumnieationem invbniss works on, here you will find the spell of our teethj.

and one must say confidently with Christ, whether against the sins that persecute the conscience or against the punishments that impugn blessedness:

V. 9: With the LORD you will find a sheath, and your blessing upon your people. Sela.

55 A very beautiful conclusion, and as it were a summa of all the aforementioned movements of the heart. But the meaning is: It is the Lord alone who can help and bless, and even if the whole Hanseatic League of all misfortunes would come together, he is still the Lord who can save. In his hand is help and blessing, so what should I fear? What should I not fear? since I know that if God wills it, no one will be lost, no one will be cursed, even if all should perish and curse [him], if God wills it, none of them will be saved and blessed, however much they preserve and bless themselves, and, as Gregory of Nazianzus says: If God exists, envy can do nothing, and if God does not exist, all effort (labor) can do nothing.

56. to this opinion also Paul says Rom. 8, 31: "If God is for us, who may be against us?" So again: If God is against them, who may be for them? Why? Because the help is with the Lord, not with them, not even with us, for "the help of men is of no avail" [Ps. 60, 13.] Therefore it is said in Revelation 7, 12. "Praise, and glory, and wisdom, and thanksgiving, and praise, and power, and strength fei our GOD" 2c.; likewise therein [v. 10. Vulg.]: "Salvation is with our GOD and the Lamb"; and Ps. 109, 28.: "If they curse, bless them"; and Mal. 2:2: "I will curse your blessing" and turn your curse into blessing.

57 Thus saith the blessed Christ, and so saith the Christian soul in the midst of tribulation, It is not that they destroy and curse me; it is not with them, but with the Lord, to preserve and bless. Nor does it profit them to preserve themselves by their own strength, and to bless one another; it is not with them, but with the Lord, that help and blessing are to be found.

they will be corrupted and cursed; again, when he protects and blesses, they seem to corrupt and curse us at the hour, but in truth we are protected and blessed. This is what the 146. 1) Psalm, v. 3. wants: "Do not rely on princes, they are men, they cannot help."

58. And in order to have comfort in this confidence, it is forbidden in the Law of Moses before times that one man should not bless another, in that God says, 4 Mos. 6, 23. ff. [Vulg.]: "Thus shall you bless the children of Israel, and thus shall you say to them, 'The LORD bless you, ...' so will I bless them." O a wholesome and necessary commandment!

59. Why do you think that God does not want any man to be blessed by another? This happened for no other reason than because He already then considered the word Matth. 5, 11: "Blessed are you when men revile you and persecute you because of Me, and speak all kinds of evil against you, when they lie about it. For so it is with men, as Ps. 10:3 [Vulg.] is written, "For the sinner is praised in his lusts, and the wicked is blessed"; whereas, of course, the righteous is reproved and cursed. Quite rightly and exceedingly, therefore, the Lord says, "I will bless them," which he repeats, as it were, in this verse, saying, "Over thy people [find mau] thy blessing."

Therefore this verse must be read in such a way that the emphasis and the tone with a raised voice lies on the genitive domini ["with the Lord"] and on the pronoun tun. ["thy"], so that by the contrast we may at the same time recognize the attitude which is full of the sweetest confidence, which as it were ridicules the evil attempts of the adversaries, and mocks their confidence, in this vow: "With the LORD is found help, and thy blessing upon thy people," so that we may learn to despise the curse of men, and not to seek their blessing, since we know that it is with GOD alone to save and to bless. In the same opinion, God mocks them in Isaiah, Cap. 41, 23: "Defiance, do good, or do not do evil."

Harm", as if he wanted to say: You are neither able to harm us nor to benefit yourselves.

61 First, see that he puts the help before the blessing, of course in the right order, because the blessing in the holy Scriptures expresses the progress (profectum) and the increase, as Gen. 1:28: "He blessed them, saying, 'Be fruitful and multiply,'" which cannot happen unless the one who is to be blessed is first protected, so that he does not perish. And in a fitting manner he contrasts these two things with the first two verses; the help of the Lord to the enemies and to those who set themselves against him, for these perish; but the blessing of the Lord to the cursers and to those who say, "He has no help with God." For this is the most severe cursing.

62. For since the wicked have nothing left to do to the righteous, who have been destroyed by them, only one thing remains, that they speak disparagingly of them, revile them, blaspheme (as Christ showed us on the cross), where they strive to eradicate the good report of those [righteous], both with God and with men; with men by evil reproach, with GOD by attacking the good confidence of their conscience, that they also should not boast in GOD, but should be put to shame on both sides. At the same time, the serious challenge to blaspheme is touched upon here, by which man is driven to despair by the devils, so that he thinks that the curse of God is pronounced upon him, and thus does not consider God to be God, since he does not think of anything good for Him. For this is to blaspheme God, of whom we are commanded to hope all good things from Him and to provide ourselves with the best for Him, since we are commanded in the first commandment to serve Him in faith, hope and love, as it is written in the Book of Wisdom, Cap. 1:1: "Provide yourselves with the best for God, and seek Him with a simple heart."

64 And this is perhaps the reason that he so often changes the person. For since he had said in the third person: "With the Lord one finds help," as if he wanted to praise God to other people, he immediately returns to the first person.

second person back, saying, "Thy blessing." For since this blasphemy tears away from GOD the very furthest, and he flees, as it were, the curser and seeks another giver of blessing, while yet there is no other who can bless, he reminds us that we are to turn to GOD the very furthest when we are turned away from Him the very furthest in the contestation. And this movement of the heart, because it is something very special and exceedingly violent, is perhaps not without reason designated by the word *sela*, of which enough has been said above.

We have interpreted this whole psalm from Christ. Now, if anyone does not like this explanation, he will have no difficulty in understanding it from David, as an example of such suffering and the same movements of the heart, which, as we have seen, were described in Christ and in every Christian, except that the fifth verse alone will cause some difficulty in this interpretation. But let us give those who are better able an opportunity [to do better], and briefly interpret the psalm thus:

66 "O LORD, how many are mine enemies!" namely Absalom, Ahithophel and all the people, as it is written in 2 Sam. 15.

67 V. 3. "Many set themselves against me, many say to my soul, It has no help from God. This was done by Shimei, who cursed David in 2 Sam. 16:7, saying, "Come out, come out, you bloodhound, you loose man!" and threw stones at David, saying [v. 8], "The LORD has rewarded you; see, now you are in your misery." 2c.

68. v. 4. "But thou, O LORD, art the shield of me, and the one that setteth me in honor, and setteth up my head." For there [2 Sam. 16, 11. f.] he said, "Let him be subdued, that he may curse, for the LORD hath told him. Perhaps the LORD will look upon my misery, and repay me with kindness for his cursing today." With these words he indicates that he has not yet despaired, indeed, that he has strongly trusted in God, so that he acknowledged and justified His commandment and His will.

69 [v. 5.] "I call with my voice

the Lord, he will hear me from his holy mountain." This he did when he said [2 Sam. 15, 31.], "Lord, make the counsel of Ahitophel foolish," and perhaps also otherwise, which is not written. For, as I have said, it is not credible that he made this psalm in the tribulation, but after the tribulation.

(70) O strong faith, that a man should speak thus to God when he is angry, that he should cry out to him who smites him, that he should fly to him who drives him out, that he should praise him as his shield, his honor, and as the one who sets up his head, whom he feels is forsaking him, disgracing him, and oppressing him; an exceedingly delicious example of Christian faith. He says [2 Sam. 15, 20.], "I will go where I can go," as if to say: I do not know where I will go; that is to believe, to go into such great darkness, where you do not know at all what will happen to you, and yet you have good confidence and do not doubt that you will be heard.

71 [v. 6.] "I lie, and sleep, and awake, for the LORD keepeth me." This, in my judgment, is to be understood thus: I was then such a man that it was desperate for my life, for my honor, and for all my affairs; I was like one that was dead, and went down into the pit, as much as there was in fact and in the sight of men, and truly nothing lived in me but faith; neither did it seem to me otherwise, if I should be restored into the kingdom, than if I should be raised again out of the sleep of death, and out of the grave. For into such peril and to such gates of hell the Lord is wont to lead those whose faith he would try; for a man who suffers these things is not at all different from a dead man.

(72) Or if this interpretation is not to your liking, well, this may be [David's] affectus: I was immersed in this affliction, and just as those who are overcome by a deep sleep do not feel that they are alive, and are quite like the dead, so I am from too great affliction in a deep faintness (ecstasi).

I was already really dead, as Gen 45:26 f. is said of Jacob, when he heard that his son Joseph was reigning in Egypt, awoke as it were from a heavy sleep, but still did not believe them; for he had so despaired of Joseph. But when he saw the chariots and all that Joseph had sent, his spirit came alive again.

So David also says here that he has revived and awakened from the deep sleep of the heart and, as it were, from death. For I confess that I cannot understand it from the natural sleep and the natural rest; but also David, when he returned, says 2 Sam. 19:22: "Do you think that I do not know that I have become a king over Israel today?" in which he obviously indicates the position of the heart, of which we have said that he had despaired of the kingdom as far as the present facts were concerned.

74. v. 7. "I am not afraid of many hundred lukewarm ones that encamp against me round about. Arise, O LORD, and help me, my GOD." This he says, having already been reinstated [to the kingdom]. Henceforth I shall fear no evil, if thou be with me, as it is said in the 23rd Psalm, v. 4. Only arise and save me, as you have done now, and be only my God, then there will be nothing for me to fear.

75 [v. 8.] "For thou smitest all mine enemies in the jaws, and shatterest the teeth of the wicked." For the people are smitten with Absalom, and "there was a great slaughter that day, twenty thousand men," 2 Sam. 18:7. and so they are smitten and dashed down who were already devouring and destroying him.

76 (v. 9) "With the Lord you will find help, and your blessing upon your people. Sela," as if to say: Though Simei with his had bored their cursing teeth into me, saying, "He hath no help with GOD"; "now thou art in thy calamity," 2c. yet blessing and preservation are with the LORD alone. To Him alone be glory forever and ever, amen.

The fourth Psalm.

V. 1. a psalm of David, to be sung on strings. 1)

To my mind, this is an exceedingly dark psalm, and hardly any other has been interpreted so differently. This great diversity proves that the right understanding of it has not yet been made manifest.

First, let us consider once and for all the title, which we will have more often from now on. Before Jerome's translation, it was translated by the elders: in *finem*, which they indeed unanimously declared "upon Christ", whom the apostle Rom. 10, 4. calls "the end of the law" (*finem*), saying: "Christ is the end of the law, he who believes in him is righteous". This "end" they again take to be twofold, that Christ was raised up (*intentus*) from the law as it were to the end and *summa*, and that he himself made an end of the law, so that we owe him nothing more, or, as the Peripatetic philosophers speak, he is *finis quo* and *gratia cuius*. But what this is to serve as the title of the psalm, I cannot see, unless you tear this apart quite forcibly, and put others together. For not all psalms that have this heading speak of Christ, unless this means speaking of Christ when speaking of some work of God's grace, because without Christ we have neither great nor small things. But then one would have to put this heading over all the Psalms.

After that Jerome translated: "To the victor" (*victori*); followed by: "To the victory", from which Lyra draws the opinion from Rabbi Solomon 2) that the psalm was made for the singers, the Levites, to sing in alternate choirs (al-

ternis choris) should be anxious to overcome each other, perhaps by measuring (*mensus*) the holy, sweet song of David, which was used for the praise of God, according to the custom of the exceedingly large screamers, who are called canons (*chorales*) in our cathedral churches. To whom these may sing I do not know, I only hear that they roar for the stones and for the wood. And then, trying to reconcile this with the fact that others have written about it in *finem*, he says that this is the end (*finem*), the victory, namely in the shouting, which the choir, who would be victors in the singing of this psalm (namely at the behest of the prophet), has sought. Can then also these foolish antics be taught with such great seriousness?

But we read in the first book of Chronicles, Cap. 16, 19-2t., that three kinds of singers were ordered by David; the one who should sing with harps (*nablis*),³) that is, *init psalteries*; the second who should sing with the zither, or, as the interpreter is also wont to say for it, with the lute (*lyris*); the third who should sound brightly with brazen cymbals. To these were added at times the drums and the trombones. And of the third 4) kind it is written there [v. 21.], with zithers an octave higher (*super octavam*) *lenazeach*, which one [in the Vulgate], translated *epinicion*, that is, a victory song. Hence it is perhaps from this that *lamnazeach* is translated: To victory, that a psalm designated with such a title should be a song of victory.

Here I confess my ignorance. For if this is so, I do not know why the title: "A song of victory" should not also be written to all other psalms, which either have the same or also greater things des-

1) In Latin, Luther has here the translation of Jerome: *vū toriuin in orʼanis lʼniinnʼ Duvüt*. The Vulgate offers: *In tinnin in ourininidns, lʼUnnnj Vuvlü*.

2) In the Erlanger: "Hubdi Sul."; Baseler and Wittenberger: "liuln LiU"; Jenaer: "Nutzi suli". That we have correctly resolved, about it compare Walch, St. Louiser Ausg., Vol. I., IM, § IM; idüi. Col. 370, z 219. The Weimar offers: *ÜuUi [aiomonn*.

3) In the Vulgate, the Wittenberg, the Jena, the Erlangen and the Weimar: "nnkUs"; in the Basel: "undilis".

4) In the Bible, v. 21, it is the third kind; but in the order as Luther has indicated it here, it is the second kind.

The psalm and its like contain the same kind of victory. Then again, there will be a difference in what kind of victory is sung in the psalm, since some celebrate the victory of Christ, but others the victory of any Christian who is in suffering or temptation.

Johannes Reuchlin in his *Septena* translates: *Ad invitatorium*, which means that Such psalms are a kind of stimulus to awaken and exhort the spirit of man, and the origin of this word fits extremely well. For, he says, it means: He stops, he urges, he compels, he urges, as Ezra 3,¹) 9. [Vulg.]: "To drive the workers who did the work of God," and again [v. 8.]: "To drive the work of the house of the LORD." But even the content of the psalm is not contrary to this, because in my judgment it is only an exhortation to do the work of the Lord, that is, to suffer the cross and death. But whether this cause of the title is constant and continuous in all psalms, I leave to the reader to investigate and judge.

I gladly accept that a song of victory and an invitational are one and the same, because such songs of triumph tend to inflame and incite the hearts to war in an extraordinary way; the psalms also encourage the faithful of Christ quite powerfully both to the wars and to the victories of the cross. And so I can also harmonize everything with each other: To the victory, the victor, to the incitement, to the end, because everything has its purpose, that we, encouraged by this incitement of the Spirit, may be victorious, and attain the end of all enemies and of all ungodly (peccatorum), so that nothing is left but the triumph of glory.

"On stringed instruments" (in organiz); here the genus is no doubt taken for the species, that is, [stringed instruments] for zithers. For it has already been said that the songs of victory were sung to zithers, 1 Chron. 16, 28. [Vulg.] For it is "strings" at this point in Hebrew a general term for any musical instrument.

I am silent of the praise and power of music, since this is abundantly dealt with by others, only [that I will note] that here it clearly appears that the use of music was formerly sacred, and adapted to divine things, but that in the course of times (like everything) it has been put into the service of lavishness and pleasure. For by the same the evil spirit of Saul was driven out, 1 Sam. 16, 23, and to Elisha the prophetic spirit was given, 2 Kings. 2) 3, 15. This very dark psalm has been interpreted (as I have said) in various ways. Augustine believes it to be either the words of Christ after his resurrection, or of a man in the church who believes and hopes in Christ. I pass over Lyra and Burgensis; the former understands it as spoken by David against the followers of Saul, the latter that it is spoken against the idolaters. Jerome thinks that it must not be understood differently than by Christ. All (singulae) interpretations of these people go beyond my concepts; I will follow my: spirit and let my sense rule, but let everyone his opinion.

These are my thoughts that this Psalm is a very general exhortation to all the people of God, especially to those who do not know the works and ways of God and shun the wisdom of the cross. Among these, the Jews were the first, and still are, the children of Israel, who should be the most experienced in this. For, as the apostle Rom. 3:19. says, "We know that what the law saith, that saith it unto them which are under the law." Therefore David, proved by one of his temptations, or rather by many, teaches us by his example what to do and how to behave in any tribulation, and so this psalm, according to its title, will be one that exhorts to victory, which is also indicated by the words themselves by which he makes himself known as the teacher of those people, saying, "Dear lords (filii viri), [v. 4.] recognize, [v. 5.] be angry, [v. 6.] sacrifice, hope" 2c.

V. 2. Hear me when I call, God of my justice
(Cum invocarem, exaudivit me Deus justitiae meae).

2) Erlanger: "2. Re." instead of: 4.

1) Wittenberg, Jena and Erlangen: Lgäru" 4.

2 Right from the beginning he instructs the fainthearted and those who are full of complaints, teaching them by his example that in any affliction one should not run elsewhere, but should call upon the Lord. He says: As often as I have called (but I have called as often as I have been in trouble, as the 120th Psalm, v. 1. [Vulg.] says: "I have called upon the Lord in my distress"), so often has he heard me, for the Lord is so kind and ready to have mercy on those who cry out to him, why then do you pusillanimous ones fill everything with your complaints, seek vain consolation, flee to men and know nothing of this one remedy, nor do you seek it?

Pay attention to the divine artist and incomparable speaker. With one and the same entrance he does three things. First, he addresses the children of men, 1) and, concerned for them in brotherly love, teaches them where the afflicted must flee to, by his own example and with very modest boasting. I, he says, have always done so, and believe that you also should do so. Secondly, in order to make them well-meaning and willing, he at the same time praises to them the goodness of God. He says, "He has heard me," as if to say: I am firmly convinced that He will also hear you most graciously, if you will only dare to do so and call upon Him. Thirdly, which was the main thing, as an extremely good speaker he begins with thanksgiving and praise, which is the best way to win the goodwill of God and men. For this is also how we are commanded in the prayer of the Lord, that we should begin: "Our Father", by summarizing and repeating with this word in the sweetest spirit all the benefits of God.

This is undoubtedly the reason why he addresses the word to the children of men, which he should have addressed to God; but he did not want to leave them behind and come alone and empty before the face of God. That is why he tries to win the goodwill as a grateful one, and at the same time instructs the weak as one who is eager for the salvation of the brothers. For in the following part, he immediately addresses the word to God alone, in-

1) In the Vulgate, v. 3.:
"Dear Sirs" in our Bible.

üornimirn instead:

in which he says "You have comforted me," where he has already brought those whom he addressed in the first part with him to God's face, so that they now not only hear what he did in previous tribulations, but also see the example by which he is accustomed to flee to God in present tribulations, thus comforting them most lovingly by word and example.

4. now [comes] this: "GOD my righteousness", for which can also be said without danger: GOD my justice (iustitia mea). Although I do not want to deny that it means that justice is from God, and that God alone makes just, it seems to me that the prophet touches on the epitome (summam) of the question or complaint that the weak are wont to bring forward, namely, that they think that they are wronged by the adversaries, and therefore they are justly unwilling and angry. The prophet does not attack them sharply, but (as I have said) instructs them sweetly by his example and admonishes them to forget their righteousness and to bring the whole matter home to God, who judges rightly, and not to presume on righteousness more than is good for God, as Peter says of Christ, 1 Peter 2:23. 2, 23: "Who did not reproach when he was reproached, nor threaten when he suffered, but brought it home to him that judgeth righteously" (that is, he committed the matter to GOD who judges righteously). Thus he says here: As often as I suffer injustice, I call upon the GOD of my righteousness, being ready to take for righteousness whatever he may judge; therefore I know nothing of any other righteousness that is mine, but only GOD himself and his holy will.

5. Is this not an exceedingly artful way of comforting the weak, not condemning their cause, nor justifying it, but taking it from them and transferring it to God, at the same time drawing them to God with their cause, so that they may consider it their righteousness, whatever God may do, and thus bear God's will patiently?

This understanding I follow all the more gladly, because in my opinion (mihi) "my righteousness" according to the custom of the Scriptures is more

The Scriptures rather call it "the righteousness of God" (justitiam Dei), Rom. 1, 17: "The righteousness that is before God (justitia Dei) is revealed in it through faith", and Ps. 31, 2: "Save me by your righteousness" (not by mine). On the other hand Gen. 30, 33: "My righteousness will testify to me today or tomorrow," and Ps. 7, 9: "Judge me, O Lord, according to my righteousness and godliness." For this is the righteousness among men, which God also avenges, although it is not sufficient for anyone before God, and it happens that sometimes something evil is done unjustly, which is not suffered unjustly. He therefore quite rightly withdraws them from trusting in their own righteousness and leads them to God, so that they will not be worthy before God to suffer much greater things, however righteous they may be before men.

(6) And this is indeed a very useful doctrine, which is always neglected by men. For if this were kept, there would not be so many courts, quarrels, rights, disputes and lawsuits. For everyone cries out: Justice, justice, justice. Such a man is rare, who, according to the example and word of this prophet, would make his justice GOtte home and let him be the GOtte of his justice, or rather his justice. Therefore, the whole world rages because of righteousness and justice with wars, murders, troubles and innumerable horrible sins and evils, and it happens that righteousness is almost the sole cause of all injustice. For they are so blinded by error that they think that justice is also with God, which they, instructed by their own opinion (dictaminibus), their own counsel and the statutes of men, have recognized as justice, about which much should necessarily be said, if we were not now doing other things.

Who comforts me in fear. 1)

This is a repetition of the same thing (tautologia), because, it is the same "to be heard-.

1) In the Vulgate: In tridulationo <Uluta8ti iniüi In the tribulation you only provided wide space.

and "to be given wide space (dilatari) in tribulation," as Ps. 118:5 [Vulg.]: "In anguish I called upon the Lord, and the Lord heard me, and comforted me by giving me wide space" (in latitudine).

But "you have given me wide space" or this "wide space" (latitudo) is a Hebrew way of speaking and a figurative speech (metaphora) or an interchange of words (metonymia), which is peculiar to Scripture, for which we say "consolation" without figure, as, on the other hand, instead of "constriction" (angustiam) we say sadness and affliction. For just as the heart and all the senses are constricted (contrahuntur) when they flee and abhor sad things (for when misfortune breaks in from all sides, there is generally a constriction and a pressing into the constriction from all sides), so they are given room and expand when the misfortune is removed, and good and lovely things are again given. And indeed, the nature of sadness and joy is actually expressed by this word, for both in the forehead and in the whole face I see how they are contracted by sad events, but expanded by pleasant events. Therefore it is said of the wicked in the Psalms, "And it shall be narrow unto them in their anguish" (et contrahentur in angustis suis). Therefore the apostle Rom. 2, 9. also puts these two things together: "tribulation and fear" (angustiam), namely the evil, and the escape from the evil, but in such a way that one cannot escape from it.

It seems that rather dilatasti me than: dilatasti mihi should have been said, but it is a peculiar way (idiotism) of the Hebrew verba that they are more often put without relation (absolute), and include the accusative in the notion (abstractum); or are resolved into their verbal noun, as, "thou hast made wide for me" (dilatasti mihi), that is, thou hast made a wide space for me (latitudinem), thou hast been the one who has made space for me (dilatator meus), that is, thou hast given me comfort as often as I have called upon thee in my affliction.

2) In the editions, the 18th Psalm is cited, but wrongly. Weimar edition in the margin: Ps. 16, 46.

And so then the good will is won, at the same time the weak are also instructed, yes, if you want, you can consider this verse as it were the summa of this whole Psalm. For he sets it as his task to instruct the weak that they should call upon GOD and command their cause to GOD, praise GOD's righteousness, seek no comfort elsewhere, but expect the same most certainly and abundantly (*magno fructu*) from GOD; and that exceedingly powerfully by his own example, uniting himself with them as it were as a comrade and making their accident his own.

Have mercy on me and hear my prayer.

(7) He says: I confess that you have heard me as often as I have called upon you, for which I not only give thanks, but by this I am also certain that, just as suffering will continue to abound among us forever, so you will also hear those who call upon you forever. In this confidence I call upon you again now, when I am in fear, so that you may hear me again.

8. But since in Hebrew this verse is the last part of the first verse, I would like this whole verse to be understood, according to my thoughts, as a form prescribed for the weak, according to which they should keep themselves when they are unjustly afflicted, and that this little piece is, as it were, a pre-chewed food, by which the prophet wanted to instruct them as children what words they should use when they wanted to call upon God, namely these: "Be merciful to me and hear my prayer," so that they would first ask God for mercy for themselves and their sins, with which they might have earned much trouble, and thus in the meantime forget vengeance and put their cause in God's hands, but then ask that they be heard. "For the righteous first accuses himself," Prov. 18:17 [Vulg.], and: "He who pleases God first has mercy on his soul," Sir. 30:24 [Vulg.]. Therefore he begs first for mercy for himself, only then he asks to be released from the punishment. But I would not dare to assert this firmly.

(9) It may be, therefore, that in a new tribulation a new calling will take place.

Nevertheless, what I have said must be observed, that we should not be so much concerned about the punishment as about the sin, first obtaining the mercy of God, so that we do not forget, according to the quite wrong way of the fools, our guilt that deserves the punishment, and see only the foreign guilt that carries out the punishment on us, leaving the beam stuck in our eye, and striving to pull the splinter out of our brother's eye. For first we must ask that the cause of the affliction be taken away from us (which is sin), not the affliction. Therefore, God must first have mercy on us, then hear those whom He has had mercy on.

(10) So you see that the Psalms were written (editos) by the Holy Spirit to be a comfort to the afflicted; therefore, what do those have to do with the Psalms who do not want to suffer affliction? But what people today want to suffer less affliction than those who deal with the Psalms day and night, or should deal with them? Does not the word Amos 6:5 apply to them [Vulg.]: "They made themselves think that they were playing the psaltery like David"? How should they sing psalms, since they fill the whole world with murder for the sake of their wealth, privileges and rights, and are not satisfied by hurling their own curses (*fulminibus*)? That is why nowadays there is no other custom of the Psalter than to let himself be howled and murmured; this is a very shameful custom, and yet it happens again and again.

V. 3. Dear sirs, how long shall my honor be profaned? How do you love the vain so much and the lies so much? Sela. 1)

11 St. Jerome translates thus: "You children of man, how long, my illustrious people, do you shamefully love vanity and seek after lies? [*Filii viri, usque-quo, incltyi mei, ignominiose diligitis, etc.*] Surely St. Man here correctly captures the meaning of the Hebrew words. For in this verse there is nothing about "heart".

1) In the Vulgate this verse reads: *klü Uomimim, ugcioHio Sravi eorüe? nt quiü üiliAitis vuuitut^m, 6t Hiiueritis monckueiuni?*

Therefore it is evident that our [Latin] translator, whoever he may have been, has erred, and has read *Beth* for *Kaph*, and, what is more. One word into two; that instead of *XXXX* (which means "to shame") he read *XXX XX* (which means "heart, why"). Therefore, where Jerome has translated *ignominiose* (ignominious ways in one word, there that one has translated with two words "*corde, ut quid*" (hearts, why), and where the Hebrew text has, there our [Latin] translator says *graves*, what Jerome has rendered by *gloriosi mei* or *incltyi mei*, because "glory" is designated with the Hebrews almost with the same word as the heaviness (*gravitas*).

The Hebrew text has also not "children of men" but *fili XXX*, that is, of a man 1), a hero, and as it is said in the 1st Psalm, v. 1, "a blessed man" (*beatus vir*), because here *fili XXX* is not written, by which the fleshly birth is designated. Therefore we see that he does not indicate children according to the flesh, or that he does not address them as children according to the flesh, but as a master (*magister*), teacher or any other superior calls his subordinates children.

Therefore, I will first give my opinion, and then we will look at other things. I translate this verse like this: *Filii viri, usquequo gloria mea ad ignominiam, diligitis vanitatem et quaeritis mendacium? Sela.* (Men, how long shall my honor be put to shame? How long will you love what is useless and seek after falsehood?) 2) So the words of the prophet seem to me to be in the person of God or Christ, who first addresses the Jews, then also the Gentiles, as the apostle is wont to speak, so that the meaning is: O you children of Israel, how long will my name be disgraced among you? How long is my honor exposed to shame (*patet*) through you, since you forsake me, who am the truth and the life, who love the useless and seek after falsehood? Now let us see how this is done.

(12) I have said that this psalm is an exhortation to those who, because of lack

1) Weimarsche: *viri, üerois*. In the other editions: *ülü iierois*.

2) See Luther's first translation of the Psalms at 'the beginning of this volume.

In faith, when crosses and injustices befall them, they become angry and lose heart. This is a sin (*vitium*) of unbelief and an offense (*crimen*) of spiritual idolatry. The children of Israel are accused of being such people in the wilderness, Ps. 78:8: "An apostate and disobedient kind, to whom their heart was not steadfast, and their spirit held not faithfully to God." Here, obviously, the sin of the heart is punished, namely, that they did not trust (God), did not want to know about the cross, and did not recognize the way of God, for he says there [Ps. 106, 13.]: "They did not wait for the counsel of God"; this sin they are accused of in the entire Old Testament.

(13) From this offense came immediately the outward and manifold idolatry, according to the diversity of the innumerable inclinations of the heart, that the one sought this God, the other that God, and each transferred the honor due to God to the creature from which he either had obtained comfort, or yet hoped to obtain it.

14 Since the glory of God and His service consist in sincere faith, strong hope, and perfect love toward God, it necessarily follows that he who neither trusts in God, nor believes in Him, nor loves Him, but finds comfort in some creature, turns the glory of God to shame, and seeks the name and work due to God from the creature. But so do all who fall away in the time of temptation [Luc. 8, 13] (because he is mainly talking about them).

Therefore, the world is full of idolatry from its beginning to its end. Although they do not always worship images of creatures, they have such an attitude, which is the source and head of all idolatry. But this is (as I have said) trusting in creatures, taking pleasure in them, delighting in them (which one should do only against God), that is, unbelief and distrust, and thereby also contempt and hatred against God.

16 Thus it says Ps. 106, 20: "And they turned their honor into the likeness of an ox that feedeth on grass." By this verse he describes exceedingly beautifully the power of ab-

GOD'S Glory. He calls "their glory" the glory of God, because only with them was the glory of God (that is, the right faith and worship); through this glory of God they also had glory with God and men. So also 1 Sam. 4, 21: "The glory (gloria) is gone from Israel," and Rom. 1, 23: "They have changed the glory (gloriam) of the incorruptible GOD into an image, like corruptible man." For what is this, that the glory of GOD is changed, but that the service of God is changed? For the service of God, if one wants to express it in the shortest possible way, is nothing other than the glory of God; the glory of God is nothing other than that one believes in Him, hopes in Him, loves Him, because whoever believes in Him considers Him to be true and ascribes truth to Him. He who hopes in him believes that he is powerful and wise and good, since he can obtain help and salvation from him; and thereby he attributes to him the power that he can help him, the wisdom that he knows how to help him, and the goodness that he wants to help him; but this is that he is truly God, and that one truly believes him to be God. Then the love for him follows immediately, in that he is pleased with such a god of his own free will, and takes an exceedingly delicious good opinion of him. But he who does not believe [God] makes him a liar [1 John 5:10]: he who does not hope [in Him] makes him one who is either powerless, or does not know how to help, or does not want to help; which is terrible. Then contempt for God must inevitably follow. Therefore, he then turns to the creature (for the human heart must necessarily believe, hope and love something), and trusts either in wealth, or favor, or in his powers, or something else, or in a foolish delusion that is preached, be it about the right God, or about a false God. If he now and then feels comfort (by permission of God), he falls on it with his whole heart and his love. And so the power, the goodness and everything that belongs to the glory of God is turned into shame and attributed to the one to whom it is not due.

Thus says God, Isa. 42, 8: "I will not give my honor to another, nor my glory to idols," that is, he gives all goods also to his enemies, but he reserves the honor for himself alone, because any goods that one receives or seeks should not be attributed to anyone but the one God, by which it is preached that he alone is good and he alone is true God [Matth. 19, 17. Joh. 17, 3]. Now if this is understood in this way, I believe that this verse is easy, namely, that those who know nothing of the cross and have no faith desecrate the honor of God as soon as they are struck, and take refuge in anything other than God, do not seek counsel, help and salvation from him who has them, but seek it from themselves or from the creatures (with whom they are not), by not believing the last verse of the preceding Psalm: "With the LORD is found help, and thy blessing upon thy people."

(19) Now let us consider the affectus and emphases in this verse. First of all, in order that it be a sharp and insistent admonition, he addresses them with a very dignified title, and says: "Ye children of the man" (*filii viri*). Which man is understood here, whether Abraham, 1) whether Israel, or Christ, will come to the same thing, although I would like to understand Abraham as the most suitable, since I understand it first from the Jews. For he is called to be the father of many nations, because not only in this passage, but also in Isa. 51, 1. 2. it is said: "Look at the rock from which you were hewn, and at the well from which you were dug. Look at Abraham, your father, and Sarah, from whom you were born. For I called unto him while he was yet single, and blessed him, and multiplied him," as if to say: Take heed, not as ye are born of him carnally, but as I have called him, and he is justified, not of the flesh, but by faith in me. You must do the same if you want to be his children. As John 8:39 is written, "If ye were Abraham's children, ye would do Abraham's works."

1) In all editions: **Abrahae**, for which Wohl **Abra- ham**

So also here. In order to hold Abraham up to them as their father, not according to the flesh, and to exhort them to become his spiritual children, he rather says: "children of the man" than: "children of a man", and although they are rather an adulterous kind and bastard before God, since they boast of the heredity (carnem) of Abraham without his faith, he nevertheless dignifies them with such honor, so that he makes them all the more loving and effective to such people, as those are, whose name he gives them, just as Paul [Gal. 1, 2] still uses the word "churches" for the Galatians, even though they were already deceived and torn out of the faith of the church. Nevertheless, he covertly reproaches them for their degenerate mind, that even though they were the children of such a great hero, they did not show themselves to be his children.

(20) After that, this question, "How long?" also has an extraordinary force, and at the same time praises the kindness of God's long-suffering, but at the same time pities the exceedingly heavy and protracted loss of their salvation, as if he wanted to say: Since you are, indeed ought to be, children of so great a man, of whom alone you boast: how long do you prove yourselves to be such people, with such exceedingly grave danger to your blessedness, and your abuse of divine patience, and are so degenerate as to be children of this so great a man in name alone? But this you do, neither believing nor hoping in God in whom he believed; yea, this honor of confidence in me you turn elsewhere to my shame and yours. For you do not know that in adversity there is nowhere else to run but to me. For (as it is said in Isa. 46:4), "I will do it, I will lift up and carry, and I will save." Why does someone else seize this honor, who cannot do enough for it? Why is it not given to me, who alone can and will do it, to whom alone it is due? You see how he is friendly, but his complaint against her is very sharp. Now this also has its special weight, that by the very significant contradiction, his honor will be disgraced, he does not demand any honor, but his own honor; a godly mind should by and

tremble when it hears this. For it is frightening to hear that the honor of God is turned into shame, the praise of God into blasphemy, which all creatures endeavor to hold in honor with all their strength [Ps. 19:2].

And he himself makes this matter such an important one that he uses an elliptical speech, namely aposiopesi or the concealment of a thing, since he omits a word by saying, "How long will my glory be turned into shame?" namely, turned and perverted, just as Paul says, Rom. 1:23, "They have turned the glory of God." 2c. For by this concealment (aposiopesi) he indicates that this shameful deed was so great that it would not be right (fas) if one wanted to name it, because of the horror that one must have before such an all too great ungodliness. For the guilt would have been much lighter if you had misused the created things for shame and brought down the honor of my work into disgrace, as it happens when a vessel is made of gold that is not worth the gold, when a nobleman is without honor. But that my honor should not only not be given to me, but also be taken away from me, and not only be taken away, but also be turned into shame, that is a shameful deed, at which the heavens are terrified, which the ears cannot bear, which the tongue is afraid to speak. Behold, with how mighty words our God urges us to believe in Him, that is, to our blessedness.

Now it would be easy to rhyme the other translations with mine, although they do not give the meaning exactly. "Ye children of men" 2c. [in the Vulgate], as if to say: Ye are in truth children of men, more than children of the man to whom ye ought to belong, but ye have his flesh and your fathers', not their faith in you. "How long are ye heavy of heart," how long are ye faithless in your hearts, and, plunging down through the heaviness of your unbelief, set your confidence on things, and ascribe the honor which ye owe to me to creatures? as has been sufficiently said.

So also the translation of Jerome: "Ye children of men, how long do ye shamefully love vanity?" as if he were

wanted to say: This is to the dishonor of me and of you, that you cast off confidence in me, and love other things than me, who am the truth 2c.

In a beautiful order he says first that the vain is loved, then that the lie is sought. For the first of all is the heart (affectus) itself, or the love, or the will, or the aspiration; if this is perverse and ungodly, it immediately gives birth to ungodly, false and lying opinions (opiniones - delusion). For on these two things (as it is said in the first Psalm) rests the whole life of every man. Thus it comes about that contrary to Moses, Deut. 12, 8, every man does what he thinks is right. This endeavor, this counsel of the wicked, these vain thoughts of men, the Spirit punishes as a lie in this passage, and so generally in all Scripture, as we shall see in the Psalter. So the love of the vain turns away the heart; when that is turned away, the mind is immediately infected with evil opinions, so that, as it loves things evil, so it also judges things evil, and, after the mind is blinded by malice, thinks in error and its lies that it walks in truth, in wisdom, and entirely in the light.

Every word here has an emphasis. "The vain" (vanitas) is, as Ecclesiastes Solomon very abundantly describes throughout the book, everything that GOD is not. For if the help of man is vain, how much more the help of all other things? This is the vain thing, then, that the man who does not know the grace of the cross does not seek help and comfort in God, but in something else, for neither salvation nor any good can be found elsewhere than in God. All other things are an affliction of the spirit, and in truth more a stimulus and tickle to comfort than a consolation, and rather a stimulus to salvation and good than salvation and good.

(21) Furthermore, "to have vanity" (vanitatem) is not yet the greatest evil. For "all men are nothing at all" (vanitas [Ps. 39:6]), and "there is nothing new under the sun" [Eccl. 1:8], or if it is an evil, it is a tolerable one. For there is no one, even among the saints, who does not, more or less.

less than he should, hopes, trusts, desires, fears, loves and hates. But this body of death, these laws of sin, these vanities (vanitates) must be hated, not loved, not enjoyed. To use the comfort and help of creatures is not evil, but to love them and cling to them, not to trust in God out of love for them, that is ungodly.

(22) The lie is also a lesser evil than "seeking the lie", since someone can be deceived and accept "the vain" for truth, but "seeking it" is ungodly. For since all men are liars [Ps. 116:11], we must not seek to obey our opinions, our judgments, or, as they say, our dictaminibus, and govern our lives according to them, but we must strive to the utmost to abstain from them and yield to the opinion of God and be guided by His judgment and act according to it.

Therefore, nothing more pernicious can be presented to a Christian than moral philosophy and the statutes of man, if they are presented in such a way that man is to believe that he is walking rightly in these things before God. For in this way it will happen that he will rely on these counsels and judge, condemn, persecute everything that he sees being done against him, and thereby reject the cross of Christ and completely despise the way of God, which is best and most favorable when we live without our guidance and counsel and, as it were, follow Christ in the pillar of fire through the desert and on an untraveled path.

24 For this means to love not "the vain" but the solid ground, to seek not the lie but the truth, all of which can be better felt at the time of suffering and adversity than can be said in words or thought out in the heart, for in order to understand God's words, experience is necessary (as we have often said). For they do not want to be spoken or known, but to be lived and felt, as he does who says in the 116th Psalm, v. 11: "I said in my fear, All men are liars." Why liars? Because he is put into the terror of suffering, and, being

lives by faith in God alone, and having abandoned trust in the creature, in which he sees all men drowned, confidently proclaims that their affectus is vain, and all their counsels and efforts are lies, because they are without faith in God; But if they are without faith, then they are also without the word of God; if without the word of God, then they are also without the truth; and so indeed everything is lies and vain that is apart from faith, which is the truth for the sake of the word of truth, in which is believed, and to which one clings by faith.

(25) So we have the understanding of this verse, that all men are ungodly, idolaters, desecrators of the divine honor, who in any affliction fall from faith, hope, and love to the confidence and comfort of creatures, and by these efforts protect and govern themselves.

Enough has been said about the little word "sela". For here, too, it seems to me to be used to designate the emphasis (affectus), because it is indeed to be regarded as something great that the whole human race is in such a depraved state of mind and delusion that it loves the vain and seeks the lie, so that this matter cannot be sufficiently talked out and inculcated.

v. 4 Recognize that the Lord leads His saints in a strange way; the Lord hears when I call upon Him.

(27) A most salutary instruction, for this is the reason why the children of men abhor the cross, which is the way of truth and solid ground, and rather follow vanity and lies, trusting in creatures, because they know nothing of God (as the apostle says in the first letter to the Corinthians [Cap. 15, 34]); they do not know, I say, what God is doing, what He wants, what He thinks when He afflicts us with tribulations. For they judge, like horses and mules, according to what is before the eyes and what is felt. But then there is nothing but shame, poverty, death and everything that is shown to us in the suffering Christ; if you look at this alone, and do not recognize the divine will in it, suffer it (feras).

and praise, then you must inevitably become angry at this cross and take refuge in your actions, where you immediately become an idolater and give the honor due to God to the creature.

When Christ gave John 16:3 as the reason why the Jews would persecute the apostles and expel them from the synagogue, he said: "They will do this to you because they do not recognize my Father or me. How then did they not recognize Him, since they disputed so much with Christ for (per) God? But to recognize Christ is to recognize the cross, and to recognize God under crucified flesh. For this is what God wants, this is the will of God, yes, this is God. Therefore, because they hate and persecute the cross and the word of the cross according to their inclinations and opinions as something that is opposed to vanity and lies, this is the reason why they do not recognize God or (which is the same) do not recognize the will of God.

29. so also Joh. 6, 53. when he said: "If you do not eat my flesh and drink my blood, you have no life in you", this was a hard speech [v. 60.], so that also many of his disciples were angry and went behind him [v. 66.]. Why a hard speech? Because to eat this flesh and drink this blood is to be incorporated into Christ through faith and to share in his sufferings. But this is what the evil mind and the heart corrupted by wrong opinions detest most. This is what he says here: "Do not be afraid, do not think that you will perish if your inclination and your mind are turned away, if everything you suffer goes against your opinion, but be sensible, know the Lord, know his will, turn away your eyes so that they do not look after your vanity, for "the Lord leads his saints strangely. He seems to kill, but in reality he makes alive; he strikes, but in reality he makes well; he puts to shame, but in reality he puts to honor; he leads down into hell, but in reality he leads out of hell, and the like, about which we have said many things in the foregoing.

30 So what is more miraculous than this divine

What is his will? He has set himself high, but he looks at the low [Ps. 113, 5. 6.], he makes people fools, so that they become wise, he makes them weak, so that he makes them mighty. But the former is before the eyes and is felt, but the latter you will not obtain unless you have faith. For so also Peter says, 1 Petr. 1, 11, that in the prophets the sufferings are testified before as the first, and after that the glory.

(31) Therefore, we need a reminder and admonition by which we are established to know God in such cases. He says, "Know ye that the Lord leadeth strangely," as if to say: Why do you waver? Why do you seek counsel and help here and there? Why do you love this and that comfort? All this is vain; not only does it not help, but it is also a lie that deceives you. Recognize and be sure, hear and believe, it is a firm and unchangeable judgment that everyone who wants to be a saint of God, who wants to obtain His grace and be pleasant and pleasing, must necessarily suffer, so that God may be wonderful to him. But He could not be wonderful if your counsel and help or any creature could help you. For this is not wonderful, because it is not beyond your comprehension. But when things are desperate, both for you and for all other creatures, and the matter is committed to the will of God alone, then behold, your righteousness shall break forth like the light, Ps. 37:6, and the Lord shall bring forth your righteousness like the noonday, in a way and at a time that neither you nor all the world could have imagined. 32. a "saint" is called in this passage in the Hebrew XXX, because he is quite actually holy who has obtained mercy, whom we call one justified by grace. And this speech [in the Vulgate] must be understood as a distributive one, or that the singular be put for the plural, in this way [Vulgate]: "Ye shall know that GOD hath led His saint whimsically," that is, His saints, which is said as much: Ye shall know that GOD wonderfully governeth man, and wonderfully dealeth with every one whom He justifieth.

and clothed with his grace, so that you may learn that everyone who wants to please God (as I have said) must know this counsel of the Lord and this good, pleasing and perfect will of God. For the apostle also says in Romans 12:2 that this will can only be tested through the renewing of the mind, in which our inclination and our opinion always disappear (occidit).

33 "The Lord hears me" 2c. Again, he teaches the weak by word and example, for he could have referred it to "the holy one" (sanctum) and said: The Lord will hear him if he calls upon him; or he could have harmonized the first part of the verse with the following in this way: Recognize how wonderfully] the LORD has led me. But, as I have said, these sudden changes of persons indicate a diversity of movements of the heart and miraculous shifting [from one position to another] [translationes]. The person of the prophet, then, must be imagined as being concerned for the children of men in exceeding love, and counting himself now among the saints, now among the sinners, that he may win them all. He says: The Lord will hear his saint; if this should move too little, I say that he will hear me, who am also one of the saints, that is, one of those who obtain his grace.

34 And notice his attitude, that he at least advises the children of men that they should suffer God's hand; but because this thing happens in faith, he cannot show what he says; God cannot be seen (as I have said). Therefore he does the utmost he has and can, he promises, namely the help of God, as if he wanted to say: This one thing I have that I can do for your comfort, for I can confidently promise you that you will be heard. Therefore trust, do not love the vain, do not change the glory of God, but wait, and be strengthened by my example, because I am quite sure that the Lord will hear me, not only at this hour, but as often as I call upon him.

35 Thus we see the exceedingly godly care of a spiritual soul for its brethren. For he dare not boast, and yet.

he is forced by the brother's need to use himself as an example, as the apostle Paul does in many places: "Be ye followers of me, even as I of Christ" [1 Cor. 11:1], and 2 Cor. 7:2: "We have hurt no man" 2c. For in order to avoid this boasting, he seems to have said in the first part of the verse in the third person: "his saints" (sanctum), so that he would not boast in vain honor that it was he with whom God acted wonderfully. He did not do this in the following part, because "calling upon God" does not give rise to great boasting, but is rather a sign of sorrow.

Therefore the good Spirit teaches us that when we are led astray (that is, in tribulation), nothing else must happen but that we suffer the Lord who leads astray, and cry out to Him, not fleeing from suffering, not seeking lies and what seems good and right to us; this is the most harmful beautiful appearance.

V. 5 If you are angry, do not sin. Speak with your heart in your camp and wait. Sela. 1)

37 The Hebrew text, as Jerome translates (auctore), has this: Be angry and do not sin; speak in your hearts in your camp, and be silent. It is obvious that here in our translation [the Vulgate] the pronoun quae and the connective et²) are superfluous. Also the verbum compungimini has forced the interpreters to assume a different sense than the text gives. Therefore, let us first look at the Hebrew.

After the prophet in the third verse had withdrawn the children of men from vanity and falsehood, that is, from false inclinations and opinions concerning the creature, and they could now counter: What then shall we do? On what shall we base ourselves? Do we have to leave everything so completely? He answers in the fourth verse that they should trust in the Lord and rely on the Lord.

His mercy, knowing that since God works it, it is not for destruction but for salvation (however miraculously), whatever they suffer from those who wrong them.

(38) If then they should complain again: And who then can remain unmoved and not be angry? Who then should not at least lament and complain against those who do wrong? he answers sweetly in this verse: "Be angry (he says), but in such a way that you do not sin when you are angry. I know that the movement of anger is not in your power, but beware that you do not consent to it. So Paul says Gal. 5, 16: "Walk in the Spirit, and ye shall not carry out the lusts of the flesh," and Rom. 6, 12: "Let not sin therefore reign in your mortal body, to render it obedience to its lusts," and Rom. 13, 14: "Wait for the body, but so that it become not lustful."

39. all this is because the evil lusts of both unchastity and wrath are in us, but we are to deal with them so that they do not rule, that is, that we do not obey them (as Paul said). Thus he complains Rom. 7, 19. that he does what he does not want to do, and does not do what he wants to do, and again [v. 25.] that with the mind he serves the law of GOD, and with the flesh the law of sin. Why is this? Because he would like to be without evil desires, but cannot, and only have pure desires, but cannot, as he also says in Gal. 5:17: "The spirit lusts against the flesh, and the flesh lusts against the spirit. These are contrary to one another, that ye do not the things that ye would."

It is therefore clear that the verb "be angry" in this passage is not a word of instruction or exhortation to good wrath against sin, but a word of permission or allowance for evil wrath against offense, because of the inevitable and insurmountable weakness of the flesh. St. Augustine also says to this verse: "Be angry and do not sin," that is, even though anger arises, which is already out of our control because of the punishment of sin, at least mind and heart should not consent to it, which is in the flesh.

1) In the Vulgate: Irascimini, et nolite peccare, quae aicitis in cordibus vestris, et in cubiliis vestris compungimini.

2) In the edition of the Vulgate, which we use, et.

We are born again to life in God (*secundum Deum*), that we serve God with our mind, if we still serve the law of sin with our flesh. He says this very well and beautifully.

41) So the meaning is clear: "If you are angry, do not sin," that is, because you complain that you cannot help but be moved, be grieved, be angry, tremble (for all this is what the Hebrew word means) because of the great evil of the wrong you have suffered, well, your heavenly Father knows this weakness of yours. Be moved and angry, but do not go so far as to think, say, do or allow anything evil against your soul, and thus sin against God, against yourselves and against your neighbor.

42. this understanding I take all the more readily, because the spirit of Paul (which I always desire to follow) Eph. 4, 26. has the same understanding, since he says: "Be angry, and do not sin"; and that he does not speak of good anger (which is commanded against sin), indicates what follows: "Let not the sun go down on your wrath," which he says badly of evil wrath. But this very passage of Paul has caused me to interpret this Psalm of the injustice suffered by the weak and their complaints, which are to be kept in check by godly exhortation, and that confidence must be directed to GOD. For Paul uses this verse with the same intention (*scopum*), as is sufficiently obvious to everyone.

Here, however, the question of the first impulses (*de primis motibus*, as they say) raises its head, and where venial sin ends and mortal sin begins. The apostle, to be sure, sets the sun's going down as the goal, since he says: "Do not let the sun go down on your wrath," but this again they make doubtful whether the visible sun must be understood, which we see going down at a certain hour, or the spiritual sun, Christ, which they think goes down instantly by consent, which is mortal sin (*per mortalem consensum*). Unless an unavoidable necessity compels it, I flee the secret (*mysticas*) mind in the Scriptures.

and also advise that one should flee him, because he is extremely dangerous. That this sun in Paul means something different than the visible one, I do not admit for myself, although I do not condemn that other opinion.

Moreover, I know that no presumption is more dangerous than to make a distinction between venial sins and mortal sins, especially in the hour of excitement and temptation. I am speaking of the sin committed in the excitement of a surging mind, since both unchastity and anger, or any other passion, tend to possess a man not only in one hour, but sometimes for many hours, so that he himself is uncertain whether he has consented or not. Yes, not infrequently, by divine providence, it is the mere and involuntary suffering of a good and sincere heart, which is so hidden that he fears, indeed, almost believes, that he has consented. By this means, the divine mercy is wont to keep its beloved in the humility which has adorned them before others with glorious gifts, lest, puffed up by the same, they should haughtily exalt themselves above others and be lost.

Therefore, the apostle's teaching is the safest and wisest for me, that at least in the evening every man should go into himself and put away the anger he may have felt when he wants to go to sleep and be reconciled with his brother. For no more suitable time can be appointed for this than the setting of the sun and the end of the day, when all business and works are finished, and the mind is now calmer and ready to put away this and all wickedness, whether he has consented to it or not. For who can tell how often he fails? And in every work one must fear the strictest judgment of God.

43. it follows: "Speak in your hearts upon your couch, and be silent." It is quite clear that it is the same *super cubilia* [Jerome], in *cubilia* (in Hebrew), in *cubilibus* [Vulg.], for in Hebrew it reads almost as if there were a movement toward a place. Christ uses this expression Matth. 6, 6: "When you pray, go into your closet and close the door" 2c.

44. I am forced to follow the worst teacher here (as they say in Proverbs), that is, myself, because I see that the Hebrew text is not interpreted by anyone, yes, as much as I can, I will follow the spirit. For it is the manner of those who suffer injustice to lead out, crying out and filling the air with lamentations, so much so that even the apostle Eph. 4:31 lists crying out among the movements of anger, saying, "Let all bitterness, and wrath, and anger, and crying out, and blasphemy be far from you. 2c. Now in order that the prophet may keep the children of men in check, so that they do not break out, as he had forbidden them to be angry in the first agitation, but in such a way that they did not sin, he now teaches them that they are not to make a noise in anything, but to speak in their hearts in their camp, expressing by this what they are to do so that, moved by anger, they do not sin, namely, that they speak to themselves and keep silent. This I do not understand differently than according to the understanding of the prophet Isaiah, Cap. 30, 15: "By being silent and hoping you would be strong." For here not only the "silence" is mentioned, which is done with the mouth, but in general the patience itself and the quietness in contrast to the noisy being, as it is said in Ps. 37, 7.: "Be still unto the LORD, and wait for him," and Ps. 65, 2.: "God, they praise thee in the coamings of Zion," and Isa. 41, 1.: "Let the isles be silent before me, and the nations strengthen themselves."

In general, according to this scriptural expression, "to be silent" means the same as to put away impetuosity, to temper anger, to restrain the mind, as we also say in our mother tongue to the angry, to pacify them: "Hush, hush, stop. Therefore also with the Hebrews of this right silence the grave XXXX is called, because there the human being desists and goes completely into silence. For in this place also Isaias had foreshadowed and said [Cap. 30, 12. Vulg.], "Ye have hoped for slander and clamor." For the heart of the enraged and offended surges that slander and clamorous nature bubble forth, whereby they presume to wreak vengeance and prevail. But in restraining such a heart,

he says, "If you turn back and be quiet, you will be helped, for it is not by noise but by silence that you will be victorious. Then follows: "By being quiet and hoping you would be strong," that is, if you are silent, keep quiet, restrain your impetuosity, abstain from noisy behavior, do not seek revenge but await my hand, leave the revenge to me, leave the matter to me, behold, then you will be strong and overcome. For I will fight for you, you shall be silent.

46 Moses says in Exodus 14:14: "The Lord will fight for you, and you will be silent. What is this: "You will be silent"? That is, you will be silent, you will do nothing about the matter, but you will act as if the trade is none of your business. This "be silent" is nothing else than having calm patience; this way of speaking is frequent in the holy scriptures.

47 Therefore also Isaiah says there, since they did not want to obey this request to observe silence [Cap. 30, 16]: "And say, No, but on horses we will flee, and on runners we will ride. For what is this but that they wished to defend themselves by wantonly taking action (tumultum), not to be saved and made strong in silence and hope? Hence it follows [v. 16, 17]: "Therefore you will be fugitives, and your persecutors will overtake you. Your louses shall flee from one rebuke, yea, from five ye shall all flee, until ye be left over, as a mast tree upon the top of a mountain, and as a banner upon the top of a hill." I believe that from these words it is clear what there is silence and tumultuari, namely the one is suffering and resting, the other is being moved and setting everything in motion, and, as they say, stirring up heaven and earth. This verse teaches this silence.

The meaning is: "Talk with your heart in your camp, and wait", that is (as one is wont to say), consider, reflect, do not be hasty, and do not immediately come out with what anger brings to you. First take counsel with yourselves, "for the wrath of man does not do what is right in the sight of God" [Jac.

1, 20], and as a pagan also says: Beware of doing and speaking something when anger moves you. But St. Gregory also says: "It is better to avoid anger by silence than to keep the upper hand by talking back. This opinion we use to express in German: "Bedenk dich, und halt inne."

Now let us consider the words. The first is: "Speak with your heart", that is, they should consider it well, and not obey the anger, which goes out quickly, and has the word on the tongue, not in the heart, according to the saying Sir. 21, 28.: "The fools have their heart in their mouth, but the wise have their mouth in their heart." This is a beautiful and apt conversion (*conversio*¹) of the saying. This verse also reminds us of the same thing, that we should turn our mouth to our heart, not immediately pour out what the temptation brings in. For to have the heart in the mouth is to speak carelessly, which is what angry people usually do; but to have the mouth in the heart is to speak carefully, which is what calm and gentle people do.

Therefore, in this passage we can imitate the same conversion, and say that speaking with the heart and thinking with the mouth (that I say so) are opposed to each other; the former is found in wise men, the latter in fools. But in order that they may speak more readily with their hearts, he adds that they should do this in their camp, that is, seek solitude, flee from disturbing noise. For when the body is at rest, and the external noise is quieted, the mind is also more easily calmed, so that it can talk to itself and consider the matter. And as for this challenge it is useful to withdraw (*fuga*) and be alone, so in some other challenges solitude is dangerous. This I say according to my sense, but I leave to everyone his opinion.

In what way then do we want to bring our [Latin] translation in line with this? It is necessary that another word be added, as Augustine also teaches, who arranges it in this way:

"What you speak with your heart," add: "speak that" (*dicite*), which Augustine draws elsewhere, but according to our sense would turn out thus: Since you are angry, you are quick to say everything that comes into your mouths; what you want to say, do not hurry to say, but speak it with your heart, that is, speak carefully what you want to say. For Christ also used this way of speaking against Judas, saying [John 13:27], "What you do, do soon," that is, what you want to do, or have already set before you to do. So also here: "What ye speak," that is, what ye will speak, speak with your heart. What you want to speak foolishly in the impatience of your anger, take care that you consider it in your heart and speak wisely.

Now, what is this: "And on your camp bear sorrow" (*compungimini*). What kind of harmony is there between being still and bearing sorrow? According to my judgment, it is that when an angry man goes into himself, he bears sorrow, displeases himself in that he has become agitated, and thus comes very close to the stillness of which it was said before, through the influence of bearing sorrow. Therefore, when he speaks with his heart, he sees (especially on his bed, and where he stands alone) how foolish was the agitation and impatience of his anger; if he had followed it, he would have fallen shamefully; and changed by this suffering over himself, he abstains from the noisy being to which he had been aroused, and is now silent, since the fervour of revenge is not a little subdued. Whoever has something better, may gladly communicate it; this much I have been able to do.

(49) What "sela" means at the end of the verse, we have sufficiently said. For it is an excellent gift of grace that he who has been provoked to anger and impatience by injustice and temptation should be able to show such an attitude, that he should bridle his tongue, withdraw into solitude and be silent. For on this opinion (*scopum*) Paul treats (as I have said) this Psalm Eph. 4, where at the end [v. 32.] he says: "But be ye kind one to another, cordially, forgiving one another, even as GOD forgave you in Christ."

1) With this *conversio* is meant: In ors oor in eorcke os.

V. 6 Sacrifice justice (*sacrificium justitiae*) and hope in the Lord.

(50) A strange teaching, for what is the sacrifice of righteousness? Who can offer righteousness to God, which he should rather obtain from God through any sacrifice? In short, he distinguishes the sacrifice of righteousness from all sacrifices of cattle and any other things, because these two sacrifices are most strongly opposed to each other: the sacrifice of righteousness makes sinners, the sacrifice of things makes the righteous. In the former we seem to give something to God and work righteousness, in the latter we only want to receive from God and confess our sin. Thus it comes about that the sacrifice of things, since it makes puffed up by righteousness and works, fills people with impatience because of the injustice done to them, since they are aware that they have earned something far better; therefore they are also the more fiercely inflamed to revenge, because it seems to them that they must protect their righteousness.

51) So this is the sacrifice of righteousness, that one judges God to be righteous and praises Him, but accuses oneself as a sinner and says that one is worthy of all that one suffers, saying with the 119th Psalm, v. 137 [Vulg.]: "Lord, you are righteous, and your judgment is right." Such [sacrifice] is described by a very beautiful example Dan. 3 [in the Prayer of Azariah, v. 31. f., Vulg.], "In all that thou hast let pass over us, and all that thou hast done to us, thou hast done according to right judgment, and hast delivered us into the hands of our ungodly enemies," and afterward [v. 39. f.], "With sorrowful heart and bruised spirit we come before thee, as offering burnt offerings of rams and oxen, and many lousy fat sheep. So let our sacrifice be accepted before thee this day, and let it be acceptable: for thou wilt not bring to shame them that hope in thee." Likewise Baruch Cap. 1, 15. teaches the prisoners in Babylon the same, and says: "And say, The Lord our God is righteous, but we bear our shame justly, as it is now."

52. but this sacrifice must be made with a righteous heart, mouth and work: with the heart by acknowledging sin in truth; with the mouth by

confess them without hypocrisy; with the work of willingly bearing the punishments due to sinners. Many, of course, say with their mouths that they are sinners, but neither with their hearts nor with their deeds, which they prove by the fact that they do not want to be called sinners by others, nor do they want to be thought of as sinners, nor do they suffer injustice. If you are a sinner, why do you flee punishment? If you think you do not deserve it, why do you say that you are a sinner? For this is the glory of the righteous, that they have honor and peace, Rom. 2:7, but tribulation and anguish is the sin of them [v. 9].

Therefore, those who sincerely ascribe righteousness to God, but sin to themselves, are the people who offer the two sacrifices of righteousness praised in Scripture. The one may be called the morning sacrifice, of which the 50th Psalm, v. 23. says: "He that offereth thanksgiving praiseth me; and this is the way that I show him the salvation of GOD." The other is the evening sacrifice, of which the 51st Psalm, v. 19. says: "The sacrifices that please GOD are a troubled spirit; a troubled and bruised heart Thou, GOD, wilt not despise." And this is perhaps indicated by this verse here, which in the Hebrew says in the majority, "Sacrifice the sacrifices of righteousness," so that it includes both sacrifices.

(54) Therefore, in every challenge and injustice that befalls us, we must not arrogate justice to ourselves and hold on to it, but reject it altogether and sacrifice it to God. Those who do not do this excuse themselves, accuse their adversaries, justify themselves, and are generally involved in court battles, slander, lawsuits, disputes, quarrels and other works of the flesh, which the apostle lists in Gal. 5:20. They bite and devour one another, [v. 15] so that not only is love lost in the spirit, but they not infrequently kill one another in the flesh as well, and waste their wealth in litigation.

(55) But if Christians offered these sacrifices of righteousness, where would rights and laws remain? But that is why we are taught these sacrifices, so that rights and laws would not be necessary. The king of

Babylon acted ungodly by holding the children of Israel in captivity, as they say Dan. 3 [Prayer of Azariah, v. 32]: "You have delivered us into the hands of the most unjust cruel king on earth," and yet the king of Zedekiah and those who remained in Jerusalem offended God more by resisting him and demanding justice. But those who willingly gave themselves into it, and put away the boast of their righteousness, pleased God very well, so that these, in the midst of Babylon and her enemies, were preserved, honored and honored, but those in the midst of Jerusalem perished among their friends, became ashamed, declined, because those [in Babylon] offered the sacrifices of righteousness without cattle or any other things, but these offered the sacrifices of cattle and other things without righteousness, because they wanted to be righteous, and did not recognize their sin; but those recognized their sin and ascribed righteousness to God.

56. From this we see that the chaos and tartarum of the courts and Roman artifices, with all their books, customs, traditions, rights and justices, is a strange thing to a Christian man, and that it does not belong to a fair ecclesiastical life, and that it has only been indulged and tolerated for the service of the weak, so that they would not do something worse out of a desire for their own revenge, or overwhelmed by the force of impatience. And yet nowadays at Rome and at the courts of the bishops they rely on this (only tolerated thing) in such a way that they not only let themselves think that justice reigns there, but also, in order to increase such justice, even heap quarrel upon quarrel (*lites litibus emant*), humble all people's quarrels and quarrels from all ends of the world to themselves, so that never has any court of any secular or pagan emperor been heaped with so many things, and quite unholy things, which at the same time (one must wonder at this) concern only holy and divine things, which have been most shamefully bought, rebaptized, sold, resold, robbed, devoured, and ruined.

The jurists call the present Roman court a fountain of righteousness, while it would be more appropriate to call it a flood of wickedness, because from there the desolation and oblivion of these sacrifices of righteousness and of the knowledge of Christ has swept with unspeakable violence and impetuosity over the whole world. In short, today Rome is much more similar to the kingdom of hell than to the kingdom of heaven.

(But) if anyone will admit that we have sacrificed righteousness, confessed ourselves sinners, and taken upon ourselves the punishments of sinners, what good is it? Must we not perish and die in our sins? Doesn't God hate sinners? What danger are you putting us in by this teaching of yours! The prophet answers: Be of good courage, only "hope in the Lord". For so did Daniel's comrades Dan. 3, when they had said [Prayer of Asariah, v. 29], "We have sinned and done evil," they soon regained hope and said [v. 40], "For you do not put to shame those who hope in you." This is what I have sufficiently said above [§ 44] from Isaiah [Cap. 30, 15.], "By being quiet and hoping you would be strong," that we should not avenge ourselves as if we were righteous, but, suffering without noise and in silence, confess our sin, commend our cause to GOD, and confidently await His mercy. For He will soon come and do justice to those who suffer injustice [Ps. 146:7], and will avenge the poor. Thus, GOD will be our strength in our weakness. For if the trust in our righteousness is not removed, and we do not confess that as sinners we are worthy of all misfortune, then hope and salvation cannot take place, because God alone looks upon the lowly.

V. 7. Many say: How should this one show us what is good? But, O Lord, lift up over us the light of thy countenance. 1)

59. this verse is torn apart in us [in the Vulgate], in that the first part becomes the

1) In the Vulgate: Nutti dieunt: tzuis ostendit undis dona? LiZnatur est kuxer nos turnen vuttus tut, voruine.

The last part is drawn to the following verse. The Hebrew text reads in the translation of Jerome thus: "Many say: Who shows us what is good? Lift up over us the light of thy countenance, O Lord." But it seems to me that it must be translated and divided thus, "Many say, Who can show us a good sign above us? The light of thy countenance, O Lord."

60. but he turns his speech to God, complaining, but with your extraordinary restraint and modesty, about the unbelievers and those who do not want to be persuaded (as especially the Jews were, the people with a hard neck [2 Kings 17, 14.]), that they do not want to believe those who admonish them amicably, unless (as Christ says [John 4, 48.]) they see signs and wonders. So also the apostle says 1 Cor. 1, 22. that the Jews demand signs and the Greeks ask for wisdom. Thus it comes to pass that they are always vexed at the word of the cross and the doctrine of faith. This is what he says here. Since he had reminded them that they should sacrifice their righteousness and hope in God, and expect good things from him, those who do not believe him and who are not sent to hope are annoyed; they desire a good sign, namely such a sign by which they could be sure of the future good things that they had been commanded to hope for. Who, they say, will show us a good sign about us? Who will make us certain that good things will come upon us? By what sign shall we know it? as if they wanted to say: Everything appears completely opposite, and the signs of the most evil things about us surround us on all sides. This kind of people is widespread, who by such distrust tempt the Lord, like the children of Israel in the wilderness.

You can see that from this flows the whole sea of superstition and extremely foolish vows, even among Christians, when they are not quite happy, or the grain is in danger, or even a leg hurts, or someone is affected by some temporal harm or fears to be affected. How anxious we are in all these things to know by a good sign that this will not come, or if it should come.

that it will be averted. Then one runs to the magicians, to the soothsayers, yes, also to the devils. But also innumerable are the counsels, with which we only and only direct that we do not finally hope in God, or that we do not hope without a good and sure sign.

The miser hopes in God, but only as long as he has a well-filled bag and the ground cracks from the weight of the grain. The strong man trusts in his strength as long as he is healthy. The mighty and the fame-seeker trusts in it as long as one thinks highly of him and his rule is strong. By these signs they think to be sure that they have a gracious God. Now if this or any of yours falls away, so does their hope, unless you give another or a greater sign as support.

It is the same in spiritual matters, in the forgiveness of sin and the repose of conscience, where not a few obtain assurance, neither by faith nor by hope, but by trusting in works or in the intercessions of others. And in general, these people seek a good sign as the support of their hope, without which they do not hope, and therefore do not hope in God, because they do not hope purely. For the hope that is seen is not hope [Rom. 8, 24].

The prophet could have called these people by their proper names: Tempters of GOt, unbelievers, children of unbelief, disobedient, recalcitrant, obstinate; but he is silent of all this, and relates only their work in the simplest and humblest words. "Many say," he says, "who can show us," 2c., leaving to GOtte the judgment of the work, and to those who are to judge of it, because in a godly spirit he rather sympathizes with them, and bears sorrow for their case, than that he should accuse them severely.

(64) He therefore rejects their error, saying that what they seek is not a good sign for us. For God is not gracious to those to whom he gives these goods, rather,

1) Instead of Huikte (in the Weimarschen), which should be read, the Jenaer and the Erlanger have: yuietE.

because this is a very bad and exceedingly deceptive sign, 1) he gives a better and more reliable sign, namely: "The light of your face, O Lord", as if he wanted to say: Knowing no sign is the best sign, but one must base oneself on faith and hope alone. For faith shows us goods, and is a good sign over us. For he that believeth in him shall not be put to shame, as it is said in Daniel 3 [Prayer of Azariah, v. 40.], "They that trust in thee shall not be put to shame." Those who firmly believe in God without signs are sure of all goods; without this faith, no works, no signs, no miracles make them sure. Faith is called "the light of God's countenance," because it is the inspired illumination of our minds, and a kind of ray of divinity poured into the heart of the believer, by which every one who receives it is guided and exalted, as it is described in the 32nd Psalm, v. 8: "I will instruct thee, and show thee the way which thou shalt go; I will guide thee with mine eyes," and Psalm 44:4: "For I will guide thee with mine eyes. Psalm, v. 8. "I will instruct thee, and show thee the way which thou shalt walk; I will guide thee with mine eyes," and Ps. 44, 4. "For they took not the land by their sword, neither did their arm help them; but thy right hand, thine arm, and the light of thy countenance." Likewise Ps. 89:16: "O Lord, they shall walk in the light of thy countenance." Therefore he speaks cheerfully in the 27th Psalm, b. 1.: "The LORD is my light and my salvation."

This is illustrated in the pillar of fire and the pillar of cloud by which the children of Israel were led and guided through the wilderness. For in this way we are led through unknown and desolate ways by faith alone, without the help of all men, that is, through suffering and tribulation. And as there the present pillar walked before its face, so here faith has the present God, so that, as it were, from the face of the present God comes the illumination of the heart, so that it is quite rightly and actually the light of the face of God (that is, the knowledge of and trust in the present God). For he who does not know the God who is present to him

1) Instead of aLert, which should be read, the Jena and the Erlangen: aukvrt.

or does not feel, he does not yet believe, he does not yet have the light of the face of God.

So there is no difference whether the light of the face of God is understood in an active way (active), as He Himself enlightens us by His presence by kindling faith, or in a passive way (passive) as the light of faith, as we confidently feel and believe in His face and presence (for face means presence in the Scriptures, as is known), for it is the same, and both are at the same time: GOD who enlightens, and the enlightened heart; GOD who is seen by us, and the present GOD.

This is the word Israel, 2) by which Jacob was called, when he saw the Lord face to face. For with his face he saw the face of God, that is, through faith he became present to God, placed as it were before His [God's] face; again, he saw God present and ready to help, as if placed before His [Jacob's] face. This is why Israel is called the one governed by God (*directus Dei*), that is, the one who is governed or guided in the right way by God alone. For this is by faith, therefore Israel is the same as a believer or one who easily believes (*credulus*), except that it expresses the power and manner of faith exceedingly properly.

Thus, "Blessed is he (as he says in another Psalm [Ps. 94, 12?]) whom thou, O LORD, chastenest, and teachest by thy law." Therefore, in Jeremiah [Cap. 18, 17.], he threatens the Jews that he will show them his back and not his face, namely, he will leave them in unbelief and ignorance of GOD. We see what is a good sign about us, or who shows us what is good, namely this faith, which, because it is the light that shows us the present God and the face of God Himself, naturally shows us all the good that God is, since it puts Him before us, and shapes trust in Him [rech]. Therefore, it does not stand with a man to instruct a man.

2) Depending on how this word is derived, either as here: "the man who has seen God", or like Gen. 32, 28.: "who has fought with God and has prevailed", one uses the spelling: "Israel" or "Israël".

Now it will be easy to harmonize the other translations.

The common translation [the Vulgate] is closest to this sense: "The light of your face is sealed upon us, O Lord." While those seek who can show them the goods, wanting rather to see them present than to believe, here he does not desire that they be shown, but boasts that the light of the face of God (that is, the knowledge and confidence in the present God, as has been said) is sealed and pressed upon them, and this understanding is sufficiently evident from what has been said.

Jerome: "Many say, Who shows us what is good? Lift up over us the light of thy countenance, O Lord." He says the same thing in the manner of a petition. But he raises the light above us when he raises us by that light. For it is faith above all our comprehension. Therefore, this "lifting up" is nothing other than pouring out upon us the light of faith, which in itself is the most high, so that we ourselves may be lifted up. Therefore, it can also be called "sealed" because it is closed to us and incomprehensible, but takes hold of us and captivates us in its obedience.

Hence it comes that this verse cannot be understood from the natural knowledge of the will of God 1) by reason, as this is the opinion of many who say that the first principles (principia) in moral things are known in themselves, as in visible things. This is false. Faith is the first foundation of all good works, and this is so utterly unknown that all reason abhors it to the utmost. Reason, when it comes to the highest with its powers, says, "Who can show us what is good?" For thus say many (that is, all who are guided by reason).

V. 8. You make my heart glad, though they have much wine and grain. 2)

The first part of this verse is also drawn to the preceding verse, which in Hebrew makes up one verse with the following, which St. Jerome translates thus: "You have given joy to my heart; from that time their grain and their wine have been multiplied.

It seems to me that this verse makes the judgment about the unbelievers and the believers that the belly is their God to those, but the true God to these. For faith in God, or the light of the face of God, gladdens the heart and fills the inner man with a constant and true joy, since through the forgiveness of sin it works peace and a sure confidence in God, even in the midst of suffering. For there can be no joy, no peace, unless there is a clear conscience. Thus the apostle also describes Gal. 5, 22. joy as a fruit of the spirit, and above [Ps. 4, 2.] the prophet said: "In fear you comfort me." And so it happens that just as the suffering of Christ abounds with us, so also the comfort of Christ abounds with us, because of the faith by which one trusts in Him, as it is said 2 Cor. 1, 3. f.: "Praise be to GOD and the Father of our Lord JEsu Christ, the Father of mercies, and GOD of all comfort, who comforts us in all our afflictions." For who should not be joyful, even in defiance of all the evils of the world and of hell, and say with the apostle, Rom. 8:31, "If GOD is for us, who can be against us?" if he believes that GOD is with him and for him? But when will he firmly believe that God is for him, if he has not, proven through many trials, learned in well-practiced faith that God is for him?

It is impossible, then, that he who has the light of God's countenance should not rejoice with all his heart. For such a one, because he is righteous, has peace; because he has peace, he rejoices; because he rejoices, he fears no one, and defies all, even death and hell, being certain of the presence of his God. Therefore, after the words, "The light of thy countenance, O Lord," follows quite properly the saying, "Thou rejoicest my heart," as also in the 68th Psalm, v. 4. "But the righteous must rejoice and be glad before GOD (in conspectu Dei) and be glad from the heart."

1) Here you can find in all editions: what we cannot prove lexically. We have assumed instead that is found in § 245 of the 22nd Psalm. This means, as Baier indicates, the perfect knowledge of the will of God.

2) In the Vulgate: Veāisti InelītiLni in oortie meo. krueti kruru^nti, vini et olvi sui inūltiplieati sunt.

What about the others, the unbelievers? Will they ever have joy of heart? No, for "the wicked have no peace," and the wicked have no joy, says Isaiah [Cap. 48:22], for Paul says in 2 Cor. 1:7: "Just as you were partakers of the suffering of Christ, so you will also be partakers of comfort. But these were not partakers of the suffering, therefore they will not be partakers of the consolation. And Prov. 14:10 says, "When the heart is sad, no outward joy will help." What do they have? That which they have desired. "I have left them in their heart's conceit," he says Ps. 81, 13. as one also reads Ps. 78, 18. that he had satisfied their demand, that they might tempt (tentationi) him, since they demanded food for their souls, 27.:) "and rained flesh upon them like dust," where it follows [v. 30. f.], "While they were yet eating thereof, the wrath of GOD came upon them." This is also repeated by the apostle Eph. 5, 6. as he calls them "children of unbelief" on whom the wrath of God comes.

(70) To these he gives the stinking pleasures of the belly for the joy of the heart, because they ask who can show them what is good, and think only of present and sensual things, but do not have the light of the face of God. That is why he says here that their grain and their wine have become much as they wanted, describing their misery with mild words, but leaving it to each one to judge how great it is, measuring it according to his joy and according to his goods, which are opposite to those. For what goods can he have who does not have God? What joy is there where the heart does not rejoice in GOD? What delight is there where the troubled conscience always feels that God is against him?

So it is an emphatic diminishing speech (tapinosis) and a striking (epitatica) comparison. The righteous have joy of heart in God. What do the unbelievers have? Abundance, he says, of temporal things and nothing else. O wretched possessions, O bad inheritance, of which the unbelievers are quite worthy! For what should the sows have but the deceitful and vain trotters, that is, the filth and refuse of true goods?

They have the goods that they wanted to be shown to them; they have the goods that they did not want to do without, so that they would be called a light of the face of God. Gifts are given to them, like the children of Abraham's concubines, and they are set apart from the heir Isaac, to whom the whole inheritance was left. Just as they are distinguished in merit, so also in fruit and reward. The unbelievers wanted visible goods; they now have them; the believers wanted invisible goods; they now have them in the gladness of heart. Now, as in the preceding verse he showed such people as laborers, so in this verse he shows that such fruits have also followed, which on both sides are quite different, nay, opposed to each other.

You see with how great contempt he reproves the splendor and goods of this world with a short word, telling that these are given to the unbelievers, comparing them with his inestimably great goods.

Now it is easy [to harmonize the different translations] with each other. For there is no difference whether one says [Vulg.], "They are multiplied (multiplicati sunt) by grain and their wine" (that is, they are enriched, made great, made strong, spread out by their temporal and earthly goods) or [Jerome], "Their grain and their wine have been multiplied," as every grammarian understands. For it is a brief description of their happiness, which Job, in the 21st chapter, and the 144th Psalm, v. 11. ff., have more fully described.

But that the prophet in this passage does not speak of the sacrament of the holy supper, as many think, Augustine proves by the fact that in a significant way is added: "their grain", "their wine", not without closer definition (absolute.): grain and wine, since it is obvious that by this pronoun "you" he speaks of the many who say: "Who can show us what is good?" For this has reference to those ungodly and unbelieving, who have nothing to do with the Lord's Supper, since they are swine and dogs that can never be filled, as Isaiah [Cap. 56, 11.] says. Then it would be inconsistent, if he suddenly

interrupted the train of thought (sententiam), and mixed in strange things, alone under a related (relativo) name, whereas before he would not have mentioned any of them.

To this it is added that in the Hebrew and in Augustine 1) it is said: "a tempore" (of the time), where [in the Vulgate] we have "a fructu" [of the fruit], since, as much occasion as the "a fructu" has given to ours to understand it of the Supper, [the text in the Hebrew gives just as much indication that it speaks of their grain, which they have "of the time", that is, (that it speaks] of temporal things. "Of time," he says, they have what they have, that which time is wont to give of temporal needs and pleasures. This also seems to me to be said in diminutive speech (per tapinosin), namely, that even of the eternity of the face of GOD they have nothing, but only "of time" their goods.

According to our sense, that "a fructu" can be understood in this way: From the quantity and abundance of their grain and wine they have been so enriched, as if he wanted to say: Happily and with much fruit their temporal goods prosper them. This, again, prevents it from being understood properly of the Lord's Supper, since Christ's faithful are not multiplied by the fruit of the Supper, but they themselves are the multiplied fruits and effects of the Supper, so that according to this sense it should rather be said: From their grain and wine the fruits are multiplied.

But this too is the sign of a hidden (obliquae) accusation, that it is said: "ye Grain", "their wine", namely, in that the prophet sharply touches (mordens) the vice of the desire of the unbelievers, as if he wanted to say: This is their real nature, because these things they seek, these they love, only these goods they know how to enjoy.

Now it is of less importance that in the Hebrew "olei sui" [of their oil] is not written, because it is not important if it is added or not. It is certain that by this expression of the Scripture temporal abundance is indicated, like Gen. 27, 37: "With grain and wine and oil I have provided him".

1) Shouldn't Hieronymo be read instead of AuZustino? Compare § 67 at the beginning.

and after that: "What shall I do to you now, my son?" But I suppose that it was added by the interpreter on the occasion (ordinante) of the spirit, so that the one who would read it would be reminded that he should understand nothing else than temporal goods, since Oel also does not allow the slightest presumption in relation to the Lord's Supper.

Hereby, however, I do not want to have offended the understanding of those who have understood it from the sacrament. Everyone may have his own way, if only faith and peace remain untouched. Nor is it our intention to refute the works of others, but to come closer to the right understanding as much as we are able. The good is not rejected by praising a better and an exceedingly good thing more than the good.

V. 9. I lie down and sleep completely in peace, for you alone, O Lord, help me to dwell safely. 2)

73. these two verses [in the Vulgate] are in the Hebrew One verse. Jerome translated thus: "I shall at the same time (simul) rest and sleep in peace, for thou, O LORD, hast made me dwell in particular safely."

These two words: "I lie down and sleep" have been widely discussed in the previous Psalm [v. 6], namely that by them natural death and the grave are signified, although I know that St. Augustine makes a figurative speech out of it (tropologisantem) of the forgetting of temporal things, although he himself confesses that this is not attained in this life (teneri).

The expression in id ipsum [in the Vulgate] means the same as the adverb simul [in Jerome], and means as much as harmony, as in the 133rd Psalm, v. 1.: "Behold, how his and lovely it is that brethren dwell in one accord with one another (iin unum)," that is, together (simul) or in ick iponin, and Ps. 122, 3. [Vulg.]: "Cujus participatio ejus in id. ipsum," that is, "that keep themselves together with one another (simul)." ³⁾

2) In the Vulgate: In paes in ick ipsnin ciornirninn et recjuiesenin, eznoniam tn, Donckne, sinAulariter in 8pe oonMtnisti ine.

3) This is how Luther translates this passage in the first Psalter translation in this volume Col. 110.

So the meaning is: Assured by the light of your face and certain that you are with me and for me, I am full of joy, that is, I will die in peace, and gladly I leave this life, because (as the 23rd Psalm, v. 4, says) "though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.

Therefore, according to my judgment, by *simul dormiam* and *simul requiescam* the same is said what we express by "sleeping with them" (*condormire*) and "resting with them" (*correquiscere*), namely that he confidently expresses that he will sleep together with his fathers, as in the books of the Kings it is often said: "He slept with his fathers", and in the books of Moses [1 Mos. 49, 29.]: "I am gathered (*congregor*) to my people" and [5 Mos. 32, 50.]: "He gathered (*appositus est*) to his people"; and to Moses it is said [4 Mos. 27, 13.]: "You shall gather (*ibis*) to your people" and [4 Mos. 20, 24.]: "Let Aaron gather (*vadat*) to his people" and the like.

(74) Thus faith, which is exercised through many sufferings, makes death accepted as a sleep of peace; but to unbelievers it is a terrible and hard plague. For what else do you think he intends by this glorious boasting and praising of his death, but not only to give an example by which we can attain to a quiet and sweet death (that is, by the way of the cross and suffering), but also at the same time to leave it to the judgment of each one, that the death of the unbelievers described in contrast must be considered an exceedingly evil death, which is exceedingly frightening by terror, horror, dismay, in which there is no resting and sleeping, but, as the Psalm says [Ps. 140, 12. *Vulg.*], "An unrighteous man shall be seized with his calamity at his death," and again [Ps. 34, 22. *Vulg.*], "The death of sinners is exceedingly miserable" (*pessima*), for "the bloodthirsty and the false shall not bring their life to the half" [Ps. 55, 24.]. [1 Thess. 5, 3.]: "When they shall say, There is peace, there is no danger, destruction shall quickly overtake them." So very modestly and hiddenly he frightens

them with their evil death, praising his exceedingly good death, because he desires more to move them sweetly with his example than to urge them by terror to the life of the cross and faith, setting before them the fruit of that life, such a glorious death.

For thou, O Lord, hast made me to dwell in singularity (*singulariter*)" (in *spe constituisti*). This saying is taken from the 5th book of Moses, Cap. 33, 28, and frequently repeated throughout the Scriptures. Therefore, let us go to the source of it. Moses says, "Israel shall surely dwell alone." The same is said [Deut. 33:12], "The beloved of the LORD shall dwell safely," and Jer. 32:37, "They shall dwell safely" (*confident*). It therefore becomes clear that Moses said *confidenter et solus* where David said *singulariter in spe*, since in both passages are the same words and in the same sense. Therefore, because the interpreter [in the Vulgate] interposed the conjunct *et in Deut. 33, 28*, which does not appear in the text, it should also have been placed in this verse, namely: *singulariter et in spe*. For it also often happens in the Bible that the conjunction is omitted, which nevertheless must be put in the translation, as, Habakkuk 1) 4, 11: "Sun, moon stood still", instead of: Sun and moon. So also here: safe and lonely, or safe and alone, or special and confident, as if David wanted to say: Verily thou hast fulfilled this in me, in that thou hast made me dwell apart and safely, which thou promisedst in Moses, saying, Israel shall dwell safely and alone."

And so he concludes his psalm with the general and fully valid (*authentica*) saying of Moses, by interpreting at the same time in the best way against the carnal mind of the Jews, what Moses actually wanted to be understood by this word, and by adapting it to his cause. For since Moses says that Israel dwells securely and alone, and in this psalm Israel is beautifully described as having seen God face to face according to the example of Jacob, and the light of his answer is the light of God.

1) In all editions: "Adolis 2." Possible would still be: Jos. 10, 13. - In our Vulgate it says in both places *ei*.

litzes (that is, believed in God), he rightly says that the promise and fulfillment given to Israel belongs to him, and that it has happened to him that he dwells safely and separately. But Jacob also expressed this confidence concerning himself, when he said [Gen. 32:30.], "My soul is recovered." For what was this but that he might dwell apart and secure, sure of his salvation? For his soul was recovered, but in hope and assurance. This security and very certain assurance of salvation is the confident and solitary spiritual dwelling, namely in God Himself, and the salvation of the soul itself.

Therefore, the prophet does not fear death, but says that he will sleep in peace with his fathers, because he had become sure and certain of salvation. And so we see a certain characteristic that David read in Moses, by which he exercised himself, and brought to light his spiritual mind, being encouraged therein by many a temptation.

But what is "alone" or "dwell in particular" or "be employed" (constitui)? For "to dwell confidently" (in spe) or "to dwell securely" (confidenter habitare) in itself seems to be known. To my mind it seems to be the same as dwelling freely and securely (secure), so that solitude is freedom, as the 88th Psalm, v. 5. f., says [Vulg.], "I have become like a man without succor, free (liber) among the dead," that is, alone and secure. And more to the point is Richt. 18:7: "They saw the people that were within dwelling safely, in the manner of the Zidonians, quietly and securely; and there was none to harm them in the land, or to be lord over them; and they were far from the Zidonians, and had nothing to do with people." Here it is evident that their solitude is their safety, since by fleeing from men they had separated themselves for the purpose of being safe, which they could not have been if they had had to do with other men. Therefore, even now those who want to live their lives safely and quietly seek a secluded and lonely place. From this nobility comes the status of monks (that is, people who live in solitude).

The people who live in these places flee to lonely places for the sake of safety, because of the dangers from the world and people.

Therefore, singulariter is the same as secure, except that singulariter expresses the essence of security, namely, the removal of danger. But if this is not also done in the spirit at the same time, it will make monks who are only hypocrites, since they seek to avoid only the external dangers. He is speaking here more of spiritual security, which is so great that even in the midst of the dangers of the world, in death, in hell, it is secure and no more afraid than if it were alone, and it is all the more alone the more dangers it encounters. This is the grace of faith and the power of a good conscience toward God. And see if Jerome did not feel this security in this verse, when he says: "For thou, O Lord, hast made me dwell in safety."

Summa Summarum: "to dwell singularly confidently" means to be secure and trusting of one's salvation in God's mercy, by which it happens that he awaits death as if it were an exceedingly sweet sleep. This, as I have said, is the result of faith, which (as Paul says in his letter to the Hebrews [Cap. 12, 11]) is exercised through suffering and brings forth this peaceful fruit. But just the opposite of this will happen to the wicked.

For this reason, some (so-called) doctors of theology must be strongly detested and rejected, who teach us that we must be doubtful and uncertain whether we are in grace with God, and thus whether He is our God and we are His people. And they have invented for us their distinctions that the sacraments, insofar as they concern the power and might of God who works in them, exert a certain effect of grace, but insofar as they concern the recipient, they are uncertain in their effect; and this doubt, they claim, is a godly one. O these pernicious people! For if this is true, and every Christian must doubt godly in such a way, then this very certain article of faith has already perished, "I believe a holy church, the congregation of the saints," because I should not claim of myself that I am

holy, nor you of yourself, nor anyone of himself; so we are all uncertain. And in such a way we are all uncertain whether we have a God, and the whole church has come to ruin.

But away with these quite foolish and exceedingly godless heresies! Everyone must take care that he does not doubt in any way that he has a God, that is, a Father, Creator, Savior and Giver of all goods, so that he may dwell safely and confidently and not roar like the very unstable sea (what Isaiah [Cap. 57, 20.] said of the ungodly). For if you believe this of the saints, that they are safe and secure, why do you not believe the same of yourself, since you desire to be like the saints, and have received the same baptism, the same faith, the same Christ, and in all things the same? Yes, in an exceedingly ungodly way you believe something else.

of you as of the saints, who teach that all 1) must doubt as you doubt. So either you teach in an evil way that doubt is godly, or you believe in an ungodly way that what you have commanded to be doubted is certain, because faith cannot be based on a doubtful thing. Nor could I have believed that these impious fables and exceedingly harmful opinions were even creeping in secret in the Church of Christ, if I had not both read and heard that great theologians set them up and protect them as the very most certain articles of faith, and condemn the opposing Christian (catholicam) opinion as heretical. So great is the blindness of the noblest in the church, so great the wrath of the Lord. But this is to be dealt with in another place and with other people.

1) Thus the Weimar one. In the other editions: oos.

The fifth psalm.

V. 1. a psalm of David, to be sung for the inheritance. 2)

What "to victory" means has been said once and for all in the previous psalm.

About "the inheritance" I read many things, but nothing that was sufficient for my simple mind. For what Lyra and his people cite as their opinion at this point, that is not my opinion, I also do not understand it. I want to say what is my opinion.

(2) It is certain that this psalm does not speak of suffering and affliction, for in it the person of the psalmist is not mentioned at all, but the whole lamentation is about the wicked, unrighteous and evil. Therefore, in my judgment, it is intended (scopus) that the prophet prays against the hypocrites, the deceitful works saints, the false prophets, who have been praying against the people of God and the inheritance of Christ with human and spiritual evil.

They are seduced by the same laws that Christ calls Matth. 7, 15. and Joh. 10, 12. "ravening wolves" and the apostle Tit. 1, 10. "useless talkers and deceivers".

And to come to our time, as he does in the previous Psalm [§ 5 f.] in relation to the law (juris), so he attacks here the ungodly teaching (professionem) and the abuse of theology. Because this is the most harmful persecution, which goes on under the appearance of truth and godliness (since it always uses the name of God), and devastates the heritage of God most of all, therefore he glows with the most violent movements, prays with so many repeated words, accuses the ungodly with so many names, and burns completely with zeal, so that he could say of himself the word, Ps. 69, 10: "I am almost jealous to death for your house."

4. for there is no other cause for which Christ is so inflamed, even Peter and

2) Vulgate: vietorialiū, pro ūereāitātibus DsalDavid.

Paul, and let it be so much as because of these seducers (φ/ιεναπύνας) and.

Wage servants, against whom also the prophets lay themselves with all power (toti). Therefore, we will see that through this Psalm the false prophets, the hypocrites, the heretical people, the superstitiosos and all the lights of men are punished, which devour the people of God through the falsification of the word of God and the false appearance of the works.

5 So the title correctly says: "For the inheritance" or: "To the inheritance", because he wants to preserve the people of God to their Lord. For the people of God is the inheritance of the Lord, as the 33rd Psalm, v. 12, says: "Blessed is the people, whose God is the Lord; the people he has chosen for an inheritance", and Ps. 47, 5: "He has chosen us for an inheritance, the glory of Jacob, whom he loves", which was also said in the 2nd Psalm, v. 8: "I will give you the Gentiles for an inheritance", and in many other places.

But he says in the majority: "the inheritances" (hereditates), although there is only One inheritance of Christ, because it is necessary that it must be distributed in many places because of the multitude, which one cannot teach and govern. Therefore, as there are many shepherds and stewards of God's one inheritance, there are also many inheritances entrusted to them. Therefore, in different places there are also many deceivers and destroyers of this inheritance.

7 But this also shows the great movement of the prophet, that he would rather name the people of God with the word "inheritance" than with the name church, people or synagogue, so that he would arouse the more disgust of the destroyers, and would gain the more favor for himself and similar shepherds like him. Now since every man loves his inheritance exceedingly out of natural zeal, how much more God, who says 2 Mas. 19, 5. "Ye shall be my own," whence also he says afterwards [in this Psalm, v. 11.], "For they are contrary unto thee, O Lord."

(8) At the same time, just by using the name "inheritance" he also secretly indicates the purpose (scopum) of this whole psalm through a beautiful figurative speech. For the inheritance

(hereditates) must be cultivated, effort and work must be put into them, so that they bear fruit and are made better. For this reason, they have many insidiousnesses, even enemies and desolators. Thus the people of God need laborers, teachers and rulers, by whose effort they are made GOtte, and exercised by the word of God; again, by wicked teachers they are corrupted and desolated. Thus, it is sung here "for the inheritance" and by best caretakers.

It should be noted that this Psalm is not to be understood of the Church of Christ alone, but of all the people of God throughout the ages, who have always had their seducers and persecutors, so that according to the title, the general meaning of the Psalm is: "For the inheritance".

(10) I would have nothing against it, but would gladly agree, if someone wanted to understand by the inheritance parts the two opposite kinds of people, one of which is based on their powers, the other on the grace of God, although everything comes to the same thing.

v. 2. 3. Hear my words, O LORD, hearken unto my speech. Hear my cry, my King and my God, for I will pray before you.

Thus the Hebrew text divides these two verses. But the last part of the second verse our [Latin] text connects with the following verse and says: "For I will pray to you" 2c. Jerome's translation is also little different, except that instead of "my crying" he has "my howling" (rugitum), for which Lyra puts "my thoughts," and instead of [listen] "to the voice of my prayer" he says: "to the voice of my crying."

12 And here I must first (primus) stand in danger with my opinion. For I have said that this psalm mainly fights against the works saints and the godless theologians, whose only task is to nourish the arrogance of the heart, as also the holy virgin describes them [Luc. 1, 51.]: "He scatters those who are hopeful in their heart's mind." For all ungodly doctrines come from the root of arrogance, so that St. Augustine also calls hopefulness the mother of heresies in many places, because only

which teaches humility properly, as it is said in Prov. 11:2 [Vulg.], "Where pride is, there is also reviling (contumelia.), but where humility is, there is also wisdom." For it is impossible that a hopeful man should not be vituperative, all reproving and judging, as it is shown in the Gospel, by the Pharisee's conduct against the publican, the humble sinner, and Simon the leper's against the sinful woman [Luc. 18:11, 7:39].

The prophet has in mind the hypocrites of his time, who were extraordinarily puffed up by the righteousness of works, but who did not consider the great sins of spite, arrogance, avarice, and the like, nor did they believe that they needed the grace of God, walking securely in their ways, without fear of God, as all such people always do, always have done, and always will do. Therefore, he begins the psalm with a prayer, humbly seeking God's mercy, and by doing so, above all, punishes their arrogance, as if to say: Those godless people are full, they are holy, they are righteous, they are healthy, they do not need a doctor, and they do not seek your grace to become righteous. But I, poor child of man, am full of all sin, despairing of my works and powers, having nothing to do but pray and call upon thy mercy.

14 Therefore, here is to be noted the very beautiful distinction of the law and the faith, or of the spirit and the letter, which St. Augustine teaches in his writing "Of the Spirit and of the Letter", saying: The law of doing (factorum) says to man: Do what I command; but the law of faith says to God: Give what you command. And again: What the law of doing commands (imperat) by threatening, the law of faith attains (impetrat) by faith. Therefore the people of the law (the theologians of works) say, I have done, and are hopeful, as if they were justified by the works of the law and their own works; the people of faith say, I pray, that I may do. The latter trusts in works and does not seek the mercy of God; the latter considers its own righteousness as dirt [Phil. 3, 8J,

and sighs for God's mercy alone. So also the apostle Rom. 10, 3. says: "They do not know the righteousness that is before God, and seek to establish their own righteousness, and so are not subject to the righteousness that is before God." Thus the letter always puffs up and kills, the spirit humbles and makes alive [2 Cor. 3, 6.], for [1 Petr. 5, 5.] "God resists the proud, but gives grace to the humble."

(15) But he prays with great fervor (affectu), as he prays with a prayer repeated three times, and yet indicates no other cause for praying than that he will pray and be heard, "for early (he says, v. 4) I will pray to you, and you will hear me". But why do you want to pray and be heard? "Because thou art not a GOOD (he says, v. 5.) to whom ungodly beings please." What is this? Nothing other than that God loves the prayers who humbly call upon him for his mercy, and hates the arrogant people who are presumptuous about their righteousness.

16 Behold, therefore I will pray, because I know that it pleases thee, I know that thou wilt, I know that thou hast so commanded, that man may despair of himself, and beseech thee for thy justifying mercy. You want, I say, that man should recognize himself as a sinner, and that his whole life should be nothing but a prayer, a groaning for Your mercy, as it is said in Luc. 18:1: "Pray always," and Ps. 105:4: "Seek His face always." Since the wicked, presumptuous people do not do this, or do it only for a moment, even pretending to do it, when in fact they are satisfied with themselves, you are right to hate them, since they know neither what is theirs nor what is yours.

17) See now the order and the power of words 1): "words", "crying", "voice of my prayer". Likewise: "hear with the ears", "understand", "pay attention". These words prove the exceedingly great, urgent desire (affectum) of the one praying. First, "hear with the ears," that is, listen.

1) Vulgate. V. 2. f.: Verdu ine" auribus perestie, voiuiue, iutetliM eluiuorem nieum. tutende voel orutionis ineue etc..

But it would not be enough if you heard these words and did not also understand my "crying", or "howling" or "my thoughts", as if he said after the usual way of speaking: I speak indeed as one who is not eloquent, and is in fear, but I am not able to do it to such an extent as I would like to be understood. Therefore, what I say too little in words, you understand all the more abundantly in the sense. Therefore I also add my crying, so that what the words do not express to the one who hears them, my crying indicates to the one who understands it. But when thou hast understood, O Lord, take heed, and mark the voice of my prayer, lest thou despise that which thou hast heard and understood.

18. not as if with God there were a different hearing, understanding, attention than with men, but that our desire for God must increase in this way, that we first desire to be heard, then that what is heard may be understood, and that what is understood may be taken care of, or that it may not be neglected.

(19) And in these three pieces the three parts are fully understood, which are used at the entrance to a speech (*partes proemiales*), namely, to make the listener favorable, to teach him, to attract his attention; so here the prophet commands God his thing as such, which is worthy, easy and honorable for God, but very necessary for him.

20. "My king and my God". With these words he clearly hits the godless works saints, since they live without a king, without God, since they are satisfied with themselves. And this is one of the words by which it is indicated what this psalm has its purpose (*scopus*). For to have a king and God is not to be presumptuous in any matter concerning one's own person, to place oneself entirely under God's government and let oneself be guided by Him, then also to carry everything home to God, that one has received it from Him and must receive it from Him. They do not do this at all, or they do it hypocritically, because they ascribe not a little to themselves, indeed, since they do not ascribe everything to God, they ascribe nothing to him. For whoever ascribes anything to himself, he puts

also ascribes honor to himself. But he who ascribes honor to himself ascribes everything to himself, nothing to God, to whom either all the honor is given or no honor is given, because he does not share it or does not share it, as he says Isa. 48, 11: "I will not leave my honor to another. Therefore they rule themselves, but not from God; they are kings to themselves, idols to themselves.

21. for I will pray before thee. He confesses his poverty, he has nothing, only that he hopes to receive through his prayer, that he may be a praying man, not a man who works out something himself (*orator - operator*).

(22) And in these two pieces, that we have a King and a God, again the epitome of our whole life is expressed. He is our King, in that He takes us away from us and brings us to Himself; He is our God, in that He receives us when we come, and fills us with Himself, that is, with divine goods. The former state is the cross, the departure (*phase - the Passover, Ex. 12, 11.*), the passage, the leading out of the world, out of the vices, and in general the killing of our person; the later state is that we are taken up [by GOD and glorified.

Therefore St. Augustine also says in this passage that the Scripture is more accustomed to call the Son a king than the Father. For Christ, by his twofold nature, has directed both. By the kingdom of his humanity or (as the apostle Hebr. 5, 7. speaks) of his flesh, which comes by faith, he conforms us to himself and crucifies us, making right men out of wretched and hopeless gods, that is, wretched and sinful men. For because we went up in Adam wanting to be like God, he went down to be like us, to bring us to know ourselves. And this happens through the mystery of the Incarnation. This is the kingdom of faith, in which the cross of Christ reigns, which casts down the divinity, which has been sought in a wrong way, and puts humanity and the despised weakness of the flesh, which has been left in a wrong way, in its place again.

24. But in the realm of the Godhead and the Lord-

In the second place he will make us like his transfigured body [Phil. 3, 21], when we will be like him, and no longer sinners, nor weak, nor those who need to be led or governed, but kings and children of God, like the angels. Then indeed "my God" will be said, which is now said in hope.

Therefore, he does not inappropriately say first "my King" and then "my God", just like the apostle Thomas John 20:28: "My Lord and my God", because Christ must first be grasped as a man and then as God, because the cross of His humanity must be sought rather than the glory of His divinity. If one has Christ as man, he will bring Christ the God of his own accord.

26 This is hard for our flesh, which would rather have Christ as God than man, because it desires glory more than the cross, it dreads that it should seek glory through the cross, just as Moses fled from the serpent, while when he took it by the tail and the serpent was turned into a staff, he performed marvelous miracles and was made a god to Pharaoh. Ex. 4, 4, 7, 1.

V. 4. Lord, early you will hear my voice, early I will send to you and take heed (mane astabo tibi et videbo),

It will take effort before I can penetrate the sanctity of this verse and understand it. I know two things: one, that "early" in Scripture, according to the secret sense (mystice), means the time of grace, which Christ, "the Sun of righteousness," [Mal. 4:2] illuminates by his glorious coming forth as often as he visits man; the other, that to the morning time, according to the literal sense, are attached mainly the holy and divine works, as praying and teaching, by which the spiritual "early" is pictured.

28. hence it comes that the LORD looked upon the camp of the Egyptians at the time of the morning watch, and put them to shame [Ex. 14:24.], and Ps. 46:6: "God help her early," and Ps. 63:7: "Early I speak of thee." But also of the godless teachers the Psalm says.

[Ps. 127:2: "It is in vain that ye rise early, and eat your bread with sorrow."

29 Micah speaks even more clearly about this in Cap. 2, 1. [Vulg.]: "Woe to you who think on that which is not fit (Hebrew that is, impiety), and who deal in wicked wives in your camp. Early, when the day dawns, they perform the same, and their hand is against the LORD." This they did (as Isaiah Cap. 10, 1. writes), because they taught the people unrighteous laws and false interpretations of the law, which they had devised, by which they devoured the people, both in soul and body, so that [Ps. 5, 10.] their jaws are rightly called an open grave. Therefore Micha 2, 2.] follows: "They snatch fields to themselves and take houses, which they desire; thus they do violence to every house and to every inheritance." Amos 4, 4. [Vulg.]: "You bring your sacrifices early" 2c. Let this be enough to show that the morning time was formerly used for sacrifices, for the fulfillment of justice (justificationibus) [of the law], for teachings, for lectures [from the Scriptures] and in general for divine things, as even today the same custom is kept in the church.

(30) Therefore, in the meantime, I will put aside the "early" in the spiritual meaning, and I will understand, as much as I can, the "early" of time, but I do not know whether I will hit it right. For the early time (mane) has always been assigned to divine things, although it has not always been applied to them in the right way. It seems to me that the prophet separates himself with the inheritance, both from the godless teachers and hearers, and from 1) the godless work saints, if not according to place and time, but certainly according to the heart and his desires, because he accuses both here, since he had to come together early with the others to act divine things and to hear the law of God.

(31) But since they counterfeit the law of God by their statutes, or do not teach it aright, and therefore also live ungodly, and do holy and good things, but speak their fables, that they may please the great multitude, and grow fat, as they do theirs

1) In the Jena and the Erlangen: nt instead of: ud.

The prophets are often accused in the prophets, and today we also see and hear everywhere in the churches that for the sake of the most shameful profit one subjugates oneself to all things in the houses of God and sermons: so the prophet asks and wishes that he may deserve to be heard, and that he may become worthy to hear his God, not the word of a man, but the word of God.

32 For these people do as it is written, Isa. 30:9-11: "For they are a disobedient people, and lying children, which will not hear the law of the LORD; but say unto the seers: Ye shall not see; and to the showmen: Ye shall not see us right doctrine; but preach unto us softly, look unto us deceitfulness; depart from the way, make yourselves of the way; let the Holy One in Israel cease from us." This Paul also describes 2 Tim. 4:4, saying, "They shall turn away their ears from the truth, and shall turn unto fables."

33. So the meaning is: I unhappy man, who am among the people who do not want to hear the truth, who abhor the word of the cross, but love such teachers who cover their ears, as also Isaiah Cap. 6, 5. says: "I dwell among a people with unclean lips" (because of their ungodly teachings). Though I come early with them to hear thee, yet, behold, I hear not thee, but the people teach their ways and the works of men. Therefore, O my King and my God, hear me at that time of the morning, because at that time I do not send myself to them (adsto), nor pay attention to them, but toward you the mouth of my heart is wide open, with you I stand, to you I offer myself, that you may instruct me, that I may see and be taught, according to the saying [Isa. 54:13. Jn. 6:45.], "They will all be taught by God."

(34) And so you see that all the fervor of this [our] prophet is kindled because he sees how the people of God and the inheritance of Christ are deceived and devastated, since they are not taught what is right, and everything is full of false teachers and useless talkers who deceive souls, which, as it is the most harmful evil, also grieves a godly soul the most.

35. for how can there be a sadder an

How more pitiful a picture than to see a wolf raging among the harmless flock of sheep, so that he leaves not even one alive? This is how an ungodly teacher rages among the simple-minded souls of Christ. For the same thing Paul also proclaims Apost. 20, 29. with tears beforehand, when he says: "I know that after my departure there will come among you terrible wolves, which will not spare the flock" 2c.

(36) And because of this movement and sense [of the prophet], I almost want to revoke the explanation of the two previous verses, and it almost seems to me that they would be more correctly understood by exceedingly violent movements of the heart, by which the afflicted prophet, looking (again, afterwards says) at the multitude of their ungodliness, is compelled to invoke his King with so often repeated prayers against these tyrants over the laws, and his God against these idols that occupy the chairs. For this mind is better suited to the actual purpose of the psalm, although the other mind is not unsuitable either.

(37) But also this third verse 1) is very true to the same purpose, that he asks that not man's word but God's word and work be taught, and it is related to the previous ones in this way: My words, O my King and my GOD, hear with the ears, understand my howling, take heed to the voice of my prayer, for I will pray to you. What do you ask? This most necessary gift, that thou resist these ungodly teachers, who early occupy both the time and the place of teaching in an ungodly manner, and hear me in what I ask for this time. But what do you ask for this time? This is that I may stand with you, be your listener, be instructed by you as my teacher, see by your enlightenment, not be deceived with the others by these ear-burners, since you are my King who governs me and my God who preserves me. And so the prayer against the false teachings and works is completed.

1) versus is missing in the Baseler, in the Erlanger and in the Weimarsche.

38 "Early," he says, "you will hear my voice," early I will pray something, that I ask, you will hear; but this is that I pray for all teachers and listeners of the word, which is used to be acted early. Just as there is hardly a prayer in the Psalter that is more fervent and repeated in so many words, so there is no other prayer that is more necessary and more salutary for all of us today, nor has any prayer been more necessary, nor will any other prayer be more necessary at all times.

Therefore, a godly Christian should learn to make it a priority to pray to God for the inheritance, and (according to the example of this prophet) pray this psalm most fervently, so that the word of God may go forth among the people of God. For the people of God get their life, their pasture, their preservation from nothing else than from the word of God, as Christ says Match. 4:4: "Man does not live on bread alone, but on every word that passes through the mouth of God." For when God's word goes forth, all is well in the church. For what is the cause that nowadays the church is not only withered by abundance and splendor, but almost devastated, but that God's word is put on the back burner, and we learn the laws of men and the Roman tricks?

40 In order to render the words emphatically (ad energiam), Jerome translates thus: "Lord, early you will hear my voice, early I will be prepared for you, and will consider. Does not this word, "I shall be prepared," fit in very well with the sense given before? For what is "to be prepared unto God" but to be instructed and directed toward God? Thereby he indicates at the same time that he does not want to be prepared for men. This is not contradicted by the fact that Johann Reuchlin says according to the manner of the Hebrews: "Early I will prepare (ordinabo), so that it is a verb that denotes an activity (activum), of which Scripture makes use in preparing and ordering the sacrifices, so that it generally indicates a willing, ready, self-denying mind, and (as it is said) a heart devoted to God, which sends itself into all his will. For only this is a right

Sacrifice, which is offered to God, if one prepares oneself in this way, sacrifices, prepares, sends, leniently proves. It is obvious, however, that according to the Hebrew idiom *adstabo* [I will send myself] or *ordinabo* [I will prepare myself] is a verb without closer relation (*verbum nominale seu absolutum*), which means as much as: I will make a preparation (*ordinationem*) or a sacrifice, add: of myself. Therefore it is not inappropriately translated: *Adstabo* himself wants to send me]. At the same time we are taught that in hearing the word of GOD we must not pay attention to the man who is speaking, but to GOD who is teaching.

41 But also the word *videbo* stands without closer relation instead of: I shall see, that is, I shall be enlightened, I shall be instructed, I shall be a lookout, namely, for truth and righteousness. Micah 7:9 [Vulg.], "He will bring me out into the light; I will see his righteousness." For he does not know God's righteousness whom God has not instructed. All others are useless talkers who speak out of their heads.

For this reason Christ gave the Holy Spirit to the apostles and the church, so that he himself might speak in us and not we ourselves; this is what is sought here. If he were to send himself to men (*adstaret*), he would not see, but would become blind, as Christ says Matt. 15:14: "One blind man leading another." But now, because he will send himself, he will be put in the right order (*ordinabit se*), and will be GOTte dressed, he will see and be enlightened.

If someone likes the "early" in spiritual interpretation more, which is the beginning of the time of grace, when the church started to send and see God, I do not argue against it. I am not inclined to follow spiritual interpretations where I can have the letter. Nor would I say anything against it if someone wanted to understand "send oneself early and take notice of it" in such a way that it means: to sacrifice oneself, not to boast in one's own righteousness from the sacrifices as if they were given to God, but that one expects to receive righteousness from God.

Vv. 5-7: For thou art not a god to whom wickedness pleaseth; he that is wicked abideth not before thee. The glorified do not stand before your eyes; you are hostile to all evildoers; you kill the liars; the LORD abhors the bloodthirsty and the false.

With seven names he accuses the evil teachers and their disciples, the saints of works; he has such a great fervor for a pure godly life and teaching. Therefore, one must hear these words in spirit and faith, like all words of God. For these people of whom he speaks here, if one looks at them according to the outward pretense (*larvam*) and appearance, will by no means appear as such as is spoken of them here; so much so are they adorned with the sheep's clothing and the name of Christ. Indeed, their own opinion is that what is said of them here concerns other people, whom they consider to be their adversaries. Therefore, they do not acknowledge the names and the works that are described here, but rather reverse them in such a way: For thou art a GOD to whom our godly nature is pleasing, and we, as good men (*benigni*), shall well abide before thee, we shall stand as righteous men in thy sight. You love us who do good, you will keep us who speak the truth, you will esteem the meek and the sincere. For such glory these godless people dream of themselves; the opposite, what is said here, they push away from themselves onto the truly godly, righteous and dear children of God. And this quarrel lasts until the end of the world.

45 Thus Esau and Jacob quarreled with each other in the womb of their mother Rebekah [Gen. 25:22]. Thus [1 Kings 3:16 ff] the two harlots quarreled before King Solomon over the living son. The heretics and false teachers always arrogate to themselves the title of the church, of truth, of righteousness, and are above men because of their beautiful appearance and splendor; but before God they are below. But the orthodox (*catholici*) have this title alone, and finally attain victory without all pomp, because they are righteous before God.

46 Now let us look at the seven words: "ungodly beings," "wicked," "glorious ones" (in

justi), "evildoers", "liars", "bloodthirsty", "false". To these he proclaims six evils: "they do not please God," "they will not remain before God," "they will not stand before the eyes of God," "God is an enemy to them," "he will kill them," "he has abominations against them.

The first is "godless being" (*iniquitas*), which [in Latin] should have been translated more correctly by *impietas*; for as said in the first Psalm 7], godless being means (*impietas*), hence [Ps. 1, 1.] "the counsel of the godless"; but this is (as I have said) just the unbelief and the wrong opinion of God and God's words and works, although he feigns a godly being by a beautiful appearance from the outside. Therefore, our God, because He is just and pious [Deut. 32, 4], cannot want (that is, have no desire, no pleasure in) the godless being. For it is in this place the word from which XXXX, Ps. 1, 2. comes, that is, his delight (*voluntas ejus*), namely, in the law of the LORD, or desire, or coveting. And the opinion of this verse is nearly interpreted by the 51st Psalm, v. 18: "For thou hast no desire to sacrifice, otherwise I would give it to thee, and burnt offerings are not pleasing to thee." Why does he not delight in them? Why do they not please him? Because the sacrifice of a fearful spirit is missing (which is the sacrifice of the godly being); therefore there is an ungodly being, which causes that (as it is said in Prov. 15:8) the sacrifice of the ungodly is an abomination to the Lord.

48. So the meaning is: This is why I want to pray before you, this is why I ask you to hear me early, this is why I want to send myself to you and pay attention to it, because I know that the prayers of the wicked are not at all pleasing to you, nor are their works and sacrifices, as they presume in vain, since they themselves are blind and deceive others with themselves by covering their wicked nature with works and sacrifices, so that they do not recognize it and humble themselves, and are satisfied as if everything were fine because they have done the works.

49 In the same way Isaiah chap. 1, 11. punishes them: "What do the multitude of your sacrifices mean to me?" and afterwards [v. 16.]: "Wash, cleanse yourselves", as if he wanted to say: The sacrifices themselves, as long as ye are unclean and ungodly, without

Faith and hope in my mercy (which alone makes righteous and takes away the ungodly) cannot please me, however beautiful their appearance. You are eager for works and judge according to appearance, and so you appear godly and righteous in your eyes. But I look into your heart and judge according to truth, and so I find you ungodly. So also Christ says to the Pharisees [Luc. 16, 15.]: "It is you who justify yourselves before men, but God knows your hearts."

(50) This is what this verse wants, since it says: "You are not a god to whom godlessness is pleasing", you are not deceived by the appearance of works, that you should accept the godlessness of the heart. Rather, those deceive themselves who, deceived by this appearance (larva) of works, never recognize this godless nature, and while they think that they please you most, they please you least of all.

(51) So also this, "He that is wicked abideth not before thee." Hebrew XX, that is, the wicked or evil, so that it can refer to the ungodly and to the ungodly being. For where ungodly being, unfaithfulness, unbelief reigns, there also reigns guile or wickedness at the same time. For whoever is forsaken by the saving grace of God, what else is he good for but evil? Therefore, it is very fitting for this passage that "evil" be understood here as the root and all the old leaven of malice and wickedness [1 Cor. 5:8], by which we are inclined (if we do not have the grace of faith), as soon as there is opportunity, to plunge into every shameful deed, as Christ says to the apostles [Luc. 11:13]: "So then you who are evil may give good gifts to your children."

This wickedness, of course, can conceal itself very nicely under seemingly holy and godly works, until, provoked by the occasion, it reveals itself. You can see many people who are gentle, humble and kind in words and signs and works, but if you only touch them with a finger, you can immediately turn them into exceedingly cruel and pompous people who are ready to do anything evil. These days, they are called by a very honorable name.

They are called "passionate people" (passionati) because they must not be called wicked because of the beautiful appearance of their good life, but in the meantime they will surely perish themselves and at the same time destroy those who, according to their example, fail to kill wickedness. For the passionate resounding of such wickedness is a sign that there is a lack of godliness (that is, of faith against God), and that the godless nature reigns. Therefore, these will not remain before God nor dwell with Him.

Thirdly, there are the "injusti"; whether these are the same people or others, the Hebrew calls them XXXXXX. This actually refers to those who outwardly break out into the work and perform evil deeds and do evil with word and work. Admittedly, ungodly nature and wickedness often remain hidden (unless the law has become apparent to someone according to his spiritual understanding, by which he recognizes himself as wicked with the apostle Rom. 7, 7. 8.), and make an evil tree, but the XXXXX bring forth its fruits by following the wickedness of their ungodly heart. Of these the preacher Solomon says Cap. 10, 13: "The beginning of his words is foolishness and the end is XXXXXX.

XXX", which one has translated by "harmful foolishness" (errorem pessimum). Here also the beautiful order is to be noted. First, the ungodly nature, by which it happens that we are left to ourselves without the helping grace of God; then follows, as the second, wickedness, by which we are inclined to do what is in us, that is, all evil. Third, unrighteousness, transgression, the fruit of this ungodly nature and wickedness.

54. but also these will not remain before your eyes, or, as the Hebrew text has: "the XXXXXX will not stand (statuent) before your eyes." But it is the verbum statuent entirely the same as that rendered by past time in the 2nd Psalm, v. 2: Astiterunt reges terrae instead of: Assist or statuent, that is (so that the meaning of the unrelated verb may be clear), assistentiam sui facient So here: They will not stand by, they will not

before the Lord, they will not appear 2c. But they imagine that they do this in the highest degree by their false opinions and works; for they also do not believe that they do evil, even though they do evil.

Fourth: "You are an enemy to all evildoers. This little phrase (*oratiunculam*), which consists of the *verbum* that we said in the first Psalm meant the same as *act* or *do* among us, and of the noun that has been translated in various and inconsistent ways (as we shall see), we often read in the Old Testament. But I see that the prophets, especially Hosea [Cap. 4, 15.] 10, 5. as it were in derision instead of BethEl call the place BethAven, where Jeroboam, the first king of Israel, had set up the golden calves for worship, so that the people would not go to Jerusalem to sacrifice there, and finally fall away from him to the king of Judah, as one reads 1 Kings 1) 12, 27. ff. And where BethEl, that is, the house of God, should be said, they say BethAven, which some translate by "the house of an idol" (namely, of the opposite meaning), but others) more correctly: the house of godlessness or idolatry.

56) Following the opinion of the latter, it pleases us to understand by XXX the impiety and idolatry, but not only the idolatry by which one serves idols of wood and stone, but mainly that which Samuel 1 Sam. 15, 22. f. describes violently against Saul and speaks of it in this way: "Do you think that the Lord is better in sacrifice and burnt offering than in obedience to the voice of the Lord? Behold, obedience is better than sacrifice, and heedfulness better than the fat of rams: For disobedience is a sorcerous sin, and to resist is idolatry and idolatry." This, then, is the religion of Saul, the raging disobedience, the perverse superstition, the unholy XXX; as it is everywhere severely condemned in the Scriptures for having prevailed in the Old Testament; so no pestilence rages more perniciously today, in that every one leaves the office to which he is called, and

strives to serve GÖtte with another noble of his own invention.

Thus, the bishops, who are the best, leave the ministry of the word and the care of the people to the most unworthy and unlearned people, and put all their efforts into increasing their property, or the buildings, or the income and splendor of their church, thinking that they are doing God a service by being disobedient. Even the priests and the clergy, who are the most holy, prefer to do something for God rather than their office. For here we say nothing of the wicked; but the Roman court is not even considered in this [because it is entirely wicked]. Yes, these unholy endeavors of disobedience have spread so exceedingly that no man can sufficiently describe it. For in every state you will find this among Christians, that they set aside the observance of God's commandments and serve God according to their statutes and opinions.

(58) This, I say, is the appearance of works, wherewith they cover, as I have said above, as with the shadow of Behemoth [Job 40:16] their ungodliness, their wickedness, and every transgression. In general, this garment, which the wolves put on, and the pernicious hypocrisy devastate the sincere godliness and the Christian religion much more horribly than any sword, famine, pestilence 2c.

(59) Behold, then, how the prophet also burns against this ungodly piety and this wholly unspiritual spirituality (*irreligiosissimam religionem*), so that he abhors none more vehemently, and says, "Thou art enemy to all evildoers." "To all," he says, and, "Thou art enemy"; with the others he did not add "all," but here, lest they, deceived by their accused superstition, should think that they are pleasing to God, he proclaims that they are worthy of God's hatred, and all, without any exception.

(60) For indeed, even among men, this perverse servitude, which is shown while right obedience is omitted, is displeasing. For who would suffer that a shepherd, to whom the sheep are commanded, should forsake the sheep, and begin to lead them away?

To serve a master in the bedchamber? This is what Aesop's fable teaches us about the donkey who wanted to imitate the dog's flattery, but was beaten with knuckles because he left his duty in the queue and occupied himself with a foreign office.

(61) It is precisely this corruption that causes many to be weary of their order, their profession, and to look upon another's office as if it were better, and to be disgusted with their own. One runs away from the priesthood into a house of worship, another steps out of this profession into that. This is what Job says, Cap. 6, 16: "Those who shrink from the frost, on them the snow will fall"; they escape the rain and fall into the water.

(62) But this little may be enough about this greatest and most common wickedness, which we will henceforth always call disobedience or idolatry, that is, the holy service (*latrām*) of the wicked, which does not obviously violate the commandments of God (like the publicans and the harlots), but by the appearance of great works and excellent godliness, and as Bernard calls it in the 91st Psalm, v. 6. Psalm, v. 6, by "the pestilence that corrupts at noon" (*daemonium meridianum* [Vulg.]), by which he understands with the apostle Paul [2 Cor. 11, 14.] Satan, who disguises himself as the angel of light. An example of these people is masterfully shown and described in Saul 1 Sam. 15, 13. ff. See there.

Therefore *sm* is translated by many quite rightly not only "godless being" but also "toil and labor" (*dolor et labor* [Ps. 10, 7]), because this disobedience indeed has much toil and labor, and, as it is commonly said: It is more sour to earn hell than heaven. For the devil is hard on his martyrs, but never restores them, so that also the Lord proclaimed beforehand through Moses that he would give the people of Israel into the hands of the enemies, so that they would serve foreign gods there, who would not give them rest, neither by day nor by night [Deut. 31:16, 17].

64 Thus the preacher Solomon says Cap. 10, 15: "The work of fools becomes sour for them", and it is often said in the same book [Cap. 1, 14. 2, 17. 4, 16.]: "vain and sorrow" (*vanitas et afflictio spiritus*). When Chri

But even though Jesus is oppressed, his yoke is gentle and his burden light, because he restores all who are weary and burdened with joyful confidence of heart, if only they come to him. But those shall speak the word which is written in the book of Wisdom, Cap. 5,¹) 7. [Vulg.], "We have walked arduous paths."

65. whoever wants to pursue this matter further, read Paul Rom. 12, 3. ff. and 1 Cor. 12, 11. ff. where he deals with all diligence that each one should walk in his measure, so that there is no confusion of the members, since the eye begins to do the work of the feet, or the feet the work of the eyes, but keep the rule Prov. 4, 25: "Let your eyes look straight before you, and your eyelids look right before you. "Look before thee, and wait upon thyself."

66 Against this perversity (*pravitatem*), proverbs also arose among the pagans: Let each one practice the trade he has learned, and: Cobbler, stick to your last, and: Let everyone stay in his own skin.

He thus says correctly and with extraordinary emphasis: "You are enemy to all", because in fact this godless being is exceedingly hateful, which so provokes, emboldens and challenges that for this reason the synagogue is called in the prophets a people who provoke God to anger, embitter Him, outrage Him. God is said to feel this bitterness when He causes it to be felt in the hearts of His saints. This understanding (as I have said) this Psalm is full of, as we shall see and see.

68. fifth [Vulg.]: "You will destroy those who speak the lie." Here he punishes the teachers and the teaching of the ungodly being. For the Hebrew word *XXX* seems to me to signify in general the kind of speech by which a thing is taught or explained (*enarratur*) or told. Hence also means a thing that has happened or rather is told. This way of speaking was also retained by Lucas, Luc. 2, 15. [Vulg.]: "Let us now go to Bethlehem and see this word" (the thing that happened and was told). Namely in the third book of Moses he clearly distinguishes

1) In all Latin editions: Lax. 2.!

between XXX and XXX, which both mean to speak or to speak, since it is so often written, "The LORD spake unto Moses, and spake," where the first is XXX, which means he spake. Hence it is quite common in the prophets, "And the word of the LORD came unto me, and spake." Hence ^XXX means in general, to declare something doctrinally, which is then set forth by the word XXX in particular. And though this meaning and distinction might not always be carried out, yet for the time being let us use these words in this way until we see something better. It is certain that what is here expressed by "speak" is taken in many places for teach, as in the 119th Psalm, v. 46: "I speak of thy testimonies," and Ps. 60, 8: "God speaketh in his sanctuary."

Therefore, as the life of the wicked, so is their doctrine; as they act, so they speak, that is, wicked and evil and unrighteous things, all of which he groups 1) under the name "lie. This lie he has called above in the 1st Psalm, v. 1. [Vulg.] "council of the wicked", yes, "chair of pestilence" or of mockery. The raging of these people still reigns today, and of them the apostle says 2 Tim. 3:7: "Ever learning, and never able to come to the knowledge of the truth." These are the ones who strongly insist on teaching good works (as they think), even though they do not yet know what good works are, because they have no knowledge of faith. Thus it comes about that they crucify and torture the people quite miserably with their lies and ungodly fables from the moral teachings of the philosophers, from the rights of men, from their accepted statutes and traditions, of which enough has been said above, and about which we will speak more often later.

Sixth, "The Lord hath abhorred of the bloodthirsty and false." In a short summa he summarizes what kind of people they are in their life and intercourse with their neighbor, that is, they love no one from the heart. For since they are destitute of the grace of godliness and are left in their wickedness, it is necessary that they should only be of their nei-

They are poisoned from the soles of their feet to the top of their heads. They pretend everything, they have a friendly face towards many people (corrident), among themselves they call themselves extremely good friends, they write and talk like that, they have the appearance of loving and kind people, and they hide under this cover that they are "bloodthirsty people", but all this is falsehood. This becomes evident when they begin to feel offended, or when a case arises where they should show their goodwill: then suddenly their falseness comes to light, and their bloodthirsty anger, spitefulness, and what follows from it, bursts out. For they have loved no one but for their own benefit, not that they might do good, but that they might receive good.

Therefore find these words of the spirit, which does not look at the outward appearance (faciem), but tests the hearts and kidneys. For the words of faith dispute against the beautiful appearance, and have their purpose in the time of the cross. There one will find how those who are such people hate every man and love no one sincerely, because they love only themselves.

(72) And from this disease suffer most of all the martyrs of the devil, the most holy and the most spiritual, of whom we have already said that they are ungodly, malefactors, children of disobedience under the garb and appearance of godliness, the power of which they deny altogether.

(73) If you do not believe or know this, consult experience. The whole world is full of this complaint, that there is no faithfulness nor faith among men, that everything is done and said in deceit and hypocrisy, so that they cite the word of Micah (which is written there Cap. 7, 5. 6.), which they have not read, yet, instructed by experience: "No one believes his neighbor, no one relies on princes; keep the door of your mouth from the one who sleeps in your arms. For the son despises the father, the daughter sets herself against the mother, the cord is against the in-law; and a man's enemies are his own household."

74. Therefore Christ teaches that you should beware of men. For if you give them

If you are too willing or useful, you will have false friends, but if you offend them or do not keep it with them, especially for the sake of God and the truth, you will have the most bloodthirsty enemies, so that the character of men could not be described with a more fitting nor shorter statement than that it is bloodthirsty and false.

For it is so rare that one does not act wrongly against his neighbor, and someone is a loyal friend. He lives with you in a friendly way, he greets you, he smiles at you; but if you ask him to help you with ten florins from his surplus, then you would have already lost a friend; again, if you should not be at his beck and call in all things, even unjust things, then you would have lost a friend. 1) In short, if you do not act in such a way that you allow yourself to be used for everything he desires, but do not use yourself under any condition of his, you will not have friendly relations with a man for long. This teaches us the experience as a master, therefore this verse is easy to understand.

Nevertheless, they still do not recognize their misery. For they despise all this, believing nothing less than that they are "bloodthirsty and false"; first of all because of those apparent works. By trusting in them they are puffed up and blinded, and do not see themselves. Secondly, because they love themselves, and are quite kindly indulgent to their own infirmities, and have always before their eyes, not how much evil, but how much good they do. To this is added a greater cause of blindness, that they think it a [godly^ zeal to hate those by whom they are injured, or rather by whom they think they are injured, since it behooves them, by reason of their excellent justice, to hate the ungodly.

(77) Inverted by this raging, they go so far as to ignore the beam in their own eyes, but noticing the splinter in the other's eye, they want people to think of them as kind and faithful people; but they rather condemn those as bloodthirsty and false, and so they throw out the word, which is

God pronounces upon them that he has abominations against them, in constant nonsense from himself to others. That is why they do not understand the Scriptures when they read them, do not accept them when they hear them, as if they were not concerned with them, and become just as incorrigible people as those of whom it is said in Matth. 11, 17: when one whistles to them, they do not want to dance, when one complains to them, they do not want to cry. Only to them God loses both His words and His works.

(78) Nor is this a small cover of this wickedness, that when they lose some friends, they find or have others with whom they associate in the same falsehood. Deceived by the mutual agreement with these (although it takes place in falsehood), they do not pay attention to how many they hate and despise, but against how many they are well-disposed (even if it is hardly the thousandth part), and do not turn back to the fact that Christ commanded that one should not despise even one of the little ones [Matth. 18, 10].

79. Behold the fruit that trusting in works and in one's own righteousness produces, namely, not knowing oneself, being stiff-necked and incorrigible in such great evil of ungodliness, wickedness, disobedience and all sins. Such great abominations can be hidden, nourished and preserved with such a light covering and little appearance! Then, to appear and sacrifice early before God in such great abominations, believing that one pleases God, not even begging His mercy, but giving thanks with the godless Pharisee that one is not like other people [Luc. 18, 11.]: is this not frightening to see and to hear? Is not the great movement of this prophet over such nonsensical behavior quite reasonable?

Now let us conclude these three verses [vv. 5-7]. The first two verses describe the sins with which they sin against God; there are four of them: two in the first verse, namely "ungodly nature" and "wickedness"; the first of these sins is turning away from God, that is, the lack of a sound heart (affectus) and a right mind; the other sin is turning to oneself, namely, the tendency to evil

1) The words: rursuk nonaü omnig.
vel iniczn<i, -innenIN pnrUitiftti are missing in the Erlanger.

works and rebelliousness against good, that is, a perverse position of the heart and a perverse mind. Through these two sins, the person himself is described and the rotten tree as they are before God.

Two sins are described in the second verse, namely "iniquity" and "wickedness", the former of which is the public transgression (*praevaricatio*) and the practice 1) of wickedness, and the omission of the worship of God, but the other is an outward appearance of worship, but disobedience and idolatry. For in these two pieces all that there is of evil fruits and works (*universitas*) is summed up, which we do in divine things (*circa divina*), so that the one sin is to do that which is contrary to the works of GOD and the worship of GOD; these are the XXXXXX ["the glorifiers"]; the other sin, that one does pretended things, and that under a beautiful appearance, contrary to obedience to GOD; these are "the wrongdoers".

The third verse describes the sins with which they sin against men, of which there are three. First, "lying," since they draw others away from the right worship of God by their words, examples and ways, and seduce them into their ungodly idolatries by making them like themselves in the things that concern God. Secondly, hatred and everything that follows from hatred, which is why they are called "bloodlust". Thirdly, "falsehood" and everything that follows from it, since they only make use of people for their advantage, benefit and well-being (*voluptate*), in which all sins of a perverse love are included. For even in the carnal 2) love of the sex, there is falsehood and deceit, as is evident. For since hatred and love are the chiefest of all movements of the heart and works, it is sufficiently evident that in these two things,

in that both hatred is bloodthirsty, and love is false, the whole puddle of a vicious (*vitiosae*) change and life is comprehended. For a sincere hatred fights against the vices and the sincere love seeks what is the other's, not their own.

83 Now let us conclude the whole train of thought (*sententiam*). They (he says) come early, but they do not pray, do not need you, do not ask to be heard; they are full, full of the filth of so many vices (that is, of their own righteousness), they do not stand with you, nor do they sacrifice themselves to you, that they may be formed by you, that they may be enlightened, that they may see: but rather they want to give you a form, and form you (as *Isaia*s Cap. 46, 5.) according to the idol of their heart, judging you according to their opinions, so that they cannot see, but only become more blind and hardened. This must happen for their sake, because you do not love godless beings, as they think, but hate evil, and have an abomination against them altogether. But I come, and send me unto thee, and offer me up, that I may be fashioned of thee, that I may think of thee according to thy will, that I may see, and be enlightened. Those come and want to offer you their good and their merits, but only take away all the greater sins and evil. I come to ask you for your good, and to confess my evil to you. Because those are healthy, they do not need a physician; but I am sick and in a bad way, therefore I seek a physician. This is what the following verse continues.

v. 8. But I will enter into thy house upon thy great goodness, and worship against thy holy temple in thy fear.

A magnificent verse, an excellent saying! The words contain a contrast, likewise also the sense. For there are two things by which this life is exercised, fear and hope, as it were those two springs (*irrigua*) *Richt.* 1, 15, one above, the other below. Fear comes from beholding the threats and terrifying judgments of God, as in His sight no one is pure, no one who is not a

1) In the first edition and in the Basel edition: "eKeetus, which in the Wittenberg, Jena, Erlangen, and Weimar editions (as we think, incorrectly) has been changed to "Kso tus. Cf. K 53 at the beginning: "Which outwardly break out into the work and perform misdeeds" 2c.

2) In the first edition: in amore sxxns aurnaU. In the Baseler, the Wmenberger, the Jenaer and the Erlanger onrnli in esrnLlis has been changed, as we think, not well.

There would be no sinner, no one who would not be condemned. The hope comes from seeing the promise and the exceedingly lovely goodness of God, as it is said in Ps. 25, 6: "Remember, O Lord, your mercy, and your goodness that was from the world," so that before his face there is no one who is not pure, no one who is not righteous, no one who cannot be blessed. 1)

And between these two [fear and hope] one must always move, as between the lower and the upper millstone, and at no time deviate either to the right or to the left, for this is found in the wicked, who practice the two opposite pieces, security and presumption. Through security they deviate to the left, putting the fear of God behind, as the 14th Psalm, v. 3 [Vulg.], says: "There is no fear of God before their eyes" [Ps. 36, 2. Rom. 3, 18.]. By presumption they depart from the right, since they presume that all their doings (*omnia sua*) please God, without fear of God, for since they do not realize that they are sinners, it necessarily follows that they do not fear God, as the 10th Psalm, v. 5, says: "Thy judgments are far from Him." Thus, instead of the judgments of God, they reproach themselves with a kind of indifference (*ignaviam*) of God, instead of the mercy of God with their own righteousness. Thus it happens that they cannot fear and cannot hope. This, then, is the contrast he sets up: They are without fear of you, regard your terrible judgments as nothing, and worship you safely, like the Pharisee in the Gospel, Luc. 18. Then they enter your temple on their great righteousness, and come before your face as those who have no need of your mercy.

86. but I, being aware that I cannot be safe from you and your judgments, despair of myself, and so I go to your temple to place myself before you, so that I may have your mercy alone before my eyes, which is great, even infinite.

Just by looking at them, I take courage and am sure, as the 26th Psalm, v. 3, says: "For your goodness is before my eyes, and I walk in your truth." But coming in this confidence, I will worship thee in thy temple, but in thy fear, not presuming that by myself I shall please thee; yea, I will fear lest my obedience and my worship deserve reproof. By this fear I will preserve your honor, and keep my humility, not justifying myself, but humbly awaiting your terrible judgment, hoping for your mercy to forgive me.

So you see clearly that this psalm has its purpose (*scopum*) on the different worship of the godly and the godless, the humble and the hopeful. For he compares them with himself in this work which was done in the morning, namely, to enter into the house of the Lord and to worship in his holy temple. For there the greatest and noblest works and teachings are done.

There is also a beautiful contrast in the words, but mixed up. For "the goodness of God," which is the object (*objectum*) toward which hope is directed, he sets without the name of hope. Again, fear, the object of which is the judgment of God, he puts without the name of judgment, while it seems that he should rather have juxtaposed goodness and judgment, or hope and fear. But the essence (*natura*) of hope and its object had to be expressed, namely the goodness, yes "the great goodness of God", because godly people already fear more than enough and approach God and divine works with great reverence.

(89) And these two things, hope and fear, are by far the most pleasing and godly works, which those godless works saints, as they neither teach nor understand them, so neither do nor can do. Even today (as I said) the whole world is full of the godlessness of such people, who do not let people, who have been drawn into trusting in works and their own righteousness, come to the fear of God and the hope in His goodness,

1) In the Wittenberg and in the Jena edition, *Hon* is deleted three times in this last sentence, and also Roth translated it as if it did not stand. Out of misunderstanding they offer: *verno munäus, iwmo jusdus, nemo sulVU8 O8S6 possit.*

They learn forever and never come to the knowledge of the truth [2 Tim. 3, 7], and, as Christ says Matth. 23, 13 [Luc. 11, 52], have the key of knowledge (that is, the power to teach the knowledge of God), but do not come in themselves and resist those who want to enter.

90. these godless people, who are presumptuous against the judgments of God, and certainly despise the great goodness of God, Isaiah also punishes many times, saying [Cap. 1, 11.]: "What is the multitude of your sacrifices to me?" [V. 15.]: "Though ye pray much, yet hear I you not" 2c. Therefore follows [v. 15. f.], "For your hands are full of blood. Wash, cleanse yourselves" 2c.

91. Nothing can please God unless it is done in humility. Humility cannot exist, however, if one does not fear God's judgment in any work, no matter how good it may be, and is presumptuous only of His goodness, which He bestows freely by grace. The people of Israel resisted this godly behavior most of all out of a certain natural and innate presumption, since they were extraordinarily puffed up and hopeful because of the law and the works of the law.

You might ask how David could promise that he would go into the house of the LORD or the temple of God, since in his time there was neither a House of God nor any temple, but only the ark of the covenant in the tabernacle of Moses served in place of the temple. But also in another place he says about the house of the Lord, Ps. 122, 1. f.: "We will go into the house of the Lord, and our feet will stand in your gates, Jerusalem", and Ps. 134, 1. [Ps. 135, 2.]: "You who stand in the house of the Lord, in the courts of the house of our Lord", so that one could suspect that David did not make these Psalms or that Ezra changed them later.

But in my opinion, he seems to take every place where God is worshipped for the House of God. For it is also known that the place where Abraham sacrificed was called BethEl (that is, the House of GOD), which Jeroboam, by decorating it with the golden calices, later built.

He made it a Bethaven (that is, a house of idolatry) [1 Kings 12:29, Hos. 4:15, 10:5]. But also Jacob, Gen. 28, 19, when he was on the mountain Moriah, that is, of sight, on which the temple of Solomon was built afterwards [2 Chron.

3, 1.], had slept, and had set up a stone, he said, This stone shall be called the house of God [Gen. 28, 22.]. 1)

Therefore, I will postpone the secret interpretations for the time being, and understand the house and temple of God to mean a physical place, namely, the place where people come together to worship God and hear His word, as was the place where Cain and Abel sacrificed and heard God's word. After that, the altars of all the fathers, Noah, Abraham, Isaac, Jacob, Job, were in different places, until it came to the Tabernacle of Moses and the Temple of Solomon, and now to very many and indeed magnificent church buildings.

For just as there has never been a lack of God's word in the world, so also there has never been a lack of worship. Therefore we must admit that in all lines there were places where divine service (res divinae) was performed, which in the course of time has grown to such glory, quantity and greatness as we now see before our eyes. For what did Jacob do differently, Gen. 35, 1. ff., when he wanted to sacrifice and commanded that they put away the idols, but that he preached the word of God according to our way?

Since hypocrisy and false doctrine (which always hypocrites and defiles the best) are very prevalent in worship, so that even in the case of the first two brothers, Cain and Abel, sincere godliness and glittering hypocrisy fought with each other, this psalm also strongly contends against this godless piety and its false doctrine in the early worship.

1) Because all editions offer the same text, we did not want to make a transformation with the same, because we do not know whether the error contained therein is to be put on Luther's or on the printer's account; however, the former is the more probable. It is known that Abraham sacrificed on Mount Moriah [Num. 22, 14. 1 and Jacob saw the ladder of heaven at BethEl [Num. 28, 19. 1.

(97) For what should he do with men in a sincere manner in small matters, who in the sublime and highest work, the service of God, acts perversely and ungodly, where even the beautiful appearance is all the more harmful, the more glittering and the more similar it is to a supremely excellent work? In short, nothing is more dangerous in the world than false religion or idolatry. For this is the source of evil under the name of all that is good.

98. So the House of God and the Temple at any time and for any godly people is their place where God is worshipped. For it can be said that He dwells there in truth, where He is rightly worshipped, especially in the common gathering of His believers. Therefore, one place cannot be called a house of God or a temple any more than another because of the size of the cost, or the space, or the building, or the multitude of the people, but (as I have said) because many come together to pray, to serve GOtte, and to hear his word, as it is said in the 102nd Psalm, v. Psalm, v. 23, "When the nations come together, and the kingdoms to serve the LORD," so that the place is called a house of GOtte for the sake of the people (which in truth is the house of GOtte), and not the people for the sake of the place.

99. But there is a wonderfully powerful superstition that such temples are built, consecrated and maintained in the whole world, in which no care is taken both that the people in the place are godly and that a right worship is established, as they may be courting through dominion, wealth, splendor, splendor of the building, and such worldly vanities, and (that I say it with this Psalm lately) something is done (lament to God) in the places of worship rather than to go in on the great goodness of God and worship in the fear of God, or to be instructed on how to go in and worship, since they alone are established for these [aforementioned] things.

100 Therefore, it is not surprising that they are more often struck by lightning than ordinary (profanae) houses, because in no other place is more shameful abuse, God

The name of God is not stained in the same way because it has not been invoked over them. Even though evil is done in other places, the name of God is not stained in the same way, because he has not been invoked over them. But in holy places what is only single evil elsewhere is always double evil.

V. 9. Lord, guide me in your righteousness for the sake of my enemies; direct your way before me (dirige in conspectu tuo viam meam).

In Jerome the Hebrew text is rendered like this: "Lord, guide me in your righteousness, for the sake of my persecutors (insidiatores) judge your way before my face. I have said that from the beginning of the world there have always been false works-saints and lying teachers, as Peter also teaches, 2 Petr. 2, 1. Therefore there has never been a lack of false religion and idolatry in the world.

102 He calls them persecutors (insidiatores), because in fact nothing is more treacherous (insidiosus) than this wickedness of the serpent, of which the apostle feared much for the Corinthians, since he writes [2 Cor. 11:3]: "But I fear lest, as the serpent beguiled Evam with his craftiness, so also your senses be beguiled by the simplicity in Christ."

For the Hebrew expression may mean "enemies" (inimicos), as our Latin translation has it, but actually they are those who seek to do evil with wicked cunning, that is, by insidiousness (insidias), admittedly under a good pretense. These people the apostle calls [Tit. 1, 10.]

φρεναπάτας, the

means deceivers, namely such people who fill people with false opinions, especially in the things concerning God. And this meaning agrees extremely well with the purpose of this Psalm, that godly and sincere people have no destruction to fear so much as the deceitful teaching of false religion and doctrine, so that this verse admonishes that one should guard against it by prayer alone. For this is the serpent that seeketh after our heel, to turn us back from the way of pure godliness. Therefore, it could also be translated quite appropriately: for the sake of my deceivers, transgressors or destroyers.

We must get used to understanding "the righteousness of God", which I will encounter more often later, according to the correct biblical (canonica) meaning, namely, that it is not that according to which God Himself is righteous, according to which He also condemns the ungodly, as it is usually understood, but, as St. Augustine says in his book "Of the Spirit and the Letter", the righteousness by which He justifies man, namely, the justifying mercy or grace itself. It is, as St. Augustine says in his book "Of the Spirit and the Letter", the righteousness with which he clothes man by justifying him, namely the justifying mercy or grace itself, by which we are counted righteous with God. Of this the apostle Rom. 1, 17. says: "The righteousness that is before God (justitia Dei) is revealed in the Gospel, as it is written: "The righteous shall live by faith", and Rom. 3, 21.: "Now without the law the righteousness that is before God (justitia Dei) is revealed and testified by the law and the prophets."

105. But the righteousness of God is also called our righteousness, because it is given to us by His grace, just as it is called the work of God that He works in us, just as it is called the word of God that He speaks in us, just as it is called the power of God that He works in us, and many other such things. Thus it is said in Ps. 31:2, "Save me by your righteousness," and Rom. 10:3, "For they do not know the righteousness that is before God, and seek to establish their own righteousness, and so are not subject to the righteousness that is before God." Therefore Ps. 24, 5. is translated [in the Vulgate] not clumsily: "He shall receive blessing from the LORD, and mercy from the GOD of his salvation," since the Hebrew text has "righteousness" instead of "mercy," because "blessing from GOD" and "righteousness from GOD" (justitia Dei) are the same, namely the mercy and grace of GOD Himself, which has been granted to us in Christ. And this way of speaking of the righteousness of God in Scripture has caused many people many difficulties, because it is quite different from the ordinary human way of speaking. However, it must not be rejected altogether that the righteousness of God is the righteousness according to which God is righteous, even according to the aforementioned way of speaking.

so that by one and the same righteousness both God and we are righteous, just as by the same word God creates and we are what he is, so that we are in him, and his being (esse) is our being. But this is too high to be in the place now, and spoken of in a different sense than those understand it, though it is useful and necessary; yet it must be spoken of at another time.

This is also very appropriately said, which the Hebrew text expresses thus: "your way before me", where we [in the Vulgate] have: "before your face my way", just in the opposite opinion, and the Hebrew text agrees with the previous part so closely that one would like to call it a repetition of the same thing (velut tautologice), because "your righteousness" and "your way" are almost the same. For the way of GOD is the righteousness of GOD in which one must live and walk, not in our way or in our righteousness. This is the way of God and the way of the righteous, about which it is said in the first Psalm, v. 6: "For the Lord knows the way of the righteous," which also John the Baptist wanted, 1) when he said (Marc. 1, 3.): "Prepare the way of the Lord." But it is the way of GOD, because, as he says 3 Mos. 26, 12. [Vulg.], he walks in us, that is, works in us, lives in us, speaks in us. "For it is not ye (saith Christ Matt. 10:20.) that speak." But our [Latin] translation does not say incorrectly, "my way," because through the action of God in us it is also rightly said of us that we work, although this working is rather a being pulled, a being drawn and suffering, that God works in us, as this verse indicates, since he says, "Guide me," "direct your way," by which he indicates that he does not act of himself, but is guided and driven by God.

(108) Also, this does not conflict with "before me" and "before your face. For both ways of speaking are common in the language of Scripture (sacrae linguae), that we must do everything before the face of God, as it were in God's presence and in the presence of God.

1) In the Jena, in the Weimar, and in the Erlangen: voluü; in the Basel: novit; Wittenberg: noluit.

Light of his countenance, which is not in our free will, nor in our righteousness, but is the office of divine grace. And so our [Latin] translation shows by this word that by "my way" the way of God is understood, which the Hebrew expresses by "your way". Again, by "before me" the Hebrew indicates that the way of God is ours, which our [Latin] translation (noster) expresses by "my way," that it is incumbent upon us to turn our faces to the way of God and to walk our way before the face of God. It is therefore the same way of God before our face and our way before the face of God; both must necessarily happen at the same time.

169. but this way of speaking accuses the wicked and punishes their folly, because they turn their faces to their ways and walk in them, turning their backs on the way of God, as it says in the third book of Moses Cap. 26, 27. f.: "If you will walk contrary to me, I will also walk contrary to you in anger" 2c. They take heed to their way and their works and follow the same, the way of God and the works of God they neglect, as it is said Isa. 2, 8: "They worship the work of their hands, which their fingers have made." And the same Cap. 5, 12.: "They look not on the work of the LORD, neither do they regard the business of his hands." All this happens (as we have often said) because they abhor the way of the cross and the life of faith, which compels them to lay aside what they are and what they hold, vainly serving GOD with men's commandments and doctrines, as the same Isaiah Cap. 29, 13. and is repeated in the Gospel of Matthew Cap. 15, 9.

The word "direct" (dirigere) is very frequent in Scripture. By it, the right nature (rectitudo) or the right direction (directio) of the heart is recommended to us, as Ps. 119, 7: "I thank you from the right heart" (in directione cordis), and Ps. 73, 1: "Israel nevertheless has God for comfort, who is only pure (recto) of heart", and in Song of Songs 1, 4: "The pious love you",

1) In the Jenaer, in the Weimarschen and in the Erlanger recte instead of: recti in the Vulgata.

so that the word directio is even sometimes put without closer relation (absolute), like Ps. 99, 4: "You give piety" (parasti directiones), that is, you alone work righteousness (rectitudines); everything that is only somewhere from a right heart, that is your work. For these people alone love God and are pleasing to Him. But this right nature is a healthy opinion and right understanding of God, which is opposed to the corruption (pravitas) of the heart, of which we have often said that this is the position (mentem) of the heart of the hopeful, the counsel of the wicked, carnal wisdom, and the like. And this is called a right heart, which does not seek what is its own, but what is God's, and with a simple eye and a straight (directo) gaze attaches itself to the will of God, paying attention to this alone in all things, in happiness and in misfortune, and also not wanting to know or pay attention to anything else.

A corrupt (pravum) heart, however, is one that seeks its own, is self-centered, seeing with a false (duplici) eye, and pretends to seek God's will, when in fact it seeks its own will in it. This corruption is so deeply attached to the sinful (viciosae) nature that only God can investigate it. Jer. 17, 9. 10.: "The heart is a defiant and despondent thing (pravum); who can search it out? I the LORD can search the heart and test the kidneys."

Since the prophet fears that he will be diverted into this corruption, he prays for the inheritance that the way of God may be directed before him, that is, that he may always walk and live with a righteous heart, which is done through pure and full faith in the spirit.

Therefore, against the wicked and the evildoers, who put aside obedience to God and serve God with their works, he sets the righteousness of God and the way of God, that is, obedience to God, in which he desires to be led and guided like a sheep, for the sake of his enemies, persecutors, and the treacherous and exceedingly harmful corrupters of God's inheritance, and that mainly in their

most noble works, which they call a work of worship (latrīae), which, it is evident, is most full of ungodly abuses, superstitions, heresies, hypocrisies, lies, and vanity. All these things have the wickedness of clothing themselves with the appearance of a very good work, and sell themselves for it, so that this warning cannot be sufficiently inculcated.

V. 10: For in their mouths there is nothing certain, their inward parts are heartaches, their mouths are open graves, with their tongues they dissemble. 1)

This is the division of this verse in Hebrew, which with us [in the Vulgate] is almost two verses. Jerome has thus: For in their mouth is nothing righteous (rectum), their inward is deceit (insidiāe), their throat is an open grave, their tongue they make smooth (laevificans). And all this is indeed correct, only that one thinks it should be said more correctly vanitates instead of insidiāe according to the Hebrew, but there is little in it. But it is clear that the prophet speaks of the word of their doctrine, because he accuses them: first of lying, secondly of vanity, thirdly of harmfulness, fourthly of deception, by which they cause that which is incurably harmful to be clothed with a good appearance. But everything is obvious and clear from what has been said before.

115 "Liars" he says. These masters, who are ready to teach all, have a mouth and speak, but (as it is said in 1 Tim. 1, 7.) they do not understand either what they say or what they put, that is, they understand neither the words nor the thing. Therefore there is nothing right in their mouths, even though they are considered to be teaching the most important and true things. Yes, as Jannes and Jambres 2) resisted Mosi, so these also resist the truth, 2 Tim. 3, 8., they dare to argue with all, even to persecute others who hold to better things. On the same opinion

1) Vulgate: Quoniam non est in ore eorum veritas: cor eorum vanum est. Sepulchrum patens est guttur eorum, linguis suis dolose agebant [, judica illos Deus].

2) Baseler, Wittenberger, Weimarsche and Erlanger: Jamres et Mamres; Jenaer and Vulgata: 4ann68 6t Llanidr68. The latter reading is correct, for 2 Tim. 3, 8. occurs >ia^M as a variant.

Job 42:7. said, "You have not spoken rightly before me, as my servant Job did."

But the fact that they speak nothing certain (rectum) or not the truth is the cause of their doing evil and acting wickedly (pravitatem), that is, that with all their teaching they are out to make man seek his own, to trust in his merit and works. Or at least they do not put an end to this evil, nor do they teach against it, nor do they make man nothing, so that he becomes a fool and recognizes himself as a sinner. Thus it comes about that while God is to be worshipped with fear, and (as Ps. 2, 11. says) He is to be served with fear, and one is to rejoice with trembling, every work of worship (latrīae, as they call it) is to be accomplished on the great goodness of God [Ps. 5, 8.], they make people sure and presume on their works.

(117) For this is how Job's three friends deal with the whole course of their argument, in that they say nothing about the mercy of God (which Job alone exalts with fear of His judgments), but only about the righteousness that exalts the good and condemns the evil. Therefore, they are rightly rebuked by God as those who have not spoken rightly, although it is true that no one is found righteous before God by his works, however great and much they may be. Nevertheless, it is also certain that everyone who trusts in Him (even without works) is righteous. By this trust he is sure that all his doings (omnia sua) please God, and that he sins and has sinned nothing. On this word, Job's friends accused him as a blasphemer, judging from the plague that had befallen him that he had certainly sinned and deserved God's wrath, which he could have averted by good, meritorious works.

But what shall I do, you will say, when they speak so well, and so rightly and truly, that they cannot be refuted by reason, as the friends of Job, even when they speak God's own words out of the midst of the Scriptures?

119. I answer: He speaks mainly of those who counterfeit God's word. For he

reveals this cover of wickedness, as he says: "Their inside is heartache" or void being, as if he wanted to say: Their words have a beautiful appearance, and are holy and true, but they are not rightly applied, they are drawn on a false understanding. Therefore Jeremiah, Cap. 5, 1. 2. says: "Go through the gates of Jerusalem, and look, and learn, and seek in their street, if ye find any that do right, and ask after faith; and I will be gracious. And if they say: By the living GOD, yet they swear falsely." Same [Cap. 23, 28.], "He that hath my word, let him preach my word aright." What is this but that the word of God Himself can be spoken both truly and uselessly (vane)?

(120) Therefore, although they seem to teach correctly in appearance, their inside is heartache (vanum) and their heart is sacrilegious (vanum). For they do not hold (sapiunt) what the words teach in truth, but they want it to be seen as if the words meant what they hold. Thus truth becomes a cover for lies and falsehood (vanitatis), and he even puffingly expresses by this speech "their inwardness is heartache" what it is about the doctrine of the hypocrites, namely that they pretend something else by heart than they cherish inwardly: they pretend godliness and cherish and cultivate godlessness. This is the angel of Satan, who disguises himself into an angel of light, this is the cunning of the serpent, which pretends that one will attain divinity [Gen. 3, 5], this is the spirituality of the angels, of which the apostle Col. 2, 18. says.

Neither do those speak evil (absurd) who say that the same word XXXX means not only deceitfulness (insidias) and vanity (vanitates), but also perversity, because they are in fact perverters of the words of God, as it is said in Jer. 23:36: "You pervert the words of the living God, the LORD of hosts. By this perverting they also become perverters against themselves (vani) against the truth 1) and persecutors against other people, as Paul says 2 Tim. 3, 13: "The longer they persist, the worse they become, seducing and being seduced."

1) Erlanger and Weimarsche: veritnt" instead of: verituti.

This inversion was once modeled in all idols, both carved and cast, which Moses not so obscurely indicated in Exodus 32:2 ff, where he wants to describe the making of the golden calf and says that Aaron took the earrings of the women and designed or formed them by fusion (opere fusorio), and made a golden calf (where in Hebrew instead of "by fusion" it says "with a stylus"), because it would happen that ungodly teachers would not take the words of God, which are the earrings of the daughters of Israel, of the believing souls, our unique ornament, into such forms (formas) that they would have to be understood according to their meaning, and again people would seek teachers after their ears itched, and the rulers (rectores) would (as the apostle says [2 Tim. 4, 3. 4.]) would turn to the fables. For Jeremiah also, in the 8th chapter [v. 8. Vulg.], almost interprets Moses, saying, "Verily a lie hath the lying pen of the scribes designed." The same, Cap. 10, 2) 3. ff, and Isaiah, Cap. 44, 12. ff, say in long speech of the dressing (formatione) of an idol. But also in Ezekiel, Cap. 16, 17, Jerusalem is punished because she had taken the beautiful gold and silver utensils of the Lord that had been given to her, and had made herself male images of them, and had committed fornication with them.

But all this is almost a joke if you compare it with our times, when nothing is praised so highly as God's service and the church, the house of God, while in the meantime no one serves God less than those who, with so many customs, so many new works of their own invention, partly cause discord, partly seek honor, partly pursue profit, and we in general seek what is ours.

124. But for all these things, they refer to God's word, teaching that one must pray and do good, and the like. Or what evil act (malum), what monstrosity, what abomination is not covered today with the terrible name of God, and of the holy apostles Peter and Paul, and of the Church? since (to explain other things) they have not yet said it.

2) In all editions: enn 9.

The spiritual sects (faciones) are spiritual only for the purpose of venting their spitefulness on each other and filling their bellies, although they murmur this and similar psalms daily for the salvation of other people, armed with a brazen forehead, so that they do not notice with how great force (aestu) the words of the prophet resound against those who murmur them.

Your throat is an open grave.

(125) There is no doubt that the prophet, in these words, which contain an extraordinary intensification, indicates their insatiable voracity, since he is not content with having compared their maw to a grave which in itself devours all, but compares it to an open grave ready to devour insatiably.

The holy scripture attributes these teachers of wickedness to avarice and devouring of the people, as Christ Luc. 20, 47 says that the scribes devour the houses of the widows and offer long prayers. And Micah 3:3 says, "Ye devour the flesh of my people; and when ye have flayed off their skin, ye break their legs also; and break them as into a pot, and as meat into a kettle." And a little later [v. 5], "Thus saith the Lord against the prophets that deceive my people: They preach that it shall be well where they are fed; but where they are not fed in the mouth, they preach that war must come." Likewise Amos Cap. 4:1: "Hear this word, ye fat cows that are in mount Samaria, and wrong the poor, and oppress the poor, and say unto your masters, Bring hither, and let us drink." But Isaiah speaks of it still more extensively Cap. 56, 10-12.: "All their watchmen are blind, they all know nothing; dumb dogs they are, which cannot punish; are slothful, lie down, and love to sleep. But they are strong dogs of the body, which can never be satisfied. They, the shepherds, have no understanding; every one looks to his own way, every one is stingy in his own state. Come, let us get wine and drink to the full; and tomorrow shall be as today, and much more."

This, if you look at the rulers of the church today, and those who are considered teachers of the people, will need no explanation (glossa). For what is the use of recounting the incredible avarice, the gluttony, the ostentation, and the more than worldly excess of the bishops of Rome and all the bishops, the priests, and the religious clergy, since they make themselves the talk of the people every day by their own insolent echoing, and confirm this [talk] by deed? For where do they not publicly sing of the avarice of the clergy? And all this is done under the title that they preside over the people of GOD. Is not their jaws rightly called an open grave by the prophet? For they rob everyone of everything, but even so they are not yet satisfied, but are full of greed, as today so also tomorrow, and still much more to devour.

(128) There is trouble when these things are spoken, and these are words which are seditious, and grievous to godly ears. But they also gave offense and were seditious when the prophets spoke them to the rulers of the synagogue, so that they were shamefully killed as heretics and seditious against the authorities.

129 The same Isaiah says Cap. 5, 7-9: "He waits for justice, behold, it is toil; for righteousness, behold, it is lamentation. Woe to them that set house against house, and bring one field to another, until there be no more room, that they alone may possess the land. It is in the ears of the LORD of hosts." Likewise Amos, Cap. 6, 1-6. says: "Woe to the proud of Zion, and to those who rely on Mount Samaria, who boast the noblest over the Gentiles, and walk in the house of Israel! Go to Calne, and look, and from thence to Hemath, the great city; and go down to Gath of the Philistines, which have been better kingdoms than these, and their border greater than your border. Ye that regard yourselves far from the evil day, and seek always to reign iniquity; and sleep upon beds of ivory, and make your beds abundant; and eat the lambs of the flock, and the fatted calves; and play upon the psaltery, and make up songs for yourselves, as David did; and drink wine of the vials, and anoint yourselves with balm;

And care nothing for the harm of Joseph."

(130) But I must restrain myself and not add more, lest I be considered to have sinned against the sacred canons, and to want to steal the patrimony of Christ and the goods of the church in contempt of the censures, and to claim that this temporal possession of kingdoms and lands is unlawful. For I would not be safe enough before the most holy papal right, even if all prophets and apostles were with me.

(131) It is enough that the prophet Amos has here considered the kingdoms that are around Israel, though they are great and very rich, less than the riches of the priests and the pleasures of the elders of the people, so that he showed us what their mouth is, which is called an open grave. Nowadays you would rather call it the mouth of hell, as Isaiah Cap. 5, 14. says, and "the soul of hell, wide open beyond all measure". So much is sought with ever new artifices even for the little that is left to the people, from which they can hardly live, since everything else has already been devoured, and the word Ps. 14, 4. is also fulfilled: "They devour my people, that they may feed."

Therefore it follows that since the ungodly teachers do not teach the way of God, nor do they seek anything else, not even from God, but their own, that they seek much more their own from men, so that Paul confidently dares to call them Phil. 3, 2. dogs, since he says: "Behold the dogs, behold the evil workers, behold the cutting in pieces," and afterwards [v. 19.]: "Which end is condemnation, whose belly is their GOD." But in the Epistle to Titus, Cap. 1, 12. he calls them, "liars, evil beasts, and foul bellies," for in both places he speaks of seducing teachers.

For this reason the prophet abhors their wickedness with a holy indignation and punishes their evil desires with a shameful name, as if he wanted to say: What do these swine do with their ungodly doctrine, by which they corrupt souls, but that

they serve their bellies by seducing the people through them, and as insatiable devourers they snatch up nothing but earthly things without end and measure, they gather them together and multiply them? Yes, just as the apostle in the letter to Titus calls them "bellies" in a quite ignominiously disparaging way (*tapinosi*), so you see that he calls them a "maw" here, as if he wanted to say: You are altogether maws, and otherwise nothing, and that like an open grave, since you deal with nothing but devouring the goods of men. After this way of speaking we say: He is not a wicked man, but wickedness itself; and [say] a vice (*scelus*) for a vicious man, so also belly for a belly servant, throat for one who serves the throat, glutton (*voracitas*) for a glutton; in German, "It is with you only eating and drinking."

I would have added another sense, that they are called a "maw" for this reason, which is an open grave, because they devour people's souls to hell by their ungodly word and work (this sense is treated by St. Augustine), but it seems to me too far from the literal sense. I pass over this one, because it is also easier than this literal one, especially as far as the connection of the preceding with the following is concerned. But I do not want to prescribe the judgment of another.

Since the teachers of the people, like the Levites, are fully justified in reaping the corporeal from the people, because they sow the spiritual, it happens, because avarice and ignorance of the way of God prevail, that instead of the spiritual they sow ungodly teachings, which contain carnal sentiments (*carum sapientia*). Because these are more pleasing to the foolish multitude than what is truly spiritual, the people are easily deceived; and in the meantime those reap their bodily goods, until they also devour their lying goods with all their possessions, so that those gain for their ungodly work the bliss of the ungodly in this world, but those are destroyed for their ungodly piety both in body and soul with double ruin.

136. it is also not without special cause that the prophet prefers their jaws to a

He did not want to compare a grave with any other kind of eating (*voracitati*), perhaps because only the goods that have been obtained by ungodly teaching (*ministerio*) and pretending (*titulo*) are so unfortunate that they never come back to any godly use, just as the corpses that have once been buried do not return to life. For he does not say, Their jaws are an open shrine, as if there were hope of one day taking up again what has been put into it, but a grave; if anything has been put into it, there is no hope of taking it up again.

For the inheritance of Christ and the church has indeed this grace even today, especially the richest goods, that they serve whores, muleteers and generally the lowest yeast of mankind in such a way, also by wills and succession, so that these goods are not worthy to serve the poor believers of Christ, as also proverbs and experience show.

Therefore this is the privilege (*privilegium*) of the evildoers (*operariorum XXX*), that is, the martyrs of the devil, that they devour many things and do not share them with any of the faithful of Christ. Hence the saying that the so-called spiritual goods bring harm by being touched and used, and consume all other goods with which they are mixed. Some say that this is because they are so holy and consecrated to the service of God (*divinis*), but others say that because they are so cursed and banished like Jericho [Jos. 6:26], they should never serve with goods that are in good use, since they are deprived of their proper use.

139) Lastly, he says that they pretend with their tongues, make their tongues smooth, or, as it is called in Hebrew, flatter and caress with their tongues; this belongs to the preceding. For they do not think that their task is to benefit the people by reciting godly doctrine, but that they may please the great multitude by telling godless fables. 140 For they are careful not to offend the ears of the people,

that they may be fat and have abundance, and they belong to the number of those of whom Isaiah Cap. 30,¹) 10. says, "Preach to us gently," and Paul 2 Tim. 4, 3. says, "They themselves will charge them with teachers after their ears are gnawed," and Rom. 16, 18. says, "By sweet words and splendid speech they deceive the innocent hearts." For these people do not serve Christ our Lord, but their bellies. Therefore they do not speak the truth, for fear of shameful poverty, but they speak what the mob likes to hear, because they hope for abundance thereby, and so they become open graves.

These frivolous, flattering, but hypocritical (*dolosas*, as our translation has it) tongues, which are more harmful and corrupting than all adder poison, he scourges with this word. For the truth is rough, the word of the cross harder (*horridius*) than the garment of John the Baptist, which was made of camel's hair, for the voice of the caller in the wilderness of ungodliness is not clothed in soft garments. Therefore, a preacher of the Word of God must necessarily either be poor or not remain rich for long.

And from this arose the one excuse with which nowadays all excuse themselves for not teaching and telling the truth, namely, that from this would come the downfall of the church, the monasteries and the patrimonies of Christ, and a significant thing would have to be broken off from the gullet and the belly. Therefore, in order to keep the cistern and the grave open all the more, one must let the tongue be false, one must flatter the rabble, turn a blind eye to their vices; then, if they are noble people (*majores*), one must also praise their vices as virtues, consider everything they have said, done or omitted as a revelation (*oracula*) of God, but punish and persecute everything that goes against it as heretical and ungodly.

143. for then the throat will be secure, the belly will be well provided for; then you will not be banished, nor will you be deprived of your benefice.

1) In the Latin editions:

Yes, if you let your tongue be even more false and flatter more sweetly, then open your mouth wide, the grave will be even more open, and your belly will expand, you will be showered with benefices and gifts, you will be adorned with praises; your speeches will be golden, your books worthy of immortality (cedro digni), and everything you step on will become roses.

That the world today is full of such flatterers, I think, is clear to everyone, since even the clergy are all aglow with zeal to make their tongues be false in such a way. Thus it comes that Ezekiel says, Cap. 13, 18. f.: "Woe to you who make pillows for people's arms and pills for their heads, both young and old, to catch souls. When ye then have caught souls among my people, ye promise them life; and profane me (that is, the truth, teaching false delusion of me) among my people for a handful of barley and morsels of bread, that ye may condemn to death souls which ought not to die, and condemn to life souls which ought not to live, by your lies among my people, who love to hear lies."

145. what this very beautiful saying means, and how it interprets this whole passage, which follows [v. 21.], "I will rend your feelings (that is, the flattering speeches and "sweet words" [χριστολογίας], as the apostle calls it), and will deliver my people out of your hand, that ye shall fah them no more." Behold, this is the oxen and a handful of barley 2c. But it follows [v. 22.], "Wherefore ye falsely grieve the heart of the righteous, whom I have not grieved (for a flatterer must not only teach the ungodly false things, but also persecute the righteous doctrines of the righteous, or else his wake would soon close); and have strengthened the hands of the ungodly, that they turn not from their evil nature, that they may abide alive; therefore preach ye no more useless doctrine, neither prophesy" 2c. So it is obvious that our [Latin] translator understands by the hypocritical (dolosam) tongue the flattering and covetous tongue, which for the sake of

For the sake of these earthly goods they teach the ungodly ungodliness, and persecute the godly of the godly. Therefore there is nothing certain in their mouth, and their inwardness is heartache, perverse, deceitful. Thus the meaning of this verse is evident.

I myself am displeased with my immense prolixity and my disorderly talk, that I inculcate with so many words the exceedingly short words of the spirit. But when I consider that I am not writing for learned, nor perceptive, nor highly gifted people, but for simple and ordinary people, who mostly belong to the clerical class (clericis), it seems to me that I am still too short and taciturn, especially in these matters, which are of the highest necessity, I feel that I am still too short and taciturn, especially in these matters, which, as they are most necessary to know, are also suppressed by superstition and idolatry throughout the world, and are already alienated from the hearts of men by long use, so that it seems to me to be necessary that the voice of thunder always resounds, in order to thereby shake and awaken the natural man.

147. therefore let a choosy (delicatus) reader know, either that I have not written this for him, or let him be mindful that he must be patient with weaker and coarser people, and let me, after the example of the patriarch Jacob, Gen. 33, 1. f., with the herd of the tender children, the sheep and the [nursing] cows, follow their footsteps gradually, as I see that they can [go], lest, if I overdo them, the whole herd die in one day 2c.

V. 11. Blame them, O God, that they fall from their nobility; cast them out because of their great transgression, for they are rebellious against You.

The first part of this verse is connected with the previous one, but this has little influence on the meaning. Now the prophet asks that the ungodly hypocrites and evildoers, who have been described and accused up to this point, be declared to be such people by divine judgment, because they are approved, excused and defended according to human judgment, as if they were righteous and true, and this name could not be taken away from them as

whether he said with Jeremiah, Cap. 5, 30. f.: "It stands abominable and terrible in the land. The prophets teach falsely and the priests rule in their office, and my people like it that way. How will you fare in the end?" For who could resist those who are safe in the judgment of both the people and the rulers? But this is how the godless workers behave against the one proclaimer of truth. Therefore it cannot be otherwise than that he brings forward many annoying, seditious, offensive to godly ears, erroneous and heretical doctrines, which must be condemned both according to the judgment of the priests and the princes and according to the judgment of the people. But what does he do in the meantime? Only this, that he asks God for his judgment and commands him the matter.

The Hebrew word translated "judge them" (*judica illos*) is interpreted by Jerome as "condemn them" (*condemna eos*). It actually denotes the judgment by which it is made known what kind of people they are by revealing their ungodliness. Paul also refers to this opinion in 2 Tim. 3, 9: "Their foolishness will be revealed to everyone, just as it was to him; they will not do it for a long time," as if the prophet wanted to say: See to it that, just as everyone is now on their side, loving them and exalting them, so now their foolishness will be revealed, and everyone will hate them, reject them and detest them, so that people will see that they have wickedly approved what you have condemned.

For we have seen and still see that this has happened to all heretics, that they first pleased men, but afterwards their bones are scattered (as the 53rd Psalm, v. 6, says), they have become ashamed, because God spurned them. Meanwhile their honor and praise and applause and splendor must be borne. "But I (as Jeremiah Cap. 20, 7. f. says) have become a mockery of them daily, and every man ridicules me. For since I have spoken, called, and preached of the plague and disturbance, the word of the Lord has become a mockery and derision to me daily." 2c.

151 This, then, is not merely part of the last judgment, but it is a prayer that the

May truth triumph through God's judging, which those people oppress through the judging of a human day. Judge thou, God, for men judge evil.

Let them fall from their thoughts" (a cogitationibus suis). "Thoughts" in this place is an expression of the same meaning as in the first Psalm, v. 1, "the counsel of the wicked." Therefore it is not simple thoughts, but we understand by it, as there and elsewhere is already sufficiently said, the ungodly delusion, sense, mind, that which reason enters (*dictamina*), about God and divine works and words, what has been invented by men and communicated to others through teachings. Therefore, in both words there is a diminutive way of speaking (*tapinosis*), in "thoughts" and in "their". It is their thoughts, not God's, according to the saying Isa. 55, 8. 9.: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. But as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

What else does God indicate with these words than that the thoughts of men, however holy they may be, are earthly, vain and lying, as it is said in the 94th Psalm, v. 11: "The Lord knows the thoughts of men, that they are vain."

Therefore he calls them in a disparaging way 2) "thoughts", as vague and unstable movements of the heart (because that is called a thought), which seem to be more firmly and permanently founded than the rocks in the sea. But also Paul, 3) Hebr. 13, 9., admonishes, 4) that they should not let themselves be carried about by various and strange doctrines, and Eph. 4, 14. that we should not let ourselves be weighed and swayed by all kinds of wind of doctrine. The plague of Egypt sufficiently shows these inconstant flies. Christ also said for this reason Matth. 11, 7. that the teaching of Jo-

1) This figure is missing in the Erlanger.

2) In the issues: Weimarsche: *tupinosies*. instead of:

3) Instead of Saul it says in the Wittenberg and in the Jena edition:

4) Jn der Erlanger und in der Weimarschen: *eum naonet*; in der Baseler, Wittenberger und Jenaer *eum* is missing.

hannis is not a reed which the wind weaves to and fro. But our doctrine of faith is a solid rock, a rock wall, a stone wall (petra, rupes, saxum), which defies both the winds and the tides of the whole sea forever, therefore its [faith's] righteousness is also forever.

But what is this, that he desires, not that their thoughts, but they themselves should fall? St. Augustine thinks that this verse is spoken by the prophet as a prophecy, not as a prayer, or if it should be a prayer, then it is asked that they may fall in a good way, and change and turn to the salutary thoughts of God, and I like this opinion. But I am still pressed by this expression of the hypallage, 1) which seems to me to have a similar meaning as the word Ps. 81:7: "He turned his back from the burden," because in the world, where the princes of darkness rule, someone will strive in vain to prevent ungodly teachings and thoughts, because trouble must come. But we have to take care that we turn away from the teachings and thoughts that stubbornly try to cling to us, and that they never fall from us, so that they penetrate us again and again and fight us most stubbornly.

Since this is the case, it is obvious that those who want no heresy to remain, no error, no ungodliness to exist, do not deal with anything else than that, after the heretics have been burned, they alone should be heretics without hindrance (libere). For this verse indicates that we are to be in battle against the thoughts of men, but not to have rest from them, since the prophet asks that not they [thoughts from men] but men should fall from them. For by the very tamest glue and the greatest harlotry the human heart and its counsel cling together, so that even for the grace of God great effort and labor is necessary.

157 But he preferred to say "fall" rather than turn away, because he wants them to move from arrogance to humility. For thoughts inflate, so that sinners cannot recognize themselves, nor humble themselves to the grace of God.

But whoever wants to follow the understanding (which pleases me) that it is spoken as a prophecy, can easily bring it about that the wicked fall from their undertaking, when their confidence in it falls away, so that they cannot carry it out, not unlike what is shown in the building of the tower of Babylon (for there [Gen. 11, 1. ff.] the office, undertaking, work and end of the wicked teachers is depicted very beautifully), where they could not complete what they had begun. This is also illustrated by Christ Luc. 14, 28. f. in the parable of the one who wanted to build a tower. The 21st Psalm, v. 12, speaks in this sense: "They made plans that they could not carry out."

So they fall from the execution of their counsel by perishing, leaving behind them a monument where all can see what they intended and could not carry out; just as the Arians have fallen, but their memory and their thoughts, which they left and did not carry out, are still left, for all people to mock and talk about. Such a judgment the prophet has here both preached and implored against all godless teachers and workers, who present their own thoughts, that they should fall and not carry out what they think against godliness. This happens when they are judged by God, as it is said, because as long as they are judged by men, they increase and rise in their thoughts.

160 Why did he not simply say, "Cast them out," but added, "because of their great transgression"? And the word "cast out" in Hebrew means a scattering, as the builders of the tower of Babel were divided and scattered over the whole earth, and had to stop building the city, Gen. 11, 8. This also says the holy virgin Luc. 1, 51: "He scatters those who are hopeful in their heart." Of this matter Samson gave a prelude with his foxes, Judg. 15, 4. For in such a way

1) tropus- an interchange in the
Composition of words, e.g. here: "that they fall from their nobles"
instead of: that their nobles fall from them.

a realm becomes desolate, which is divided in itself.

For no heretics have ever been overcome by force or cunning, but by discord among themselves, and Christ does not fight against them in any other way than by sending the spirit of deceit [Isa. 19:14] and discord among them, as among the Shechemites, Judges 9:23, among the builders of the Tower of Babel, and in the New Testament among the Arians, Donatists, Pelagians. 9, 23, among the builders of the tower of Babel, and in the new 1) testament among the Arians, Donatists, Pelagians. But also the Jews perished at the last destruction through disunity, so that Hilarius, the holy man, boasts in his book of the Trinity that the war of the heretics is the peace of the church; for their discord is followed by their physical dispersion.

162 Christ indicates this when he describes Luc. 11, 22. the strong armored man who will be stripped of his armor in such a way that he says that everything he relied on must be divided and scattered. So also Hosea Cap. 10, 1. 2. proclaims, describing similar great transgressions, that they would perish by being scattered, and says: "Israel is a desolate vine, its fruit is even so. As much fruit as it had, so many altars it had made; where the land was best, there they founded the most beautiful churches. Her heart is rent asunder, now shall she find her iniquity; her altars shall be broken down, and her churches shall be desolate." These words interpret this verse very appropriately. For what does the multiplication of the altars according to the amount of fruit mean but this: Israel grew so that she had many cities, and so many altars they set up? as Jer. 2:28. is written, "As many a city, as many a god hast thou, Judah." By this certification they soon hasten their dispersion, each part desiring the ruin of the other, that it alone may accomplish its own.

163. the meaning is this: they are ungodly in many ways, they are guilty of many superstitions and idolatries, they are also divided among themselves, like the Pharisees and Sadducees, and their

Successors in our time, therefore scatter them because of this [great transgression], so that their ungodliness may cease, in that the strength of unity is lost.

If this is true, it can be seen that a great persecution, destruction and scattering is imminent for the church; since it is divided into so many sects, and its members fight miserably against each other, it is threatened with a tremendous fall with a great crash. For there are no longer so many altars as cities, but almost as many as heads. Even brotherly love has perished, without which everything that is done in life must necessarily be idolatry, because what is God's is not sought. Therefore, you can rightly call the glittering change of all priests, religious and all people who put love in the background (as it is now in the church) "great transgression", by which we are also divided and will shortly be scattered "each in his own way", as Isaiah Cap. 53, 6. as the foxes of Samson most excellently illustrate (as I have said), in which the heads stood apart, but the tails were joined by fires (Judg. 15, 4.).

165. "For they are contumacious to thee" (irritaverunt te), in Hebrew: "They have embittered thee." We have said [§ 59 ff.] that before other sins this most enraged, angered, and embittered [God], that that which is commanded is omitted, and another is done, as if it were better, which is not commanded, namely, XXX, disobedience itself, idolatry, wrongdoing. Therefore, the prophet attributes this to them, that they are contrary to God and provoke Him to anger, which is also what other prophets do, when they say about the house of Israel that they provoke [God] to anger, provoke, provoke (as has been said).

But it is to be noted that for "transgression" in this place [in the Hebrew] another word is set, which is different from the previous ones. For here not XXX or XXX but XXX is set, which is a general expression for any transgression. Isa. 1, 2. [Vulg.]: "I have brought up children, but they have despised me," that is, they have sinned against me, or, they have despised me with their transgressions. Therefore Hierony-

1) In the original and in the Weimar: nostro instead of: NOVD.

The translation of the word "scelerum" [here, Ps. 5, 11] is: because of the multitude of their shameful deeds (scelerum). But what these transgressions are in particular, he has listed above [v. 5 ff.], when he says: "You are not a God who is pleased with ungodly beings." For he wants to indicate by all this that they sinned, transgressed and did evil in many ways, so that they were even rebellious to God, while they thought that they pleased Him. Therefore, "great transgression" (multitudo impietatum) is said not only because they are divided into many sects according to what was said before, but also because every sect sins in this manifold way, which he described in the seven pieces (septenario) mentioned before.

v. 12. Let all who trust in you rejoice forever, for you protect them; let those who love your name rejoice in you. 1)

166 All this is one verse in the Hebrew [in the Vulgate two]. St. Jerome has thus, And let all rejoice who hope in thee, forever shall they praise, thou shalt protect them, and glad in thee shall they be who love thy name. There our text has said gloriabuntur for laetabuntur. But also elsewhere the translations of words expressing violent movements are extraordinarily different, so that only in the Hebrew source one can find everywhere their constant meaning, by which they differ from each other (constans differentia).

Here we see that four words expressing a movement of the mind are accumulated: rejoice, trust, boast, be glad. But also the word: "You protect them" almost [also] indicates such a movement, that of hope. How then are they different? It is difficult to explain, because these movements are rare and high (ardui), they cannot be recognized nor taught, because they have been experienced.

(167) This one thing is certain, according to the whole meaning of the psalm, that it speaks of the joy and security of the heart, not of that which comes from the removal of external evil.

1) Vulgate: Ht laejentur omnes, hui kperaut in te, in ubternuin "xsuUadunt: et dabitAdis in eis.

^Aloriudnntur in te omn68, <^ui äiÜAUnt NOM6N tuurn.

(where patience reigns), but by the forgiveness of sins, purity and confidence of conscience (where hope reigns). For this was his purpose, that he taught by what means they might become righteous and godly, namely, by the mercy and fear of God, not by iniquity. But all seek to rejoice and be glad; but not all seek it in the right way, therefore they do not find it. Therefore let us divide this verse into two parts, so that it may contain, as it were, a repetition of the same thing (sit tautologicus), namely, that this, that he says, "Let all who trust in thee rejoice, let them glory forever in thy shielding," is the same as, "Let those who love thy name rejoice in thee."

168 For it is seen that he opposes these movements of joy to the XXX XXXX, that is, to those who do evil, or (as it is more often translated) who cause heartache (doloris), because, as it is said, this idolatry and pretense of works is the trouble of fools, which makes them sorrowful and sad, but never in truth makes the heart glad, as they say, Mal. 3, 14. [Vulg.], "What profit is it that we lead a sorrowful life before the Lord?" And Isa. 58:3: "Why do we fast, and thou seest it not? Why do we afflict our bodies, and thou wilt not know it?" and likewise they speak in this whole chapter and in the following, which deal extensively with this affliction.

Do you want to know where the true joy of the heart is? He says, "Let those who trust in you rejoice." This description is certain, and this judgment stands firm; the joy of the human heart is not based on works, not on any things, but on hope alone. Whoever seeks to obtain joy elsewhere besides this hope will labor much and in vain, but it will also become worse with him, as with the woman in the Gospel [Luc. 8:43], who had the issue of blood and consumed her goods with the physicians. The same happens to those who, in the anguish of their conscience, run hither and thither, sometimes consulting this, sometimes that, sometimes doing this, sometimes that, and trying everything to calm their heart.

They do not seek the peace and quiet that they can also have in themselves. The false teachers help in these tortures by teaching works, pardons, indulgences, and pilgrimages out of ignorance, and by giving false consolation, and by seducing with similar trades that creep in the darkness, just as today there is no number of all these things.

Since this hope is taught so often in the Psalter, let us depart a little from the matter at hand and deal with it in more detail, so that we may know once and for all the meaning (*vim*) and the manner of hope, for it is very necessary for frightened and fainthearted consciences to know.

171. So, just as impatience, sadness, despondency (*confusio*) do not actually and in the first place come from the quantity and magnitude of afflictions, adversities and any other evils, but rather from the position of the heart, which abhors such things, and unwittingly desires the opposite, well-being, pleasant life, glorious things (*gloriosa*): so despair, spiritual sadness, despondency of a troubled conscience do not actually and in the first place come from the amount and greatness of sins, but rather from the position of the heart that abhors sins and unwise seeks an abundance of good works, righteousness and blessedness.

The first part is clear, because here he says: "Let all who trust in you rejoice" (*sperant*). When he says that all who trust should rejoice in the Lord, he does not allow it to be understood as if anyone were exempt, not even those who are in tribulation; indeed, it is of these that he speaks primarily, that they rejoice in the Lord, while they have tribulation in themselves or in men. These are the faithful of Christ, who, as they have much of the suffering of Christ, so also are abundantly comforted by him, as the apostle [2 Cor. 1:5] speaks. For they know where and in whom they ought to rejoice and be glad, even in the Lord [Phil. 4:4]. Therefore, by this their wisdom they are not grieved, not despondent, not impatient, because they do not seek well-being, pleasant life, and glorious things. From

half they go through the midst of both good and evil, as it is written [Prov. 12:21], "Nothing shall trouble the righteous, 1) whatever may befall him," and Prov. 28:1, "The wicked fleeth, and no man chaseth him: but the righteous is confident as a young lion."

But those who are ignorant and unwise, and do not want to know that one should rejoice and be glad in God, what else do they do but be sad, create trouble for themselves, become impatient, not because unpleasant and sad things come, but because when they come, according to the position of their heart, they foolishly do not look to God, but to their well-being and pleasant life. Thus they flee, but cannot escape, because they do not flee to where one must flee. Therefore, the whole cause of any sadness is the foolish desire for joy and glory; if the heart did not cling to it, the adversities would be of no avail, so that it is a very true saying: The world is ruled by opinions. And for each one things are of such a nature as his opinion of these things is: if one despises them, they do no harm, neither do they profit; but if one esteems them highly, then they profit and harm.

The second part is just as certain, because many and great sinners have been saved; and even those of whom he says here that they rejoice in the Lord, will have to say with Job [Cap. 9, 3]: "We cannot answer him for a thousand. And for this reason they have many and great sins. In these, God undoubtedly shows that the cause of despair is not the multitude of sins, but the lack of understanding of the heart, which at the time of anguish of conscience seeks good works to oppose the sins that beset it. For it thinks (according to its shameful delusion) that it could have overcome the sins by works, and still can. If now a man does not find these, and does not know that one must look up to God's mercy,

1) In the text: *ooMurdabit*, in the Vulgate: *contristadit*.

he despairs with necessity, not unlike the impatience of one who, setting aside looking up to God, seeks how to oppose evil with good, but does not have it; for no works can suffice against even a single sin, not even against a venial sin.

For thus speaks the wretched conscience of an ungodly man who is dying and hastens to the judgment of God, and disputes with himself: O wretched man, if I had done much good now, if I had done no evil, if I had remained pure! What do these exceedingly foolish and ungodly words indicate but that this saying of Augustine is absolutely true: The ungodly is also struck with this punishment, that when it comes to dying, he forgets him, since he forgot God while he lived? He seeks good and hates evil, and does not realize that he has never done such evil things and sought after good less than at this very hour in which he speaks this and entertains this exceedingly foolish opinion, for he proves that he does not trust (sperare) in God, but is presumptuous because of his works; for if he wanted to trust in God, he would still have Him present and could trust in Him. [He is a man who looks back on past works so that he might rely on them; but they are rightly absent then, so that he might rely on them. If he trusts in God for the sake of works, (since he dreams that he could then trust in God more confidently and cheerfully if he saw a multitude of works before him), he is convicted of trusting more in works than in God; but what is there more frightening and more ungodly than this?

176. but the righteous, though they sin, do not despair, because, as they pass in the midst between the bodily evils (that is, the sufferings of this life) and the good, so also between the spiritual evils (that is, the sins) and the spiritual good, not being presumptuous that they live well, nor despairing because they sin, knowing that neither of them is to be rejoiced in nor grieved over, since they are

know that they are God's gifts, or a withdrawal of God's gifts; but they themselves cling to the Giver Himself.

177 This is what Proverbs says, Cap. 24:16: "A righteous man falls seven times and gets up again, but the wicked sink into misfortune," that is, they do not get up again but fall into the misfortune of despair. For if then thou trustest, or wouldest trust, if thou hadst done good, much more must thou trust when thou hast done evil, lest the word be said unto thee, Ps. 49:19 [Vulg.], "He shall praise thee when thou shalt do evil unto him," and this [Luc. 8:13], "In the time of temptation they fall away," and thou heap not ungodliness upon ungodliness, and fall into the blasphemy of disobedience.

178. Therefore, it is very much to be feared that both kinds of misfortune will befall the wicked, that, just as they make themselves believe that they rejoice and are glad in God, while they have honor and all well-being, when in fact they do not put their trust in God, but in His gifts, namely, that it will go well with them, as the temptation proves, they are thus also most strongly of the opinion that they trust in the Lord (especially in our extremely dangerous times, which are very much concerned with the appearance [larvis] of works), because they live holy, spiritual and (as they call it) also according to observance, while in truth, without knowing it, they trust in their holiness, as the hour of death will prove. Then, when they come to judgment, and die quite confidently, because they are conscious of a good life (in this confidence they hope in GOD, that is, they extinguish true hope), it will be to them as to him who sets his foot on a log floating in the water, and suddenly falls into the deep, or as Isaiah Cap. 30, 13. says of them, "So shall such iniquity be to you as a crack in a high wall, when it begins to trickle, which suddenly falls in unawares, and is broken."

(179) Therefore, just as patience that exists only in well-being is not patience, so also hope that is based on merit is not hope, and as easy or possible as it is to have patience in well-being, so it is not hope that is based on merit.

It is easy to have hope when there is merit, for there is danger on both sides; there that man may be hopeful in safety, here that he, puffed up by righteousness, may put the fear of God (that is, the exercise of hope) behind, since the nature of patience is that it is only present in adversities, so also the nature of hope that it is not otherwise present than in sins. Shall we then commit sins, that we may be able to hope? Far be it from us! There are already plenty of sins that we have committed and in which we were born, so that hope has to fight a great battle against them, since even good works are nothing but sins before God.

Is God cruel, then, that He condemns all that is ours? No, but the ineffable mercy of God, in order to be able to communicate Himself to us and to remove the trust in us from us (which is solely contrary to mercy), gave the law, by which He decided everything under sin, so that He might have mercy on all, Rom. 11, 32, because where the law is not, there is no sin; where there is no sin, there is no mercy; where there is no mercy, there is no blessedness; where there is no blessedness, there is no God. And so the power of sin is the law [1 Cor. 15:56], but the power of the law is mercy, the power of mercy is hope, the power of hope is blessedness, and the power of blessedness is God through Jesus Christ our Lord, for He is the God who makes blessed (*salvos faciendi*) and the Lord who saves from death, Ps. 68:21 [Vulg.]. For the law works sin for us, mercy works (that is, fulfills) the law, hope works mercy, blessedness works hope, GOD works blessedness, and all things in Christ. Thus blessedness descends from Christ the God to sin, and we ascend from sin to blessedness in Christ the man.

From this follows this: Just as in temporal things the good is given for its own sake by God, so that through it we may learn to serve God all the more, to trust in Him, and to love Him, where it is through the fault of our heart (*affectus*) that it is given to Him as a

then more heavily and less, rather in adversities more easily and more is served, in him is trusted, and he is loved: so goods of grace and merits are given by God in spiritual things, so that we are taught by them to trust the more strongly in God. And behold, through the guilt of our heart, which is presumptuous of it, it happens that by this a trust is least of all drawn (*speretur*), but that it happens that one can more easily trust (*sperare*) in sins. Therefore it seemed necessary to the divine goodness to raise up the cross, and by its preaching to make the faithful blessed, the foolish and the sinners, but to reject the wise and the holy, as he 1 Cor. 1, 23. f. We preach Christ crucified as foolishness to the Greeks (the wise) and as an offense to the Jews (the saints), but as divine power and wisdom to those who are called, both Jews and Greeks (that is, sinners and fools)," and so on, as it is beautifully stated there.

Therefore, just as it is extremely dangerous for a person to always be left in good days, because he either never or very rarely learns to love God, so it is even more dangerous for a person to be left in many merits and graces of God until death, because he will hardly ever learn to trust in God. Therefore, it is through God's mercy that they not only fall into anguish of conscience, but also, if they are even hard, finally fall into a very obvious work of sin, such as fornication or similar shameful deeds, and God must keep them with such great concern that, against His mercy, He leads them to mercy and delivers them from sin through sin.

But this is something quite unheard of for many, and they might object: So then one must only sin, and wholly refrain from good, or (as also the apostle was reproached, who taught the same thing) [Rom. 3:8.] "Let us do evil, that good may come of it." For if we speak in this way, we will be regarded as paving the way for sin, and the good will not come out of it.

as if it were harmful to salvation. We answer: By these words, not only are good works not forbidden, but rather they are highly praised, and sins are fundamentally taken away by the best way of teaching (*optimo magisterio*), since they teach that good comes from within, and that sin must be killed within. For only this attitude (the head of the old serpent), which is completely hidden and carnal in an extremely subtle way, which trusts in these works and most stubbornly resists hope, which is based solely on God's mercy, must be trampled underfoot, torn out, destroyed, and one must realize that if one has not led a good life, one should not therefore despair, but also not hope because one has led a good life. But the former is difficult, but the latter is even more difficult, because in the latter one fights against sins alone, but in the latter one fights against good works and sin at the same time, that is, against the attitude that one is presumptuous of good works.

For if I say that patience does not endure when everything is going well, do I therefore condemn the [good] things, the [proper] power (*potestatem*), peace, life, since one cannot live without them, and they are the good creatures of the good God? Not at all, but that the heart is attached to it (*affectum illorum*), that I condemn. Thus it comes about that sometimes these things have to be called by an evil name, which they do not deserve, as that they are called "vain" in Ecclesiastes, and "thorns" by Christ in the Gospel, without their own fault, but because of the vanity of another, as Rom. 8:20, 22: "The creature is subject to vanity, against its will, and is afraid under it."

(185) So also these very good works of the wicked, since they are God's gifts, by which at times others are helped, but they themselves [the wicked] are corrupted, without their [the good works] being to blame, but because of the defilement which is done to them by the wicked, are called XXX, ungodliness, idolatry, disobedience. Thus Moses speaks of them under the cover of his angel.

(Deut. 28:1) 30: "A wife you will trust, but another will sleep with her. A house you will build, but you will not dwell in it. You will plant a vineyard, but you will not make it common," and many other things in this way, by which, as he preaches, they will have trouble, but strangers will enjoy it. For what else does he teach there but that they do good, but that they are punished by it, others should be helped.

This removes the objection that some raise: how can a good work done apart from grace be sin, such as giving alms, taking care of the needy, and the like? As if Christ really did not know that prophesying and doing deeds in his name and hearing his word are good things, which he will nevertheless condemn as evil deeds, and say Matt. 7:23: "Depart from me, all ye workers of iniquity," or that if a harlot adorns herself with gold and precious stones, she does not necessarily sin with the good things she wears. Therefore, the wicked can benefit others and do good, but not themselves in any way; rather, God works through them, who works everything in everyone, even in the wicked.

187 All this is proven by this firm reason, that according to the unanimous judgment of all, hope is a theological virtue, which has only God as its object (*pro objecto*, as they call it). But God is goodness and our mercy, which is promised to us. Anyone who trusts (*sperat*) in something other than the promised mercy (that is, in God) is already presumptuous and has lost hope. The same is done by the one who hopes in God at the same time as he hopes in his merits. Just as God cannot be loved at the same time as another (as St. Augustine teaches), because then He is not loved above all things, so one cannot trust in Him (*sperare*) at the same time as anything else, because then one does not trust in Him above all things. But one also cannot believe in him beside another, because then not in him over

everything is believed. So even these three virtues [faith, love, hope] are divine that they have only one divine object, author (subjectum), worker, 1) work, art and way. For here the bridegroom holds the secret of the chamber with the bride, he alone with her alone, while in other works everything is carried out by the daughters of Jerusalem or the comrades; all others limp on both sides, worshipping their Baal at the same time as God.

188 Finally, these sayings are also proven by the fact that hope has to do with things that are not seen, just as faith and love do. Romans 8:24: "Hope that is seen is not hope, for how can one hope that which is seen?" Just as he who believes what he sees, what does he believe? He who loves what he sees, what does he love? Absolutely nothing but a fleshly shadow image (spectrum) and something far inferior to God, not the essence (rem) but the appearance (larvam). But he who hopes in his works, who sees, holds, has, feels that on which he relies, does not hope in the Promiser, whom he cannot see, cannot feel, cannot comprehend, of whom he has heard only through the Word that He is made known to him. This is very difficult, repugnant and hard for our flesh, because in these things his [the flesh's] death reigns.

Therefore, what is said in the Song of Songs about the bridegroom and the bride, and reads as if it spoke of a lustful and carnal love of men, yes, also everything that still happens after the sex of man and woman, means just the extreme opposite of such pleasure, namely, the completely perfect works of faith, hope, love, that is, death and hell, as it says there [Hohel. 8, 6.], "For love is strong as death; and zeal is firm as hell." And again [v. 7.], "Many waters may not quench love, nor rivers drown it. If one would give all the good in his house for love, it would all count for nothing." This cannot at all be understood of the heat of pleasure.

Many try to penetrate and talk about the secret, negative, real and symbolic (mystica, negativa, propria, symbolica) theology, but they do not know what they say or what they put, because they do not even know what an affirmation or a negation is, or how it happens; nor can their interpretations be read without danger, because as they themselves have been, so they have written, as they have thought, so they have spoken. But they held the contradiction of the negative theology 2), that is, they loved neither death nor hell, therefore it was impossible that they should not deceive both themselves and their readers.

I wanted to say this as a warning, because everywhere, both in Italy and in Germany, interpretations (commentaria) of Dionysius about mystical theology are carried around, that is, mere suggestions of such a science, which wants to blow itself out and be seen, so that no one believes he is a mystical theologian, when he has read, understood and taught this, or rather has let himself think that he understands and teaches it. Through life, yes, through death and damnation, someone becomes a theologian, not through understanding, reading or contemplating (speculando).

192 Again the word of the apostle is held up, Rom. 5, 3-5: "Affliction brings patience, but patience brings experience, but experience brings hope, but hope does not put to shame." Here, at least, it seems as if the apostle puts hope among merits, so that therefore the Magister Sententiarum [Peter Lombards] with the whole crowd of theologians accepts this description of hope as the correct one: Hope is the certain expectation of a reward that comes from merit. For those people have no other hope than that which comes from merit. What else could follow from this opinion than the downfall of the entire theology, the ignorance of Christ and His cross, and (as lamented in Jeremiah [Cap. 2, 32]) the forgetting of God forever?

2) Cf. Walch, old edition, vol. V, 1129,? 121: 'MeoloMa n6Aativu, rightly defined, is the holy cross and the temptations in which one does not see God.'

1) Jenaer and Erlanger: subfectum operatorena.

193 But what will they say to us, that they themselves confess that faith, hope and love are infused virtues and the foundation (*principia*) of all good? For even they themselves do not say that merits precede love (*fieri*). Furthermore, they firmly assert that hope and faith are infused at the same time as love, so it is certain, according to their own opinion, that hope does not come from merit, but merit from hope, and yet they reverse this opinion when they describe hope, contradicting themselves by deriving hope from merit.

194 Furthermore, what do they say to the apostle when he says that patience is a work of affliction? Rom. 5, 3. But who could endure any tribulation without hope? For he who despairs never attains to patience, nor to experience, nor to glory in tribulation, but on the contrary grows worse and worse through tribulation, as Christ teaches Matt. 7:26 ff. about the house built on the sand, which has a great fall when the winds and the waters beat against it. He also shows this with the seed that fell on the stone [Luc. 8:6], which went out, but when the sun shone on it, it withered away, falling away in the time of trial; therefore hope must be there at the beginning of the tribulation.

195. But see also this: If hope comes from merit alone, then no sinner can have hope, but only the righteous. Who then can turn to repentance? Where will a righteous man be if no sinner repents? Or how will he repent if he cannot hope for the mercy of God? Should one say to a dying sinner: "Far be it from you! Do not hope, you have no merits from which hope can come to you? This would then no longer be doing theology, but doing devily (*diabologisare*). For the devil's exceedingly powerful voice would then be: "Do not hope, for you lack merit; for in death is the noblest, highest, and very best workshop of hope, and death itself brings about hope in the most artful way. It is

so this description of hope is quite wrong, and I would rather confess that I do not understand the apostle's word than allow such a description of hope to be formed from it.

Therefore, I will put forward my opinion. First of all, it is certain that grace, that is, faith, hope and love are not poured in unless sin is poured out at the same time, that is, the sinner is not justified unless he is condemned, he is not made alive unless he is killed, he does not go to heaven unless he descends to hell, as all Scripture testifies. Therefore, when grace is poured out, there must necessarily be bitterness, tribulation, suffering, under which the old man groans, being very unwilling that he should perish. If he is patient in this affliction and awaits the hand of Him who works on him and pours grace into him, he is proven and will attain hope, faith and love, which are poured into him on this occasion (*hoc negotio*). This happens as often as we encounter that which is contrary to us and our will, and all the more so the more it is contrary to us.

This, I say, is the way, not only how the first grace is poured in, but also for all subsequent growth. For the old man is crucified more and more, and sin is cast out, as more and more grace is poured in, even unto death, as it is said in Revelation 22:11: "Let him that is godly be godly, and let him that is holy be holy," and John 1:16. "We have received grace for grace", and as Paul says Rom. 1, 17: "We are justified by faith through faith", [2 Cor. 3, 18]: "we are transfigured from one clarity to another", "we receive victory after victory", Ps. 84, 8. So it will be rightly said of us that we pass from one hope to another.

It is clear, then, that the apostle is not speaking both of the hope itself that is attained and of the assurance of the heart in hope, in that after the tribulation and the infusion of hope (when it seems to him that he is without hope) a man feels that he hopes and believes and loves. For then

one tastes how kind the Lord is, and man begins to hunger and thirst that he may suffer even more, so that the tribulation may work even greater hope. Therefore, it is necessary that faith, hope and love be present in the beginning of every good work and suffering, and yet, after the work and suffering, this [faith, hope and love that was hidden] is revealed, so that those who are proven may be revealed, as Job was tempted and Abraham, so that they may also be known of themselves, and be certain that they believe, hope and love God, as it is said to Abraham [Gen. 22, 12]: "Now I know that you fear God," that is, I have made you know it, as St. Augustine interprets it.

For one must not only believe, hope and love, but also know and be certain that one believes, hopes and loves. This happens in secret, when the storm is there, this happens after the storm.

200 Peter also teaches us [2 Pet 1:10J] that we should be all the more diligent to establish our profession through good works, since it is different to be good or to become good than to know that one is good or has become good. A bloodthirsty and treacherous man is not otherwise found to be a bloodthirsty and treacherous man than when he is irritated, whereas before he seemed to be a kind and sincere man, even he thought himself to be so.

Thus, in those who endure it and are proved, the cross works a hope that endures to the end (that is, it [the cross] begins it, increases it, and brings it to light, and makes it certain and causes it to be known), but in those who do not endure it, but are found reprobate, immediately from the beginning there is a despair that cannot be overcome (impotentissimam). Therefore, Tauler, the man of God, and all who have experienced it, say that God is never more pleasant, sweet, and a better friend to His children than after the probation of tribulation.

The apostle says of this hope that it is brought forth through experience [Rom. 5:4]. For just as children are more intimately attached to their physical father

Christ, the bridegroom, also shows his bride a love (voluptate) contrary to the flesh, namely after the embrace; but the embraces are her death and hell. Here, that great mystery [Eph. 5:31] prevails: "There shall be two in one flesh," Christ and the church; indeed, a great mystery, because it comes very hard, but brings exceedingly sweet fruit, and a posterity quite like God's, works that are completely blameless (inculpata), because in such a way the vine is purified, that it may bring forth more fruit. Now if this is true of every degree of hope, that it is wrought by experience, how much more must we believe that the apostle says and understands this of the perfect hope, which comes from many and various tribulations?

Now let us consider the words of the apostle, who calls hope the effect of experience, experience the effect of patience, patience the effect of affliction, which the Magister [Sententiarum] has called with too strong an expression the merits from which hope comes, or at least they have not sufficiently understood those merits. For truly, the active life, in which many trust presumptuously, by which they also understand merits, does not produce and work hope, but presumption, not unlike the puffing up of knowledge. Therefore the suffering (passive) life must be added, which kills and destroys the whole active life, so that nothing of merit remains of which a hopeful man may boast.

204. When this happens, if man perseveres otherwise, hope arises in him, that is, he learns that there is nothing to rejoice in, hope in, or boast about except God. For since tribulation takes everything away from us, it leaves us with God alone, for it cannot take away God (Deum), but rather brings God to us. But when everything is taken away, including good works and merits, and we persevere here, we find God in whom alone we trust, and so we are saved by hope.

205. Therefore, although the saints of works say that they trust in God with all their confidence, they immediately fall away as soon as their active life (which is their entire strength) begins to be challenged, whether by the contempt of men or by the distress of conscience before God, and they show that they have been more presumptuous about their lives than that they have hoped for God's mercy, since no active life is of such a nature that it would be sufficient before God, indeed, which would be pleasing to all even before men to the end, as it says [Ps. 143, 2]: "Do not go into judgment with your servant, for before you no living person is righteous."

But only the suffering (passive) life is completely pure, therefore it also works hope and honor, and in this we must become similar to the image and example of Christ, our King and Duke, who began with an active life, but was completed through suffering, in that all his so many and so glorious works were made nothing at all, so that he was not only counted among the wicked before men, but also abandoned by God.

Everything must be taken away from us so completely that not even the best gifts of God, that is, the merits, in which we would like to trust, should remain, so that the sincere hope is placed in the completely pure God, only then is man pure and holy in truth. This trade goes on in many tribulations, and indeed in many sorrows, but in the greatest ones where we begin to approach the greatest adornment of hope, that is, the removal of good works and the good conscience that is based on our life. For in other things, when either goods or health or honor are taken away, both hope and patience do not contend against impatience and man, since man is so exercised in these that he learns to patiently despise them as such, which will never return. But in these storms of conscience and the downfall of merit, hope fights against despair and almost against itself, yes, against God, whom man feels to be angry against him, as against

such a one who has no good merits, which he cannot do without and yet must do without, which tortures the spirit most miserably, and makes him, stretched out with Christ, count all his bones [Ps. 22:18], so that someone could rightly call hope a spiritual patience or a patience in suffering the guilt, as, on the other hand, one could call patience a bodily hope or a hope in suffering the punishments. For what is this, that one is challenged in conscience and by despair, but to feel that the guilt cannot be remitted, that God will not be merciful, that all good works fall away from the beginning? And yet, if a man perseveres and hopes for hope, when there is nothing to hope for [Rom. 4:18], he will be found worthy, and through this tribulation, stripped of merit, will be clothed with hope, and crowned with the crown that shall not be put to shame forever. For God is not angry in truth, nor does He want the guilt to be indispensable, but rather He compels us to hope more in His mercy than in our merits.

But our saints of works, who have received as daily food (*saginati*) the active life of merits, abhor nothing so much as this cross of their merits, since they are deceived by the word of the Magister [*Sententiarum*], that he says hope comes from merits, by which they understand works, but the apostle understands tribulations, that is, the death and cross of works.

See, then, how far we have strayed from the right knowledge of hope through the one word of the Magister [*Sententiarum*], which has been misunderstood. And this error has produced innumerable torments of conscience, perhaps also the eternal damnation of many people. For while they strove to find hope and peace by works, but, as they sought them, tribulation of both conscience and body confronted them and resisted them, which is the right workshop of hope, they did not recognize it, and cast it from them; since they could not find another, they necessarily had to despair. This also is not to be forgiven.

They were surprised because they sought hope in a way that leads to presumption, and since they were hindered, or, as Hosea says, their way was covered with thorns, they did not realize that this hindrance was the true way to hope, so they fell away.

211 Hence comes today the great multitude of those who are weak, fainthearted, fearful, and fickle in all their ways. For it is not because of this that you are challenged with despair or distress of conscience, so that you run to trust in works, but, on the contrary, are turned away from works. For this battle is entirely spiritual, although it is very sour, and must be carried out between you alone and God alone, in that hope alone perseveres and waits, and God commands the whole thing, and God overcomes against God, as it is written of Jacob Gen. 32, 24. ff, that he alone wrestled with GOd and overcame Him, and therefore in the same place he received the blessing from Him whose name he was not permitted to know; therefore he called the place Pniel, saying, "I have seen GOd face to face, and my soul is recovered."

Now if someone is allowed to walk in the way of presumption in well-being, and, without this challenge, to increase in his works, where will he end up? Perhaps not him in despair, but despair in him, because he does not know God, nor has he learned that he is whimsical in this his counsel and works.

Now one can see the value of Cicero's saying, which is often quoted: The consciousness of a well spent life is an exceedingly pleasant memory. It is certainly true, but at the same time it is extremely harmful, and the more pleasant this memory is, the more so. But this is not to be remembered by a Christian, for whom rather the awareness of a life in which he has suffered well (*bene passae*) (that is, which has been made nothing) is exceedingly pleasant, so that [Jer. 9:24] he who wants to boast may boast of the Lord. Job does not speak like this, for after he had said [Cap. 27, 6]: "My conscience does not bite me.

If he is not justified "for the sake of his whole life," he still does not dare to boast, but is afraid and asks his judge for forgiveness. Nor Paul, 1 Cor. 4, 1) 4: "I am conscious of nothing, but in this I am not justified." Nor Jeremiah, Cap. 9, 23. f.: "Let not a wise man boast of his wisdom, let not a strong man boast of his strength, let not a rich man boast of his riches; but let him that will boast boast of this, that he knoweth and knoweth me, that I am the LORD, which do mercy, and judgment, and righteousness in the earth: for these things please me, saith the LORD."

214. So not on any gifts of God (so that we do not commit fornication with them, as it says in the prophets), but on God Himself, the Giver, one should trust, hope in Him, cling to Him. This is what the 116th Psalm wanted to say [v. 11]: "I said in my trembling, All men are liars." This trembling has been the tribulation in which man is instructed how vain and lying all men are who do not hope in GOD alone. For man is a man until he becomes God, who alone is true. By partaking of Him, he also becomes truthful by adhering to Him in true faith and hope, after he has been made nothing by this hesitation.

For what can a man who hopes in God come to other than his complete destruction (in *sui nihilum*)? But where can he go who goes into nothingness, other than to where he came from? But he came from God, and from his nothingness, therefore he returns to God who returns to nothingness. For he also cannot fall out of the hand of God, who falls out of himself and all creatures, since God's hand embraces him on all sides, for [Isa. 40, 12.] "he grasps the earth with a dreiling," 2) as Isaiah says. So now fall through the world, where will you fall? Certainly into the hand and the bosom of God. Thus the souls of the righteous are in the hand of God.

1) Jenaer und Erlanger: 1 Oor. 14.

2) See Luther's marginal gloss on Isa. 40:12. Walch, St. Louis Edition, vol. VIII, 1774: "A measure three fingers wide."

(Because they are out of the world, they are regarded by the unintelligent as if they would perish [Wis. 3:1, 2]), 1) Like a small stone that falls through the air or water, but does not also fall through the earth.

But the busy and beautifully glittering saints of works, who, being heard by their opinions, seek with all their righteousnesses only that they may grow and be fat and great, and in no way want to become nothing, but something great, where will they end up? Of course, if they are pushed back into their nothingness and yet are not brought to God, they will perish eternally.

But I know how many things can be objected to from the holy scriptures and the sayings of the fathers and the legends of the saints. Again, I also know how dangerously it is understood if it is not understood according to this rule [§ 214], because everything serves this opinion. But I will give one example for the sake of example.

We read in the writings of St. Jerome that St. Hilarius said to his soul when he was afraid to die: Go forth, my soul, why dost thou fear? For three and ninety years you have served Christ and you are afraid to die? If one wants to understand this in such a way that he said it because he trusted in the works of his life, then one will also understand that he rather went to hell than to heaven.

219. Why does one not also look at the word of St. Agathon, which is completely contrary to this? He had looked with his eyes toward heaven for three days and was afraid [to die]. When he was asked by his disciples why he was afraid and did not trust in the life he had led so well, he answered: "In truth I am afraid; I know that I have kept the commandments of God as much as I could, but God's judgments are different from those of men. But also the fear of Hilarion indicates the same; for if the works had been enough for him, he would not have been afraid. Therefore, he was forced to look for another anchor of his confidence, and from the previous gifts

God had shown him, to conclude (sibi praefigere) that God would be merciful to him.

220. for this not a little causes one to create hope when one is mindful of the past or present benefits of God that one has received, yes, it is a brightness of the face of God and a good sign over us, which kindles faith and hope. Thus, the children of Israel were commanded to be mindful of the works of God and of the execution from Egypt [Deut. 8:14], so that, as Isaiah says [Cap. 48:9, Vulg.], by restraining their mouths with the praise of God, they would not perish.

221. Are there, then, no merits? Why then are we taught by so many commandments of Christ and the apostles that we should work good, sow seed, build [on the foundation of] gold, silver, precious stones 2c.? I answer, This is what I said, that very many are deceived by a false sense of good works, for truly good works are to be done, and the tree of the Spirit must bring forth its fruit, of which Gal. 5, 22. is written. But they do not understand this word of Christ John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Nor John 15:2: "Every branch of mine that bringeth forth fruit, he purifieth it, that it may bring forth more fruit."

For this dying and cleansing (which happens through the infusion of faith and hope and love) causes man, stripped of his works, to learn to trust in God alone and to do good works, now not for himself, as if they were merits with which he sought a reward, but in vain and out of a free willing heart to please God, trusting nothing in them, but by them serving the glory of God, as Christ Matth. 5, 16. says: "Let your light shine before men, that they may see your good works and glorify your Father in heaven."

223. Those who do good works in this way do not do them for themselves, but for God, as it were as instruments of God; they do not presume to do them, and they are

1) These brackets are set by us.

satisfied with God alone, in whom they hope. Those who do not do works in this way are apes of holy men. Even the life of all saints must necessarily become superstition if they have not learned to praise the heavenly Father in these [good works. It is therefore rightly said in sPs. 25:10]: "The ways of the Lord are all goodness and truth," that is, good works are done when he alone works them completely and totally in us, so that no part of the work belongs to us.

Therefore this shall be a rule unto thee: Where Scripture commands that a good work be done, you must understand it as forbidding you to do a good work, since you are not able to do it, but to sanctify the Sabbath, be dead and buried, and let God work in you. But you will never be able to achieve this, 1) if it is not through faith, hope and love, that is, by killing yourself [Col. 3, 5] and all your works.

So there are merits, and there are no merits among us. They are there because they are gifts of God and works that He alone does; there are no merits because we cannot be more presumptuous because of them than any man, who is the very worst of sinners, in whom God has not yet worked anything. Thus we are, we were, and we all remain the same before God at all times, so that the inflated nature (*inflatura*) of the one may perish against the other, as Paul says in 1 Cor. 4:7: "What do you have that you have not received? But if thou hast received it, what boastest thou, as having not received it?" Mark the word: He that puffeth himself up, and seeketh his glory in the gifts of GOD, doeth the same as if he said, he had not received them. Where then is there any inequality left? Nowhere, as he says there, "Who has preferred you?" that is, who has declared you better than others? As if he wanted to say: Nobody.

226. From all this, notice well how the divine judgment is so completely equal [against all] (*aequitatem acquissimam*), and GOD does not judge the

He has given the law on both sides to all men who are in this life, from which we see that just as the righteous have no cause to be presumptuous, so sinners have no cause to despair. But both have the same law, that they should hope in him. This alone makes a distinction between the despairing and the presumptuous, so that the 119th Psalm may rightly sing [v. 75. Vulg.], "O Lord, I know that thy judgments are right, and in thy truth thou hast humbled me." Behold, in the truth of GOD he [the psalmist] becomes nothing, and according to the righteous and equal judgment of GOD he has become the very last.

This is also the intention of the law of faith and hope, that is, to make all of us the first sinners and the very last, that is, to make us equal, and yet to work through us very unequal and very different things. Truly, God is wondrous in His saints.

Thus we are all urged by the commandment of God to hope in Him, and by the same we are also deterred from despair and presumption, and now God is all in all, the same and the same, but at the same time exceedingly unequal and entirely different. For it is He who is simple in multiplicity, diverse in simplicity, equal in inequality, unequal in sameness, the lowest in sublimity, the lowest in height, the outermost in the innermost, and vice versa. Thus he is mighty in the weak, weak in the mighty, wise in the foolish, foolish in the wise, in short, all in all. But this I want to have said in such a way that the pious ears do not hear it, who are annoyed by the truth, which they have never learned in their unhappy questions.

229 Another pusillanimous and weak conscience would say: How, if I cannot hope, and thus feel my insurmountable despair? Then we will also say that one need not despair even if one feels that one despairs. This is not despair, which does not want to despair, and bears sorrow, that it despairs, but it is an

1) Erlanger: xerveMas instead of: pkrvvnies.

The challenge of hope, without a doubt the most severe of all challenges, which at the same time contains the greatest and eternal hatred against God, blasphemies, curses and all the malice of hell (which should not be spoken) against the highest, most blessed and glorious Majesty.

230 What do you want to do now? Certainly this: First, acknowledge that you deserve this and that it is the fault of your sins. Then you must be wise, and bear this weakness and affliction gratefully and with praise as an exceedingly salutary atonement for your sins, as it is said in Ecclesiastes, Cap. 10:4: "If the defiance of a mighty man go against your will, let not your indignation be, for forbearance stilleth great evil. Let this alone be your concern, that you do not give room to hatred, blasphemy, despair as much as you can, but, even with a single weak sigh, resist it (remurmures), and know, as Isaiah Cap. 42, 3. that he will not quench the smoldering wick 1) nor break the crushed reed.

I will say one thing boldly and freely: There are no people closer to God in this life than these haters and blasphemers of God, but also no more pleasant nor dearer children. And here a greater atonement for sin is made in a moment than if you were to repent for many years with bread and water. So it is also true that a Christian in death (where this temptation is strong) can get rid of all sins in a short moment and fly to heaven, if he behaves wisely in this trade. Here the unspeakable groaning reigns, Rom. 8, 26.

Secondly, throughout your life you must pray for hope, but in such a way that you do not refuse to bear God's will in your weakness until death, saying with your Prince and Lord [Matt. 26:38]: "My soul is sorrowful even unto death." But you shall pray in such a way that you do not doubt that God will give you the hope that is to come. For

1) In the Latin editions except the Weimar: li^nnm instead of: linnni in the Vulgate.

He who willed you to pray, who taught you this prayer without your help, willed it because he intended to hear you. Therefore bear it patiently when it is delayed, but have no doubt that it will be given to you; "it will surely come, and not be forgiven" [Hab. 2:3], meanwhile you must hope for hope, since there is nothing to hope for [Rom. 4:18].

For this you will have the rod and staff of God [Ps. 23:4] to uphold and comfort you, namely the first commandment of God and the greatest of all: "You shall have no other gods beside Me. In this commandment we are not only reminded, admonished and enticed to believe in GOD, to hope in Him, to love Him, but it is commanded to us under the utmost penalty and guilt (for that is to have a GOD). But by this commandment you are not freed from any sins, yes, it outweighs all sins, especially since at the time there is an opportunity to keep and fulfill this commandment. For even if you had sinned against all the other commandments, and in many ways, you would not have sinned as much as if you had despaired against this first commandment at that moment. For this would be downright denying God, which is frightening even to think. For who can say to his God to his face: You are not God? Yes, who can hear this? And yet, the one who despairs says this with full and eternal fervor of heart. The one who is challenged lets himself think that he says the same thing, yes, he even says something like that, or what is more correct, he suffers that this is said in him by the devil.

But how, you will say, if he troubles and worries me with the provision that I hope in vain if I am not provided for? I will speak about this in more detail at the 22nd 2) Psalm, when Christ gives grace. In the meantime, it is enough that this is the most dangerous challenge. If you know the cause of the devil or the wisdom of the flesh, you will know at the same time what remedy you can use to counter it.

2) Weimarsche: pn. XX.

First, then, you must hold fast and be absolutely certain that this thought is not from God, and therefore expel it with all diligence as one that displeases your God in many ways. But that it is not from God, you can see from this sign, that everything that is from God causes one to keep His commandments and do His will, for God does, thinks and wants nothing else than that His will be done. But this rash affliction, whether you are provided for or not, he has not commanded you at all, so that he has also forbidden you to do it, Ps. 55, 23: "Cast your concern on the Lord", and Matth. 6, 31. 33: "You shall not worry. Seek first the kingdom of God" 2c.

236. The devil also occupies you with this useless and harmful worry for no other reason than so that you forget the commandment of your God, by which he commands you to hope and believe, and at the same time, in a deceitful way, draw you to think only of yourself and love yourself, so that you begin to seek your own. For this is his last and highest trick, by which he wants to bring us to the point that self-love is our concern, and thus he makes us guilty of the commandment of God. But what good would it do if you were to occupy yourself with this thought even to the end of the race? Nothing would follow from it; you would not become certain, nor would God think differently about you.

Therefore, against this work of the fools, and against the devil that instigates such things, you shall hurl in the face the thunderbolts of Scripture. First of all this word, Ps. 1, 2: "Blessed is he who speaks the law of the Lord (not his own understanding) day and night," and this saying, Sir. 6, 37: "Always remember God's commandments, and always remember His word." Ex. 13, 9: "Therefore it shall be a sign in your hand, and a memorial before your eyes." And Matth. 7, 21: "Not all who say to me, 'Lord, Lord,' will enter the kingdom of heaven, but those who do the will of my Father in heaven," and many such sayings.

238 For God demands nothing else than that we do His will with constant concern. If

If we do this, the commandment will be fulfilled by itself, without us having to worry about it. But that man of traffic wants you to be concerned first about yourself and lastly about God's commandments, so that you will prefer yourself to your God in this way, and not love him above all else, and even not have a God. For if those hardly persevere who most zealously cling to God's commandments, where will those remain who leave them and allow themselves to be mixed up in strange and useless thoughts? So you should say to the devil or to your heart: God has not commanded this, but has told me to hope; only with this task I want to occupy myself; even if I wanted that, I would not be able to do it.

Secondly, that this thought is not from God, you can also easily see from this sign that the devil is plotting two very great evils against you with these proposals; first, that you should tempt God, which he also had in mind with Christ on the pinnacle of the temple. For he endeavors to occupy thee with this issue, that thou shouldest desire to be sure of thine ordinance, or to see a sign from heaven. For what is it to be anxious about one's destiny but to be impatient because of the uncertainty of the divine counsel? But what does this impatience do but tempt God by desiring to be certain of God's counsel as far as one's own person is concerned? In short, such a person has a hatred for God, that he is God, because he does not want to know anything other than what he knows.

240. Therefore, you must confront this terrible sin with the word of God, as Christ did when He said [Matt. 4:7], "It is written: Thou shalt not tempt God thy Lord." For thou must not desire to know his secrets, which he willed that thou shouldest not know, and be joyful in this his will, which he commanded thee to observe in all things. But if you love this will of his hidden counsel, you are already provided. Thus from the keeping of his commandments follows of itself, without all our care, what we seek so anxiously and in vain by wrongful effort before the commandments, and yet never

because the commandment of God is the way to God. If we have lost that way and seek another, trying to do so out of the devil's temptation by caring for our salvation and happiness, we will inevitably fall into error and lose both the way of God and the way that is far away, and thereby also both our salvation and our happiness.

The other exceedingly great evil is that the devil is trying to bring you into the same deep fall that he himself has done and into which he has plunged Adam. For what else does he intend with this concern for your welfare than that you should desire (as we have said) to know God's counsel? But to desire to know God's counsel is to desire to be like God, as He desired, saying [Isa. 14:13, 14], "I will ascend into heaven, and be like the Most High," and to Adam [Gen. 3:5], "Ye shall be like God, and know what is good and what is evil." And this again is that you do not want GOtt to be your GOtt fei, which is the greatest of all sins. And so you see how cunningly he incites you against the commandments of your God by these abominations, so that you do the same fall that he has done.

Therefore, he must also be struck down here with the words of God, which say, Proverbs 25:27: "He who eats too much honey is not good; and he who studies hard things is too hard for him. And Sir. 3,¹) 22-26.: "Stand not in high estate, nor think beyond thy ability; but what God hath commanded thee, of that always take hold. For it is not good for thee to look for that which thou hast not been commanded to do. And that which is not thy commandment, thou shalt not be presumptuous. For you are commanded to do more than you can do. Such arrogance has deceived many, and their presumption has overthrown them."

243 Since these commandments of God forbid this rash concern for the works of God, which are shown to us to be beyond our comprehension and understanding, and His judgments are incomprehensible, we must rather practice the commandments of God with fear, so that we may confidently hope in Him,

and drive these impossible endeavors back on the devil's head, and with Joab, 2 Sam. 10, 12., confidently, prepared for God's work, say: "Be confident, and let us be strong. But let the Lord do what pleases Him." O a fine example! If he had previously disputed whether the victory with God would be provided beforehand, he would not have fought, but rather he would have become careless through disputing and would have done strange things, but would have been shamefully defeated.

244 And here behold our exceedingly great folly, our utterly foolish folly, our unspeakable folly. We take wives, we build houses, we plant vineyards, we buy goods, and no one disputes here beforehand whether it is proper or not, whether the woman will be chaste or an adulteress, whether the house will burn or remain, whether the goods will perish or endure. In short, all our works, but especially our sins, we confidently begin and carry out without worrying about what God has provided for these things. Here His supreme counsel is quite safe from our iniquity; everyone thinks about it, makes it his business, and strives to carry out what he has undertaken before he inquires or disputes about the oversight.

Why does this happen? Because it is not commanded by God, it is certainly our thing, chosen by us. But when it comes to the works of God and His commandments, this question immediately arises, the counsel of God is attacked, yes, we first begin to debate whether we should obey God's commandments before we know His secrets. Does this not anger the divine majesty with the most bitter perversity, that we are so patient and careless (obliviosi) about his counsel in our own affairs, and so impatient and forward in his? Is it not so that, just as no leaf of a tree falls to the earth without his will, so also your soul cannot be 2) blessed without his counsel? Nor will a hair grow on your head without his counsel;

2) It seems to us that a HON is to be put before Ü6t, or at least must be added from the preceding.

1) In the Latin editions: Cooles. 30.

Without it, you eat no bread and drink no drink. Here you do not argue, here you do not hesitate, here you do not tremble, here you do not care about his advice, but immediately go to work; but there you are completely full of questions and hesitation.

At least now recognize that these thoughts did not come to you from God, but from the devil, who at that time was very angry and extremely cunning, so that he would draw you away from the commandment and the most loving will of your dear God through unnecessary things. Quite rightly and very appropriately, Ecclesiastes says Cap. 11, 4. f.: "He who looks at the wind does not sow, and he who looks at the clouds does not reap. Just as you do not know the way of the wind and how the bones are prepared in the womb, so you cannot know God's work, which He does everywhere."

What is the situation now? Shall we do nothing because he does everything and we do not know it? Far be it from us; for it follows [Eccl. 11:6], "Sow thy seed early, and let not thine hand depart in the evening: for thou knowest not whether this or that shall come to pass (that is, that which is sown in the morning, or that which is sown in the evening); and if either come to pass, so much the better." You see how God teaches us that we do not know everything and yet we should not desist, but rather He commands us to work all the more because we do not know what will happen, while those wicked people do not want to do anything because they do not know what will happen.

For this is what the devil seeks, that they should work nothing in life, nor sleep in hope and peace in death, and at both times be rebellious and disobedient against God for God's sake, yet in such a way that it is not they who are to blame, but God Himself, since He no sooner invalidated His counsels by revelation and nullified the glorious majesty of His divinity by invalidating His counsels than He weighed them [these people] down with His commandments. For these exceedingly holy people would then have gladly done everything that was commanded, if only they had first known what God intended of them, that is, if they had not had a God and a commandment-giver; for he could not have done what was commanded.

not be God either, if He is, thinks and knows no differently than we are.

But again, if God revealed His counsel to us, we would first become fearful, then despisers or despairing people, just as there are people now who think it is harmful to preach grace and providence, because many are offended by it. Thus, man, who is dust, acts sacrilegiously against all that God wills and does, and is heated only by this one thing, that he is without the fear of God, that is, without God. For God could not be feared if he did not think secret things about us; then neither faith, nor hope, nor love would have any place. Woe to you, you raging wickedness!

250 Let us return to hope to finally put an end to the long speech. There are two things to consider in hope: our merits and the divine promise. Between these two things you must place hope in such a way that you know that hope is based on the promise, and from hope comes merit, so that merit is the work of hope, but hope is the work of the word or promise.

Therefore, in order that you may hope, it is not necessary that you have merit, but rather that you look with sincere simplicity to the word of promise, which is given to you freely by grace, so that by hoping in it you may then bring about merit. This is also what the apostle Paul does, who in his letter to the Galatians does almost nothing else than to prove that our righteousness does not flow from the law or from works, but from the promise of God who blesses. For this mercy of God, which by grace makes the promise, and the truth, which fulfills the promise, are the causes of hope. By these the heart is stirred to hope, to call, and to live well; if these were not and had not been revealed to us, neither faith nor hope would have any place.

Therefore, what faith and hope have to do with (objectum) is God, who gives the promise by grace,

or only the word of the Promising One, and nothing else. If one does not pay attention to this everywhere and always, hope must fall away at the same time, just as a house built on the sand must fall as soon as the waters and the winds strike it. For upon this rock of promise and infallible word is the church of Christ built, as it is said, Prov. 18:10: "The name of the Lord is a stronghold; the righteous runneth and is protected," and also in the 61st Psalm, v. 4: "For thou art my confidence, a strong tower before mine enemies." Here nothing of merits is mentioned, but only God is remembered and His name, that the prophet should put his confidence (spem) in it.

It follows, then, that hope does not come from merit, but on the contrary, merit from hope, or hope from hope in hope, so that it is there before merit, with merit, after merit, just as we do not grasp righteousness in this life, but only strive for it, always seeking it, always desiring to be justified, always desiring that our sins be forgiven, always asking that the will of our Father in heaven be done, always that His name may be hallowed. And just by this we are nevertheless counted righteous by God, as He says [Matth. 5, 6.]: "Blessed are those who hunger and thirst for righteousness." Thus it will also be rightly understood that hope always increases of itself, in that the tribulations have the same effect, if only they are borne in such a way that we are found approved.

It can be seen from this that the other virtues can perhaps be perfected by doing, but faith, hope and love can only be perfected by suffering; I say, by suffering the work of God within. For the works of the other virtues are the fruits of faith, hope, love, as if you were to see faith incarnate, hope incarnate, love incarnate; and in general they practice only gross works.

255. and here the bride of christ defiles

again her feet, of which she boasts that she washed them, and again puts on the skirt of which she boasts that she took it off, since this cannot be done without infirmity, which is done through the corrupt flesh. But it is seen that the work of faith, hope and love is the same. For what is faith but the movement of the heart which is called believing, hope but the movement which is called hoping, love but the movement which is called loving? For I believe that these are human dreams (phantasmata), that the habitus is something other than the active occurrence (actus)¹) of them, especially in these divine virtues, in which there is nothing but suffering, a pulling, a movement, by which the soul is moved, shaped, purified, and impregnated with the word of God, so that in general what these virtues have to do with is nothing other than the purification of the by, as Christ says, so that he, purified, may bear more fruit [Joh. 15, 2.].

Finally, the other virtues have to do with gross, bodily things, externally, but those internally with the pure word of God, by which the soul is seized, but not grasped, that is, its skirt and shoes are taken off, it is stripped of all things and ideas (phantasmatibus), and is carried away by the word (to which it is attached, yes, by which it is seized and whimsically led) "into the wilderness" (as Hosea says, Cap. 2, 14.), into the invisible, into the chamber [Hohel. 1, 4.], into the wine cellar [Hohel. 2, 4.].

But this leading, this pulling, this purification tortures them miserably. For the way is steep and narrow, to leave everything visible, to be deprived of all one's senses, to be led out of everything one is used to: yes, that means dying and descending into hell. For it seems to her as if she is perishing from the bottom up, since everything is taken away from her, on which she relied (stetit), with which she dealt, on which she hung; she touches neither the earth nor heaven, feels neither herself nor God, and says [Hohel. 5, 8.]: "Tell my friend that I am in love with him.

1) The oadtus here is: faith, hope, love; the aetus: believe, hope, love.

sick," as if she wanted to say: I have become nothing, and have not known it; entered into darkness and gloom, I see nothing; by faith, hope, and love alone I live, and am weak (that is, I suffer), for when I am weak, then am I strong [2 Cor. 12:10].

This "leading" is what our mystical theologians call: going into darkness, rising above being and non-being (*super ens et non ens*). But I do not know whether they understand themselves when they attribute this to the actions of the soul (*actibus elicitis*)¹ and do not rather believe that the sufferings of the cross, death and hell are indicated by it. The cross alone is our theology.

From this, I think, the apostle's word can be understood, how hope is the work of patience proven through tribulation [Rom. 5:4], because through all this man is, as it were, perfected, adorned, finished, 2) like a vessel by the hand of the Master, so that he stands out far above what is visible and what can be understood, having learned to trust not in merit but in God alone. Just as a golden vessel is prepared by fire and hammering for the honest use of its master, not that it may either retain its color or perform any work of its nature (for it is gold); for it is not as gold but as a vessel that it has this use; nor has it been adorned that it might become gold, but it has been prepared that it might become a vessel for use: Thus a man is prepared for God's use by hope alone; but not works prepare hope, for that would be to make the former out of the latter.

For this reason I like very much the way of speaking of the Scripture, which describes this purification and effect of hope by the word "exit" (*exitus*). Prov. 25, 4. 5.: "Remove the foam from the silver, and it becomes a pure vessel (*egreditur*). Do wickedness from the king, and his throne shall be established with righteousness." And of the golden calf 2 Mos. 32, 24. is said after

1) Dgl. Ps. 14,? 10 ff.

2) *sxtUuEur* here has the same meaning as in Cicero: *xuiūs ex ovis* - to hatch eggs.

The same way of speaking is said (in the Vulgate), that it "came forth" (*egressus*), that is, prepared. Hence the word at Holy Baptism, Ps. 121, 8]: "The Lord keep thy entrance and thy exit", that is, the beginning and the end of the challenge, as St. Augustine speaks of it.

For this reason it is a mistake to say that free will has an active part (*activitatem*) in a good work, when we speak of an inward work. For the will, which we have just called "believing, hoping, loving," is a movement, a drawing, a leading of the Word of God, and a kind of constant purification and renewal of the mind and senses, from day to day, toward the knowledge of God. Although this suffering is not always equally strong, it is always suffering. "Behold, as the clay is in the potter's hand (says Jeremiah Cap. 18, 6.), so are ye of the house of Israel in mine hand." Dear, what active part does the clay have when the potter gives it a form? But through this suffering it comes out of its shapelessness to the form that is similar to the one that the master had in his imagination.

Thus, through hope, which comes through the effect of tribulation, we are conformed to the divine image and (as Paul says) created in the image of Him who created us [Col. 3:10]. But of the will, which has become flesh or has come out in the outward work (*effusa*), it can rightly be said that it cooperates and has an active part; just as a sword in its movement does nothing at all, but acts only as a sufferer, but in inflicting the wound it has helped the one who cuts with it by its movement (*cooperatus est*). Therefore, just as a sword does nothing to help it move, so the will does nothing to help it will (*ad suum velle*). This willing is the movement which the divine word brings forth, a mere suffering echoing of the will, which then cooperates in the work of the hands, by praying, walking, working 2c.

But now I have digressed more than enough, at last let us return to the Psalm.

V. 12. Let all who trust in you rejoice; let them glory forever.

First we want to see the meaning of the words, then the reason the prophet had to speak this way. Only "those who trust in him" (sperantes) will rejoice. But who these are who trust in him, we have already said enough. And it is said: "in you", not in their thing, not in any creature, since there are people who also trust in men. It is to be noted that XXXX, which is very frequent in Scripture and is translated: eternally, everlastingly, without end, always and forever (in aeternum, semper, in saeculum, in saeculum saeculi), and the like, in Hebrew, according to the idiom peculiar to that language, denotes a time of uncertain and indefinite duration, but not exactly eternity (aeternitatem) everywhere. Therefore in the law of Moses it is often said [2 Mos. 12, 14, 28, 43.]: "This shall be with you and all your descendants for ever", while all their things should finally cease. This seems to me to be not improperly expressed in Latin by the words semper, perenniter, perpetua; in German by: "immerdar," or "always and forever." For thus we speak in German what is written in the 103rd Psalm, v. 9: Non in perpetuum irascetur, neque in aeternum comminabitur, "will not be angry to the end, nor will it be everlasting".

But what caused the prophet to express these thoughts of his heart so abundantly? Certainly the conduct of the wicked, whom he saw (as Job chap. 21, 13 says) grow old in good days, and that they lived as if it were theirs alone to rejoice, be glad and boast. This is such a deceitful and effective trouble that even many prophets complain that they have been challenged and afflicted by an adverse fate (atra nemesi). For just as distress arises from the glittering of works and temporal merits, so also from the glittering of temporal rewards. Therefore, the 73rd Psalm, vv. 1-6, says of them: "Yet Israel has God for comfort whoever is pure in heart. But I almost stumbled with my feet, my footsteps almost slipped. For it grieved

I was on the glorified ones when I saw that the wicked were doing so well. For they are not in any journey of death, but stand fast as a palace. They are not in misfortune like other people, and are not afflicted like other people. Therefore their defiance must be a delicious thing" 2c.

265 And the prophet Jeremiah says Cap. 12, 1: "Why do the wicked prosper, and the scornful have all the abundance?"

And in the 144th Psalm they say, v. 14, 15: "There is no harm, no loss" 2c. "Blessed are the people," they say, "who thus prosper."

But Job, Cap. 21, 7, speaks of this in more detail. 21, 7: "Why then do the wicked live, grow old, and increase in goods?" 2c.

The prophet speaks against these appearances, glitter and distractions and draws the godly people away from them, so that they despise the pleasures of those people and turn to the true joy that is in God. Therefore, one must notice throughout this verse a twofold contrast, from this way: We seem to them to be sad because we suffer, being deprived of goods, while those rely on them and are joyful; both of these, when perceived with the senses, annoy very many and deceive them. But inwardly, where we live in hope and they are dead, we are joyful and will be joyful, but they are neither joyful nor will they be joyful. But our joy is so exceedingly true and firmly founded that of it alone it must be rightly said, "They will rejoice" (laetabuntur), while the joy of those people is more a sadness, if you look at the inward.

Thus he completely condemns the joy of the wicked, and praises the joy of the godly. Since the latter has no outward appearance, but the latter has a great appearance, faith is necessary (the prophet, filled with the spirit [in spiritu positus], speaks words of the spirit); otherwise you will not understand it either, and you will be annoyed by their annoyance. For the carnal man can understand nothing of that which is of God, that is, that there is joy in the deprivation of all goods, even spiritual goods, since he can understand nothing of joy in the deprivation of all goods.

unless the good is presently there and is perceptibly possessed by the senses. But we must boast of the cross of our Lord Jesus Christ (Gal. 6:14).

Since the Hebrews use the future indicative instead of the optative, which they do not have, and since we have seen from what has been said that all the emotions (affectus) in this psalm glow with an extraordinary zeal, it is reasonable (sanum) to understand this verse as being spoken out of the zeal of a holy indignation, and to say something like this: What do these wicked ones rage about? What do they deceive the souls of men with their exceedingly wicked outward appearance? I beseech thee, O Lord, condemn them and their joy, cast them out, expose their hypocrisy, let them fall from their shells, that only those may rejoice who hope in thee, that it may be known and known by all that there is no joy anywhere but in thy great goodness. O Lord, it burns me too much that I cannot persuade them of this, that they do not hear; therefore judge them and expose their vain nature and our truth.

And so we have where and what true joy is, namely, confidence in God's goodness and a confident conscience. For this is also said by those who have experienced it, that there is no greater joy than a clear conscience, nor greater sorrow than a troubled conscience, as the wise man says [Prov. 15:15]: "A good courage is a daily comfort," and Ps. 26:3: "For thy lovingkindness is before mine eyes, and I walk in thy truth."

For a happy and pure conscience cannot come from any other source than by beholding the goodness of God, as it is said in the 4th Psalm, v. 7, 8: "Lord, lift up the light of your countenance upon us. You make my heart glad." But in what do those have their joy? In much grain and wine and oil, that is, in the joy of the sows, in the satisfaction of the body.

273. "Eternally let them praise." This word Jerome has not badly translated thus, "Forever shall they praise." For it is thought that by this is signified the joy which is expressed by the voice (vocalem), whether by singing or by speaking, as we, when we

We are accustomed to do this when we are happy, either by speaking sweetly, or by singing, chatting, praising or extolling what we are happy about, as it says in the 51st Psalm, v. 16: "Let my tongue extol your righteousness," that is, praise with joy.

274 So if the word "eternally" belongs to "let them rejoice" or "let them boast," the prophet persists in his zeal and strife as if to say: Let them gossip in their things, boast of themselves and their own, sing to themselves: not only will they not boast and rejoice in truth, but they will not rejoice forever. "The joy of the hypocrite (as it is said in the book of Job Cap. 20, 5.) lasts a moment," and Job 21, 13. [Vulg.]: "They grow old in good days, and in a moment they go down to hell."

275. Their boasting is so uncertain and inconstant, but it is not lasting either, since it is clouded by many sad incidents. But however well everything may go, the end of their joy is sadness, and their foolishness will be revealed, as happened to Jannes and Jambres [2 Tim. 3, 8. f.]. Why do these wretched people deceive and corrupt themselves? But they that trust in thee shall rejoice and be glad for ever: and there shall no stranger be mixed among them (as the wise man saith [Prov. 14:10, Vulg.]).

Here we see the fruits from which we can know if we are in grace (as they say): "The fruit of the Spirit is joy," Gal. 5:22. And there is no reason why we should say that we do not know this. If joy is eternal and constant, and the praise of GOD endures, even in suffering, this cannot be a deceptive sign. For "by their fruits you shall know them" Matth. 7, 16]. The cross proves everything. Therefore, if you can say with the 18th Psalm, v. 4: "I will praise and call upon the Lord, and I shall be saved," you will be blessed in truth. Because the joy of the wicked cannot endure this cross, they do not rejoice forever and ever.

277] The other fruit that follows is [talking about God's word], speaking gladly, preaching sweetly, hearing the word of Christ, praising His righteousness, singing about His goodness, and on the other hand.

abhor the ungodly fables, evil talk, lewd words, and such like yeasts of the world. Can we not perceive this with our senses, especially if we have been challenged for this, if we have been forbidden this, if for this reason we have suffered either hatred, reviling, terror, or some other evil? For even then this will be an unmistakable sign that Christ lives in you, if you persist in praising, extolling and glorifying the grace of God against the hope of men.

Therefore he did not connect "eternal" with the word "praise" in vain, because the joy of the spirit, which bursts outward, arouses many adversaries of the truth, as we see that this happened to the apostles, Acts 2, 13, 4, 5, 18. 2, 13. 4, 2. 5, 18. 1) 2c., and because some are found praising Christ, the goodness, truth, righteousness and grace of God, but not eternally, because they do not trust in Him enough, nor rejoice in Him enough, for in time of temptation they fall away, nor persevere in the face of wickedness, nor dare to praise God (that is, the grace of God) either everywhere, or against all, or at all times.

There are also many such people today who tell the truth only to the common man (*vulgo*), who suffers everything, not to those from whom they fear to suffer persecution, to whom they should tell it above all. But if you tell them the truth, they are the rulers of the people, they will expel you from the synagogue, put you under ban, and drive you out to the city. - Listen to what follows:

For you shield them 2).

280 Jerome translates this: And you will protect them. If the Lord is the protector, who can be responsible? And if it were not such a great thing to praise God's goodness against the wicked and the liars, it would not have been necessary to give us this encouraging promise. For he knows that the gates of hell will rise up against our joy; but

1) In the editions, 3 is added, but there is nothing like that in this chapter.

2) In the Vulgate: et datütadis in eis --- and you will dwell in them.

Be confident, "the God of Jacob is our protection", they will not overpower us. He himself wants to dwell in us. "He that is in us," says John (1 Ep. 4, 4.), "is greater than he that is in the world." [Rom. 8, 31.:] "If GOD is for us, who may be against us?"

In consulting the Hebrew, I find here the *verbum* that constitutes a complete concept (*absolutum*), which is also set in the 2nd Psalm, v. 6: "But I have appointed my king," of which Reuchlin says that it means as much as to decree, to appoint, to set before. Therefore, according to the peculiarity of the Hebrew language, "Thou shalt dwell in them" means as much as: You will make an order over them, you will make regulations over them (*constitues*), you will be a steward over them, you will provide for them, you will govern them, which Jerome has rendered correctly, but not completely: You will protect them, for the meaning of the Hebrew word extends further.

282 So also this word is a complete term (*absolutum*): "Let them praise" (*exsultabunt*), or: They will praise (*laudabunt*), as if he wanted to say: They will be and shall be preachers and proclaimers of the good news (*evangelisatores*, which comes very close to the meaning 3) of this word). For *evangelisare* means to preach a cheerful, pleasant, lovely, good word, which, as we have said, is what the Hebrew word means. But the cheerful word is nothing else than the forgiveness of sins, the great goodness of GOD, the consolation of a sorrowful conscience. But what happens to these preachers and to those who praise this grace, we see in the apostles and martyrs and all the saints. Again, how Christ dwells in them, reigns and sustains them, we know. But who will dwell in those? Who will protect them? Who will govern them? They do not need that, they are strong, they are the giants of the earth, they are the mighty gates of hell, the chair of the devil, because he is the prince of the world and dwells in them. Now follows the second part of this verse:

3) Weimarian: *gi'niüeatio* instead of: **significato**. But this is corrected in the supplements.

Let those who love your name be glad (gloriabuntur) in you.

Although Jerome correctly translates: And they will rejoice (laetabuntur) who love your name, our [Latin] translator has nevertheless beautifully rendered the Hebrew word, which expresses a different kind of joy than the first word laetabuntur. And as I let myself think (sicut mihi divinat meus morpheus), that [laetari] actually means to rejoice, to take joy in oneself and to have it, but this [gloriari], to express joy and to rejoice, and as it were to make joyful, or as the Latins say: jucundum esse. Now when any one is rejoiced in himself of his joy (jucundus est), there is joy with gladness (gaudium in gaudio), whereof the 68th Psalm, v. 4., says, "They shall rejoice from the heart," and Ps. 21:7, "Thou rejoicest him with gladness" (laetificabis eum in gaudio). Otherwise we are (as it is thought) glad for ourselves, joyful for others. Thus it is said in 1 Sam. 2, 1: "My heart is glad in the LORD," that is, pleasing (jucundum) [to him]. And 1 Chron. 17, 32: "Let the field be glad, and all that is therein," as that poet figuratively said of glad seeds, because they make us glad by their sweetness.

But I am foolish to struggle so much with the words, since there are many others in this language which denote cheerfulness, the constant different meanings of which I neither can nor will teach; it is enough that one should only express the opinion that this kind of joy here present belongs to the grateful disposition by which we are filled with gratitude and joy toward the benefactor from whose gift our joy derives. Through this gratitude we are pleasant to our benefactor, and correspond to his wishes, as a happy field to him who cultivates it. And that this is understood in this way is seen by this sign, that in the beginning of this verse the word "let all rejoice" (et laetabuntur) is put without a closer determination (absolute), but here "let rejoice be in you" (et laetabuntur in teo), so that in the former word he says

1) Virgil,

116. i, v. 1.

indicates the feeling of gratitude in general (absolute), but in the latter the received benefit is referred to the benefactor with joyful gratitude. For that one rejoices over a benefit is also shown in the 122nd Psalm, v. 1: "I rejoice in that which is spoken to me," 2c., where the word is found which is set in the beginning of this verse. I do not say that this is peculiar to the two words according to a continuous (constanti) rule, but that they can be so distinguished in this place by the fact that in the one case another word is governed by the verb (ex regimine), in the other case a closer determination is not added (et absoluto statu). For in the 32nd Psalm, v. 11. [Vulg.], "Rejoice in the Lord," and Ps. 97, 12. [Vulg.] The same word is found in the 32nd Psalm, v. 11 [Vulg.]: "Rejoice in the Lord" and Ps. 97, 12 [Vulg.]: "Ye righteous, rejoice in the Lord" with a different governed word (cum regimine), with which this verse begins without a closer determination (absolute), unless this makes a rule that one should rejoice in the Lord, just as those would say that one should rejoice in the good deed without a thankful disposition.

But this meaning fits very well to the sense. For as in the first part of this verse the prophet described joy in affliction, so in this last part he describes joy in well-being, or joy in gladness, which is not true nor sincere unless a man rejoices in the Lord, as Isaias says [Cap. 61, 10.], "I rejoice in the Lord." All this cannot be better understood (as has been said) than if we set before us, with the prophet, the perverse kind [Deut. 32, 5. 20.] in regard to which one would have to completely reverse this whole verse, since in repugnance, instead of being joyful, they grieve and despair of GOD, nor do they boast eternally by speaking good of GOD, but constantly grumble by speaking evil of GOD. Therefore, God does not protect them and does not dwell in them. On the other hand, in good days they burst forth and boast greatly, not in the Lord, but in themselves and their works; they please themselves, they admire their own, for they love their name, and seek their honor, so that one may speak of them with

right could reverse this whole verse from such people in this way: And all shall be afflicted that put not their trust in thee; always shall they murmur, and thou shalt forsake them; and they shall glory in themselves that love their name.

Therefore the spirit of the prophet distinguishes and paints in this verse briefly and beautifully (mire) in an exceedingly suitable way both kinds of time, both kinds of people, both kinds of mind and works by a very appropriate contrast. For it is impossible that he should not be afflicted who does not trust in the Lord whenever any affliction comes. But a man who is sorrowful cannot but murmur continually, since the praise of God is nothing without gladness of heart. But inevitably, such a sad and impatient person who grumbles against God must also displease God and be more and more abandoned by God. For God does not dwell in Babylon, but in Salem, that is, His place is in peace, Ps. 76, 3. and on him who is quiet and humble rests His Spirit, Isa. 66, 2.

On the other hand, it is impossible that he who trusts in the Lord should not rejoice, even though the whole world would fall to pieces and collapse, for the debris would fall on a man who does not fear. But he who is joyful cannot but think good of God, praise His praise, and encourage himself. Therefore, this patient and cheerful person who praises God is worthy of God's protection and dwelling in him, and will not admit that he rejoices, hopes and boasts in vain, but will surely receive it. And this is the crossroads where the bloodthirsty and the false separate themselves from the merciful and those who are well pleased [with the will of God], as far as the time of darkness (nubilum) and the hour of trial are concerned.

Therefore, as I have often said, our Saul has no better remedy against the evil spirit from the Lord than for our David to take up the strings and play with his hand [1 Sam. 16:23], that is, when thy soul is troubled, begin some sweet song or remembrance of thy God, and immediately

you will feel relief, and you will learn that the counsel of the wise man is proven [Sir. 11, 26.]: "When you are in trouble, remember that you can be well again," and again [Cap. 30, 25.]: "For sadness kills many people, and yet serves nowhere." For here in sadness music (also contrary to the proverb [: There is no cheerful head upon a sad heart]) 1) is the most suitable entertainment, as the prophet says in the 43rd Psalm [v. 5.], "Why dost thou afflict thyself, O my soul, and art so troubled within me? Wait upon GOD; for I shall yet thank him, that he is my help and my GOD."

Again, it is impossible that he who loves and seeks not God's name but his own name and honor, as often as any fortunate circumstance occurs, should not please himself, should not blow himself out, should not boast, should not rejoice in himself. But he who is pleased with himself in his well-being, what else should he do but, as the proverb says, "One ass weeds another," speak good of those who speak good of him and praise those who praise him, and those in turn speak good of him who speaks good of them and praise him who praises them, as it is said in the 10th Psalm, v. 3. Psalm, v. 3: "The sinner is praised in his wicked lusts, and good is spoken of the wicked," "Godfather over the fence," and again. And this is the utmost that they can do, that is, to be stingy with vain honor, to boast, to glory in themselves; their end will be in shame [Phil. 3:19].

On the other hand, it is impossible for anyone who loves not his own name but God's, however wholesome and blissful life may smile upon him, to please himself, to take pleasure in himself, or to boast. But the one who displeases himself for this reason and thinks less of himself must necessarily seek and love only God's name, praise and honor, and say: "Hallowed be your name," but let my name and the name of all men be profaned [Song of the Three Men, v. 58]: "Let all his works praise the Lord"; but let no one praise the righteous but you alone; the blessing of the wicked is to be considered a curse.

1) Roth inserted this proverb.

2) Erlanger: lauäetur instead of: lauäatur.

290 Imagine, then, and notice, that the prophet (if you want to understand this verse) is standing in such a place, where he is challenged by a twofold trouble when he looks at the life of the wicked. One is that everything is unfavorable for him, further, that everything he says and does is considered foolishness and ungodliness, which moves him to sadness, impatience and despair. The other is that all kinds of happiness (*omnia prospera*) are abundantly returned to the ungodly, that everything they say and do is carried on, praised and already completely dedicated to immortality, which is the most frightening of all and arouses the most anger. Thereupon he [the prophet] speaks, indeed angrily, but he does not sin with it in his heart on his camp, is silent and, expecting the end [of this matter], speaks this verse. For if someone asks what one should speak with his heart on the camp, of which the 4th Psalm, v. 5, says, one answers rightly: Nothing else than what is taught in this verse, that he should comfort himself in the Lord, while those boast of themselves quite uselessly.

That is why he keeps a very appropriate order. For the challenge on the left is the earlier and less dangerous, because on that side only a thousand fall; but on the right ten thousand fall. The latter is also much more difficult and dangerous, and only those who have been long exercised by the former have to endure it.

Each of these two temptations is a kind of furnace that serves to prove, as it is written, Sir. 27, 6: "As the furnace proves the new pots, so the tribulation proves a man's mind." Concerning the second tribulation, it is said, Prov. 27:21: "A man is proved by the mouth of praise, as silver in a crucible, and gold in a furnace." In what way? Certainly in such a way that in the former a man is found who is sorrowful and murmurs [against God], but in the latter a glorious man who loves his name and speaks well of himself; and as in the former quite actually the fall of the great multitude takes place and of those whom we despise as sinners, so in the latter there is a very severe destruction of the fat in Israel

and the elect, and those whom we honor as wise and righteous, that is, the wicked, as it is said in Ps. 78, 31: "And strangled the noblest of them, and struck down the best of Israel," and Isa. 5, 14: "Their glorious and joyful ones shall go down" (that is, to hell).

God has always struck the great and the rulers so much, that He might frighten us and recommend humility as the safest thing, so that the 76th Psalm, v. 13, actually says of the great: "He who takes away the courage of princes, and is terrible among the kings of the earth. But even so God does not judge the tyrants. For of whom, who was counted among the noblest, does one read in the holy Scriptures that he did not bring his honor into everyone's mouth (*nobilitarit*) by some outstanding case, if you count from Adam to Peter? Namely, God took such great care that the great ones were humbled, since it was necessary for the salvation of the inferiors that they be granted the great prestige (*prosperitatem*) of honor and dignity, so that they would not become such people who loved their own honor and sought to exalt their own name. Again, one or the other of the common people is hardly remembered who made a bad name for himself by an evil deed, like Achan [Jos. 7, 1.], and the man, 4 Mos. 15, 32. who picked up wood on the Sabbath.

Here we must discuss the question of what "the name of the Lord is," about which many people have written many things, even in different languages. The Hebrews boast that they have ten names of God, as St. Jerome also testifies, among which they emphasize the one with great superstition, which they call Tetragrammaton, by whose power they promise themselves I do not know how much protection and effects, while in the meantime, through their godless unbelief and blasphemy of the name of Christ, they use the name of their God uselessly without ceasing, and are also concerned about nothing less than that they bring about the salvation of souls through the name of the Lord. Their superstition has also spread to the Christians, so that they praise, engrave and attach these four letters everywhere.

But they do not care whether they themselves are godless or godly, presuming, as magicians do, that they have miraculous powers in letters and signs.

But we must know this, as befits Christians, that without the godliness of faith everything is superstitious and damnable, so completely that neither Christ nor God Himself can serve anyone for salvation if one does not have Him in faith. Therefore, every name of God, yes, every word of God, has an almighty power for the salvation of body and soul, if one possesses it in reverent faith. So it is not the name, but faith in the name of the Lord that does everything; nor is one name more effective than another. For if the name Tetragrammaton alone has such great power, the church acts foolishly in that it does not bless, baptize and perform all its sacraments in this name, but in the name of the Father and of the Son and of the Holy Spirit; and it would be something marvelous if the church of Christ, which has the Spirit of God, had not yet known this, since it knows everything that is of God.

If you now also want to say: The Tetragrammaton also contains all this in itself, and the perfections of all names, so that when the name of the Holy Trinity is mentioned, or of God, or of the Lord, then at the same time the Tetragrammaton is also mentioned. Why then is it separated from the other names? Why does it not work in all what it works separately? Or is it so holy, and the other names so unholy, that it is defiled when it is mixed among them, or so envious that it should envy the other this honor of power? So these may remain inventions of the Jews. The Christians should have a better knowledge (*sapient*), namely that all names of God have one and the same power, if one has the godly faith; without the same also the name of the holy trinity cannot be of use to you.

But since everything happened to them in the image, I do not want to deny, so that one may believe that not even the smallest letter nor a title was written in vain, that in the name Tetragrammaton a different and special image was displayed before the others.

which was to be revealed in the new testament. Therefore it was considered unpronounceable at that time, and still now it is considered so by the Jews, because they quite stubbornly detest the revealed secret of it. Therefore we also want to assume, whether to joke or also to do Kabbalah with them, that the name Tetragrammaton is a secret sign (*symbolum*) of the name of the holy Trinity, and the name of the Father and of the Son and of the Holy Spirit, which is now revealed, was then preformed (*adumbratum*) under four letters. To make this probable, let us take our proof (*arguemur*) from the letters themselves, from their number and from their meaning.

The meaning is this: X the primordial beginning (*principium*), X this, X and, X this. 1) If this is put together according to the grammar and in Latin language, this sentence (*oratio*) results: *Principium istius et istius* [the primordial beginning this and this]. This fits in all pieces to the name of the Holy Trinity, because the Father in the Godhead is the primordial beginning of "this", namely of the Son, and "this", namely of the Holy Spirit. For these pronouns "this and this" designate the Son and the Holy Spirit somewhat obscurely, as was appropriate for this testament, in which the mystery of the Trinity was not to be revealed, but only indicated. But also the name of the Father is not clearly expressed, although it is made known through the name *principium* more than the Son and the Holy Spirit, in which it is also indicated that no one (as Christ says *Matth. 11, 27.*) knows the Father nor the Son, unless it has been revealed to him, since even today the mystery of the Holy Trinity is not known, although the name has come to light, unless the Holy Spirit teaches it.

It is therefore clear that to those under the name Tetragrammaton the number of the divine persons and their nature are not differently prefigured, as to us under the name Trinity,

1) This sentence is correctly interpung only in the Basel and Weimar editions. In the Wittenberg and Jena editions: *Vat, et He ists.* In the Erlangen edition: *1 et N ists.*

so that, just as the word Trinity, when it is dissolved, will yield as its opinion: Father, Son and Holy Spirit, so also Tetragrammaton, when it is dissolved, will yield: the primordial beginning of this and this, somewhat obscurely, but still the same, because three persons are taught alike and a twofold exit (*duae processiones*), as in the name of the Father and of the Son and of the Holy Spirit.

Second, the number contains four. This is the first plane square, which consists of the first two simple, equal proportions, the former of which is: one to one; the latter: two to two. 1) Now the square is formed by the twofold exit (*gemina processione*) and the proportion of one to one and of two to two, beginning with unity and ending in quaternity. But these proportions are unequal according to arithmetic, but equal according to geometry; but this belongs to mathematics.

Thus, in the square of this divine name, the unity of the essence (*substantiae*) of the Father is indicated, from which [essence] One proceeds (*procedit*), the Son, who is equal to Him by the first simple proportion; but from both [the Father and the Son] the Holy Spirit proceeds by a second exit, being equal, as it were, to the Father and the Son by another simple proportion, just as the proportion of two to two, and of one to one, is geometrically equal. But since this simple proportion is the most perfect, the first, and the source and head of the proportions, where neither of the two parts is greater than the other, nor of one, nor of two, nor of one, nor of one.

1) We have followed here the reading of the Wittenberg and the Jena edition: *oui eonstat duakus proportionibus simplis ashuualibus primis, Huarmn prior S8t uuii8 ad unum, xostsnor duorum ad duo*, which (according to what is said in the following paragraphs) is the correct one. The Basel, the Weimar, and the Erlangen offer: *qui constat duadus proxortionibus simplis primis, yuarmn prior est, uuii8 ad duo, posterior duorum ad yuatuor*. We imagine that Luther, in what is said here, had approximately the idea expressed in the diagram below. The 'n' indicates the Father, the 'n' the Son, the 'TU' the Holy Spirit:

is surpassed (*exceditur*) by both in greatness, because one is equal to one in all things, and two to two: so it happens that the equality of the persons in the divine essence (*in divinis*), which exist by themselves (*subsistentium*) only by two exits (*processiones*) and not several, is indicated to the ancient Fathers in a hidden way by the secret sign (*symbolo*) of this very beautiful square or Tetragrammaton. For the Son is equal to the Father through the first exit; the Spirit is equal to both through the second exit.

Here one can also easily bring the four relations (*relationes*), which are quite common among theologians, the active begetting of the [Father] (*generatio activa*), the suffering begetting [of the Son] (*generatio passiva*), the active breathing [of the Father and the Son] (*spiratio aotiva*), the suffering breathing [of the Holy Spirit] (*spiratio passiva*), for these four constitute (that I say so) the Triune and One God, just as these four letters constitute His name.

Thirdly [we prove this] from the letters themselves and their kind. The first syllable ends the first proportion in the letter X,²) which is a gentle breath (*lenis spiritus*), so that it indicates that this going forth in the Godhead is not carnal, but spiritual and exceedingly kind and sweet; for the breath letter, when pronounced, is nothing else than a kind of sweet going forth of the wind or blowing, so that it signifies exceedingly appropriately this going forth of the Son. In the same way, the whole name in the second proportion is terminated by the same gentle breath, so that the second going forth may also be understood as a spiritual one, and not otherwise different from it than that it is the second and proceeds from the first; nor is the Spirit otherwise different from the Father and the Son than merely by proceeding from both. Since these exits are spiritual and of the most spiritual nature, the entire primordial beginning (*principium*) must necessarily flow into the entire highest being (*principatum*), so that it cannot be divided. Thus there is an ineffable majority in the simplest unity.

2) This confirms the reading we have adopted in the preceding.

This, I say, or something like it, seems to be depicted in the old Tetragrammaton; but now it is revealed in all languages, so that now the Tetragrammaton is not necessary, no more than the whole Hebrew language, to recognize God. This is supported by the fact that Burgensis says that for this reason the Tetragrammaton is said to be unpronounceable, because it does not have the descent of any Hebrew word, and one is also not able to recognize its meaning by analogy, so that it is obvious that according to divine counsel these Hebrew letters are indeed connected with each other, but nevertheless, as it were, a foreign expression was produced that did not belong to the Jewish people, which could not be designated (*insignificabilem*), just as one could produce from the Latin letters any expression that the grammarians do not know, only in order to designate and retain something (*memorandi causa*). This is what the Valentinians brought to bear, as can be seen, in their ἀβράζας, a Greek expression. 1)

It has been rightly said that the name of the Lord is unpronounceable, because at that time the mystery of the Trinity was not revealed, although it was darkly hinted at. It is also rightly said that only God was given this unique (*unicum*) name, and that it designates God according to His essence and inner nature. For in truth, God is in Himself nothing other than the Father and the Son and the Holy Spirit, the Trinity, and that which is said of birth 2) and departure. This cannot be found in any creature, therefore the Tetragrammaton cannot be attributed to it, while otherwise the names of a king, a lord, a god, a strong one, an exalted one, and other similar ones are applied to and attributed to those who stand in the place of God. For the outward works of God can be compared to angels and men, but a Trinity in unity they cannot be. There-

They can also manage the affairs (*nominiibus*) of God, but they cannot use the name Tetragrammaton and the Trinity.

From this, I believe, the difficulty of Ex 6, 2. f. can be easily solved, where many struggle what the spirit wants, since he says: "I am the Lord, and appeared to Abraham, Isaac and Jacob, that I would be their almighty God, but my name XXX³) has not been revealed to them", while Gen 4, 1. and more often long before the name Tetragrammaton is set. I say: I do not believe that the letters are to be understood, namely, that they were not revealed to them, unless at that time the letters of his name had not yet been compiled (*compositae*) or written, but that he did not publish the meaning of this name, that is, the faith in the Trinity and the knowledge of Christ, neither in the time of the fathers, nor of Moses, nor of the whole Old Testament, but only let it be given in a hidden way (*inspirari*) and signified by images.

There are people who think that the Tetragrammaton is the name JESuS, with the letter X inserted, and I wish that this could be proven and would be true. But since the evangelist Matthew Cap. 1, 21. derives the name JESus from "to make blessed", in that the angel says to Joseph: "Thou shalt call his name JESus, for he shall save his people from their sins," but the Tetragrammaton (as I have said) is not derived from any other word, so it will be difficult to establish this, to say nothing of it, that in the Hebrew word, which means "to make blessed" (*salutem*) or a savior, the letter p is necessary and, as one says, essential (*substantialis*), which the Tetragrammaton does not allow, and therefore did not form the name JESus. But others may judge about this. This is said, so that one is aware of the superstition of the Jews.

295. What, therefore, is the name of GOD, of which the prophet says in this place that one should

1) The followers of Basilides (around 125 AD) used the word as their watchword, which contains the number 365 in Greek numerical letters.

2) Only the Weimar one has, according to the first edition: *nativitate*, the other editions: *unitate*.

3) 2 Mos. 6, 3. is written in the text *rürv*.

Because it is not just one name. Paul calls him 1 Tim. 1, 17 "the wise man", as he says: "the only wise man"; there, "the eternal king, the incorruptible and invisible one". In the same epistle Cap. 6, 15. 16. he says, "the blessed and alone mighty, who alone has immortality." John says 1 John 4:16: "God is love." Hebr. 11, 16. says: "God was not ashamed to be called the God of Abraham, Isaac and Jacob."

And how? if we bring in here the whole Dionysius about the divine names, and again what he has written about the mystical theology, until we leave GOtte no name? Since he cannot be grasped with the mind, how could he be pronounced with a name? But we want to leave it to other, idle people to play their games with this (speculanda); we want to take the name of the Lord here in a simple understanding, not for the [word] by which he is called, but for what is preached by him, according to the words Prov. 22, 1. [Vulg.]: "A good name is better than great riches," and the same Cap. 10, 7.: "The name of the wicked shall rot," and Ps. 22, 23.: "I will preach thy name unto my brethren."

The name of God is therefore a good rumor, praise, glory, honor, proclamation of God, as the 102nd Psalm, v. 22, clearly shows: "That they may preach the name of the Lord in Zion, and his praise in Jerusalem. Behold, he says, the name of the LORD and his praise are the same, and are preached by the same proclamation. Ps. 148,¹) 13.: "Let them praise the name of the LORD, for his name alone is high; his praise goes as far as heaven and earth."

Since God alone works everything in everything, it certainly follows that God alone deserves the name of all works. He alone, then, is good, wise, just, true, merciful, kind, holy, strong, Lord, Father, Judge, in short, everything that can be called anything, or everything that can be praised.

From this saying it follows that, just as nothing of power or works is left to us, so nothing of power or works is left to us.

We therefore cannot presume anything of the name [of the same], and, as we are men who accomplish nothing but sin, lies, vanity, so also we have a stinking and shameful name, that all men are liars [Ps. 116:11], and all men are nothing at all [Ps. 39:12].

300) Therefore, our name is sin, falsehood, vanity, unrighteousness, wickedness, perversity, and everything that can only be said evil by someone. When we recognize and confess this, then we act rightly, for then we create, reject and lose ourselves, our works and our name; 2) We love, desire and seek GOD, GOD's works, GOD's name, saying with the 54th Psalm, v. 3. "Help me, GOD, by your name," as if to say: In my name I will perish, yes, I am 3) already lost, but in yours I will be blessed.

It is quite clear that the prophet speaks all this against the ungodly vain glory of the ungodly hypocrites. For as these have the impudence to justify themselves, like the Pharisee in the Gospel [Luc. 18, 11.] and Simon the leper [Luc. 7, 39.], so also this frenzy is found among them, that they boast of themselves and love and praise their name, treat all others with derision, accuse, judge and reproach the tax collectors and sinners with the worst names. But godly people and believers in God, when they boast, they boast in the Lord and ask that the name of the Lord be sanctified, praised and honored. With them one finds that they accuse themselves, judge, condemn, consider themselves inferior to all, put themselves at the bottom, and so do not know their name at all.

But even here the cross is the only judge and witness of the truth, since there are people who boast that they love the name of the Lord, with great confidence even on the paper: In the name of the LORD, and: Glory to God alone, likewise: To GOD be praise, and: In the name of JEsu,

2) In the Wittenberg, Jena and Erlanger is here wrong interpungirt. After unüttimus a distinguishing sign is missing: "anaittirnus Veura."

3) Instead of siiu in the issues should read Wohl sum.

1) In the Latin editions: 149.

and the like; indeed, who does not make use of that apt and very Christian speech, used exceedingly frequently in ordinary life: Thanks be to God?

For what could be more blessed than the church today, if there were none of those who boast of this, and did not uselessly use the name of his Lord; but this is a rare bird. For if in truth they love the name of the Lord, and not rather their own, why then do they become unwilling, and take it with the greatest impatience, when they are called by their own name, that is, when they are called fools, or wicked men, or have some other swearword attached to them? Why then do they not recognize their name here, and say: Thanks be to God, and: Glory to God alone? Why do they resist so vehemently the truth that another says to their face, since they themselves say the same of themselves out of such a pure heart (as they gossip)? Therefore, the very cross shows that all men are liars, so that the psalmist rightly said, Ps. 116, 11.: "I said in my trembling, All men are liars."

304. You see, then, how suddenly [with man] the hatred of his name is changed into the very fiercest love of his name. At the same time, the false love of the name of GOD reveals itself, since he [man] becomes extremely impatient when the name of the LORD is taken away from him by another, whom he himself has continually, and in a lying manner, cast away from himself, and has rejected him from himself, saying: To GOD be the glory, and: Thanks be to GOD, but I am a sinner. Who would be able to perceive this attitude, which is hidden deep in the heart, if Christ did not take care to prove us through the cross and shame? And this is an excellent saying of Gregory: How each one is in himself in secret, this shows a disgrace that is inflicted on man. For then, instead of "Thanks be to God," blasphemy will soon ensue.

But this bouquet finds a little branch with which it can cover itself and excuse itself in sins; first, the word of Augustine: He who does not respect good gossip.

He is cruel; and again: A good conscience is necessary for you, your good reputation for your neighbor. Then the word 1 Petr. 4, 15. f.: "Let no one among you suffer as a murderer, or a thief, or an evildoer, or one who takes hold of a foreign office. But if he suffers as a Christian, let him not be ashamed, but let him honor God in such a case." But Jerome also teaches publicly that if one wants to cast suspicion of heresy on someone, he should not be patient.

First of all, here we are speaking in spirit with the prophet and before God. We are to be honest with everyone, not only before God, but also before all men, Rom. 12, 17. And 2 Cor. 4, 2: "We prove ourselves right in the sight of God against all men's consciences"; and 1 Thess. 5, 22: "Avoid all evil appearances." Christ also praises those who suffer persecution for the sake of righteousness, Matth. 5, 10.

It is quite true that we should not lie before men or acknowledge a false accusation, but rather die, like the woman who was beaten seven times [with the executioner's sword], of whom Jerome tells. But just as we must suffer death and any evil innocently for the sake of righteousness, so we must gladly suffer the damage to our name, not seek to defend it with impetuosity, or seek to repay the wrong done to us, but, innocent as we may be before men, confess before God that we have deserved much greater damage both to property and 1) life, as well as to our name. For we must acknowledge that just as good and life, so also a good name are good creatures and exceedingly good gifts from God. But we must not consider ourselves worthy of them, and not think that we are wronged if they are taken from us, but rather recognize ourselves unworthy of them all, and gladly do without them if God wills it.

Therefore, it is not necessary for you to confess that you are an adulterer or a murderer.

¹) It seems to us that after the context *reruin et vitao* should be read instead of: *reruni vitas*. It should also directly *res 6t vitam*.

You must not confess or acknowledge that you are innocent if you are not, or acknowledge such an accusation that is made against you; indeed, you must not confess or acknowledge it either, lest you lie in the same way as the one who is lying to you about this disgrace. And yet you must be composed and calm when you testify that you are innocent, but he will not believe you and nevertheless accuses you, just as you must not say that your life is nothing and your flesh is only a phantasm, or your gold is copper, so that you may show yourself humble, but you must confess these things as they [in truth] are, and yet, when they are taken from you, not resist, nor even reclaim, nor avenge yourself.

In this way you must not resist those who harm your good report and disparage you, even though you must testify to your innocence, nor confirm their lies by an ill-timed silence. This is what the Christians of Lyons in France once did: when they were accused of eating children in secret, they were constant to the point of death, and said no to it. And when Jeriah, Jer. 37, 13. ff, accused Jeremiah of wanting to flee to the Chaldeans, he answered, "It is not true, I will not fall to the Chaldeans." Nevertheless, since they did not believe him, he had to suffer being innocently beaten and thrown into prison. But Christ also constantly defended his doctrine before Annas, which he condemned by questioning him in an oblique manner; and yet he received a blow from the servant and suffered innocently that the same accusation was raised against him by the unbelievers.

(310) According to this rule we must also walk today, since the exceedingly ungodly flatterers of the great ones rush and rage, and insidiously call innocent good people names, that they are heretical, vexatious, erroneous, seditious, offensive to [pious] ears, disrespectful to the pope and disparage him, and the like, as they see fit.

These abominations, I say, must be suffered, but not acknowledged [as right]. If they now keep the upper hand and, with the rake

If they are not satisfied with the good name they have been given and continue to rage, we should confess to God that we are suffering what we have deserved, and that God's name, not ours, is being taken from us by force, and even justly, since we are not worthy of this name; but inwardly in faith and conscience and outwardly in confession we should cling to him most steadfastly. For it is not from us that they take away the good name, for it does not belong to us, but to God, through whose gift it was with us. Yes, they take away from themselves [to their detriment] our good name, since it was given to us for this reason, that through it they might be brought to God, instructed by the light of our good works, so that they might praise our Father in heaven. Nothing, then, is taken away from us by the good name, since they cannot take it away either in conscience or in confession, but can only extinguish it in their own opinion, and that to their own detriment, so that we must have more pity for their misery than that we should grieve over our harm. Since we now confess our innocence in this matter and with good cause reject the evil name from us, we do not serve ourselves but them, our slanderers, even against their will.

312. in this spirit, according to this guideline, these ostriches do not care for their name, but seek only that they may not suffer disgrace, and do not rest until they have subdued their adversaries (if they are able), and have recovered their name, by driving out violence by violence, according to the rule, or rather the error, of the jurists (juris). And lest by neglecting their good report (as they think) they should become cruel [§ 305], they become impious and cruel at the same time, by avenging their good name as if it were theirs, not God's.

Therefore they misuse in the most perverse way the extremely beautiful saying of Augustine: He who does not respect a good rumor is cruel; and again: Your good reputation is necessary to your neighbor. For it is not necessary to rage and reclaim the mantle against the Gospel, because your

Your neighbor needs your coat. Nor must you defend every thing, even life itself, because your neighbor needs these things. So, too, one should not forcefully reclaim a good rumor because it is necessary for one's neighbor. It is enough that in all this the accusation has not been accepted [as true]. After that it is necessary that one wants to suffer even greater things for the sake of God, so that the other cheek is also ready [Matth. 5, 39.], and yet it is not acknowledged that the beating on the first cheek was done justly.

But that these quarrelsome and obstinate protectors of their rumor are only hypocrites, and that they falsely say that they do this out of love for the name of the Lord, and that they do not seek their name, but God's, you can prove by this sign. First, that they are quite heedless in other matters of God. For they are also not so fervent to do God's will and seek His kingdom, which they would do to the utmost if they sincerely loved the name of God. Then they suffer patiently that the same name of the Lord and the good report of their neighbor are corrupted. Yes, they themselves are the very first to destroy the name of the Lord to their neighbor in order to appropriate it for themselves. Such people today are those who think that they cannot be Christians and orthodox believers (catholici) if they do not search for people whom they would like to revile and condemn as heretics, so that they prove that they have another name of God and another God in them than they persecute in their neighbor.

(315) Therefore do not think that those are lovers of the name of the Lord who are at hand to call others by an evil name, and to praise themselves alone by a good name. It is the same name in all, and cannot be loved more in yourself than in your neighbor. You are in error if you bear grief and are unwilling when you are called a heretic, but laugh and rejoice when your neighbor is thought to be a heretic: how much more are you in error if you defile another for the sake of a beautiful appearance, since you do so only for the sake of the

for the sake of a beautiful appearance, so that you may cover the ugliness of another, just as honest members cover dishonest ones, 1 Cor. 12:23.

316 But let us return to the words of the prophet. "Who love thy name." We have said that the name of the Lord is the rumor, the knowledge (notitiam), the praise of the Lord, which must certainly be in others, that is, in us through faith and confession, so that not our righteousness, virtue, wisdom, but God's may be revealed, grow and reign in us. For thus we are baptized in the name of the Lord, that now not we but God may live in us, and the name of the ungodly perish, that only God's name may be in us; for as all our works are his, so also is the name his, and so both the thing itself and the name are ascribed not to us but to God.

Therefore, it is not improperly said that by the name of the Lord is understood either Jesus Christ or the Father and the Son and the Holy Spirit, because these are the names of God, who alone has every good name. So also, whoever loves the name of JESu, loves at the same time the salvation of God, the truth of God, the mercy of God, the virtue of God, the wisdom of God, and all good. For all these are included in every name of the LORD. When he does this, he necessarily hates his name at the same time, and does not boast of a man's wisdom, salvation, or virtue, because they are null and void, so that he may be worthy to have the name of the Lord in him, so that he himself may be saved, and God may be praised.

Therefore, we must pay attention to the emphasis that both words, "love them" and "name" have. He does not say, "Who write, speak, make to be heard, indicate, think, sharply dispute, know," but, "Who love your name." For who should not see how many there are of those who have GOD and His name in their mouths, and yet do not boast of it? Their heart is vain, and the love in the innermost part of their heart is perverse; if it is perverse, nothing can be rightly directed; if it is right, nothing can be wrongly directed.

than become. With the saints God is holy, with the perverse He is perverse [Ps. 18, 26. f.].

Now what it is to love the name of the Lord cannot be better understood than from the kind and nature of love, which consists in seeking not one's own, but that of whom one loves. Therefore, only he who loves the name of the Lord, who despises his name and the name of all, and desires that only the name of the Lord be exalted, spread, praised, and made known to all men, is proved to be such. In order for this to happen, it is necessary that he thinks, says, does, and suffers everything that he believes can serve to have the name of the Lord recognized and exalted, even with damage to both his good and his name. Hence he cannot be stingy with vain honor, but is found to be a willing (prodigus) despiser of himself, boasting in no thing but the Lord, whose name alone he loves and seeks.

320. whoever, then, in the time of prosperity, and when he looks to his own, is well pleased and loves to hear his name, is proved by the furnace, which Solomon calls in Proverbs Cap. 27, 21, "the mouth of praise," as one who loves not the name of the Lord but his own. As such, the prophet here scourges those godless people who boast in the confidence of their own righteousness. Of these it is also said in 1 Sam. 2, 3: "Leave off your great boasting and defiance, leave out of your mouth the old things, for the Lord is a God who notices, and does not allow such boasting to succeed."

Paul also boasts that he is able to do all things, but in Him who makes him mighty [Phil. 4:13]; otherwise he boasts of nothing but his weakness, 2 Cor. 11:30. The Blessed Virgin summarizes this beautifully and briefly in this verse [Luc. 1:49]: "For He has done great things for me, who is mighty, and whose name is holy." As if to say: I have done nothing, he has done great things for me, who alone works all things, who alone is mighty in all, who for this reason also alone has the name. To him alone be the glory, who alone does what is holy, what no one may appropriate and usurp.

For whoever recognizes that it is not his work, how could he be so sacrilegious as to ascribe the name to himself from another's work?

He therefore sanctifies the name of the Lord in truth who abstains from arrogating it to himself. This is done by the one who acknowledges that every good work does not belong to him, but to God alone, so that he, as the 145th Psalm, v. 17, says, "may be holy in all his works. Behold, this is the second commandment, "Thou shalt not uselessly take the name of the LORD thy God." This is what we pray when we say, "Hallowed be thy name," that is, as the 111th Psalm, v. 9, says, "Holy and holy is the name of the LORD."

But these ungodly saints of works break in sacrilegiously and stain the name of the Lord without end, ascribing to themselves righteousness, virtue and wisdom, and in this they like to hear their name.

From this it follows that the more gifts of God a man is adorned with, the more dangerous his position, and the more necessary the fear of God is to no man, lest he stain God's name and ascribe to himself something of what is God's, or patiently suffer it to be ascribed to him by others. This is the challenge at the right hand, where ten thousand fall, namely the arrow that flies by day, the pestilence that destroys at noon [Ps. 91:5-7].

For this reason alone, St. Gregory dares to assert in many places that the good works of all saints are impure, because they cannot sufficiently abstain from the name of the Lord, nor hold it as holy and honorable as it should be held, unless the passion of nature is completely slain, which is not accomplished in this life. For how few are there who, at its name and its praise, are more frightened and afraid than of a GOtte sacred thing, which is terrifying when appropriated? Yes, we laugh merrily, and suffer it patiently like swine, when we are tickled with such praise.

1) In the Wittenberg, the Jena and the Erlangen: 146.

But where will they remain who, as if they were giants, put one mountain on top of another and build a Babylonian tower, and wage war against the Lord and his name, and with immense desire seek praise and great name (famae) in a senseless way, so that they completely take away both the work and the name of the Lord and attribute it to themselves alone? while in the meantime they chatter nothing else than: Hallowed be thy name, glory be to God alone, thanks be to God, in the name of the Lord, amen, and with such appearances and make-up they color, paint and paint the eyes of their Jezebel [2 Kings 9:30]. Namely, the world is so full of those who want to rob God of His honor and be like Him, who desecrate the name of God, who stain the honor of God; and there is no one who notices it, so much so that they fight for the name of God, even against the name of God, in a frightening way, and stand in an irreconcilable discord.

How great a desecration (religio) is it considered when a layman touches the chalices, the chasubles, the linen cloths in the churches and on the altars, because they are consecrated in the name of the Lord! But the name of the Lord Himself, by which everything is sanctified, is stained and defiled by no one more shamefully, that is, by touching it with the most disgraceful ambition, than they themselves, those accursed consecrators, the damned saints of works, who vaunt their works and words most vainly.

Therefore he loves the name of the Lord in a reverent way, who trembles with godly reverence before his own praise and good name, abstaining from it as if it were the oil, of which Exodus 30:25 ff. commands that it be kept holy, that it not be made like it, nor that any man's body be anointed with it, but only the tabernacle of the congregation and its utensils 2c. For he that honors and sanctifies the name of the Lord in this manner shall be sanctified by it again, as it is said in the 18th Psalm, v. 26, "With the saints thou art holy."

329 But not only should the name of the Lord be honored in such a way that one does not touch it, does not presume to touch it, does not presume to touch it, does not presume to touch it.

He does not anoint himself with the same, but he desires that this name be made holy and honorable to all men in this way; and in order that this may be done, he omits nothing, either in doing or in suffering. Thus we read of St. Thomas Aquinas that he made the sign of the cross over himself under his robe as often as he heard people praising him, which is certainly a very good and godly habit of showing reverence [to the name of God].

The sum of all that is said is commonly pronounced in this way: Let no man exalt himself when he is well. It is a short word and easy to say, but very hidden and difficult to understand, and it is recognized only by those who have experienced it, as the 111th Psalm, v. 9 f., says: "Holy and holy is his name. The fear of the Lord is the beginning of wisdom; it is a subtle prudence; he that doeth it, his praise endureth for ever."

331. But those who know no other fear of the Lord than that which deters from gross sins and lusts by the fear of punishment understand nothing, nor will they ever learn to boast of the Lord, since that is the right fear of the Lord, if we fear that we may not presume on anything that is the Lord's, that is, His virtue and His name, and by our presumption defile it, no differently than we fear to touch holy objects, lest we defile them. In this fear we must increase in such a way that we do not arrogate to ourselves not only temporal but also spiritual goods, also knowing that in these nothing is ours but the custom that is necessary for us and for our neighbor, which has been granted to us solely through the goodness of the Lord, that we should possess it with godly reverence and give it home to him with faithful gratitude.

332 Those who are of this nature, their praise endures forever. Their praise? 1) Of course, because they do not want to boast about themselves, nor about the praise of any other people, but only about God, as Paul says in 1 Cor. 4, 5: "Then one will be praised by God."

1) The words: *Maüantio soruii?* are omitted in the Wittenberg, Jena and Erlangen.

praise from God", and Ps. 34, 3. it says: "My soul shall boast in the Lord", and again 2 Cor. 10, 18.: "For this reason a man is not competent, that he praises himself, but that the Lord praises him". But God praises and glorifies only those who reject all praise from themselves and assign it to Him, who do not want their works to be seen, who want nothing but the praise of their Father in heaven, whose name they love. Therefore God praises and honors them again, as it is said in 1 Sam. 2, 30: "Whoever honors me, I will also honor; but whoever despises me, he shall be despised again."

It is very difficult, but necessary, to expect praise and name from God alone, and in the meantime to abandon all names in all things, and, if something of this kind occurs, to hold on as if it had not happened, and to carry it home to God; and also not otherwise than to tolerate it with fear for the sake of the salvation of others, rather than to have it as one's own. For this is indeed serving the Lord with fear, and rejoicing with trembling [Ps. 2:11], when one neither despairs when he is challenged, nor is presumptuous when he is comforted, as we have often said.

V. 13. for you, O LORD, bless the righteous; you crown them with grace, as with a shield).

Jerome has thus: For thou, O Lord, wilt bless the righteous, as with a shield of mercy (*placabilitatis*) wilt thou crown him. He omits the pronoun *time*, and the pronoun *eum* [him] is more appropriate than *nos* [us], for it refers to the righteous. It seems to me that the genitive [*placabilitatis* in Jerome] should more properly be changed to the ablative: "As with a shield thou hast crowned him with mercy." But there is a greater emphasis in separating it. For our [Latin] translation begins the last verse with the vocative "Herr," which in Hebrew is the end of the middle of the verse. But this verse, in words that are a little different, has the same meaning as the last verse of the third Psalm: "With the LORD one finds

Help and thy blessing upon thy people." As there [in the 3rd Psalm] the tone and the emphasis lies on the words "thy blessing" and "with the Lord", so it can be perceived here with the pronoun "thee" and the vocative "Lord". The understanding of this depends on the opposition of the twofold kind, the godly and the godless. Men bless the ungodly way and curse the godly way, but you, Lord, bless the godly way; as is widely interpreted above in the last verse of the 3rd Psalm.

But he gives the reason for the preceding verse, in which it is said that all rejoice who trust in the Lord, that they glory in the time of adversity, and that God protects them, but that in the time of prosperity all rejoice in the Lord who love His name. They do this because they know that it is you alone who blesses the righteous. Instructed by this knowledge, they despise the blessing and the curse of men, who bless only those who love their own name, but those who love only the name of the Lord, that is, the righteous, always pass away. Therefore, he did not add "the righteous" for nothing, obviously indicating the godless adversaries who bless not GOD but men with an opposite blessing.

Here again the words of the prophet are to be observed, who speaks in the spirit. As above he called them evildoers, wicked, ungodly, who in the sight of men and in their own eyes have nothing less than this evil appearance, but have the appearance of a godly being, but deny his power [2 Tim. 3, 5.]: so he calls "the righteous" those who are such people in spirit, but seem to men to be worth nothing less than the name of righteousness, since they must be foolish, wicked, senseless in the sight of those glittering saints who are secure through the blessings that flow to them from their virtues.

This disease, or rather the ravages of the ungodly nature, has become so rampant in the church today that one must despair of a cure; so much has everything found its full extinguisher that

1) In the Vulgate: *ut seuto donas voluntatis tuas coronasti nos.*

If you are against it, you will be declared a heretic and a child of the devil without any hesitation. If you grumble against it or have misgivings, you must immediately be declared a heretic and a child of the devil, a child of perdition without all shyness.

337. In such a way must the holy and honorable name of God suffer today, so it is desecrated by the exceedingly senseless lusts of men, so it serves the cruellest tyranny of the very worst Turks in the church, and has become entirely a cover of shame of all wickedness and evil, so that you can see nothing more frightening when you open the eyes of the spirit, than that nothing but the greatest, innumerable devilish works are attributed to the name of God, again nothing but the best and most Christian works are attributed to the name of the devil.

For nowadays it is not allowed to resist and reject it, if some flatterer of the great ones has attached the name of the Lord to some nefarious deed, and has adorned his devil's activity with the prestige of God, Christ and the apostles, but if you do not want to be burned as a heretic, you must worship this Satan and Antichrist for the sake of the prefixed name of Christ and praise [his deeds] as divine works.

On the other hand, if God does something contrary to these abominations in the name of the Lord, one must not favor, approve, or promote it, but believe and say that it is done by the devil's power and in his name. For what should our raging ingratitude against Christ deserve but that we, who are given over to a wrong mind, should be permitted to sin without end and without fear in the sin of blasphemy against the Holy Spirit, which can be forgiven neither here nor there, by condemning God under the name of the devil and worshiping the devil under the name of Christ? [Ps. 119, 137. Vulg.:] "O LORD, thou art righteous, and thy judgment is just." For if God gave the heathen, because they knew God but did not give thanks to Him, in a wrong way, so that they committed those abominations which the Apo-

If he has thus smitten the Jews for not receiving Christ, with how great a calamity would we be smitten, who have received him and confessed his name, but now, perverted by such great wickedness, mock and defile his name? But what a great cross this must be for those who love the name of the Lord. How dreadful it is to live at this time, and to hear and see this intolerable defilement of the divine name!

In the meantime, therefore, we are to learn these conflicting judgments of God and man, and set them before us, lest we err with the unwise, nor fall away, not knowing the counsel of God. The saying is certain: Whoever wishes to become righteous must become a sinner; whoever wishes to become understanding, good, righteous, yes, godly, a Christian and orthodox, must become unintelligent, evil, perverse, yes, devilish, heretical, unbelieving, a Turk, and, as Paul says [1 Cor. 3:18]: "Whoever among you thinks himself wise, let him become a fool, that he may be wise." This saying, I say, stands firm, because such is the will in heaven, which has purposed to make wise by foolishness, good by wickedness, righteous by sin, righteous by perversity, understanding by ignorance, orthodox by heresy, Christian by unbelief, godly by diabolical form.

If you now ask, "In what way?" it will be said quickly and briefly. You cannot become the kind of person in God that you would like to be unless you first become the kind of person in yourself and before men that He wants you to be. But He wants you to become in yourself and before men what you are in truth, that is, a sinner, a wicked man, unwise, perverse, devilish 2c. These are your names, this is how it is with you, this is the right truth, this is humility. When it has come to this with you, then you are already such a person before God as you would like, that is, holy, good, truthful, righteous, godly 2c. For this reason, you are another before yourself and men than you are before GOD alone. Why are you surprised,

what do you grieve 1) if you displease both yourself and right, and the saints of the world he condemns. For in the people? If you did not please them, you could not those, having lost their name, dwells the holy and please God. "If I were still pleasing to men (says Paul honorable name of God, by which they are sanctified; but Gal. 1:10.), I would not be Christ's servant." in these, since the name of God is cast off with them, is

342 But this deceives us, that we do not believe that the unholy and abominable name of men, by which they the rulers in Israel and those who raged to please them are defiled.

are men, as if we did not know that under the name of Christ even the apostles themselves suffered reproaches from the false apostles. So surely we like to be deceived by the name of the holy apostles and the governors of the apostles (apostoli eorum), if it can only be granted to us that we please them, so that the word may be fulfilled, Ps. 53, 6 [Vulg.]: "God scatters the bones of those who please men; they have become ashamed, for God has spurned them," and Isa. 3, 12. [Vulg.]: "My people, those who praise you happily, they deceive you and destroy the way you should go."

Dear, how powerful and frank a description is this: All are deceived who are praised; the praisers are deceivers! Who should not fear to be praised? Who should not wish to be blamed? Do not those alone lead and teach rightly who punish what is ours, and say that we are wretched people? Truly it is so. For also in Revelation Cap. 3:17, the angel to Laodicea is told, "Thou sayest, I am rich and full, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

344 Since this is the case, every Christian must be most careful not to follow the great multitude and the judgment of the great multitude, and to despise or praise him who is considered either praiseworthy or reprehensible by men. For here is the danger that the Lord of glory will be approached, who wants to be counted among the evildoers [Isa. 53:12], and with those who are considered evildoers he will remain until the end of the world. For those who are sinners in the sight of men, he will make them sinners.

For the same reason, the more wretched you are in yourself, the more you must not despise and despair of yourself. For since you must not judge and condemn a sinner, nor despair of him, neither must you judge and condemn yourself, whether you have become a sinner against yourself or against men, any more than you must praise and justify yourself before yourself, nor be presumptuous because of yourself, whether you seem to be something to yourself or to men, but boast only of God and delight in his name, which is good in the sight of his saints.

346 But I believe that the figure of speech of the synecdoche is sufficiently known, that "the righteous" [benedices justo in the Vulgate] is said in the singular for "the righteous" in the plural, or instead of a general sentence, in part: "You bless the righteous," that is, any one who is righteous. Then, according to scriptural usage, to bless is the same as to praise, to extol, to wish well, to be benevolent. The opposite is cursing, blaming, wishing evil. If this happens from God, it is something real (res) and a work, because when he speaks, it happens [Ps. 33, 9.], but if it happens from men, nothing follows it.

347. But the righteous is called, as is clear from much of what has already been said in the first Psalm, in spirit and in secret, who is righteous not in his own eyes nor in the eyes of men, but in the eyes of God. It is this one who believes and trusts in God, of whom you can rightly say: The righteous is a sinner, but on a different stage and according to different standing, as we have said.

348. "You crown them with grace as with a shield," that is, you surround them, as it says in the 125th Psalm, v. 2: "The Lord is around His people," and Ps. 34, 8: "The angel of the Lord is around those who fear Him."

1) Erlanger: tndnrns, instead of: tnrdraris.

and Deut. 32, 10: "He led him, and guarded him like the apple of his eye." But this also happens in the spirit, that we do not feel it, while we perceive with our senses that of which the 118th Psalm, v. 12. says: "They surround me like bees" 2c.

Therefore the grace, the good will, this goodness of God must be grasped in faith, so that we do not fall away, since our Saul encloses us all around, 1 Sam, 23, 26. Thus we see many consolations that God gives us, but in the spirit, so that he may provoke us to trust in him, as it is said in Deut. 32, 11: "As an eagle carries forth his young, and soars above them"; in such a way "he rides on the cherub, and soars; he soars on the wings of the wind", Ps. 18, 11.

And this I have said in many words, but still not enough, as it is due, about these movements of faith, hope, love, joy. If this occurs again hereafter, let us refer to it, so that we can put an end once and for all to the lengthy elaboration and be shorter from now on. And after we have finished this fifth psalm, we want to set the first milestone here (*sit primi stadii modus*), so that, refreshed by a short rest, we can go to the sixth psalm all the fresher.

Because it has seemed good to us to stop here a little, we want to add for the benefit of some, instead of a conclusion, two verses which are very often sung in the whole church at the end of the Psalms: "Glory be to the Father, and to the Son, and to the Holy Spirit," 2c. because they are very closely related to the last two verses of this Psalm, in which it has been taught that one should praise and love the name of the Lord. They read thus:

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, and is now, and ever shall be, for ever and ever, Amen.

In verses that have a very deep spiritual mind, one must lift up the heart, so that what is sung with the voice is also sung with the mind and in the spirit. In these is the epitome of all prayers and movements of the heart.

not otherwise than in the first part of the holy Lord's Prayer, "Hallowed be thy name," all the following petitions are included, and in the first commandment of the holy Ten Commandments all the following ones, so that, just as the first commandment is the measure and guide of all the other commandments, and the first petition of all the other petitions, so in this way the movement of the heart in this verse is the first and highest of all movements of the heart. For nothing is to be prayed for that does not first serve to honor the divine majesty, that his name may be sanctified, nor is anything to be done in works that does not first seek that which is God's, lest we have another God. Therefore, we must not be moved more violently by the desire (*affectu*) of any thing than by the pursuit of the glory of God.

Yes, if we sing this verse in the spirit and with the mind, we accomplish in a short epitome the whole set of all sacrifices of the Old Testament. For what was it otherwise, that slain cattle were offered to God, than that we carnal men, slain by sin, should be offered to God, living unto righteousness to the praise and honour of his grace? For thus saith Hosea, Cap. 14, 3. "Then will we offer the bullocks of our lips;" and Ps. 51, 21. "Then shall the sacrifices of righteousness please thee; then shall bullocks be offered upon thine altar;" and Heb. 13, 15. "Let us therefore through him offer the sacrifice of praise unto GOtte alway, that is, the fruit of lips that confess his name."

And there is no other sacrifice in the New Testament than the one in this verse, so that also the sacrament of the altar is called a Eucharist, that is, a thanksgiving, because when we perform it, we actually carry out the opinion and sentiment of this verse. For it is not enough that we partake of the body of the Lord, if we do not do it in remembrance of Him, as He commanded.

But as many as murmur this verse daily, so few are those who fulfill what is indicated by it. Therefore, each one must take care of himself and remember what he owes to God through the admonition and exhortation of this verse.

Therefore, we say that to the three Persons, not some glory (*gloriae*), but all glory (*gloria*) should be, because it is the same and the very same glory that the one and triune God has, just as One is Majesty and Divinity. Thus we confess the holy revealed name of the true God. Therefore, a very great faith is necessary, which we are also enjoined to practice in this verse; for these are incomprehensible things that we are speaking about, and they are the main pieces of our faith.

But in order that we may conform to the common custom, it pleases me in all this that the Father be ascribed power and might, the Son wisdom and counsel, the Holy Spirit kindness and love, and that they be taken according to these characteristics, so that he who praises God the Father may at the same time sacrifice his own vain glory, and confess his weakness and inability, nor desire to be strong and mighty, except in God the Father.

357. When he praises the Son, let him also abhor his own wisdom and counsel, slaughter these beasts and sacrifice them, confess his unwisdom and foolishness, nor desire to be thought wise and prudent, either in himself or in men, but only in his God the Son.

When he sings praises to the Holy Spirit, let him lay aside confidence in his own righteousness and goodness, confess his sins, and desire to become righteous and good through God the Holy Spirit, and slay the beast, the delusion of his own righteousness. Thus it happens that we leave everything to God, but nothing to ourselves but shame and the confession of our evil, our misery, and that we are nothing. Thus we are righteous, giving to each what is his.

But let no one be so minded as to think that he can sing this verse worthily, but let him sing it more in such a way that he desires (optative) than that he actually performs it (indicative), so that it is at the same time a prayer, a praise and a thanksgiving, since no one is without vain honor, boasting of his virtue, wisdom and goodness, nor is anyone found who does not deprive God of some of his honor and offer this sacrifice impurely.

But this must be prayed in such a way that the words: "As it was in the beginning, and now, and forever," are a common prayer, that is, that he desires that all creatures from the beginning to eternity praise God with him, whereby God is asked, praised and glorified for all and with all. This is the most pleasant and powerful prayer, because it is done in the greatest communion, whereby what is lacking in us is supplemented by the communion of all the saints and especially of Christ. It is most safe to sing in this great communion (*universitate*), where the deficiencies of our voice are supported and made perfect by the multitude of the perfect.

Therefore, it is impossible for a man who is caught up in vain honor to sing this verse, unless, as it were, with a frightful roar, he disgraces this whole lovely harmony of the whole creature, thereby loading and accelerating misfortune upon his own head. From this shameful honor may Christ Himself deliver us, who is our glory forever, amen.

Wittenberg, in the year of the Lord 1519. 1)

1) This signature is missing in the second Basel, in the Wittenberg, in the Jena and in the Weimar editions; in the latter, however, it is given in vol. V, p. 12 in the description of the original edition.

The sixth Psalm.

V. 1. a psalm of David to be sung on eight strings. 1)

The "victory" (victoria) and the "playing of strings" (organiz) have been spoken about in the fourth psalm. The secret interpretation of the "eight" (octavae) has been treated in detail by many, who we want to let rule their sense. We, however, want to follow those who speak simple-mindedly without a secret interpretation, and hold that according to the grammatical or historical understanding, the octava was a stringed instrument or a zither of eight strings, since the 33rd Psalm, v. 2. The meaning is that this Psalm was one of those which were sung "to victory" "on stringed instruments" (of which we have said above in the fourth Psalm from 1 Chron. 16, 19-21.), but in such a way that it was to be sung on the appropriate instrument of eight strings, namely the zither, so that octava was added in the title to designate the type [of instrument]. It is also not known to me whether the instrument of eight strings was the highest, or the middle or the lowest 2) kind of zithers. The psaltery of ten strings seems to have been the highest, since we read that it was often used in sweet and festive psalms. It is certain that the psalms [with the title:] "to the victory" used to be sung on zithers, which often name the titles of the psalms with the general word "Saitenspiele".

It is not to be doubted that these were all models of things to come, and that these eight strings have not been both ordered and praised in vain. In my opinion, I agree with those [commentators] not only about the eighth day of the future resurrection, but also about the situation of the present church and about a more or less complete and more detailed view of the future resurrection.

The prophet's intention (animi causa) is that the zither was the highest of the eight strings and distinguished from the others. Therefore, already according to the prophet's intention (animi causa), we can entertain the godly thought that the zither of eight strings was the highest and noblest and distinguished above the others, just as we think that the psaltery of ten strings was the highest [psaltery]; and therefore it was distinguished by this title, adding the name octava.

But it is said in the beginning that the psaltery and the zither are distinguished in that the psaltery, because it has the hollow part (cavitatem) in the upper wood, lets the reverberation sound from above, whereas the zither, which is hollow in the lower wood, sounds from below. Through this, the two mysteries of the death and resurrection of Christ may be represented, in us the killing of the flesh and the making alive of the spirit, so that the singing of the zither in the revelation of truth is nothing other than the work of the cross, the killing of the members, the destruction of the body of sin, through which man is led upward from his earthly wisdom, so that he seeks that which is above, where Christ is; But the singing of the Psaltery is the work of the Spirit, justification, blessedness, peace, and the like, which come from above through faith and hope. Therefore, the zithers were also used quite appropriately for the psalms "for victory," as it is said, because the work of the Lord, that is, the cross of Christ, needs encouragement 3) so that one carries it to the end and achieves victory through perseverance.

But since in this psalm the highest degree of this cross and of the killing and the outermost border of the death, yes, also of the hell is described, then the highest zither (that is the octava) is added to it even puffing. The number

1) In Latin, probably according to Jerome: *^ä victoriam in orMnis super octavam psnlmus David.* In contrast, the Vulgate offers here as at the beginning of the 4th psalm: *In uein in earminidns, psalnns David, pro octavs.*
2) Erlanger: *inürma* instead of: *inüina.*

3) In the Basel: *sxüortations* instead of: *^xüortatorio.*

Eight is frequent and holy in the holy scripture (as Jerome says) from the eighth day of the circumcision and the eight souls in the ark of Noah. It is also said of David that he was the eighth and last son of Jesse, and Zacharias, the father of John, received the language again on the eighth day, and the like. But the number eight is a cubic number (*numerus solidus*), a completely equal square with six equal sides, which contains 24 plane triangles and eight cubes (*solidos*), like a cube, 1) which is also a square figure, which is common in the holy scriptures, and is assigned by the philosophers to uniformity and constancy. Furthermore, the number six (to which also this psalm belongs) is the first perfect number, so that by the singing of this zither the firm, constant, perfect and completed killing of the old man is indicated, which is indeed described in this psalm. But why the same title is not given to other psalms of the same content, we do not want to know (to use Augustine's words), because God did not want us to know.

Therefore, the words of this psalm will puff on the one who sings on the octava, that is, who is martyred with the extreme chastisement of death and hell, which is also indicated by the words themselves. Therefore, in my judgment, it stands thus: This psalm does what the previous one taught. For we said there that the nature and power of hope is shown in the midst of the misfortunes and sins of a suffering man. What kind of feelings he has, what kind of violent movements, what kind of sighs, what kind of words, what kind of counsels, that is set forth in this psalm.

Therefore, we can assume that the content (*sententiam*) and the teaching of this psalm is a general one, which does not only apply to Christ, but to any Christian who suffers such. Now if the chastisement of the purgatory (this is my opinion) is the fear of death and the dread of hell, because of the lack of right and perfect

Love, the Church exceedingly appropriately prays this psalm in the person of the deceased, so that it could not pray anything more appropriate.

(2) But those who are in such distress and are chastened by it have an irreconcilable struggle with the evildoers who rely on works and teach that one should rely on them, and resist this killing [of the old man] in the most pernicious way. For it is not our work, but God's alone, that is done here, which one endures, in that hope alone suffers most valiantly; but it is not taken away by works of men, nor is comfort received; indeed, he who is in such trepidation recognizes that all men are liars [Ps. 116:11]. Therefore, he does not punish the persecutors, but the wrongdoers, the false comforters, most severely, because they do harm to this work of God through sweet appearances, since their delusion does not want to suffer that this is done by God, since they are always teachers and originators of despair and presumption, but never of hope.

(3) Nor should it be thought that all believing Christians are afflicted with the cross of this psalm. For not all are tested with all [temptations], though all are tried with many and various tribulations; as we read in the Gospel that only the One Cananaean woman, the Syro-Phoenician, was afflicted with a suffering of this kind. For Christ would not listen to her cries, nor to the intercession of the disciples, until she suffered it, with the greatest self-denial, being compared to little dogs, not to children, while others were either blind, or lame, or afflicted with similar gross sufferings and ills.

(4) So this is actually the challenge of those who have great faith, and, as is said of David [1 Sam. 13:4, Acts 13:22], of those who are after God's heart, the elect. But the same must be learned, so that we will be ready when God wants to test us with it at some time.

5 And why should we not try (which many have already tried), in order to know the various kinds of sufferings, to find the kind of order in the preceding Psalms? since the various Psal-

1) Luther has here the shape of the cube continuously in mind. The 24 plane triangles are created by drawing the diagonals on the six faces of the cube; the eight cubes by dividing the cube into eight equal parts.

The words of the book are only to indicate the attitudes and the advice in the various afflictions.

Now we see that the first Psalm presents us with the perfect image of a godly man or people with short and general words and sayings, but definitely such a man as the various attitudes expressed in the Psalms show him, namely a spiritual man who only allows himself to be determined by the law of God, who also does not allow himself to be made unstable, neither by prosperity nor by adversity. Again, he presents us with the opposite image of the wicked, then the end of both, that God knows those, but does not know these, that therefore these will perish, but those will be preserved. Thus, one can see that this Psalm is quite correctly placed at the beginning as a kind of summary, from which one may see what is dealt with in the entire Psalter.

In the second psalm he teaches us the head and the originator of the godly people, Christ, then his place and his kingdom, where and from where it goes out, and how far it should be spread, namely from Zion to the end of the world, admittedly against the will of all opponents who rebel against it in vain. Finally, he describes the manner and customs of this kingdom, namely, to serve [the Lord] with fear and joy, and to be ready to trust and hope in him in the time of wrath.

In the third Psalm, this king and head of the faithful people is introduced as an example of suffering and glory, that he is not a duke in name only, commanding and demanding much but doing nothing, but one who precedes the people over whom he is placed in the righteous direction of the office of a duke and leader, mighty in deeds and words, and first (incipiens) in doing and teaching.

In the fourth psalm, the people who follow the duke are introduced, first of all, through bodily and lighter sufferings, by which they are trained to despise the many earthly things and goods of this life (which he calls "much wine and grain"), and thus attain to hope, in which they can sleep with peace. And here is the first and lowest

Step of the cross described for the beginners and the weak.

10) In the fifth Psalm man, after being strengthened by temporal sufferings, is subjected to the much more dangerous spiritual challenges and wars of the word, where he has to fight with the thoughts of Satan, namely with heretical and perverse opinions, which fight against pure faith and hope, and even with the most spiritual beast, hope, which came from the [great] goods, through which the angel fell from heaven [2 Petr. 2, 4]. 1) Therefore, here the matter is conducted with much fiercer and stronger movement of the heart. Here the powers of the heart alone suffer, and the spirit is martyred for the sake of the truth and sincerity of faith. We see that Paul had such a violent movement of the heart against the Jews and the false apostles.

In this sixth psalm, the final and perfect battle with death and hell is finally fought. This kind of battle is not waged with men, nor because of temporal or spiritual things, but within the spirit, even apart from and above the spirit in that supreme anguish, where no one hears, sees, feels, but the spirit, which pleads with inexpressible groaning for the saints, and, as it were, fights with God Himself, to whom no name can be given, and who can be known by no one but He who has experienced it, of which we shall now see.

V. 2. O Lord, do not punish me in your anger, and do not chastise me in your wrath.

(12) It has been asked whether anger (furor) is different from wrath (ira), whether punishing (arguere) is different from chastising (corripere). And it is known that "punish" and "chastise" also occur together in other places, as Ostenb. 3, 19.

1) It is possible that Luther had the passage Is. 14, 12 in mind according to the common understanding at that time. However, he later stated that it was a mistake to understand this passage as referring to Lucifer's fall. Cf. Walch, old edition, vol. VI." 391, s 10.

I have punished and chastised (*castigo*)", so that here the last "*corripias*" is the same as *castiges* or disciplines. But those who want it to be a repetition of the same thing, let them have their way. Meanwhile we want to make the distinction that "to be punished" is the same as to be rebuked; "to be chastised," that he who has been rebuked is beaten (*percuti*). This we learn from the custom of men, where a guilty person (*reus*) is first accused and rebuked, then, when the sentence has been passed, he is chastised (*plectitur*). So also the children, if they have done evil, they are first punished (*arguuntur*), then beaten.

But this reprehension of the heart in the spirit is the fear and trembling of the conscience before the judgment of God, for which Christ suffered for us in the garden, as Isaiah, Cap. 53, 11, foretold of him, "His soul labored." And, beginning to mourn and to tremble, he said [Matt. 26:38.], "My soul is sorrowful unto death." For here the soul finds itself deprived of all confidence, and is placed no other than horribly guilty alone before the eternal, and indeed wrathful, judgment seat of God. Of this Job says, Cap. 9, 1) 12 [Vulg.]: "If he should suddenly ask, who could answer him?" For he falls silent, not unlike that guest [at the wedding] in the Gospel, Matth. 22, 12, who fell silent when asked about the wedding garment. Then what follows there [v. 13] expresses: "Bind his hands and feet, and cast him out into utter darkness," expresses the same thing that is said here, "to be chastened in wrath." For the conscience, when it has been punished and convicted, immediately feels nothing but that eternal damnation is inflicted upon it.

(14) And there is no one who understands this supreme affliction (since he cannot understand the lesser ones either) unless he has tasted it, and therefore we cannot duly speak of it. Job suffered the same before others, and frequently; then David and King Hezekiah, Isa. 38:10 ff, and a few others.

Theologian" 2) Johann Tauler of the same not rarely mentioned in his sermons.

(15) This seems to me to be the temptation that Christ foretold in Luc. 21:25 ff, since he also lists, among other evils of the last days, the terrible signs from heaven, by which [temptation] 3) men pine away for fear and waiting for the things that will come upon the whole world, so that at the most dangerous and evil time there is also the worst and most dangerous tribulation. But even at the present time we have seen many who have suffered such things, and because they knew no counsel, have become senseless, or are constantly hardening themselves, grieving and being consumed. One of the fathers also suffered from this in the desert and said: "The fear of God also consumes the bones.

(16) Here, no one can stand against us, nor can he presume to prove himself a right discriminator between servile fear and love, according to his stupid head. This work of God cannot be comprehended by any knowledge, no matter how great; here it is dark in the depths [Gen. 1:2]. At the same time there is the very servile fear and the fleeing of punishments, and the most fervent love, as Christ says in the 142nd Psalm, v. 5: "I cannot escape, no one takes care of my soul." Love is hidden in unfathomable depths, servile fear comes to light with unbearable power. The spirit floats on the water [Gen. 1, 2.], and an inexpressible groaning is left alone. Finally, what this affliction accomplishes can be deduced from the signs that this psalm lists.

17 First, he pleads against the wrath and anger of God, which he has not done.

2) This is what Luther calls Johann Tauler, because he attributes the book "Eyn deutsch Theologia" (published by him in 1518) to Tauler. In the *borrede* to the same he says (Walch, old edition, vol. XIV, 207): "To estimate according to possible memory, the matter is almost after the manner of the enlightened Doctor Tauler, order of preachers." Cf. Walch, St. Louis ed. vol. XVIII, ISO. Walch, old edition, vol. XIV, 206, K3.

3) According to the original edition, the reading in the Erlangen and Weimar editions is: *qua*, referring to *tentatio*, which we have chosen because Luther interprets it this way in his interpretation of this Gospel in the Church Postil (Walch, St. Louis edition, vol. XI, 57 f., s 28), where he also remembers Tauler. The other editions offer: *quikus*, referring to *terror*⁶⁸, "the frightening signs".

1) Erlanger:

5.

if he had not felt his wrath and anger. For he does not refuse to be punished and chastised, but asks that this may be done in mercy, as is said in the 26th Psalm, v. 2. "Test me, O LORD, and try me; purify my kidneys and my heart," and in the 139th Psalm, v. 23. "Search me, O GOD, and know my heart; try me, and know how I mean it."

Therefore, in this verse, he apparently teaches a twofold rod of God, one of mercy, the other of wrath. Thus Jeremiah, Cap. 10, 24, says: "Chasten me, O Lord, yet with measures, and not in thy wrath, lest thou wear me out"; and Job, Cap. 7, 20, 17: "Wherefore makest thou me to stumble upon thee?" "What is man, that thou esteemest him great, and grievest with him?" This tribulation is also called in Scripture a day of visitation and insight (inspectionis), because God by His sight alone torments the wicked, which they cannot bear, as Habakkuk says, Cap. 4, 6: "He looked and cut in pieces the Gentiles, so that the mountains of the world were shattered." So we read in Exodus 14:24 that the Lord alone looked upon the host of Egypt, and immediately terror came upon the Egyptians, and their flight followed. Yes, this is the Day of Judgment, which will last forever, from which no one can hide, from which no one can escape, unless he takes hold of the mercy of God through hope in Christ Jesus our Lord.

19 Now this psalm teaches us that if anyone is distressed by this evil, he should flee to no one but the angry Lord Himself. But this is very difficult and laborious, and nothing else than hoping, since there is nothing to hope for, and doing completely impossible things, as much as the heart feels, in which this exceedingly lamentable struggle is going on. King Hezekiah tells this struggle about himself, and says Isa. 38, 14: "O Lord, I am in distress; soothe me." Again he immediately adds, as if he felt the rejection [v. 15, Vulg.]: "What shall I say? or what will he answer me, since he himself has done it?" as if he wanted to say with Job, Cap. 9, 16: "Though I call upon him and he hears me, yet I do not believe that he will answer me.

hear my voice. Namely, hope and despair alternate with each other in such a way that people, even if they are heard when they call upon God, do not feel it at all, that they do not even believe that their voice has been heard.

20 Therefore, this Psalm also confesses badly, when it says: "In your anger", that what he suffers is from God, so that he can say: What shall I say? What relief will he give me? Will he then hear me? Will it do me any good if I pray, since I am sure that he himself will do it?

(21) Therefore, those who in the lesser tribulations have not learned to flee to Him who smites them (that is, to God), as it is abundantly written in the prophets that one should do, since He does all things: how should they, in this greatest of fears, take refuge in Him who is most felt that God Himself does it?

Therefore, all other temptations are, as it were, only a children's teaching (rudimenta) and a prelude to this greatest of all temptations (perfectissimae), by which we are to become accustomed to flee to God against God. And from this passage I have taken what I disputed earlier 1) about the torment of the souls in Purgatory, that Purgatory seemed to me to be, as it were, a "near despair" and almost hell, from which souls could be delivered neither by the way of intercession nor even by indulgences, but only by the prayer of the church, may they be purified and perfected in love by them [the punishments in purgatory (poenis)], or may they do enough for sins, which I do not know. For even a living person who endures such things could not be helped by indulgences, but only by hope and 2) the intercession of the faithful. 3)

23. but this must be known, that those who suffer such things must keep the teaching of this psalm very carefully, so that they do not digress, do not complain, do not seek comfort from men, but by this teaching.

1) In the 95 theses against indulgences in 1517. Walch, St. Louis edition, vol. XVIII, 70 ff, thesis 15 ff.

2) 8P68 6t is missing in the Erlanger.

3) Thus the Basel and the Weimar. Wittenberg and Jena: oratio eeeelssiae; Erlanger: intsr[^]asiv eeelesiae.

stand still, suffer the hand of God, and with the prophet turn nowhere but to the Lord, saying, "Oh, Lord, do not punish me in your wrath." If they do not let themselves be found in this prudence (as those who are initiated into this matter advise), they will fall out of the hand of God, who heals and purifies them, to their utmost harm, fleeing to the miserable comfort of an ineffectual creature, not unlike the clay falling out of the potter's hand while being worked, and being broken worse, until it becomes utterly useless, or deserves to be rejected as unfit.

24 Jeremiah teaches this very beautifully and in detail in the Lamentations, where he says, among other things, Cap. 3, 24-29: "The Lord is my portion, saith my soul; therefore will I hope in him. For the Lord is good to him that waiteth for him, and to the soul that asketh after him. It is a precious thing to be patient and hope in the help of the Lord. It is a precious thing for a man to bear the yoke in his youth, for a forsaken man to be patient when things come upon him, to put his mouth in the dust, and to wait for hope," that is, to hide his face, and withdraw himself from the company of men, as though he were buried with the dead in the dust.

25 From such a sense is also that in the 143rd Psalm, v. 3. f., spoken: "He lays me in darkness like the dead in the world. And my spirit is troubled within me; my heart is consumed in my flesh." In this silence and in this solitude this purification is accomplished, as it is also said in the 55th Psalm, vv. 5-9: "My heart is troubled in my body, and the fear of death is fallen upon me. Fear and trembling have come upon me, and dread has overtaken me. I said, O that I had wings like doves, that I might fly and stay! Behold, I would depart far away, and dwell in the wilderness. I would hasten, that I might escape from the tempest and the weather." This is said in Hebrew of the movement of the wind and the whirlwind [which in Latin is "of the despondency and tempest in the spirit (a pusillanimitate spiritus et tempestate)], but it is the same in sense.

V. 3. Lord, have mercy on me, for I am weak; heal me, Lord, for my bones are troubled.

Secondly, he confesses that he is weak, forsaken by his strength, since it cannot bear the unbearable punishment and chastisement of God's wrath, as if to say: The terror of your wrath is too fierce for me to bear, and if you do not grant me the grace of your strength, I must despair and perish completely. Thus it is said Job 9:13: "He is GOD, his wrath no man can quench; under him the proud lords must bow." And Moses says, Ps. 90, 11: "But who believes that you are so angry, and fears such your wrath?"

(27) And he shows the greatness of the movement of the heart by repeating the name of the Lord so often: "Lord, have mercy on me," "heal me, Lord," "O Lord, how long". For this is also what those who are afflicted by lighter temptations do, that they so often repeat the prayer for help and the name of the Lord with their heart and mouth.

(28) Those who pray this Psalm do not really want to express the forgiveness of sins by the word: "Be merciful to me" (*miserere*), which is sometimes indicated by the word "kindness" (*clementiae*), or that the Lord is "a merciful" (*miseratoris*), as in the 111th Psalm, v. 4: "The merciful and compassionate Lord" (*misericos et miserator*). Psalm, v. 4: "The gracious and merciful Lord" (*misericos et miserator*), but grace or strength, whereby the soul is strengthened, so that it is well with the word: "I am weak" or I am powerless. For powerlessness is helped up by strength. Such is the nature of this challenge, which is described in these words in the most real way, but (as I said) only he understands it who has experienced it. But in this verse the prophet speaks of the weakness of the spirit, not of the flesh, that is, that neither hope, nor love, nor even faith is sufficient to bear it, unless they are strengthened.

Thirdly, he says, "that his bones also are troubled," and therefore desires to be healed. But who wants to understand this?

what it is that the bones are terrified? For he does not speak of a bodily terror in the bones, since they are shattered either by fever or some other disease. And this lack of experience has also been the cause that some famous fathers understood by "bones" the powers of the soul. I do not reject their opinion, but I have said that the powers of the soul (may they be powers such as understanding, will, reason, memory, and the like, or virtues, infused or acquired) are indicated in the first part of the verse by the word: "For I am weak". For grace in the proper sense (which the prophet asks for by the word: "Have mercy on me") strengthens the heart and its powers against that spiritual weakness, because he speaks in the spirit.

30 Therefore, in this passage the bones must be taken according to the grammar in the proper sense for the bodily bones in our flesh, which are frightened by weakness and the terror of the spirit, so that they tremble and have no strength, yes, are also no longer bones, also can no longer carry the body. Thus it is said in Isa. 38:13, "He broke all my bones like a lion." For this is what we sometimes see in the dying, where some tremble and stretch terribly in fear and agony. For that is where God works this tribulation, where man can now no longer run to human consolations, and is forced to suffer the hand of Him who cleanses him. For in this way sin must be killed and separated from us, so that we love God above all else and become inflamed with unspeakable desire for Him, and these earthly attitudes, which sin works, become incomparably less than this desire is now, which seeks God, that is, His grace and mercy.

This is what is meant by saying that we must love God as much and more than we have loved creatures. Those who postpone this until death must suffer this great purification. However, God is not loved nor desired with such fervor if man is not burdened with such great tribulation, which forces him to seek and call upon God with a mighty cry of the heart,

especially when he is deeply immersed in laziness and has been sluggish in the killing of his flesh. For this death will be all the harder, the more lively the multiple practice of sins has made the mind that is to be killed. And it is to be hoped that those who have suffered this death and hell in their lives will have it less in death.

(32) I may be speaking things here that seem inconsistent and outrageous, especially to those who presume to gain easy access to God through indulgences or letters of grace or works. But, as I cannot prove this opinion of mine if someone does not believe these words of the prophet, so for their sake I cannot depart from the words of the prophet. "Let every man be sure of his own opinion" [Rom. 14:5]. I know what I speak; let them also see whether they know what they speak. It is certain that no one will attain to God's mercy unless he has a great hunger and thirst for it, like the one who says [Ps. 42:2, 4]: "As the deer cries for fresh water, so my soul, O God, cries to you. My tears are my food day and night", and another Psalm [Ps. 63, 2. f.]: "My soul thirsts for you in a dry and arid land where there is no water. There I look for thee in thy sanctuary."

(33) No one hopes that a satiated or a weary soul will be filled by God, who only fills the hungry with goods, how much less will he give eternal life to those who disgust it, even despise it against this life, but only to those who seek it most eagerly and with inexpressible sighs, asking and knocking for it.

Because we would not do this in this life, especially when it is quiet, he has presented us with death and many tribulations, through which we are forced to seek mercy and life, as Job says [Cap. 10:12]: "Life and mercy you have done to me, and your care preserves my breath."

35 Therefore it is certain that to those who suffer this affliction the bones of the body are so terrified that they cannot perform the office of the bones, as on the other hand we see that

where the heart is joyful and filled with joy, the bones receive strength, as it were, to leap, and are able to lift with them even the very heavy and stinking flesh, and can carry everything, so that one feels that joy pours out through the bones, as it were like a watering (irrigatio) [refreshes a dry land], as it is said in Proverbs 3:8: "This will refresh your bones" (erit irrigatio). Yes, also the poet 1) says: A cold shudder ran through his bones. The movements of the soul exert such a reaction on the body. Therefore he rightly says: "Heal me, Lord," because he is also so ill in the body that the bones do not carry him. So great is the power of this affliction that it does not leave a corner free in all forces that it does not frighten and break. And this is the highest cleansing of sins, the highest repentance and the fullest satisfaction.

V. 4. And my soul is greatly distressed.

Fourthly, he complains that his soul is frightened, that is, the lower part, namely the life according to the senses (sensitivam). For when the spirit and the bones are terrified, there is no sense that does not also become sad, so that now there is nothing left in the spirit, in the body, in the soul, that would not be taken over by the bitterest sadness and fear. For the soul feels the sting of death, which makes the senses exceedingly sad, just as the spirit feels hell, which is unbearable. But that the feeling of death and hell is in this fright, the following will show. In the meantime, it must be known that for those who are in this fright, there is nothing so sweet in the whole creature that the sight of it could give them even a hair's breadth of pleasure, nothing so sweet that it would delight their ears; there is no desire to taste anything, to eat, to drink, to touch, to smell, yes, everything is exceedingly bitter. But it is death on all sides, on everything they only look at and feel. They are most miserably tortured (distenduntur) between life and death: before death they have a horror, life they do not have.

I believe, however, that it is important for everyone to be aware of this.

1) Virgil, *Veners*, lid. II, v. 120.

It is known that soul (anima) and spirit (spiritus) are distinguished according to the use of Scripture, although the philosophers follow their own sense (sua). For this is what the apostle 1²) Thess. 5, 23. teaches us: "But he, the God of peace, sanctify you through and through, and let your whole spirit, together with soul and body, be kept blameless unto the future of our Lord JEsu Christ." Origen and Jerome have written much about this in various places. "Through and through" the apostle said, that is, as he interprets himself, through the spirit, through the soul, through the body. But also from the Gospel we have [Marc. 12, 30.], "With all thy heart, with all thy soul, with all thy mind, and with all thy strength." It is not the place to say more about this now.

Oh Lord, how long?

38) Here some add a verb, namely: how long will you not pull me out, will you not make it better with me? For these, the pronoun "you" speaks: "Oh Lord, how long?" In the same way the 13th Psalm, v. 2. f., says: "O Lord, how long wilt thou forget me? How long wilt thou hide thy face from me? How long shall I be anxious in my soul, and fearful in my heart daily?" where he not only asks that the help be hastened, but also, as it were impatiently, complains about the delay, about the harshness of the postponement, since, as in all movements of the heart, in fear, love, hope, hatred 2c., the delay is hard and heavy, as it is said in Proverbs 13:12: "The hope that is consumed anguishes the heart," so it is heaviest of all in this suffering of death and hell. For here it is true what they say, that one hour in purgatory is longer than many years in this life.

In short, human nature cannot endure that this affliction should last even a little while, nor can it contain it entirely, but tastes only a few drops of it. So again it is said of those who, having been raptured, enjoy heavenly joys.

2) In the issues: 2 IUSSA.

The soul is so strong that it can hardly perceive a drop, since this life could not bear the richness of the pleasures of that life. If one of these two movements should become too strong or be prolonged, it is thought that the soul would soon have to depart, if there were not a miracle of divine power. Therefore the prophet, with these words, "Ah, thou Lord, how long?" indicates with extraordinary emphasis the inexpressible groaning of the inmost spirit, in the man who suffers this.

V. 5. Turn, O Lord, and save my soul; help me for your goodness' sake.

Again, in this verse he indicates that his soul is lost and that he is damned (for that is how he feels at the time of this challenge), since he asks to be saved, namely from the death that oppresses him, and to be helped out of hell, which is already devouring him with an open mouth, as we read [in the masses] for the souls: Deliver them from the jaws of the lion, lest hell devour them, lest they fall into darkness, and Ps. 9:14. it is said, "Thou liftest me up out of the gates of death," and Hezekiah says [Isa. 38:10.], "Now must I go to the Hollen Gate."

41 And he beautifully shows the power of hope, since he has nothing but the goodness of God before his eyes, saying: "For the sake of your goodness", as if he wanted to say: Not for the sake of my merits; how nothing these are, is proved enough and more than enough by the terror of your wrath, and the fright of my heart, my bones and my soul. Therefore help me for the sake of your goodness, so that your honor and the praise of your mercy, which you have shown to me by giving me help, may endure forever. For though I am not worthy to be saved and helped, yet you are worthy to be praised, glorified and loved forever. But you cannot be praised and your goodness cannot be praised unless there are people whom you save from death and whom you rescue from hell.

42. thus it is said in the prayer of Manasseh, the

King Judah, v. 15 f.: "But if you will help me unworthy according to your great mercy, I will praise you all my life. For all the host of heaven praiseth thee." Behold, by this art God makes His mercy exceedingly worthy of praise to us, exceedingly sweet, and that we sigh for it with all our heart, as it is then worthy to be praised (since it is eternal, and of so great a majesty), attacking us with the calamity which we have deserved. But those whom he does not attack with such misfortune, but lets them go in their ignorance, it is not to be wondered at if the mercy of God seems small to them, and they have an excess of it, and are disgusted with this heavenly manna.

(43) Through this consideration, all the talk of those who earn grace through the somewhat meritorious actions (*actibus congruis*) and glory through the fully meritorious actions (*condignis*) falls away in an instant, since they prepare themselves to bear this unbearable judgment of God through the works of their own righteousness, in unbelievable nonsense. Therefore, at the end (of this psalm, v. 9.) he attacks them with great bitterness, turns to them, and speaks with tremendous vehemence: "Depart from me, all evildoers," as we shall see. There it remains: "Help me for the sake of your goodness." My righteousness has disappeared, my virtue has fallen away, my merit has perished; my iniquity has been found out to death and hell. Blessed and glorious shall I be, when it shall be given me to breathe again in thy goodness.

(44) And so we are taught that, just as we should not be presumptuous on our part, so we must not despair at all, but call upon God's goodness even against the power of death and hell, however unworthy we may be. For what sins, what evils are so great that they should force you to despair? For here you hear that no one, not even death and hell, should be driven to despair, when the greatest sins and the greatest misfortunes must necessarily be present.

V. 6: For in death you are not remembered; who will thank you in hell?

(45) Here he clearly reveals the emotions that run through this entire psalm, confessing that he has felt death and hell. For he does not speak this of a thing unknown to him, after the manner of the sophists, who presume to speak of any thing according to what they suspect of it (divinare), but he relates what he has experienced and describes clearly these sensations. Help me (he says), that I may praise your goodness forever, and do not punish me in this your wrath; for, because in it is death and hell, you are not remembered and praised. For here the word Proverbs 16:14 applies: "The king's wrath is a messenger of death." So Hezekiah says Isa. 38, 19. 18.: "Only they that live praise thee: for hell praiseth not thee, neither doth death praise thee; and they that go down to the pit wait not for thy truth." And Ps. 115:17: "The dead shall not praise thee, O Lord, nor they that go down into silence." But also in many other places in the Psalter we will find this anguish of heart indicated.

(46) What then is in death and in hell? First, that one forgets God, then that one blasphemes Him forever. For here the care for oneself and the love of oneself prevail with the most impetuous and unrestrained vehemence, therefore man cannot have the goodness of God before his eyes. For he seeks an escape, and does not find it; then he immediately falls into the most ardent hatred against God, and wishes first that another God were, then that he himself were not; and thus he blasphemes the highest majesty, and desires out of all his strength (as I have said) that it should not be, and if he were able, he would bring it about that it should not be. And this fleeing and enmity against GOD lasts forever. Then the word of the first Psalm [v. 4] is fulfilled: "The wicked is like chaff that the wind scatters," namely, he flees but cannot escape.

But here someone would like to object: What should be said then with the word, which everyone leads in the mouth: From hell there is no salvation? For it is clear that the punishment of hell does not befall anyone except

the damned. I answer: Although I do not remember to have read this word in the Holy Scriptures, it seems to me to be taken from this verse of this Psalm, then also from many other passages of Scripture. But it is ill understood by these carnal people and by all who do not know our theology, as if for this reason no one should taste hell, because there is no salvation from hell, since on the same ground we would also like to say that Paul did not taste heavenly joy (coelestia), because one cannot lose blessedness; and sin is no longer felt, because it has been forgiven in baptism.

Therefore it is true that when this fight is there, one sees nothing but hell, and that no redemption is before one's eyes, and one thinks that everything one feels is eternal. For it is the wrath, not of a mortal man, which must one day come to an end, but the wrath of the eternal God is felt here, which never comes to an end. He says: "Do not punish me in your wrath"; to be punished in the temporal wrath of a temporal man is low.

Then everything that happens in hell also happens here. There is not much lack of hatred and blasphemy against God, only that love is strong, like death, and zeal is firm, like hell, and here finally keeps the upper hand in praising God. Otherwise, love fights with hate, hope with despair, mercy with anger, praise with blasphemy, perseverance with flight, in short, heaven with hell in the hardest, fiercest and most severe way, with unbelievable agonies of the soul.

But what do we lose words for, since with all words we can obtain nothing but a mere indication (indicium) of this affliction? An understanding and a feeling of it cannot be obtained in any other way than by suffering and experience, although every one of us, if he is not without understanding, is told by his heart and conscience, when he hears this, that this is something that is indicated by these words, which is not yet known, but is terrible when it is known.

V. 7. I am so weary with sighing, I wash my bed all night long, and with my tears I wet my bed.

This verse can be arranged in two ways, either by taking the verb: "I am weary" (*laboravi* - I have worked myself to death) separately, without reference to another word (absolute), or by combining it with the words: "from my sighing. Although the latter order is the more common, we will leave it in place this time and keep the former. In this order, the repetition (*tautologia*) also seems to me to fit more appropriately to what has already been said, so that that the bed is washed with sighs or sobs (*lavari*) is the same as that the bed is wetted with tears; there the sighing corresponds to the tears, the washing to the netting, the bed to the bed.

In Hebrew it says: I will make my bed swim, and I will make my bed melt. One rightly asks from where any man should have so many tears? Augustine, as he is wont to do, follows spiritual interpretations, and many others follow him. But we take bed and bedding according to their grammatical meaning, in which the body rests during the night, as is the custom among men, and we understand the tears and the sighing in such a way that they, according to the exaggerated manner of speaking (*per hyperboles*), wash and net the bed. For it is never and nowhere heard that any saint has shed so many tears even in one night, let alone every night, that he has wetted his bed, let alone washed it.

But let us take the hyperbole in such a way that it is applied to the work of tears only outwardly. Otherwise, because the words of the spirit must be considered in the spirit, there will be no hyperbole if one considers the heart of the one who suffers this. The latter does not show how much he is able to do, but how much he wants and desires, as the Fathers say of Mary Magdalene, that she did not speak in right consideration (*secundum*) of her powers, when she said to the gardener [Joh. 20, 15.]: "If you have carried him away, tell me [where did you lay him?] then I will

fetch him." For he who believes, hopes, loves, misses the fact that everything is possible for him. Therefore, because God looks at the spirit of men, but not at the works, and does not examine the outward appearance of the works, but at the kidneys and hearts of men, the prophet speaks here without hyperbole, yes, he says out of a righteous heart that he will wash his bed with sighs and tears. Even though he is not able to do this, it is still counted to him before God as if he had already done it, because he has such a fervent desire that he would like to do it. Therefore, we would do right if we read in the form of desire (*optativo*): Oh, that I had so many tears, that I could wash my bed with them every night! as Jeremiah, Cap. 9, 1, says: "Oh, that I had water enough in my head, and that my eyes were fountains of tears, that I might weep day and night for the slain of my people!"

So this verse is also a witness how terrifying this battle of death and hell is, that he wants to do the impossible so that he will be freed from it. And therefore I easily believe the stories of those who write that souls [of people] who were either still alive or had already departed, sometimes confessed that they would rather suffer the greatest chastisement of this life in this life until the day of judgment, than suffer a short time in purgatory. For this agrees very well with the opinion of this verse. But Hezekiah also, Isa. 38:15 [Vulg.], confesses that he would rather spend his whole life in bitterness than suffer these gates of hell. "I will remember thee" (he says), or (as it is better rendered in Hebrew) I will put home to thee (*promovebo ad te*) "all my years in bitterness of my soul." He wishes his whole life to be exceedingly bitter, if only it would befall him to escape this wrath and fury.

48 And this is also confirmed by the repeated presentation of what has already been said (*tautologia*), of which we have said above that this is a sign of the determination with which this movement of the heart seals its exceedingly great seriousness. See, then, with how many manifestations he demonstrates the suffering of this exceedingly miserable struggle, how he he-

chooses to endure all the miseries of the world because he chooses to weep so many tears. What is left for such a one in the world to delight in? Is he not most perfectly dead according to the flesh, because he resolves to live unto God in the spirit, and chooses 1) not at table, not at work, not by day, not at a work [to weep] where others might weep; but in bed, and on his couch, and at night, when all others are at rest and refreshed from their weariness, does he take upon himself so great a task, and indeed a quite unheard-of one, that he will shed tears until he swims in them? Perhaps those who have once been in sudden danger of death can feel the meaning of this verse to some extent, but in the real battle of death and hell, this desire and this undertaking can easily be wrung from a man, yes, he himself easily undertakes it and does it if he can, and is ready to promise and do much greater things.

(49) "I am weary" (laboravi-I have labored) (he says); a very appropriate word for the present transaction, by which he indicates that he has been in anguish and in great distress. For so it is taken Isa. 53, 11. "Because his soul labored" (laboravit), that is, has been in great anguish, as it is said [Matt. 26, 38.], "My soul is sorrowful unto death." Here, I say, travail compels him to be willing to do and suffer such heavy and great things. Blessed therefore are they that mourn, because they shall be comforted [Matth. 5, 4.], who afflict themselves, weeping and humbling themselves, lest they should be compelled to suffer this affliction. Other things [to be said here] will be taught by custom and experience.

v. 8. My form is decayed with mourning, and is grown old; for I am troubled in every place.

Reuchlin has it thus: *Verminavit ex iracundia species mea*, in that he wants *verminare* [to be plagued by worms] to be the same in a transferred way as to be gnawed,

as a garment is gnawed, destroyed and ruined by the moth. But it is the same sense as in our [Latin] translation. For the prophet wants to say that this fight has such a power that it changes the whole appearance of man. And this is not to be wondered at, since it also consumes the bones and the blood; therefore he says that through this affliction he becomes pale and shapeless. For even any affliction at last disfigures a man's deportment and reputation. But what other afflictions accomplish gradually, this one accomplishes rapidly in a short time by the exceedingly great violence of the attack of sadness. We read that many have suddenly turned gray through great sadness, how much more will people deteriorate and grow old through this struggle?

51 Similarly, Ps 39:11, 12 says: "Turn away thy plague from me, for I am faint at the strength of thy hand. With thy rebuke thou punishest man for his iniquity, and makest his soul languish like a spider. You make his soul languish like a spider." Hebrew it means: You have made his beauty like a little worm, that is, his face or his form. That's what he calls it here: My form is eaten up by worms (*verminavit*) or gnawed by moths. For *facies* is that wherein the beauty of man consists. Yes, the same words are also set Ps. 31, 10. as in this verse: "My form (*oculus meus*) is decayed with mourning" (*ira*).

Hence he takes *oculum* ["the eye" in the Vulgate] for appearance and "form," since it is also the same way of speaking among the Hebrews, and means both the eye and the form, so that the sense is [Vulgate]: "My eye is fainted," that is, in my whole form I am suddenly changed and made shapeless. This is done by wrath, not my wrath, but *wrath par excellence* (*absoluta*), that is, the tribulation of death and hell itself. So also the apostle [Paul] often calls *wrath par excellence* (*absoluta*) death and hell, as Rom. 5:9: "So shall we ever more be kept from wrath by him, after we are reconciled."

The same is what follows: *Inveteravi inter omnes inimicos meos*; better in Hebrew: among all that fears me. That is:

1) Baseler: *eleZit* instead of: *eÜAit*.

Fear is all around me, everything oppresses me, all creatures are against me, I have nowhere to flee to. That is why I grow old before time, because I am so frightened, and my whole reputation is changed.

This verse also indicates another power of this misery, which consists in the fact that he, fearful and frightened by the wrath of God, at the same time has no comfort in any creature, but everything he looks at is against him. For the creature acts with its creator, especially when even its own conscience deviates from him. Therefore, everywhere there is anger, everything is fearful, everywhere there are enemies. He indicates this by not simply saying: Among my enemies, but [Vulg.]: "Among all enemies", that is, among those who are all enemies, I who am in such a situation, since no one keeps it with me. Thus it is said in Job 9:19, [Vulg.] "No one will dare to bear witness for me."

(53) But I believe that David, who was afflicted with these tribulations, became very weak toward the end of his life and was so chilled that he could not get warm when he was covered with many clothes, as it is written in 1 Kings 1:1. For, as I have said, this wrath consumes everything and makes people faint. Thus we have described this terrible affliction according to its signs, according to the hardships [that it brings with it], according to the counsel [that there is for it] 1). Now follows the consolation and the leading out of death and hell.

v. 9 Depart from me, all you workers of iniquity, for the Lord hears my crying.

(54) Why then, dear one, does he alone cast away evildoers from him with such great displeasure in the sight of others? For in the 5th Psalm we have

55 ff] He says that those who establish the worship of disobedience, their own righteousness and spiritual idolatry. Furthermore, he calls them to depart from him, although he did not complain about them until then [in this Psalm], but only about the wrath of the Lord. What have the ungodly workmen to do with the wrath of the LORD?

1) People in this high affliction have no other counsel than the mercy of God. Cf. K 59.

Especially since such people, who are both completely sure and assume the opposite of God in everything than he complained about in this psalm, could not bother him in this challenge. And, what seems almost incongruous, he calls them away for this reason, because the Lord hears their weeping. Did those ungodly laborers then go about it, that the Lord should not hear him? To this we say:

(55) He suffers entirely from violent movement, and that very seriously, therefore he does not speak why he does it, but only what he does. For thus we see that those who, carried away by some violent movement, speak to themselves are, as it were, nonsensical, and speak things that do not belong to them, since we do not know from what cause they speak. Let us, therefore, go into the movement which prompted these words.

56] I see that this has been observed in general throughout the Psalter, that the prophet, as often as he has spoken in a particularly great excitement (exstasi), immediately attaches to it a short exclamation against the opponents, which is either full of indignation or of lamentation, as in the passage Ps. 116, 10. f.: "I believe, therefore I speak. But I am greatly afflicted. I said in my trembling, All men are liars." And after he had said in the 39th Psalm, v. 12. [Vulg.], "Thou makest his soul languish like a spider," 2) he immediately adds, "Alas, how nothing are all the children of men." But we see that in human affairs, too, the same thing happens in opposite ways, since when someone has recognized the matter and grasps the truth, he is soon carried away, and either becomes indignant or complains against those who hold or teach the opposite. An excellent example of this is St. Augustine in the 9th book of the Confessions, in the interpretation of the 4th Psalm [where we see] with what impetuosity he is carried away against the Manichaeans, while he is interpreting the Psalm, and what art it takes to teach the subject matter (proposita) in such a way, that one is led to

2) In the original edition and in the Basel: arsnam instead: LrantzLin. -airnam is missing in the Wittenberg.

and at the same time refute the opposite and make an attack against the adversaries. For how can we refrain from this, if we teach the right and true godliness, that we should not at the same time make an attack against the ceremonialists and those who act the word falsely, being full of indignation that they either do not know this or once taught us the opposite?

57. So also here. Since he had been instructed by this exceedingly great tribulation to trust only in the mercy of God, and that no righteousness of his own was sufficient, but he knew how those who had not been instructed by this temptation teach and do foolish and ungodly things under the appearance of godliness, and how inexperienced they are in these things when they occur, he calls them to depart from him. 1) Otherwise they are at hand to teach all men in the world (for this is what this kind of people generally do, who are most unwise wise and most unwise), as blind guides for the blind [Matth. 15, 14], who are always learning and never come to the knowledge of the truth [2 Tim. 3, 7]. Then, what is the greatest evil, they cannot be taught, persuaded or corrected.

(58) Yes, as Jannes and Jambres resisted Mosi [2 Tim. 3:8], so also these resist those who have gained salutary knowledge through the experience of such a great controversy, without ceasing and with insolent outrageousness, whereby a godly man is sorely afflicted beyond measure. Therefore he attacks them quite justly out of a zeal of love, in which he desires that the truth, which is known to him, should become common to all, and that the contrary error should be put to shame, by speaking full of exceedingly righteous indignation: "Depart from me, all workers of iniquity." 2c. Yes, there will hardly be a psalm in which the complaint about this challenge is described, in which the prophet does not at the same time punish and accuse these ungodly plodders, as we will see.

1) Because this postscript follows only towards the end of the following paragraph, we have anticipated it here to facilitate understanding.

(59) So it is only a violent movement of the heart that he tells them to depart from him because the Lord hears him. For what he wants by stating this reason, he gives to understand by what has been said before, namely, that God alone saves those who call upon him because of his goodness, since before him no one is justified by himself, and (as Moses, 2 Mos. 34, 7., says) no one is found innocent. Since this is the case, and he has explained this in the entire psalm, he rightly introduces that he does not want to acknowledge those who hold and teach the opposite. It is enough for him to know that the Lord hears his crying 2) 2c. Here also belongs the word Matth. 7, 23, which the Lord will say to those who prophesied and did deeds in his name: "Depart from me, all you workers of iniquity," because he uses the verse of this Psalm in general against all who trust in themselves and not in his pure mercy.

v. 10: The Lord hears my supplication; the Lord accepts my prayer.

In general he had said that his weeping was heard, now he describes in particular what kind of "weeping" it was. And note that he also repeats the name of the Lord three times: "The Lord hears," "the Lord hears," "the Lord accepts," to indicate the fervency of confidence and to fortify hope against the adversaries he defies.

But "supplication" in Hebrew is an expression that actually means asking for mercy and grace, so that it corresponds to the word above [v. 3.], "Lord, have mercy on me," and the following, since we have said

28P that grace and power may be requested. But the "prayer" [serves for this], to ask for averting the evil, so that it corresponds to the word [v. 2]: "Oh, Lord, do not punish me in your anger" 2c., unless someone wanted to say that this ["supplication" and "prayer"] is doubly set, in order to raise up and fortify the heart.

(61) Now these are words of hope, which exercise and admonish the conscience where it already has the upper hand, just as the fore-

2) In the Jena edition: exauälet. In the other editions: exauüit.

were the words of hope, which suffers and struggles and almost succumbs. We see that these words do not teach, but put into practice what was taught in the 5th Psalm in the verse [v. 12]: "Let all who trust in you rejoice" 2c.

(62) For the words themselves sufficiently indicate the manner and disposition of his heart, namely, that with great effort he sets before his eyes the mercy of God, in order to oppose it to the horrific images of sin, death and hell. For since it is certain that he speaks in hope and in the spirit, but does not yet stand before God in the present vision, it is at the same time certain that he is saved in hope, has obtained God's grace in hope, has comforted himself in hope, and speaks all this in order to drive away from himself the exceedingly burdensome multitude of those evils.

And it is this that he inculcates the goodness of God through such frequent repetitions, fighting what opposes it, as it were, with mighty and strong blows, and exhorting his weakness to hope through powerful sermons.

For this is how one must act (as this master teaches us) in sorrow, or when sin torments the conscience; not snoring, not yielding, but also not waiting until the affliction subsides of its own accord, or until the thing that contains the consolation appears present; all this is a behavior that serves to ruin; but one must fight bravely, sigh, and strive with all diligence to make firm the good opinion that God has toward us, as he said in the 3rd Psalm, v. 4. Psalm, v. 4. "But thou, O Lord, art the shield unto me, and dost set me in honor, and upright my head"; and in the 30th Psalm, where he complains of a similar affliction, he makes an exceedingly good firm confidence in GOD, and says [v. 6.], "For his wrath endureth for a moment, and he delighteth unto life," that is, our GOD does not want death and hell, but life and blessedness. So it is also said in the 32nd Psalm, v. 7. [Vulg.], "You are my shield against the tribulation that has surrounded me."

65 Yes, in all the Psalms, where this or a similar suffering is lamented, it is immediately remembered.

how to draw hope and have a good confidence in God according to the words of Wis 1:1: "Think that the Lord is able to help. For if this thought and this confidence of conscience do not arise, the tribulation will triumph, and there will be no one to pull us out. This confidence, however, is brought about with great effort, but not otherwise than through the Word of God and Jesus Christ.

66 So also here. Since he did not know at all that his crying was heard, he nevertheless arouses this confidence in himself by frequent remembrance and strengthens it by first repeating and asserting it, so that he also attacks the adversaries and is certain that one has God as one thinks of him. As hope is, so is the thing [which one attains through hope) (*qualis spes, talis res*), for in truth man is governed by opinions here also, but by opinions of GOD (that is, about GOD), may they be good or evil.

V.11. All my enemies must become ashamed, and be very afraid, and turn back, and become ashamed suddenly.

This verse could perhaps be understood by persecutors, because it calls them enemies, but in order for this last to be related to the previous, we do not want to understand any other enemies than the very XXX XXXX the evildoers. For we have said [§ 56] that the prophetic spirit in every Psalm is directed at the same time against these people, where this affliction is described, because (as I have said) the war and strife take place without ceasing with these ungodly people, who not only do not hear this humility of the godly and the praise of God's grace, but also persecute it, as the 109th Psalm, v. 16, says: "And he persecuted the wretched and the poor and the afflicted, that he might slay him." And the 69th Psalm, v. 27, says, "They persecute him whom thou hast smitten." With these it is found, as with Job's friends, that they boast that the afflictions of godly men are laid up for them by God deservedly; and they side with God against those, and pronounce it that God has rightly become hostile to them. Meanwhile they are

themselves quite sure about God, as if they could escape the judgment of God.

Since everything that is held against these wicked people has the same effect as if one told a story to a deaf person, and they cannot hear what is of the Spirit of God because of their puffed-up carnal mind, the prophet desires that they be dealt with briefly and that their wickedness suddenly be put to an end, namely in such a way that, even if this kind of challenge should come upon them, they would feel the wrath of God and feel the terror of death and hell. So also Jeremiah prays, Cap. 17, 18.: "Let them be put to shame that persecute me, and me not; let them be terrified, and me not"; and there [v. 17.]: "Be not thou terrible unto me, my confidence in trouble." And Ps. 9:18, 21: "Oh that the wicked should be turned to hell, all the heathen that forget God;" and, "Give them, O Lord, a Master, that the heathen may know that they are men" (that is, that they are vain and liars).

(69) "For the law only causes wrath," Rom. 4:15, because it reveals sin, by which the conscience is put to shame, which, when it is put to shame, is terrified by wrath and death, and by the indication of the law recognizes that it deserves it. For this fear brings about a sudden and violent conversion, disgraces and frightens the hopeful, pushes them back into nothingness, and forces them to lay aside the pride of their own righteousness and to seek the mercy of God. For if they themselves have not been proved by this suffering in their own experience, they read, hear and do all in vain. "For only adversity teaches us to pay attention to the word" (as Isaiah Cap. 28, 19. says), that is, the word of God becomes understandable to the unintelligent when they have been well martyred through suffering. The cross of Christ alone is an instruction in the word of God, the purest theology.

70 But "very" and "suddenly" can be understood in two ways, so that these words refer either to the time or to the nature of the challenge. If it is interpreted to the time, it is this, that not

But if they are interpreted as meaning that they will not be afflicted with some minor affliction, but with the gale-force wind of this highest and greatest affliction, the nature of which is the most severe. But if the nature of the affliction is to be interpreted, it is that they are not afflicted with some minor affliction, but with the gale-force wind of this highest and greatest affliction, the nature and character of which is that it is exceedingly fierce, and therefore most fiercely humbling and instructing to grace, since both their own wisdom and their own righteousness make the wicked so obstinate and obdurate that, when they are sometimes struck with lighter temptations, they boast without fear, even in tribulations, as if they were righteous and sincere martyrs. So stubbornly do these ravaging wolves disguise themselves in sheep's clothing that they become even more hardened and strengthened in their ungodliness by what they are beaten with to make them mend their ways.

(71) But they cannot withstand this terrifying visitation (frigoris) if they are disgraced because of their sins and are terrified by the wrath of God. For this is the terror that casts down the secure godless people; in the same no one can stand but the sincere hearts that are rightly instructed by the fear of God and hope. Therefore, as impossible as it is to endure this wrath of God, it is exceedingly necessary for the unbelieving and unintelligent, and alone powerful enough and sufficient to humble them.

With such terror Paul was attacked from heaven, when he was surely striving for God with great impetuosity; suddenly a light shone around him, and he said with trembling and fear: "Lord, what do you want me to do? Apost. 9, 1. ff. Here is put into action what Jeremiah says, Cap. 23, 29: "Is not my word like a fire, and like a hammer that breaks in pieces rocks?" And in the 21st Psalm, v. 10. "Thou shalt make them as a furnace of fire, when thou shalt see three; the LORD shall devour them in his wrath; fire shall devour them." This he would not say if he had not experienced it. For this furnace of fire and the fire

It is precisely the punishing in anger and the chastening in wrath of the Lord that drives guilty consciences into insurmountable and inescapable fear, just by looking at and contemplating the divine judgment.

In this verse he compares the anger and wrath of the Lord, or rather, he interprets it in other words. For "to be punished in wrath" is nothing else than to be put to shame, that the conscience of man must be ashamed and is found guilty before the eternal judgment of God. But before this judgment the conscience of no man is found innocent, as the 143rd Psalm, v. 2, says: "Do not go into judgment with your servant, for before you no living man is righteous." For what does "not being righteous" mean but to be found guilty and to be put to shame? And again, Ps. 116:11, "I said in my trembling, All men are liars."

Therefore he wishes those unwise ones to turn back here and become ashamed, who are still secure in themselves and boast. He says [Ps. 21, 9.], "Thy hand shall find all thine enemies, thy right hand shall find them that hate thee." And again [Ps. 83, 17.], "Make their faces full of shame, that they may have to inquire after thy name."

For in this (as I have often said) the wicked differ from the godly, that both are liars, and not righteous before God, and are altogether vain, but the godly this affliction brings to the knowledge of themselves; when they have attained this, they flee from the wrath of judgment to mercy, and are saved, as it is said in Proverbs 12:7: "Turn the wicked, and they shall be no more." Some understand this to mean, "Turn them," namely, to the knowledge of themselves, and now that they have been humbled, they will cease to be ungodly through the attainment of grace. But where they have not been turned, they have no self-knowledge, therefore they do not seek grace, and remain in their vanity, falsehood, and ungodliness.

75 Furthermore, "to be chastened in wrath" is nothing other than "to be greatly terrified" (as he says), namely, that death and hell will be inflicted, and since this wrath is soon and suddenly

(As it is said in the 2nd Psalm, v. 12), blessed are all those who trust in him. For the wicked do not. For also in the same Psalm he indicates these two evils, as he says [v. 5]: "He will one day speak to them in his wrath (that is, he will punish and rebuke them), and with his fury he will terrify them" (that is, he will chastise them). And 1 Sam. 2:10. it is said, "They that contend with the LORD shall perish; upon them shall he thunder in heaven." And we have many similar sayings in the Scriptures, in which this mighty falling away and terrifying of the heart is described both in the saints and is prophesied against the ungodly, so that those who are humbled may be comforted and exalted, but those who are humbled may be struck down and oppressed, and so He wills that all men be helped and that no one perish.

But there is a beautiful play on words (allusio) in this verse in the Hebrew in the two words: "they must return" and "they must become disgraced", which could not be reproduced in the Latin (non retinuit). Because there it says by a transposition of the letters XXXX and XXXX. But he repeats XXXX, they must be put to shame, out of a fierce zeal, wishing that what he suffers may turn on the adversaries, so that they may also cease to be hopeful and persecute the humble, as it is said in the 54th Psalm, v. 7.Vulg.]: "Turn the adversity to my enemies," and Proverbs 11:8: "The righteous is delivered from adversity, and the wicked is put in his place," and Ps. 32:10: "The wicked has many afflictions, but he who hopes in the Lord will be embraced by goodness." So also in the 79th Psalm he asks that the wrath depart from him and turn to the wicked, saying (v. 5. f.): "O Lord, how long wilt thou be angry, and let thy zeal burn as fire? Pour out your fury on the Gentiles who do not know you (that they may learn to know you), and on the kingdoms that do not call on your name," so that they too may learn that they need your glory and call on your name. So also in this psalm the prophet prays that he may not be chastened in anger, but those who do not call on the Lord may be chastened.

call, nor be afraid of his wrath.

But it is said 54 ff.] It is said that the enemies of the godly are primarily those who are called evildoers, who are the authors of the heart being secure in an evil way, and faith and trust in God not being recognized. Therefore, they have to deal with them continuously, which would not be the case if they were also sighted at times in a similar tribulation.

(78) Now, if anyone wants to understand by the evildoers and enemies the devils, who at this time of calamity fiercely persist, and urge despair by putting good works before [the challenged one's] eyes [and pretending] that if anyone had done them, he would have no cause to despair, so that they may quench the despair by presuming to have done them.

and strengthen presumption through despair, and meanwhile capture the soul through this kind of ungodliness, so that he does not serve God in the right godliness of faith and hope, for the sake of His goodness, - if someone, I say, wants to understand it this way, I have nothing against it. For the devils are in truth those who incite the soul to disobedience in the most unholy way under the pretense of obedience, since it is their nature to disguise themselves as angels of light, but then most when it should be least, that is, in the tribulation.

(79) But I believe that the prophet speaks against men (as I have said), against the enemies of true godliness, of whom it grieves him that he has heard and known that they drag very many with them to destruction (foveam) through their foolishness.

The seventh Psalm.

V. 1. The innocence (ignorantia) of David, of which he sang to the Lord, because of the words of the Moor, the son of Jemini.

(1) Many have struggled over what the purpose (scopus) of this psalm is, of whom the title says; and even now one argues about it. In the meantime, we want to follow the Burgensis, which seems to me to be closer to the matter [than others], and judges that it is not to be understood by Saul, but by Simei. In order to recognize this, we want to cite the words of the history from the 2nd book of Samuel. For there it is written in the 16th chapter, v. 5-11, when David fled from his son Absalom: "And when king David was come to Bahurim, behold, there went out a man there of the family of the house of Saul, whose name was Shimei the son of Gera. He went out and cursed, and threw stones at David, and at all the servants of King David. For all the people and all the mighty men were on his right hand and on his left. And Shimei said as he cursed, Out, out, thou bloodhound, thou loose man, the LORD hath recompensed thee for all the blood of the house of Saul, because thou hast reigned in his stead.

Now the LORD hath delivered the kingdom into the hand of Absalom thy son; and, behold, now thou art in thy calamity, for thou art a bloodhound." And when David's servants were about to kill Shimei, David said, "Let him curse, for the LORD hath said to him, 'Curse David. Who then can say, Why doest thou thus? And David said unto Abishai, and unto all his servants: Behold, my son, which is come out of my womb, is after my life: why not now also the son of Jemini?"

(2) It is therefore evident that the son of Jemini is called Shimei and is the one who cursed David, although Saul is also called a son of Jemini, 1 Sam. 9:21, because they were of the same family, as is said [2 Sam. 16:5].

3 At the same time we have the words about which David sang this psalm, namely the curses of Shimei, in which he falsely interpreted crimes against him as an exceedingly violent and impetuous slanderer. For we do not read of Saul that he spat out such words against David. Therefore, he must necessarily be

This is what the text of this psalm will tell us about the powerful words of abuse that are narrated in this passage [in the 2nd book of Samuel].

4. it still remains [to discuss] why he rather calls him XXX, which denotes a Moor. Almost all assume that it is a figurative speech, because blackness contains the taint of wickedness in itself, as also the poet [Juvenal] says: *Hic niger est, hunc, tu Romane, caveto* [This one is black, therefore beware of this one, O Roman], as on the other hand we call white the one who is pure and sincere, and [in the Latin language one says] of a heart that it is white (*candor animi*), if it is without falsehood, as also well-known proverbs speak. It is therefore assumed that David deliberately omitted the name of the same and called him by a new name that corresponded to his character. If this does not please you, you may think that he had two names, which can be seen very often in the holy scriptures, as you can see in the genealogies of Christ Matth. 1 and Luc. 3. So also of the father of Zacharias, Joada [2 Chron. 24, 20.], is said in Matthew, Cap. 23, 35. that his name was Barachias. But even then the reason remains that he preferred to call him by the name of a Moor rather than Simei, because this word describes his wickedness better.

5. furthermore, what his "ignorance" 1) is, since this happened to him, he already explains himself freely what he understands by it. For since David did not recognize the curses of Shimei at all [as justified], that even at his death he gave his son Solomon the command (1 Kings 2:9) that he should bring his [Shimei's] gray hairs down to hell with blood to punish his cursing, it is clear that he prays his innocence before the Lord, and that this "ignorance" is nothing other than his "innocence". For of that of which we are not conscious, it is also rightly said that we are ignorant in regard to it.

6. but since it is ungodly to rely on one's own

(Proverbs 12:2,²) and he is a fool who relies on his heart, Proverbs 28:26. Therefore, what has been said about this innocence is to be understood in such a way that nevertheless the judgment of God is to be feared, and one does not rejoice in the safety of innocence, unless we first give glory to God and confess before Him that His judgments are different from our judgments and the judgments of men, so that after we have received permission in this way, and without coming too close to His judgment, we confess our innocence before men. For David, when he heard that he had been falsely accused of crimes (to the extent that his conscience bore witness to it), nevertheless feared, because he knew that by God's command those defamatory words would be directed against him, that they would be true before God. He also did not completely rely on his conscience, just as the apostles did not trust each other when they heard that one of them was a traitor [Matth. 26, 22]. For such is the conscience of every godly man: however innocent it may be, it fears guilt where there is no guilt. This causes the fear of God and the unfathomable depth of His judgment.

Therefore, although David is innocent, he fears that he has done what he hears is being held against him, especially in the time of trial, when God seems to side with the adversaries, and he thinks that God is striking him for the sake of the things that are then held against him, even though he knows nothing about them. Therefore, as little as he is aware of this evil before himself and before men, he nevertheless fears that he might be guilty at least in his heart (for God tests hearts and kidneys [Ps. 7, 10.]), and teaches us in this Psalm the word of the apostle 2 Cor. 10, 18.: "For this reason a man is not competent, that he praises himself, but that the Lord praises him."

8 Although this psalm was made about David and his innocence, we must believe that this was also written for the teaching of all of us, since this evil of slander is common in the world, as Paul says,

2) Vulgate: "He who relies on his thoughts acts ungodly."

1) In the Vulgate, "innocence" is expressed by *innocentia*.

Rom. 15:4: "But whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

(9) But we shall see how they are minded, and what minds they ought to have, and are able to have, who in faith and godliness will bear and overcome the calumny. For he has placed this persecution exceedingly well in the seventh place. After having instructed us in the previous psalms in the calamity by which we are cleansed from sins, he now finally wants to instruct us completely to a perfect fear of God, so that we should fear that we have sinned even where we have not sinned, and be perfected by such a great hatred against sin and love for God, so that we fear unconscious sins, even what is not a sin, as sins.

(10) For this perfection we do not need a persecutor like Absalom, of whom it is certain that he will persecute us ungodly, but a slanderer like Shimei, of whom we must fear that he will revile us with truth, even though we are innocent, and yet we cannot let go of our innocence altogether, but should be like Job, who also suffers something of the kind from his friends, and says, Job 27:5. f.: "Far be it from me to do you justice; until my end come, I will not depart from my piety. From my righteousness which I have I will not depart; my conscience doth not bite me for all my life." Thus (as we touched on something of these things in the 5th Psalm above) we are indeed to confess our ignorance before GOD, who alone knows the hearts of men, but before men we are not to forsake our innocence unless our hearts punish us. For just as one should not deny sins before God (before whom no one is righteous), so we should also confess and assert the truth before men, before whom we can and should live without wrongdoing. And this instruction, which David obtained through what happened to him, he shares with us. Through it, we can avenge ourselves of slander far more blissfully than Apelles once avenged himself through his image. Therefore he says:

V. 2. In you, O Lord, I trust, my God. Help me from all my persecutors and save me.

(11) This is the first attitude (*affectus*) [that should be found in us (§ 9)], that we should not be carried away to vengeance and zeal against the slanderers and persecutors, as man is wont to do, who is vanity and falsehood ("vengeance is mine," he says [Deut. 32, 35. I will repay]), but we should take refuge in the Lord above all things, and denounce both the persecution and the slander before Him, with full hope and confidence in His help, which our innocence and good conscience will help us to achieve in this case.

12 So here he asks that he be helped by all his persecutors. For David was persecuted by two of them: Absalom with crew and action, Shimei with tongue and slander, who undoubtedly either was not alone, or at least did not please himself alone in the practice of this wickedness (in *hoc malo*); or he says "of all" in the same sense in which Ps. 6:8 [Vulg.], "I have grown old among all my enemies," namely, because he suffers violence and slander at the same time, everything seems to be hostile to him, and there is no one left to come to his aid, as indeed everything is set against him as a single individual. Thus he says, "From all my persecutors," that is, because all men and all things persecute me. In what "help me" and "save me" are different, I believe, there is not much; he may have understood "helping" for the good and "saving" from evil, or one can assume that he repeated the same thing tautologically for the sake of emphasis.

(13) This verse can be held against those who do not believe that faith and hope are necessary for those who want to pray or receive the grace of God or the healing effect (*effectum*, as they say) of the sacraments, since the prophet asks here for his help and salvation, because he also boasts that he has trusted in the Lord. This is certainly the case with everyone who believes, hopes or loves. But he says: "In

I trust in you", not in me, not in a human being, which we have dealt with more extensively in the 5th Psalm above.

V. 3. lest they take my soul like lions and tear it apart, because there is no savior. 1)

14 Jerome, according to the Hebrew, has thus: Ne forte rapiat ut leo animam meam, laceret, et non sit, qui eripiat [lest, like a lion, he rob and tear my soul, and there be none to pluck it out]. "Rob" (he says), rend, obtain for prey, as a raging beast is wont to do, lest someone understand a simple capture; then "like a lion," namely, a cruel wild beast, rend and also tear. What? The house or the cattle? No, but my soul, that is, my life, which the body has from the soul, as in the preceding Psalm.

36] is said.

He does all this so powerfully to indicate the greatness of his need and to put it on his heart, so that he may receive an answer all the more quickly, yes, so that he may also provoke himself to a more ardent passion of the heart, because we must pray vigorously and with serious intent if we want to obtain something. But there is no doubt that David was in such a situation at that time that it was to be feared and expected that he would be caught and torn apart by Absalom and Shimei as by roaring lions, and he had no other hope and help than in God. In such a situation are also all others who suffer violence with slander; these understand these words and their opinion very well.

V. 4. 5. O LORD my GOD, have I done these things, and there is injustice in my hands; have I done evil to those who lived peaceably with me, or have I wronged those who were hostile to me without cause.

15 Here he comes to the matter of which this psalm deals, and he treats the words of the Moor Shimei, as the title says. The slanderer had accused him, first of all, that he was guilty of the blood of the house of Saul, and said, "Out, out, you bloodhound, you

1) Vulgate: Xe ynrmão rapiat M leo aiūmam msam, äuva uon sst, qui reūimat, Hui salvuru kaeiat.

loose man!" [2 Sam. 16, 7], secondly [v. 8] that he had taken his kingdom by force. Therefore the Lord repaid him in two ways, by shedding his blood again through his own son, and by taking his kingdom from him. He complains about both and testifies that he is innocent.

(16) But the prophet teaches us to meet this second challenge in a twofold way, namely, to say no to it (negative), and to attach a condition to it (conditionaliter), so that we bring with us the good confidence of an innocent conscience as far as conduct before men is concerned, and fear our hidden faults before God's judgment seat. For this twofold disposition is found in these verses, in this way: Lord, my God, so little have I done these things, so entirely is this wrong not in my hands, so entirely am I not the author of it, that his blood has been shed and he has lost his kingdom, that I also have not repaid him and his own for the evil they have done to me, although I could have done it more often, when I had him alone in the cave in my power, 1 Sam. 24, 5. and took away his spear in the camp, 1 Sam. 26, 11. ff. (17) Not only have I not repaid him evil, but I have shown him good for evil, as Saul himself testified, 1 Sam. 24:18, when he said, "You are more righteous than I am. You have shown me good, but I have shown you evil." So much is missing that I could be a bloodhound. Now if something has been hidden about me, if it is found that I have not been upright, and you judge me so, I am ready for what I deserve, for my enemy to persecute my soul 2c. 18 But here he seems to refer the "wrong" to the latter slander, as to the former the words, "Have I done these things," so that the sense is: I have not done that which is falsely imputed to me of the blood, neither is there any wrong in my hands; that I have obtained the kingdom, by this I have wronged no one, because I have not done this out of my iniquity, but by thy command.

19. but there is a much stronger emphasis in the fact that he has done so much evil to himself.

We are to learn to pray against slander with all our soul (magno corde), so that we may testify to our innocence, but also fear God's hidden judgment and be ready to suffer any misfortune if we are found guilty of slander. But this should be done in such a way that, although we testify to our innocence, we also fear God's hidden judgment and are ready to suffer any misfortune if we are found guilty. For even if you have God's commandment for you in every work, you must still fear that you may not have done right and deserve to be commanded the opposite, as Abraham had indeed received the repeated promise in Isaac, but nevertheless willingly offered him as a burnt offering in fear of God's judgment.

20 Thus also David, although he was not aware of anything, nevertheless gives up his kingdom and says, 2 Sam. 15, 26: "If the Lord says to me, 'I have no desire for you; behold, here I am, he will do with me as he pleases,'" and also allowed Shimei to curse, believing that this was also commanded to him by God, fearing everywhere that it would be right and just for him.

(21) However righteous, holy, innocent, true and godly your cause may be, it is necessary that you conduct it in fear and humility, always fearing God's judgment and trusting not in yourself but only in His mercy. Judas Maccabaeus fell in an entirely righteous war [1 Macc. 9, 18.], many are defeated in the most righteous matters and divine dealings, as is written of the children of Israel in the book of Judges Cap. 20, 20-25. is written, because they acted not in fear, but in confidence in their righteous cause, not in God's mercy. But also the apostle says 1 Cor. 4, 4: "I am well aware of nothing, but in this I am not justified."

22) This is what David, when tribulation came upon him, teaches by his example, that no one should arrogate justice to himself, insist on it, rage for revenge, seek retribution by force or by right, as our clergy rage now, who want to be considered righteous and wise before others, but each one must first be anxious in humble fear that he may really do so.

before God, and shall offer to suffer the punishment he deserves.

23. Then, as he is innocent, he should pray against the adversaries, who cannot have a just cause against any man who has an innocent conscience; for that only God can have, and has. The judgment of God is different from that of men. "A man looks at what is before his eyes, but the Lord looks at the heart" [1 Sam. 16:7]. Therefore, if a man judges differently than what is before his eyes, he is a slanderer, like Shimei here.

(24) And to indicate this humility and fear of God, he carefully put in the title, "Because of the words of the Moor," because he knew very well that he deserved the persecution of Absalom, but does not excuse it; but the blasphemies of Shimei he does not acknowledge, or if they are true, he claims that he was unaware of them. He had deserved by his adultery and murder the evil that was done to him by Absalom, but he was not aware that he deserved the words of Shimei about Saul's blood; and yet he fears that he deserved them because of the terrible and hidden judgment of God. How this happens is what a godly and God-fearing heart feels when it is tormented at times either by slanderous people or devils.

The word which the Latin translation has translated in this place, and correctly, by *iniquitatem* ["wrong"], Hebrew *XXX*, actually means what *iniquitas* means among the Latins, that is, an injury, a wrong, less or more than it ought to be, as it is wont to be in dealings. Thus here it would have been wrong for him to usurp a foreign kingdom against the will of his neighbor, if he had done so. And what we have [in Latin]: *Decidam merito ab inimicis meis inanis*. Jerome has translated more correctly: And I have not left my enemies (who frighten me) empty of me, in that he wants (as I have said) that David not only did not repay his enemies evil with evil, but even did not leave them empty of him, that is, did good to the wicked. For this is also a kind of revenge, when one repays the offenders for their good deeds.

because we are also to love our enemies, although I do not know whether this translation sufficiently reflects the Hebrew.

(25) Notice, then, what an evangelical level of righteousness David has attained. For to repay evil with evil seems fair to a carnal sense, but it is also forbidden in the law of Moses, unless it is done by the judgment of the authorities (*superioris*), not by one's own power. The opposite level to this is to repay good with good; this is rewarding and servile. These serve God in such a way that they do not want to suffer evil or death, although he only presses us with evil so that we learn to serve him out of a pure heart (*pure*) without any consideration of good or reward. The third stage is to repay good with evil. This is vicious, yes, more than vicious. The fourth stage, repaying good for evil, is the gospel of Christ. But he says that he preserved this stage in an excellent way, because not only did he not repay evil with evil, 1) but to those who had repaid him for the good they had received. He did good to those who had repaid him for the good they had received, as was said above about Saul.

V. 6. So my enemy pursues my soul, and seizes it, and tramples my life to the ground, and lays my honor in the dust. Sela.

This does not seem to me to have been spoken out of a confident courage (*affectu fiducia*), as many think, as if he had been certain that this would not happen because he did not deserve it. For we believe, because he began in humble speech, that this is also sung in the same fear of God. For, as I have said, although he was not aware that he deserved the blasphemy, but rather knew that he had been called to rule by God's command, yet in many respects he could not trust it and boast of it, both because God (as I have said) is wonderful in all His ways, and because we ourselves do not sufficiently recognize our heart.

In this way, it can happen that you either do not understand the commandment correctly or do not fulfill it correctly, and thus become worthy through a completely hidden sin, that the commandment is either annulled or changed, and then God stands against you, whom you think is on your side.

By this fear (as I have said) Abraham was instructed in the sacrifice of Isaac. This is clearly the highest level of the fear of God, where you are forced to renounce God Himself and His commandment for you, and to fear that He is against you, in short, because you have to fear that God does not want what He has commanded and willed, but forbids and hates it, while in other things we only fear that we have not done what it is determined is commanded.

Who could bear this inconstancy of the divine contradiction (that I say so), which is exceedingly constant by an incomprehensible constancy, if he is not a man chosen according to the heart of God [Apost. 13, 22.] like this David and Abraham, since here the truth of God Himself seems to waver, and he (according to all human judgment) is regarded for it as inciting to hatred against Himself? But in such a way the servile attitude of a hireling must be killed, in which we worship God for our own sake, in which we are puffed up in God and for God's sake, one against the other, are hopeful, jealous, hateful, and do all evil under His name and service, and for the salvation of souls (as they say). For which of us, having either Abraham's or David's promise, would not enforce this very commandment of God even against the angels, if someone were to expect us to do the opposite? The carnal mind is so deeply planted in man that it is necessary for God to show Himself to us in an inconstant manner, as it were, so that we may be instructed not to cling to any thing, even a divine and eternal thing, with a wrong mind.

The prophet offers three things to be destroyed, which we lose with great pain, the soul, the life, the honor. The soul he offers to persecution and seizure, the life to it,

1) Instead of *reüit* should probably be read *rsäüiüt*.

that it be trodden to the ground, the honor that it be laid in the grave. For in the Hebrew it says: And he buries or lays my honor in the dust, which, however, is the same with our [Latin] text [et gloriam meam in pulverem deducat], but clearer.

But he seems to distinguish "soul" and "life" in such a way that "soul" (as we have said above s§ 14) is the essential life itself, by which the body is animated, but "life" is the change or that which is put into work by the soul in the body (*res gestas*), as also with the Greeks ζωή and βίος seem to be distinguished. And although we use the same word "life" in our German language, we take it in a very different sense when we speak of natural life and the works of life.

30. and he declares with these words his mind which he had when he said 2 Sam. 15, 26. "saith he unto me, I have no desire toward thee; behold, here am I," and 2 Sam. 16, 10. "The LORD hath said it unto him, Curse David." For then he was ready to lose the soul, the life, the honor of the kingdom, as is evident. Therefore he now sings this in this spirit, to instruct us all by his example what we and those who suffer similar things should think, speak and do. So the meaning is: If I have been such a man before you, so be it, I will gladly allow it. Let Absalom and Ahitophel kill my soul, and let there be no one to help me from my persecutor and deliver me from the one who seizes me; I am ready to suffer your will and endure the punishment I deserve.

Then may he also trample to the ground, that is, destroy and annihilate everything that I have lived or accomplished in life, so that it will henceforth be nothing in the eyes and ears and memory of men; I will gladly lose this. I may also be found in my life as one who has been evil, useless, harmful, who is worthy of being trampled to the ground in the most contemptible way, whom everyone throws down and tramples on like dung in the street; but my enemy shall be exalted, esteemed great and lifted up to heaven, and all that he does shall be in the sight of you and in the sight of the

People wonderful and great, and all that he has always done, is doing, and will do, be highly respected.

31 Not only that, but my honor, my present power, and the power that is to come, he shall not only make low, but shall bury it in the dust, and it shall never return, and it shall be eternally obscured. Let the throne of my kingdom perish, let my wife and child perish, let my friends perish, let my possessions and everything perish, let the glorious promise given to me by the future Christ perish, which I have loved incomparably more than anything else, on which alone hung my hope, honor and joy: I too, with my father Abraham, sacrifice to you this Isaac of mine, who is by far the most beloved of all.

32. O what a man who is truly chosen according to the heart of God! Who can duly measure this movement of the heart, let alone talk it out? We think it is the greatest thing to suffer death, and to approach life. He is not only ready to die an ordinary death, but also to be seized by the persecutor, and, delivered into the hands of the enemy, to be taken away, not to fall asleep among the crowd of loved ones who mourn him, but to be killed among raging, jeering, triumphant enemies. For what do we not do, what sorrow do we not cause, if even one work or word, which is ours, is censured or not highly praised? But he, who was highly praised by so many victories in wars, by so many miraculous deeds, by the victory over Goliath, over the bear 1) [1 Sam. 17, 36. f. 50. f.], by so many godly works, by so many excellent institutions (*augmentis*) of the service of God, does not only allow that what is his remains unpraised, but also that everything is trampled on forever like the dung in the streets and, as everyone tramples it more and more, is destroyed.

What kind of murder, what kind of impetuous actions do we at least take on ourselves, if we can't do them by deed, even if we can't do them by deed?

1) In the Baseler, the Wittenberger and the Erlanger the comma after "Goliath" is missing.

against the whole human race, whether for ancient titles of dominion (ditionum), or whether for some minor privileges at the present time in his own affairs? But he, who is thrice anointed king by God's command, who has received the infallible promise that Christ should be born of his race, not only willingly gives his whole kingdom with such a great honor, but is also ready never to receive it again, to remain rejected and without honor forever, after all this so great and immeasurable ornament is buried even in the dust. What can be thought purer, deeper, more sublime, to say it briefly, more wonderful than this attitude?

He had all this by divine right, and it was commanded to him in more than one place by God. Why does he not rage for the divine right? Or is he ungodly, that he does not reclaim, protect and maintain his dominion with bloodshed and death? as we are nowadays considered the most godly people, when we move heaven and earth for temporal things, pretending that it is a divine right, but do not fear God at all, who, even if we had something according to divine right, would rightly destroy everything, because he has been offended by this pride and strife.

(35) If David feared that God's commandment had been changed against him, who had been made king by so many signs, by so many commands of God, by so many anointings of the prophets, and who had received the future Christ by such a firm promise, what commandment, what promise, no matter how much it comes from God, can be a cause for hope, for war, for strife, and similar misery? It is truly to be feared that the church is least of all where one rages most for the church, since we see that God does not like it at all when one misuses His promises and is terrible in His counsel and commandments over the children of men.

(36) But this is enough. I am not saying this because I want to see anyone deprived of his right or of what is due to him, or because I want to see him deprived of his right or of what is due to him.

that it may be attacked, but because we are to be instructed by these words of Scripture and examples that he who obtains and possesses something, however justly titled, should possess it with fear; and not by force, but with prayer and patience defend it, and be ready to yield if it pleases God. For the Scripture cannot be sufficiently explained unless it is brought into connection with examples of the present time, and shown by them what it means.

37 For it is seen that both the Greek and the Latin Churches have sinned in the dispute over the principatu, because neither has yielded to the other, whereas in the fear of God both should have yielded. Neither of them would have lost such supremacy, but it would have been preserved much more happily if it had been preserved not by contending but by praying bishops, that is, not by the will of men but by God's mercy: as here David indeed prays, and yet at the same time also offers himself by asking, as it were with Christ, that the cup be taken from him, and yet obediently yields to the will of God. Thus it is written in the law of Moses [Deut. 16, 20, Vulg.]: "What is right, you shall also do in a right way." Thus it comes about that even he who has the most righteous cause before God is culpable if he does not defend the same in the fear of God. God does not look upon the proud and the quarrelsome, however righteous they may be.

Thus we read that it happened to Job, for whose cause God Himself passed judgment, and yet rebuked him Himself [Job 38:1 ff].

Such fear and humility are also necessary for us today, who fight for the integrity of theology and the power of the Church. We can be criminal before God on both sides, even in the most righteous cause, if we do not seek the mercy of God through prayer rather than through trust in our cause. We must pray that the truth may win the victory. If it does not please God that this should be done through us, let it be done through someone else who pleases Him. Hope

no one to serve or defend in a good way any commandment of God, if he transgresses the first of all commandments (which is the service of God in fear and humility). For by this commandment all others are regulated; without it they are no longer commandments.

40 Nothing pleases GOtte that is not done in fear and humility. But where is this to be seen in the church today? What is the church today but a kind of disorderly bunch of mobs, where we rave only for righteous things and divine right, without all fear of God; and while we fulfill all the commandments, we ruin the head, the life, the rule of the commandments. O blindness, blindness, blindness!

V. 7. arise, O LORD, in your anger; rise above the wrath of my enemies, and restore me to the office which you have commanded me. 1)

This is said in Hebrew in one verse. However, it is a very obscure verse and even today it is not known what or what it is talking about. Jerome translated it thus: Surge Domine in furore tuo, et elevare indignans super hostes meos, conserge ad me in iudicio, quod mandasti [arise, O Lord, in thy wrath, and rise in displeasure against my enemies; arise, and stand by me in the judgment which thou hast commanded]. But indignans super hostes is not so included in the Hebrew. I too will venture to do so, and translate the verse word for word thus: Surge Domine in ira tua, et leva in iracundiis tribulatorum meorum, et suscita ad me a iudicio, mandasti [arise, O Lord, in thy wrath, and rise above the wrath of them that affright me, and raise up judgment for me, thou hast commanded (it)]. Since the word [XXX] which our Latin translation) renders by in finibus is related among the Hebrews (and in general it is ambiguous) 2) to the word "to anger," therefore, following Jerome, I have derived it rather from anger than from the area (finibus).

1) Vulgate: Sur[^] Domino in ira tua, et oxaltaro in ünibus inimioorum meorum, et oxsurgo Domino, Dons meus, in praecepto, quoã manãasti.

2) These brackets are set by us.

But this peculiar expression (sologism): a iudicio, mandasti, which our Latin translators) have eliminated (sustulerunt) by the pronoun quod, is also found in other places, as, Ps. 51, 10.: Exsultabunt ossa, humiliasti, where we [in the Vulgate] say: ossa humiliata, as if one would say here: a iudicio demandato. According to my sense, I would not add quod, but quia, as: "for thou hast broken them," "for thou hast commanded." But the word exaltare [in the Vulgate] or elevare [in Jerome] or leva [Luther] is equally ambiguous, and may be understood of raising (levandum) and of ravaging. This is also set here without a word governed by it (in statu absoluto), and can mean that the Lord may send desolation upon the fury of the enemies, in this way: Arise above the fury of the enemies, that is, bring about the desolation and destruction of the fury with which those rage against me who frighten me, namely Absalom with his. It amounts to the same thing expressed by leva or elevare or exaltare. For he means to say, Arise, that is, arise, that thou mayest arise, and stretch forth thy hand over them against their fury; entirely in the same sense in which he says Ps. 138:7, "When I walk in the midst of fear, thou restorest me, and stretchest forth thy hand over the wrath of mine enemies."

Et suscita ad me [and encourage you to me), where for ad me [in the Vulgate] we have: Domine, Deus meus, because 3) can be read without periods [XXX], both "my GOtt" [XXX] and: "to me" [XXX]. And suscita is said of him who is awakened and encouraged, as it were, from sleep, as it is said elsewhere Ps. 44:24: "Awaken thee, O Lord, why sleepest thou?"

A iudicio, or, as our Latin translation has it, in praecepto, seems to me to be understood of the office from which the judges and the rulers take their name, of which it is said in the first Psalm, v. 5: "Therefore the wicked do not abide in judgment," and Ps. 122, 5: "There the chairs sit in judgment," so that a iudicio means the same thing

3) Erlanger: a yuia. The a is a printing error.

is as for the sake of judgment or in matters of judgment, as in the 68th Psalm, v. 30.: "For thy temple's sake (a templo) at Jerusalem shall the kings bring thee gifts" (that is, propter templum), as it is also Ps. 4, 8.: 1) "From the time of their corn and wine they are increased." This use of this letter X, or of the preposition a or ab, seems to be synonymous with a conjunction, which gives the reason, on the opinion of the word Ps. 81, 5.: "For such is a manner in Israel, and a right of the GOD of Jacob." So also here a iudicio, that is, because it is the office (iudicium) which you have commanded.

So also Jehoshaphat, 2 Chron. 19, 6. when he appointed judges, he said, "See what ye do, for ye keep judgment not unto men, but unto the LORD," and afterwards [v. 8. Vulg.] he appointed [Levites and priests and of the chief fathers in Israel] that they should judge the judgment and the cause of the LORD among the inhabitants of Jerusalem (ejus). Thus, he asks that God intercede for the sake of judgment, so that the wicked may not prevail, who exercise their tyranny rather than the judgment of the Lord among the people. But it is easy, if one accepts this opinion, to understand by praeceptum the same as by iudicium, because the judges in the court execute the commandment of God, which the tyrants rather overrule, as has been said.

So this must be the meaning to which this grammatical understanding helps us: Arise, Lord, and show your anger, suffer these things no longer, oppose the fury of my persecutors and stretch out your hand over their cruelty, so that you may nullify their attacks against me. Wake up at last and remember me; and this I ask, not for my sake, but for the sake of judgment, lest all things be sacrilegiously reversed and confounded, while there is no one to manage affairs, especially since, according to thy order and commandment, affairs are to be managed. So much for the grammar.

42 Let us now consult theology and ask why he gave the enemies the

What is the reason for this? What is the reason for God's wrath, and again claiming the kingdom, since he has been so willing to renounce it and do good to the enemies?

First, after he has offered himself and his own in fear and humility, it is certain that this prayer does not come from an evil heart. Then, having given glory and righteousness to God, he surely prays against those who take dominion by force. For the fear of God causes that in a right way the divine commandment is carried out, by which, as he knows, the kingdom and the administration of judgment are commanded to him. In addition, take that he does not seek what is his own, but what is God's, because you (he says) have commanded that I should administer judgment among the people. Therefore he did not want to put the word "kingdom," but rather the word "judgment," so that he might show that he is leading God's cause, not desiring the pomp, but the work. "For if anyone desires the office of bishop, he desires a good work" [1 Tim. 3:1].

(43) He calls upon God to be angry, not because he wants them to perish, but in the sense expressed in the previous psalm, that they may feel the wrath of God, and by resisting them and destroying their attempts, God may restore them and make them well. If they do not feel the wrath, the unwise people continue to increase their sins, to persecute the godly and the devout Christians, and even to persecute God's commandments without ceasing, thinking that they are doing God a service. For how should the community of the godly exist in the world if God did not finally reveal His wrath against the wicked and execute the cause of the wretched and the right of the poor? [Ps. 140, 13.]

44 Therefore, as he himself makes the deep sea boil [Job 41:22], so he again stills the floods of it and sets a goal for the sea, saying, "Hither shalt thou come, and no further; here shall thy proud waves be laid down," as is written in the book of Job [Cap. 38:11]; likewise, as he stirs up the fury of the wicked, so he again subdues it. Thereby he makes known his anger that their wickedness is not pleasing to him.

1) Cf. Ps. 4, § 72.

45 He asks for three things: first, that he may rise up and show his anger by withdrawing his good will from them, which they insist upon; second, that he may put down the anger of those people and nullify their plots; third, that he may turn back to him and restore to him the judgment of God, not because he deserves it, but because God has not only promised and done it, but also commanded it. Now he seeks nothing more than for the truth of God to stand firm and for his command to be fulfilled; if that were not the case, he would gladly yield to its wrath.

(46) And here the troubled heart, after the darkness of the tribulation is over, begins to breathe again, trusting in the mercy of God, so that we too may learn to do the same in our tribulations, for this has been done and written as an example to us.

V. 8. that the people may gather to you again, and for their sake come up again.

(47) In this verse (so that we may remain in this attitude after it has begun in us) David shows that he is not concerned for himself but for the people. For first of all, he asked to be reinstated in office, without regard for himself or the people, but with only God in mind, who had commanded that he should first serve God's will in it. Now he descends from love toward God to love toward his neighbor, so that he may serve the people with the same command of God. I beseech thee, O Lord, that the multitude of the people may again surround me, follow me, be subject to me (for he speaks in the manner of a wish [optative] in the indicative futuri), as he boasts in the 144th Psalm, v. 2. He says: "He who subdues my people under me", because it is for their good if they obey you, since you have given me to them as king, so that they do not go astray like sheep without a shepherd, and are not, like a people without a leader, exposed to any robber. If I am unworthy, yet thou art worthy that I should obey thee, and they are worthy that they should obey thee.

not be given up to plunder and scattering for my sake, but after I am restored as head, bring the exiles of Israel together, Ps. 147:2, and the members to their body.

(48) For a godly ruler of the people, as far as he is concerned, will gladly lose everything, and will only desire to perform the service he owes to God and man, and will fear that his misfortune will bring danger and ruin to the people.

49 As an example for this serve you St. Athanasius or Hilarius or similar people, who were expelled from their [bishop's] seats at the time of the Arian sect. For I do not see from where one could take an example in our time, since no one would dare to commit anything that would make him worthy of expulsion. Although these holy fathers were quite far from shameful ambition, they nevertheless wished (as Hilarius himself confesses), because the office of the priesthood was imposed on them 1), that the Arians might be overthrown, and that they might serve GOtte in their [bishop's] seat and be expelled. But they feared with sorrow and fear that the people entrusted to them, because they were absent, would be damaged by the heretical wolves, and felt it painful that violence was done to the word of God. If you pray the Psalm in the person of these people, you will also see the example of David and experience how well the words rhyme with the movement of the heart.

50 It would be the same example if a bishop or high clergyman (praelatus) were banished or expelled for the sake of truth, or because he administers his office godly, and the people were turned away from him, seduced by poisonous persuasion, slander and lies.

(51) For if the people were not endangered by another evil, they would certainly be provoked to lie and to hate the truth by slandering and reviling their prelate, who is a good man. Now since by such [calumnies] all Israel is perverted, and for the sake of fei-

1) Basel: eovaxosiü instead of: impositi.

David sighs with such vehemence that he also invokes the wrath of God against their anger in a prayer that was certainly necessary for the preservation of the people. For it is better that those wicked perish than that the people be entangled in wicked opinions, since the apostle [Gal. 1:8, 9] even expresses the wish that those be accursed who had turned the Galatians away from the truth.

52 But he chose the words with special care. He did not mean to say, "That the people gather to me," but says, "That the people gather to you," that is, they will be gathered to you. By this he indicates not only what we said above, that the judgment is not of man, but of God, which is held at God's command. Therefore those do not gather to men, but to God, who gather to a man who serves in the work of God. He also uses the expression (tropum), according to which it is often said of the Lord in Scripture that He is in the midst of His people, as Ps. 46, 6: "God is in her, therefore she will abide", and 2 Cor. 6, 16. from 3 Mos. 26, 12: "I will walk among you, and I will be your God, and you shall be My people."

53 In this way he speaks very appropriately for this matter. For Absalom and those who follow him do not seek to serve through love, but to rule by force, not to gather the people to God, but to themselves. They want to be the idols around which the people are to gather, for it is not God's honor and the people's salvation that they seek, as befits faithful mediators, but their tyranny. Therefore, with this word he strikes at the arrogance and ambition of all those people who preside over the people only for the sake of ruling for their own benefit. In order for this not to happen, the chosen man of God asks so godly and fervently. This evil is certainly rampant in the Church today out of God's wrath, since we fear the punishments (censuras) of men far more than the threats of God,

because we look at the persons, we do not see God.

54. So also this [Vulg.]: Propter hanc [synagogam populorum] in altum regredere, or as the Hebrew text has, "Come up again." He does not say, Set me up again, but: Come thou up again. He says, Not for my sake, but because of the congregation of the people [Vulg.: synagogam populorum]. For I grieve for them, their fall 1) and seduction grieves me greatly; for them I pray, not for me. See then, just as above in love toward God he asks for the judgment that God has commanded, so here in love toward the brethren he asks for their salvation, being godly concerned on both sides that it may not be enough for God, and that the people may perish for His sake, so that the office of God may exist, that He may govern the people, and the obedience of the people that it may be rendered, lest the people be without God, or God without the people. Oh, this is a word that the bishops, shepherds, rulers, and heads of the Church (magnatibus) should be commanded to keep in mind and apply with zeal!

55. But when did God forfeit his height, so that it should be necessary for him to ascend again? This happens when an ambitious man sits in God's place. For since this one subjugates the people of God more than God, he certainly exalts himself, as much as there is in him (as Paul says [2 Thess. 2, 4.]), above everything that is called God or worship, and this one is the Antichrist. Now if it should happen in the church that all bishops were ambitious and ruled over the people, and the people submitted themselves, not to Christ, who could doubt that the Antichrist ruled? But God will come up again when He throws down the people who are ambitious like Absalom, and again sets up judges, as of old, who gather the people to God, teach God's commandments, and set aside the statutes of men.

(56) No one is surprised that this means that God is coming up again, that is, that God is coming down again.

1) In the Jena and Erlangen: eauMiu instead of: easurri.

I mean that his judgment, his power, his office, his service will be awakened again, since we know that the prophet speaks in the spirit. Therefore, this is to be understood from the spiritual ascension of God, who ascends when we become subject to Him, hear His word, see His works, and all this through the service of men.

Therefore, this Psalm is by far the most fervent prayer to obtain good bishops and rulers [of the Church]. Would that God would have us pray this prayer today, each one in particular, with the fervor that the words require, for never has it been so highly necessary to ask for this.

For what do we see in the church today that corresponds to these words? Where are those who bring the people to Christ with the same zeal as to themselves? Who takes such great care that Christians should fear God more than the power of the bishops? In sins that offend God, we even laugh safely; when we offend the bishops, we bring all kinds of plagues upon ourselves.

59. Furthermore, we compel to our splendor, to our ceremonies, to our power, to our laws, but so much is lacking that we gather ourselves to the word of Christ, to the love of the Spirit, that we also strive with the greatest zeal that the people do not recognize Christ and the truth, nor that the believers in Christ are in harmony, especially princes and kings, until we have also submitted to this, to teach that it would be a nuisance if the people were to hear Christ's pure, godly teaching (pietas), because (in our opinion) there would be no small danger involved if the people knew the gospel purely and loudly, if they preferred the word of God to the words of men, if they preferred to do right, godly works rather than childish, glittering works: Of course, hunger and poverty would result from this, or at least the splendor that we have snatched from the world would fall away. In short, today is that dangerous time in which we are forced to worship not God but men.

V. 9. The Lord is judge of the people. Judge me, O Lord, according to my righteousness and godliness.

60 Here he explains himself clearly and gives an account of what he wants to be understood by the return of God, by the judgment that he has commanded him, by the community of people who gather to God. Why, he says, should I not speak like this? It is not we who rule, who judge, who speak; the LORD judges the people, his alone is the judgment among the nations, he speaks, he judges, he does all things in us. "I will not be lord over you, (saith Gideon Judges 8:23.) neither shall my son be lord over you, but the LORD shall be lord over you." Behold, the holy man did not allow the people to be gathered to him, since he was also called upon to do so, but led them back to the Lord.

61. whereas 1 Sam. 8, 7. the Lord said to Samuel: "They have not rejected you, but me, that I should not be king over them," not as if it were evil to desire and have a king (for afterward he himself gave them kings), but because in a blind excitement they sought a king more than they sought God, since they did not seek that they might be brought to God through the king; Therefore, they were worthy of a tyrant who subjected them to himself, not to God, as happened to Saul, whose desire they had.

62. from all this it is clear that it is a manifest wrath of God when He Himself does not judge or rule, but lets ambitious people like Absalom hold the judgment seat, so that we are not worthy to hear God's word nor to see His works, as Christ foretold Luc. 17, 22: "the time will come when you will desire to see a day of the Son of Man, and you will not see it."

In Hebrew, the future tense is: "He will be judge of the people," which can be understood either as a wish (optative) after the manner of a prayer, as follows: I beseech thee that thou mayest be the judge of the people, lest thou be the judge of men, and thy people be deceived by the words and works of men; or as asserting-

assertive in the manner of a confidence that the prayer is heard (and this pleases me), in this way: I have confidence and am sure that I am heard, that again your word, your work, your judgment will gather the people whom those wicked have scattered with their words and works and have turned them away from you for my sake.

Therefore, after having first led the cause of God and the people, he finally leads his own cause and asks that his innocence be made manifest, since neither God's nor the people's cause could have been restored if his innocence had not been vindicated by the overthrow of the wicked. So now the need in which the honor of God and the salvation of the people stand forces him to ask that his cause be vindicated. For as long as he is unjustly condemned, neither God's judgment nor the obedience of the people can truly take place, since they do not hear the unjustly condemned, but hear those who unjustly condemn and persecute him.

65. Thus we see that it is not enough for someone to suffer for a righteous cause than for the sake of truth, if you command GOD's cause and are willing to yield and be laid in the dust with your honor, but you must earnestly pray that GOD be judge and vindicate the cause of truth, not for your own benefit, but for the service of GOD and the salvation of the people, whose salvation is not without danger, nor without your fault, if you, in foolish humility, do not pray most earnestly for the preservation and restoration of the truth and your righteousness. For you must not care so much how humble and despised you may be, as that the people may not at the same time be alienated from truth and righteousness and entangled in lies and injustice. You must suffer lies and injustice, but in such a way that you do not lose love for others, who are concerned, not about how you rise, but about how they should be treated, so that they do not become angry and perish. "For the sake of my brothers and friends (he says [Ps.

122, 8.)) I will wish you peace." Thus Paul gives thanks to God (Phil. 1, 12, 13.) that his bonds not only did not hinder the gospel, but even helped to promote it.

(66) He says, "Since you will judge the people, and this is yours alone, and so the people will gather to you again, and you will be in their midst, as I have asked, now, so that this may proceed the more blessedly, judge me also according to my righteousness and piety, to show how the invectives of the Moor the Jeminite are false and lying, so that my falsely accused righteousness may not in anything harm this your judgment and the salvation of the people.

But we have said in the fourth Psalm [§§ 4 and 5] that in Scripture "my righteousness" is something different from "the righteousness of God," namely, that the latter is the own righteous cause of each one, by which he is blameless before men and in his conscience, although it is not sufficient before God; but this is the grace and mercy of God, which also makes us righteous before God. Therefore, he carefully adds "my" to separate it from the one of which he says at the end (of this psalm, v. 18): "I thank the Lord for His righteousness." He may be dividing his righteousness and his piety between the two above-mentioned pieces [v. 4.], "Have I done these things," "is wrong in my hands," which Shimei had reproached him with; so that his righteousness is that he was not guilty of Saul's blood, yea, rather, that he did not repay those who did him evil with like, neither did he leave his enemies empty of him; his piety, or righteousness, or simplicity (as it is in the Hebrew), is that he did not usurp Saul's kingdom by his own power.

But what is that [that is added in the Vulgate] super me? Jerome translates: Which is in me. But which man's righteousness is not in him? But perhaps he adds this to make a greater distinction from

1) In the editions other than Weimar's erroneously: ksatmo 3.

to make [and emphasize] that the righteousness of God, by which we are justified before God, is not in us, but in God and apart from us, namely, so that He may not leave anyone an opportunity to puff himself up before God on account of his own righteousness, although for the sake of other people's salvation one must seek to justify piety before men, as has been said.

V. 10. Put an end to the wicked and promote the righteous, for you, righteous God, test hearts and kidneys.

Again, the [Latin] interpreter uses a different translation here, as he is wont to do. For what he translated in the fifth Psalm by *malignus*, saying [Ps. 5, 6]: *Neque habitabit juxta te malignus*, he translates here by or *nequitia*, and what he translated in the first Psalm [v. 1] by *impiorum*, he has rendered here by *peccatorum*. But what *impious*, *impietas*, *malignus*, *malignitas* means (*impious*, *impiousness*, *wickedness*, *malignity*) has been abundantly said in the first and fifth Psalm. Moreover, the Latin interpreter has taken away the word "righteous" at the end of this verse and connected it with the following verse against the Hebrew and the Greek, also not without impropriety, by saying [v. 11. Vulg.]: "My righteous shield is with the LORD", as if the righteous could have another, an unrighteous shield with God.

In Hebrews and in Jerome it says thus: "Let there be an end to the wickedness of the wicked, 2) and let the righteous be vindicated; the tester of hearts and kidneys [is] the righteous GOD." But he teaches us by this example that we too should work more by prayer to GOD against the wickedness of the wicked for the innocence of the righteous than by our own efforts and bluster. For we fight in a different way than the wicked; they fight with violence and rebellion, but we fight with prayer, with words and with patience.

1) Thus Luther translates in the first translation of the Psalms (in this volume Col. 8). Jenaer and Erlanger eonsuEtur. In the Basel is consummetni- throughout. The Wittenberg edition has eorikurntztur soon, < ori8Ulniri6tur soon. The sense is the same in both cases. The Vulgate says eousuruetur.

"Let it be consumed" (says the prophet), which is as much as "let it come to an end," let it fall away, let it cease, as in the 104th Psalm, v. 35: "Let the sinner come to an end on earth, and the wicked be no more." On the contrary, the opposite is requested, "that the righteous be confirmed," that is, that he be given prosperity, that he be promoted and fortified, the more the ungodly are consumed. And it would not be unrighteous to take justum, in contrast with the wickedness of the ungodly, as an abstractum, in the neuter gender, for righteousness, or the righteous cause, or the cause of the righteous, as the apostle Rom. 5:7. says, "Scarcely any man dies for righteousness' (pro justo) sake"; but there is little in this.

(68) But it must be understood that David also prayed this verse as an example to us, in order to instruct us in the right attitude. For he did not pray it because he sought revenge, but out of a zeal of love for God and man, just as the preceding ones. For those who desire vengeance pray not last, but in the first place for the downfall of the adversaries. Here, however, he was first concerned for God, then for the people, and so he comes to his cause in turn, and lastly to the adversaries, of whom he wishes for their sake to come to an end, so that the service of God and the salvation of the people will not be endangered (as we have said). This danger cannot be averted unless the wickedness of the wicked is brought to an end, and the cause of the innocence of the righteous is judged and confirmed by God being judge and avenger. Therefore, just as at the time when David suffered the tribulation, the wickedness of the wicked consisted in the tyranny of Absalom and his, who oppressed justice, so in the Church, for anyone who is unjustly oppressed, this wickedness is the violence and tyranny of his Absalom, which he suffers.

69 We have not yet had "hearts and kidneys"; they are frequently thought of in Scripture, and we want to treat them here once and for all. The third chapter in the third book

The text of Genesis, which instructs the priests about the peace offerings, deals almost entirely with kidneys (*renibus seu renunculis*), the nets of the intestines, and the lard and fat of the intestines, and makes the offering consist of these. It is probable that from this passage came the so frequent mention of the kidneys, therefore we must consider their nature.

The naturalists say that the two kidneys are attached to the loins, and these are the instruments of unchastity and pleasure, just as the heart is the seat of fear and confidence, the spleen of laughter and happiness, the liver (*jecur seu epar*) of love and hate. Therefore they also want that *ren* comes from the Greek word, which means to flow, because from the kidneys flows the shameful moisture of unchastity. So also the loins, in which the kidneys rule, have the shame of unchastity upon them in all Scripture, as in the word [Luc. 12:35.], "Let your loins be girded." And Heb. 7, 10.: Levi was still in the loins of his father Abraham. And (Gen. 46, 26.): Out of the loins of Jacob had come [six and] threescore souls. It is clear, then, that by "kidneys" are meant the pleasures and lusts which must be sacrificed to GOtte by the killing of the cross. 1)

The same pleasures or the joys that are connected with it also mean the net of the liver and all fat, that all joy, all love with its pleasures are to be sacrificed to God, and that one is to rejoice and delight in nothing but God, who alone is to be loved. Thus it says 3 Mos. 3, 16: "All fat is the Lord's. Let this be an everlasting custom." Paul, taking away the covering of Moses, Phil. 4, 4. 2) expresses this thus: "Rejoice in the LORD always, and again I say, Rejoice." David also understands Moses in the same spirit and shows that "fat" means joy, Ps. 63, 6: "That would be my heart's joy and delight (*adipe et pinguedine repletur anima mea*).

1) In all Latin editions *erueis* is found, not *eai*-Ms. Roth offers: "of the flesh". Our reading would probably like to be put right according to Rom. 8, 6, namely *erueis* -- which happens through the cross.

2) In the Latin editions: *priino Tdessal. ultiuo*. Luther may have been thinking of 1 Thess. 5, 16.

When I should praise thee with a merry mouth."

Therefore, he who kills love (*amore*), unchastity, pleasure, earthly and corporeal things, and loves God, enjoys God, has his pleasure in God, and also enjoys what is God's, sacrifices to God the liver, the kidneys, the lard, the fat, the net. This is what the law commands the priests, that is, all Christians, who are the priestly race and the royal priesthood, the holy people, the people of ownership [1 Pet 2:9].

3) St. Augustine agrees with this, who everywhere understands the kidneys as the pleasures. Rightly (he says) is the pleasure of temporal and earthly things attributed to the kidneys, because this is also the lower part of man, and it is the region where the pleasure of carnal procreation dwells, through which human nature is transferred by the production of offspring into this miserable life, which is full of deceptive joy.

But the heart, because it is the dwelling-place of sensation, signifies the counsels, the aspirations, the mind, the judgment, the opinion, the disposition, the thoughts, the *aestimationes*, and the like. Therefore he sets the heart rather than the kidneys, because pleasure is both sought and pursued by opinions, and each is gratified by that which he judges to be good for him when he has attained it. Therefore the apostle Rom. 8, 7. says that to be carnally minded is enmity against God, because carnal wisdom seeks the lusts that are contrary to God, and is moved by them, is carried away by them, which God has forbidden. The meaning, then, is that GOD alone searches out, knows, examines, and tests the thoughts and pleasures of all men, the desires and lusts of all men, for he discerns the spirits accurately (*est spirituum ponderator*), Proverbs 16:2. [Vulg.]

But why did he want to say this at this point? Or in which context does this stand with the preceding? He

3) Wittenberger: *tun*" instead of: *nune*.

had said: Let the wickedness of the wicked come to an end, and let the cause of the righteous continue. But because the judgment of men is different from that of God, indeed, God's judgment before men is just the opposite, because they look at what is in front of their eyes, the judgment was passed on David on the basis of Absalom's and Shimei's reputation that he was a bloodhound and guilty of only misfortune. It says in 2 Sam. 15:13: "The heart of everyone in Israel follows Absalom. Thus Absalom had a delicious reputation and was just, righteous and good in the eyes of all men; but David was foul and wicked, evil and harmful. Since it is therefore a tremendous challenge to be abandoned by all the world, since all are united with the adversary, he necessarily appeals to God's judgment, who judges according to the heart.

71 And with this procedure he consoles himself and strengthens his hope by taking a right and good confidence in God, as if he wanted to say: Though all forsake me, yet all fall to Absalom, though he is strengthened, yet I decrease and fall away, yet, O Lord, since thou art a righteous God, and judgest differently from men, testing us all according to the heart and kidneys, thou knowest how wrongly they act; You see the heart and the kidneys; what they think, what they seek, what they delight in, you recognize; again, what I think and want; you are well aware of this, although the latter has the beautiful appearance, but I lack it; but it is different in the hearts and kidneys. Therefore, I ask you to put an end to their wickedness and to promote my righteousness. For in Hebrew this verse is evidently one containing a petition, since the little word XX is added, which is translated by the adverb "o" or "I beseech thee" (obsecro), I beseech thee that there may be an end of wickedness, as in the 118th Psalm, v. 25: "O¹) Lord, help."

(72) So we are instructed by this verse that we should not fall away from the cause of truth, even though many, or even all, of us may belong to the adversaries.

1) In the Vulgate: "0", in Luther: Obscuro. - Erlanger: Ps. 128.

should fall away. For even today it is nothing new that the whole multitude errs with all the great ones and takes the unjust cause in defense. And even though it is hard and difficult to bear this standing alone, since the foolish men boast for this reason alone that their cause is insurmountable, yet God lives, whose judgment must be invoked and firmly adhered to, because He tests hearts and kidneys, for He is a just God. Therefore, the word "righteous" definitely belongs to this verse,²) because the whole force of this sentence lies in this word, and through the contrast it indicates that men are unrighteous judges.

From this it follows that hearts and kidneys are taken in two ways, either as they are not killed nor offered to God, or again as they are made righteous and cleansed by grace, because he immediately also speaks of the pious hearts, showing which hearts God, who tests and searches the hearts, accepts, saying:

V. 11. My shield is with God, who helps the devout heart. 3)

The Hebrew text is translated like this by Jerome: Clypeus meus in Deo [my shield is in God]. For it denotes protection and defense. And they are words of a man who encourages himself to hope in GOD against the multitude of adversaries who rely on men as protectors, especially against the words of Shimei 2 Sam. 16, 8: "Behold, now thou art in thy calamity," and "the LORD hath delivered the kingdom into the hand of thy son Absalom." So (he says), you rely on a man who judges according to outward appearance; I have confidence that I am protected by God, who judges according to the heart. Therefore, the emphasis must be placed on the pronoun "my" and on "God" (*domino*), in contrast to the pronoun "your" and the word "men". Your shield is with men, "my shield is with GOD". For so shall we also do according to this example in a like case.

2) Cf. § 67.

3) Vulgate: ^u8tumñ6jMorinmmeums Domino, yui kslvos taeit reotos oorão My righteous assistance is from the Lord, who helps those who are righteous^s of heart.

In the same way, another emphasis must be placed on the pronoun *qui* and the accusative *rectos*, in this way: Man helps the evil hearts, but "God helps the pious hearts." For these words are necessary for those who suffer such things, so that they may acquire in their hearts such a constant good confidence (*opinionem*) in God, and keep it against all reasons that urge something else, so that they do not fall away from the hope in God's help.

But what a "pious heart" is, we have abundantly spoken of in the first Psalm [v. 1, § 6 f.]: "In the counsel of the wicked", namely, that he has a pious heart who has the right mind (*opinionem*) with regard to God, who is not guided by his own mind, that is, who believes and hopes in God. For faith alone makes the heart righteous, purifies and fortifies it through a right, true, holy opinion of God. And this serves the purpose very well, since Simeon endeavored to prove his curses also with the reputation of the LORD: David was rightly driven out, and Absalom was rightly come into dominion, to show how the wicked hearts give themselves a righteous appearance by a beautiful appearance, and defile the pious hearts, especially when the applause of the people is added to it.

V. 12. God is a righteous judge, and a God who daily prophesies. 1)

It is different in the Hebrew: GOD is a righteous judge, and a strong one who wraths daily (*indignans*); and what is rendered by "a strong one" (*fortis*) is the name of GOD, which is XX, so that it would be more correctly said: GOD is a righteous judge, and a GOD who wraths daily; 2) therefore also "and patient" [in the Vulgate] is an addition. The interrogative *numquid* with the ordinary punctuation of the verse belongs to the interpreter, not to the text.

1) Vulgate: **Deus iudex justus et fortis et patiens, numquid irascetur per singulos dies?** (God is a

righteous God and strong and patient; should God be angry every day?)

2) We have followed the reading of the Wittenberg: *indiAQatur*; in the other editions: *indiAHLtor*. This reading: *iudi^nutur* is repeated.] 80.

78) David's hope increased so much in this trial that he not only did not doubt that he was heard and would be saved, but also admonished the adversaries to fear God's judgment and vengeance, and announced to them that whatever they had done against him would come upon their heads. And although he sang this after the tribulation was over, so that it may seem that he, instructed by the outcome of his tribulation, was comforting the afflicted and reproving the wrath of the afflicted, and teaching others by his example and the danger of his adversaries, it is nevertheless to be believed that in the midst of this trade 3) he had such thoughts, which he publicly expressed afterwards in this song. For he never despaired of God, therefore he recognized that it must come to pass that this would happen to his enemies, just as also now and always every righteous person, when he sees the wicked raging unjustly against righteousness, confidently thinks and says that God, of whom he knows that He is a righteous judge, will not suffer this, as it is said in Ps. 9, 19: "He will not forget the poor man so completely." And this David indicates not indistinctly, since in the same history Sam. 18, 5.] with such great concern he gave the order that they should preserve his child Absalom for him, because he knew and feared that the evil would fall back on his head, as it did, and here he announces it beforehand to all those who follow that one.

Now let us hear what this preacher proclaims to the ungodly adversaries, desiring in godly care to snatch them from danger, and in truth repaying them good for evil. This you should know, GOD is a judge, but a righteous one, who does not look at anyone's person, nor is moved by the crowd, nor is deceived by the praise of men, nor is taken in by appearances, nor is differently minded by favors, nor is bribed by gifts. For by these things men become not only unjust judges, but also despisers of GOD, the

3) Erlanger: *reinedia* instead of: *re niedin*.

righteous judge, thinking that it is enough to please men. Again, for the sake of men, he does not condemn the lonely, the violated, the cursed, the oppressed, the poor and despised. In short, even this single word, "God is a righteous judge," has power, if rightly considered, to comfort the humble and to terrify the hopeful. Peter testifies, in the first epistle Cap. 2, 23, that it was powerfully demonstrated in the suffering Christ, saying, "But he put it in the home of him who judges aright." For he who considers this word easily forsakes vengeance; indeed, he also laments for his adversaries that they bring God's judgment upon themselves.

80. And "the strong one is angry daily," that is, continually, so that you wicked do not think that God is merciful to you, because you rise up and are mighty in wickedness. You should know and believe that it is different from what it seems; God is angry, He detests you, He is angry, He is angry (for all this, they say, is what the Hebrew word means) daily. All this is said to the wicked, who neither believe nor fear, because they do not feel the wrath. For the words of the Spirit are proclaimed of an absent thing, which is not seen, but must be grasped by faith. Our [Latin] translation seems to reverse everything by referring the first part (of the verse) to the ungodly and the last part to the godly. For that God is just and patient, we understand [in the Vulgate] from this, that this passeth over the wicked, who must be terrified; but that he is not angry daily, that this passeth over the good, who must be comforted, according to the words of Ps. 103:9, "He will not always be angry, nor hold wrath forever," and Ps. 55:23, "He will not leave the righteous forever in disquietude." But the Hebrew text rhymes better with what follows.

V. 13: If one does not want to convert, he has sharpened his sword and strung his bow, and is aiming. 1)

1) Vulgate: Nisi eonyerm tueritis, stage suum vidradit, urenm suum bstëndit, et xaravit illum sif you do not convert, he will draw his sword; he has drawn his bow and slashed him).

In Hebrew it is said: Si non convertet, gladium suum acuet. But also the one who sharpens and sharpens the sword prepares it for swinging, so that there is no great difference between sharpening and drawing. Of the word: Si non convertet it is doubtful whether it refers to God's threat, 2) or to the wicked who is to be converted, although Jerome refers it to the one to be converted by saying: For the one who does not convert, he will sharpen his sword. Perhaps the verbum stands without closer relation (absolutum), so that si non convertet is as much as: If no conversion will take place. But if it be said, "If ye be not converted," or, "For him that is not converted," or, "If there be no conversion," it takes nothing from the sense; which we will now see.

The prophet takes a lesson from a crude, human parable in order to frighten [the wicked], because he speaks against ignorant and hardened people, who do not grasp the sharpness of the divine judgment (of which he had spoken before), if it is not shown to them by the application of human sharpness. Therefore he does not speak of a rod, of a stick, nor of any other sharp punishment among men, but only of that which brings death, namely of the sword and the bow, in order to bring to their minds the judgment of eternal judgment, of eternal death, of eternal sharpness. For what is the sword of God but the word of eternal judgment? Of this it says in the Letter to the Hebrews, Cap. 4, 12: "The word of God is living and powerful and sharper than any two-edged sword"; by which Christ will say: "Depart from me, you cursed, into the eternal fire" [Matth. 25, 41]. For the word "sword" means at the same time the work of cutting and killing, especially since it is said that it is sharpened and drawn for this purpose.

82. to the same unintelligent people it refers that he, not satisfied that

2) In the original edition: venm eoMininationsNi; in the Wittenberg, the Jena, the Weimar, and the Erlangen: veum eoinminalörern; in the Basel: Del eorllminationerll. We have followed the latter reading.

When the sword is held out to them, they also add the bow; they do not have enough of the bow, but also describe the arrows. The neck and forehead of wickedness are so hard that they need so many threats, and yet they still do not soften. But the bow is the same as the sword, namely the word of judgment, which is repeated again and again in a different way. That he says: "He has prepared him" is the same word as above [v. 10]: "Promote the righteous", so that you should understand that the bow is prepared, strained and applied to the wicked, in order to slay them now, just as the sword is drawn to cut them down.

But he describes beautifully with these words that the wrath of God is exceedingly near upon the wicked; yet they do not understand this until they feel it. For what would it have availed Absalom and Ahitophel if they had prevailed in their wickedness for many thousands of years, and then suddenly they had been cut off to eternal death by the sword of God's wrath? Nevertheless, it would be seen that the wrath would have been a sudden and exceedingly close one for them. Thus it is written in the Book of Sirach, Cap. 5, 4. 7-9.: "Think not, I have sinned more, and no evil hath befallen me. He is able to be angry sooner than he is merciful, and his anger against the wicked has no end. Therefore do not delay turning to the Lord, and do not put it off from one day to another. For his wrath cometh suddenly, and shall avenge it, and destroy thee." And in the 34th Psalm, v. 17: "But the face of the Lord is upon them that do evil, to cut off their remembrance from the earth."

V. 14: And hath laid upon it deadly projectile; his arrows hath he prepared to destroy. 1)

He remains with the simile, but very appropriately expresses at the same time the eternal torment, which is to die and to burn. *Vas sein Geräth*], to speak in the Hebrew manner, denotes as a general expression any work that is to be done.

1) Vulgate: in so varavit vasa mortis, savütus 8UÄ8 arüentibus eüeeit sAnd thereon he hath prepared instruments of death; his arrows he hath made to burn).

The word "instrument" is used in all things, as Ps. 71, 22 [Vulg.]: "I will thank you with instruments of psalm" (in *vasis Psalmi*), that is, with musical instruments, and Ezek. 9, 1 [Vulg.]: "And every man has an instrument of killing in his hand", that is, an instrument of death or killing. Thus the apostle Paul Apost. 9, 15 [Vulg.] *vas electionis*, which is not understood by those who do not know the idiosyncrasy of Hebrew to be the same as in Latin *instrumentum electum* his chosen instrument, namely because Christ wanted to use him to convert the Gentiles before the other apostles. But those [who do not know the Hebrew] understand it to mean that he alone received into himself the grace of election (*gratiam electionis*), although Christ expressly added that he would therefore be a chosen instrument (*vas electionis*), "that he should bear his name before the Gentiles and before the children of Israel," and that he should suffer much for the sake of the word of Christ. So here he calls the arrows and deadly projectiles "implements of death" "according to the same Hebrew" peculiarity, so that the unintelligent would not think less of this threat if he simply called them implements, either for play or for hunting, but so that they might pass through the terror of temporal death to the terror of eternal death.

"His arrows he has made burning", he has added for reinforcement (*per auxesin*), and either he declares or repeats "deadly projectile". So that they would not again disregard the arrows, he reproaches them with exceedingly harmful and deadly arrows, while he beautifully maintains the sublime way of speaking, which consists in short and mighty words. Jerome translates: He has prepared his arrows to burn. Our [Latin] translation speaks darkly and almost un-Latin (*barbare*). For what does it mean: "to prepare burning arrows"? (*ardentibus sagittas efficere*)? does it mean that they, themselves burning, should hurl arrows? The occasion [for this clumsy translation] was that the Hebrew text says XXXXXX in the pluralis, which Jerome translated by "to burn". It should have been said thus-

can: And thereon Hai he put projectiles to kill, his arrows he prepared to kindle, or: that they should be kindling. For the Hebrew cannot be translated word for word in this way: He prepared his arrows to be flaming.

It was not enough to say, He hath made his arrows fiery, though he spake of them. For the word "he hath made" or "he hath prepared," of which we have said in the first Psalm [v. 3, § 62] is here expressed by \wedge 2, which does not mean that something is made by a master craftsman or by art, but that someone handles it and uses it, so that it denotes that both the deadly projectile is already prepared and the fiery arrows are already prepared, but God uses them and handles them in such a way that they kill and set fire to them, whereby He presents the already dawning wrath and sharpness before the eyes. For he is already dealing with it, that the wicked shall die and burn, even though they do not yet die and burn.

Moreover, the expression "burning" also denotes persecution and desolation, as in the 10th Psalm, v. 2. [Vulg.]: "Because the wicked is rash, the wretched must burn" (incenditur), that is, he suffers persecution. The summa is this: By these words "death" and "burning" he undoubtedly proclaims eternal death and hell, of which it is said in the sixth Psalm in the words "wrath" and "fury," likewise "punish" and "chastise," likewise "be put to shame" and "greatly terrified." Job also complains about these arrows [Cap. 6, 4], and elsewhere in the Psalter we will also see it.

It should be noted that in no psalm have we had such a great threat and indignation against the wicked, nor has the Spirit attacked them with so many words. For in what follows he also enumerates their attacks, and shows that they will not only be in vain, but will also fall back on their heads, so that it may become clear to all who suffer violent blasphemies, for their comfort, how much God hates the slanderers before others. For it is against slander that this psalm is actually written (as I have said).

v. 15. Behold, he hath evil in his heart, he is with child with mischief; but he shall bring forth a defect, 1)

He describes their mischievous plots, which are ultimately corruptible to "none but their own authors," and calls them iniquity, toil, and wickedness. Jerome translates thus: Ecce parurit iniquitatem, et concepit dolorem, et peperit mendacium [Behold, he gives birth to iniquity, and is pregnant with toil, and gives birth to falsehood]. The first word, of which we have already said that it is unrighteousness [in the Vulgate] and iniquity [in Jerome], is in Hebrew just the word *s*, of which we have heard above in the 5th and 6th Psalm. Psalm 2), that from it the "evil-doers" (*operarios iniquitatis*) have their name, where at the same time it is also said that the same word is more often translated by *toil* (*dolore*), as in the 10th Psalm, v. 7: "His tongue causes toil and labor"; likewise Ps. 90, 10: "And if it is delicious, it has been toil and labor." Therefore it could also have been said here: Behold, he begetteth toil (*dolorem*).

But these two words and *XXX*, that is, *toil* and *labor* (*labor et dolor*), are commonly associated with each other, as here and in the Psalms already mentioned, so it would be more correct to say here: And he is pregnant with labor (*laborem*). For it actually means "labor" of work, as in the 127th Psalm, v. 1. "It worketh in vain that buildeth thereon." To this corresponds in our German language the common way of speaking in the same numerus of words and with the same meaning: "It is *toil* 3) and *labor*," so that *XXX* is really "toil," from making tired, *XXX labor*, from working, to express the toil and difficulty which is in the anxious undertaking of the heart, and in the mind's arduous

1) Vulgate: Ucoe parurit iniquitatem, eonobpit datorsrn, 6t peperit ini^uitatoin [Behold, he gives birth to iniquity, he is pregnant with trouble, and gives birth to wickedness.

2) Ps. 5, § 55 ff. Ps. 6, ?54.

3) That here and immediately following in the original and in the Basel the spelling "muhde" is found, but in the following paragraphs "muhe" [that is, Mühel, seems to have happened because Luther here derives the word from "to make tired" (*katiAanão*).

Struggle, fatigue, slackness and fatigue.

But we have said that the life of those who act ungodly is such, for [Isa. 48:22.] "The ungodly have no peace, saith the Lord," and come not to the rest of which Christ says, Matt. 11:28. f.: "Come unto me, ye that labor and are heavy laden (as if he meant to say, ye that are in XXX and XXX toil and labour), and ye shall find rest for your souls." So very near is the punishment of the wicked, that in the very thing wherein they do evil they are smitten and troubled. Finally, pleasure is also work, and Pliny says: "Even all pleasure produces disgust when it is frequently recurring;" and Augustine, in the first book of his "Confessions," says very well: "You, Lord, have commanded it, and so it has happened that every disorderly mind has its punishment in itself. And in the Book of Wisdom it says, Cap. 5, 7: "We have grown weary in the way of wrong and destruction, and have walked in difficult paths, but we have not known the way of the Lord.

This punishment, or hardship, or work, is quite real and especially wearying, as often as the endeavor occurs that one wants to deliberately fortify his own against godliness, and, as the apostle Rom. 10:3 says, does not recognize the righteousness that is valid before God, but strives to establish his own righteousness, which is manifested in exceedingly evil and spiritual deeds of shame. Therefore, we have said above that this evil is most prevalent among those who strive to become righteous through superstitious spirituality (religione), through idolatry, through disobedience and their own self-invented suggestions and works, while in the meantime they leave the commandment of God or of men unfulfilled, which they were required to fulfill. For these, because they walk contrary to God, are also contrary to God, and they necessarily suffer many complaints, so that of all that they undertake, nothing remains but toil and labor, as the preacher Solomon in many places quite appropriately calls vanity and misery of spirit [Eccl. 1, 14, 2, 11, 17, 21, 4, 4, 6, 8], whereas

while those who are driven and guided by the Spirit of God enjoy great peace in God, even though something sad happens to them. Thus we see that XXX is translated first of all injustice (iniquitatem), here unrighteousness, then trouble; if all this is brought together in one, we get wickedness, which is quite anxious to be held under a respectable title for righteousness and godliness. For true godliness does not need toil to be godliness.

(87) So David, already fortified by hope and having conquered his temptations, laughs at the violence and plots of his slanderers and oppressors; indeed, he laments them before the eyes of all, saying: "Behold (he says) what has come to pass with my slanderers; let anyone see how great a misery they have fallen into, how incomparably more wretched they are than I." (87) And so David laughs. Not only does God threaten them without ceasing, not only do the sword, the bow, the deadly projectile and the flaming arrows hover over them, but they are also martyred by the present punishment, and they receive in themselves the reward of their wickedness, while they take it upon themselves and fiercely seek in what way they might suppress me, and make themselves secure when I am removed from the way. They have more grief about how they may destroy me than I have about perishing. Yes, I, who have surrendered to God's will, await everything confidently. Those cannot be sure and calm until they give birth to what they conceive and fulfill what they intend. And yet, because their thoughts go against righteousness and God, they torment themselves in vain with the toil and labor of these thoughts, for they make designs against God which they will not be able to carry out, Ps. 21:12.

88. but the prophet touches on what Absalom said 2 Sam. 16, 20. and 17, 5. f.: "Rathet, what shall we do?" Then with many counsels the matter was anxiously treated, how they would kill David. But all suggestions were in vain out of God's miraculous counsel, not unlike

The Jews acted against Christ with much trouble and labor, so that they would kill him.

89. We always find (says Augustine) that those who inflict the same suffer greater tortures than those who seem to suffer them. Yes, this is the case in the commission of any crime. How many reenactments does a robber fear? Which hour, which place, which person does he consider safe? With how much fear is an adulterer tortured? How many tricks does he use before he can reach his goal? Thus, in every misdeed, especially in slander, there are greater torments than advantages, since the wretched man must suspect all danger, all evil. However, the one who trusts in God is as fearless and sure as a lion, and despises everything by trusting in his good conscience, which testifies that he is walking in truth and innocence.

In this verse we are taught the best comfort 1) in the challenge of slander, namely, that we should command God's cause, and not be grieved or distressed, nor should we proceed noisily. It is enough that we know that we are leading God's cause, in which we are to share the suffering with those [blasphemers] in such a way that we are plagued by them outwardly, but they by themselves inwardly; they are to be our burden, while in the meantime not only we, but much more they themselves are a much greater burden.

Behold, then, the exceedingly wretched condition of the wicked and the slanderers. God is a burden to them, we are a burden to them, they are a burden to themselves. Who should not rather have mercy on them than be angry with them in great impatience? Verily, every one of us knows that this threatens the wicked, and that they deal with such things as are here enumerated. But when the hour of slander comes, we do not all persevere in this knowledge, and are too much grieved that the plots of the slanderers against us have happy progress.

We do not want to do anything against others, but we claim that they would not do anything against others.

Now let us look at the real meaning of the words. "Behold" (he says), as if full of wonder he invited all people to this delicious spectacle, which appears far different before our senses. "He gives birth to trouble" (parturit dolorem). He chooses the words very appropriately, since "to give birth" is as much as to exert oneself with great effort, as if he wanted to say that they are anxious for effort by taking the simile of women giving birth, by which he beautifully illustrates the anxious efforts of the wicked and the slanderers, which consist (as I have said) in fortifying their own against the truth with much care and danger, since (as it is said in Proverbs) One lie requires seven other lies to appear as truth. And St. Jerome says: The untruth (falsitas) needs many things to be considered as truth.

93 "And he goes pregnant with trouble" (et concepit dolorem). It seems as if he should have said in reverse sentence order: Behold, he is pregnant with labor and gives birth to trouble, because the pregnancy is there sooner than the birth. This he seems to me to do for the sake of describing to us the manner and prudence of the wicked and the slanderers, who then, when they hasten to suppress innocence, are quite unwilling to suffer delay, and are more anxious first to exercise the malice of their heart than that they should wisely take counsel; they begin [to act] rather than to consider. For they are not guided by reason and counsel, but by impetuosity and iniquity; therefore they would rather that it should be done than that it should be deliberated. But when the deed of infamy is done, then they begin to look for counsel, by which they might obtain that they have acted rightly. Only then do they become pregnant with work and take upon themselves the task of defending their wickedness, which they have carried out with evil presumption.

Thus Absalom, after he had driven out his father David and had given birth to his XXX [2 Sam. 16, 20.] said: "Rathet zu, was sollen wir tun?" Thus the Jews first seized Christ, and only after that did they seek false witness.

1) ampliti, which is missing in the original edition, we have also omitted. It seems to be added ampliti in the later editions, because one has taken offence at the Construction: Doosmur Optimum eousolutionom, which is nevertheless richtrg.

by which they may accuse him. Thus every slanderer first gives birth to his XXX, and inflicts it on his neighbor; after that he seeks that he may stand justly or safely. Of this say the Proverbs of Solomon Cap. 30:20: "So is the way of the adulteress; she devoureth and wipeeth her mouth, saying, I have done no evil." This bearing of toil and being pregnant with labor we are wont to pronounce in German thus: "Thou wraekest mischief, there thou shalt have to do." And in the manner of a proverb: "You're going to bake it, and you'll hardly eat it out." That is why the foolish wrongdoers (XXX operarii) also begin under great difficulty and danger, that is, they give birth to trouble, and with much work and effort they try to protect what they have begun, that is, they are pregnant with work.

Therefore he teaches very well that an evil beginning before the council is trouble, and the council after the beginning is work. For the twofold kind of wickedness and foolishness is found in these ungodly slanderers, both the deed before the counsel and the counsel after the deed, so that with the wicked everything is wrong. But we understand it in such a way that this being pregnant with work takes place at the same time as the birth of toil. For this is how the ungodly slanderers speak when they start their evil deeds: Well, when it will be done, something will be found to answer or to defend it with, as the Jews, Matth. 28, 14, said to the guards, whom they had bribed with money, so that the truth concerning the resurrection of Christ would not be revealed: "Where it would come to an end with the governor, we want to nurse him and make sure that you are safe. Behold, how they are pregnant with labor, as they take upon themselves the burden of finding remedy for their wickedness in the future. So here Absalom and his are boldly giving birth to their XXX child. But with what advice they want to protect it, they do not yet give birth, but are pregnant by acting, as it is said in Proverbs 14:16: "A wise man fears and avoids what is bad, but a fool travels through it foolishly." But what they give birth to out of pregnancy follows:

94 "And gives birth to wickedness" (iniquitatem), which in Hebrew means lie, falsehood and uselessness, and fits the matter perfectly. For of this kind are the counsels, the defenses and excuses of the wicked after they have done the deed of shame, namely, mere and quite cold evasions, lying pretenses and vain deceits, with which they adorn themselves, persuade the people and besmirch the oppressed; then vain and futile efforts to fortify their iniquity. In all these things they lose a lot of effort and work, and at last they do everything in vain, as we see, even in examples of our time, that such things happen. But at this point we understand much more an incorrect birth and a miscarriage than an ungodly or lying birth. For he speaks of the vain endeavor and vain counsel whereby Absalom was deceived and deceived, when he gathered all Israel, and so sought to destroy David. For there his counsel and his birth became so vain, and so lacking, that it also fell upon his head, and that which he reproached against David destroyed him, as follows:

V. 16 He dug a pit and dug it out, and fell into the pit he had made.

The prophet uses figurative speech, by which, as we said above, he also indicates a kind of spiritual interpretation in things. As the cross of Christ is life according to spiritual interpretation, in that it seems to kill, while it makes alive, so Absalom dug the pit here and carried it out to force David into it, but did not know that he would just thereby make David free and destroy himself. But he aims at the fact that Absalom, trusting in the crowd, intended to oppress David as a single and solitary man, forsaken by all. For this is the pit of death which he prepared and dug for him. But behold, this very thing happened to him, that, forsaken of all, hanging alone on the oak tree, he was pierced, and cast into a great pit in the forest, and a very great heap of stones was laid upon him, as 2 Sam. 18:17. is written. This is the pit from which he

tells here and makes a spiritual interpretation of it. For Absalom did not prepare this pit for David, but he himself suffered the death he intended for him. Thus it is also said, according to the custom of men, that an evil has been prepared for us, into which our imprudent adversary has fallen, even though he has not prepared anything of the kind. Therefore this verse is spoken in a proverbial way and is a general saying, like this: There is no law more reasonable than that those who help to death by art (*necis artifices*) perish by their own art.

This is said (as I have said) for the comfort of the oppressed, so that they may be sure that the evil intended for them will come upon their slanderers; but at the same time also for the terror of the slanderers and persecutors, whose excessive presumption and certainty must be frightened; but the weakness of those must be helped.

97 But see how he expresses the heat and the snorting rage of the wicked, that he does not say plainly, "He has made a pit," as he says afterward, "The pit he has made," but, "He has dug and digged a pit," as if to say, "Their feet hasten to shed blood. In such a way they are busy and active to prepare and dig a pit. They leave no stone unturned, they explore everything. Not content with digging and digging the pit, they make it deep, so that they may destroy the innocent as quickly as possible and in the deepest way.

Although the Jews hastened to kill Christ in this way and prepared everything to do so, they were not satisfied with a simple kind of death, but, digging a very deep pit, they brought him to the most ignominious death on the cross. Thus, every slanderer is not satisfied with corrupting his neighbor as quickly as possible, if he cannot also corrupt him in the most ignominious way possible.

This ignominy of death he indicates by the digging of the pit that has been covered up, because the deeper a person is sunk, the further is

he is removed from the light and the hope that he will rise again. For no wicked man is so foolish that he wants to be regarded as having destroyed an innocent man without a cause; indeed, the more wicked he is, the more he tries to appear as if he is acting from a completely just cause and that he is being destroyed for the most shameful thing. Therefore it is necessary that he digs a pit for him that is already prepared and executed, and yet it is not said that he executed or dug the pit for himself, but that he did it because he neither sought his own death nor disgrace, but rather fell into it unawares.

Again, here is a peculiar idiom (*soloecism*): "He has fallen into the pit, he has made", where ours [in the Vulgate) add "which", but I [add]: "because", as above [v. 7, § 42], and where we have *aperuit* [he has opened], in Hebrew "he has prepared" (*paravit*) is said. This is minor, because on both sides it is understood that the pit is dressed rather than dug, against the memory of all men, because he wanted to be understood what is said.

v. 17. His calamity shall come upon his head, and his iniquity shall fall upon his crown.

Here is not XXX, but XXX, of which we have said [§ 85] that it actually means work, not toil (*dolorem*). He says, "His labor shall come upon his head"; and "iniquity" (*iniquitas*) is a word which we have not yet had, namely XXX, which actually means: rapacity, violence, or wrong done by force, tyranny, as the hawks rob the little birds. For from this word *svvy*), Reuchlin says, the night owl (*accipitrem nocturnum* [XXX]) has its name, from robbing.

But he looks back to what he said in the beginning [v. 3.], "Lest they take my soul like lions." For Absalom, after he had gathered all the people together, had everything ready to take David by force and devour him, but he himself, the wretched man, was dragged away.

and devoured, and so his work and his attack fell out of his own head. It seems to be the same sense as in the preceding verse, whose secret interpretation he interprets with clear words. Only in this there may be a difference, that in the preceding verse the work itself is indicated, namely the death and the ruin, by expressing the hole and the pit, but in this verse the counsel and the prudence, with which this hole and this pit was prepared and dug, so that we may know that God takes care of those who are afflicted with slander, against the violence of the slanderers, so that even the misfortune they have in mind and the counsel they rely on may fall back on them, so that we may not give up hope.

For here is the incomprehensible way of God's judgment, that he catches the wicked only with their own counsel and leads them into the destruction which they themselves have invented. In such a way he kills Goliath with his own sword. Thus it is said in Job 5:12-14: "He brings to nothing the schemes of the crafty, so that their hand cannot execute them. He fäheth the wise in their cunning, and overthroweth the counsel of the perverse, that they walk in darkness by day, and grope in the noonday as in the night," that is, they are most foolish and blind when they are most wise and keen.

Therefore, with great emphasis, he calls their work their counsel, their cunning, their wisdom. In truth, they have nothing but work from these, for no fruit follows from them, and they do not reach their goal because God resists them. This is what happened to the Jews who tried to corrupt Christ. What did they accomplish but that they labored in vain and (as the 2nd Psalm [v. 1. Vulg.] says) were intent on vain things? Here, however, he does not call it labor alone, but also says that they came back on their head *fei*, because this very counsel, in trust of which Absalom gathered the great multitude of the people, was to his destruction. He would be safer

if he had stayed in the city according to Ahithophel's advice and sent out the twelve thousand men. "But," as the Scripture 2 Sam. 17:14 says, "the LORD sent it so that the good counsel of Ahithophel might be hindered, that the LORD might bring evil upon Absalom."

For this reason, Scripture comforts us by teaching that the raging of the wicked is nothing more than a great, but in truth futile effort, with which nothing is accomplished, and such an effort is to be directed back at themselves, just as it seems as if the tides and waves of the sea want to break the shore, but soon they collapse back into themselves and disappear, and their threats become a mockery.

This is a viable way of speaking in Scripture: To come or fall or descend on the head, on the crown of the head. Thus Sirach, imitating these verses, says Cap. 27, 28-30: "He who throws the stone on high, it falls on his head. He who stabs secretly wounds himself. He who digs a pit falls into it himself. He who sows to another sows to himself. Whoever wants to harm another, it comes over his own neck, so that he does not know where it comes from. Speaking in the same way, 2 Sam. 1:16 says, "Thy blood be upon thy head." And almost everything, both evil and good, is wished on someone's head, as Deut. 33:16: "The grace of him that dwelt in the bush come out of the head of Joseph," because the head is the first and most valuable member of the whole body.

But at the same time he indicates that both should come down from above, from God, both the vengeance on the wicked and the help for the godly. Therefore, from God's order, his iniquity falls on his crown, and his misfortune (*labor*) on his head. But it seems to be tautologically the same, that the misfortune comes on the head, and the iniquity falls on the crown; it is therefore repeated, so that it is a sign of firmness and certainty, as is said above. For the ignorant wicked ridicule even the threats of God, as if they either do not come to pass or are postponed for a long time.

1) Thus translated by Luther and Luoullr in the first Psalmer translation, in this volume Col. 9.

would, so they must probably be inculcated with the misfortune.

v. 18. I give thanks to the Lord for His righteousness, and I will praise the name of the Lord Most High.

He closes the psalm and the prayer with a beautiful phrase, as if to say: All this is to be said and prayed by me against the curses, slander and insults of Shimei and men, to protect my innocence and my righteousness according to my conscience and before the eyes of men; by the way, I do not trust in it, nor do I regard it as such that I could stand before God with it, as the apostle 1 Cor. 4, 4. says: "I am aware of nothing, but in this I am not justified," and [2 Cor. 10, 17. f.]: "But let him who boasts boast of the Lord. For therefore is not a man proficient, that he praiseth himself, but that the LORD praiseth him." So I also have another righteousness of which I boast, namely the righteousness, mercy and grace of God, according to which He forgives my sins and justifies me before His face. Because of this righteousness I do not boast, nor do I thank myself for it, as if it were mine. But I thank the Lord for it and will thank him forever, to whom alone it belongs. Therefore I will gladly serve the Lord and the people with my righteousness and resist the wicked, but I will seek my salvation in the righteousness of God.

In a most wondrous way, the prophet states this in one and the same verse and with the same words, that he gives thanks to God and praises God's righteousness, and describes the nature of it, namely that it is a gift of God by grace, for which one must praise Him and sing to Him. Therefore, the words: *secundum justitiam ejus* must be understood here as being the same as: "for the sake of his righteousness", so that the meaning is: I will praise the Lord forever, for it is he who makes righteous. If he did not do this, then my righteousness would not exist according to my conscience. And for this sense also speaks what follows, since it is said as it were repeatedly:

"And I will praise the name of the LORD Most High."

For "the name of the Lord" is, as we said above [Ps. 5, § 295 ff.], the praise by which he is praised as good, merciful, a helper 2c. And whoever believes in this name becomes righteous and blessed. For GOD is such to every one as he believeth. But the damned and the wicked do not attach a name to him; the former not because they do not hope for anything good from him, the latter not because they have no need of him. Therefore it is said in Proverbs 18:10: "The name of the Lord is a strong lock; the righteous walketh therein, and is protected." And Rom. 10, 13: "Whoever calls on the name of the Lord shall be saved."

(108) Since righteousness and blessedness and a happy conscience come from this name, if one believes in it firmly, but not from our own efforts or works, the prophet teaches correctly that one must only ascribe to the name of the Lord the righteousness that is valid before God, and sing to it, praise it and glorify it, so that others may also come to know the same name through this confession and praise, believe in it and be saved. Almost the same thing is said in the 51st Psalm, v. 15. "I will teach the transgressors thy ways, that sinners may turn unto thee." And again [v. 16.], "That my tongue may boast of thy righteousness"; since the wicked boast of their righteousness; as is often said.

Therefore, to give thanks and to praise here means not only the expression of gratitude on the part of an individual, but also the public ministry of the word of grace, through which the name of God is made known to men.

The prayer of this psalm will be useful and necessary when one has to pray against the devil, be it in the hour of death or in any other challenge to despair. For this is really the devil, that is, the slanderer, who accuses us, and makes the conscience distressed even in those things in which we have done right and pleased God; then also makes what we have done wrong exceedingly great, on both sides, as an exceeding

A burdensome and impetuous Simei, a very nasty Moor, who curses, insults and drives along with such words [2 Sam. 16, 7, 8.]: "Behold, now you are in your misfortune! Out, out, you bloodhound! The LORD has recompensed you for all the blood of the house of Saul.

other things that can be drawn from this history for a secret interpretation. In this, David is an example to all of us, teaching us that we must suffer this, but at the same time expect God's blessing for this abuse and tribulation.

The eighth Psalm.

V. 1. a psalm of David, to be sung on the githith. 1)

1 This is a new title. What he wants with his torcularia [winepresses] has been talked about in so many ways that I confess that I am at a loss and do not know who among so many has the best understanding. For there are three psalms in all, which have the word torcularia in the first place in their titles; this eighth, which is attributed to David, the eighty-first, a psalm of Assaph, and the eighty-fourth, a psalm of the children of Korah. It is not probable (what also the best among the Hebrews admit) that David made this psalm in the winepresses of the Palestinians 2), since from the same reason it would follow that also Assaph and the children of Korah made theirs there; Nor do we read that David was in the winepresses of Palestine, but in Geth 3) (which was later called Gaza because of the similar pronunciation of the letters), a city of Palestine, although XX means winepress, which is here called XXXXXX, super torcularibus.

will be. It is also not enough for me what others assume that this psalm was made to be sung at the Feast of Tabernacles, where people gave thanks to God after the fruit harvest and the grape harvest were finished.

Accordingly, since we are looking for the literal meaning, I would almost like to agree with the opinion

of Lyra, who thinks that Githith is the proper name of a musical instrument, or one must admit the old fathers, who follow the secret interpretation and understand by "winepress" the tortures and sufferings of Christ and the church, since also some other psalms are designated by some peculiar, uncommon word (as we will see in its place), by which we should be moved to seek the spirit. In this I leave to each his opinion. But it is rightly said that "winepress" is suffering according to a secret interpretation, like Is. 63, 3: "I tread the winepress alone", which everyone understands of the suffering of Christ.

But St. Augustine understands by "winepress" very puffingly the service of the word of God in the church. Several scriptures agree with this opinion, as Is. 5, 2: "And he digged a winepress in it." For just as the oxen that thresh in the threshing floor signify the preachers, 1 Cor. 9:9, so also those who tread in the winepress signify the same. Therefore, marc and chaff, wheat and wine in Scripture everywhere mean the people who are either instructed in the Word of God or have hardened themselves against it, of whom it is not now the place to speak.

(3) And this opinion agrees with the purpose (scopum) of this psalm, in which it is described that the name of the Lord is glorified on earth, the people are subjected to Christ, and the enemy is destroyed. Since it is said that from the mouths of young children and infants he has given power and exalted his glory, it certainly refers to the preaching of the gospel and the word of the cross, through which this is done.

1) In the Vulgate: vieteriam ^or also: In. unsinlno torularidus ksalmus David.

2) "Palestinians" and immediately following "Palestine" stands here for Philistines and Philistaea, as in doseptius, ^raüaaol. 1, 7, 2, 6, 6, l. 2c. for DtiilistakÄ.

3) This is how "Gath" is written in the Vulgate, Jos. 19, 13, 45.

everything has happened and is happening. For surely the word of the cross, like a winepress, crushes and humbles the people of the world, gathering many into one body, like wine into a vat. And so it pleased the prophet to sing of a spiritual winepress. For even so it is not inappropriate that the winepress is understood to mean suffering, because the word of the cross crucifies the old man and forces him to endure various sufferings for its sake.

V. 2. O Lord our sovereign, how glorious is your name in all the earth, when people give thanks to you in heaven. 1)

4. these two verses are in Hebrew One; and the one name of God is the holy one, Jehovah (tetragrammaton), the other is Adon, which is not exclusively holy (profanum), and also in common use among men. However, the [Latin] interpreter has taken the liberty of saying dominus noster in the nominative case, where Jerome more correctly translated Domine, dominator noster noster, [HErr, our ruler. "Glorious" (admirabile), which in Hebrew is XXXX, means splendid, great, excellent. Hence Jerome says, How great is thy name. However, Jerome rendered the word magnificentia by gloria, but in Hebrew it actually means praise and thanksgiving (confessionem). From this word come the names Judah and Judea, which are named from praise and thanksgiving [XXXX]. Gen. 49:8: "Judah, thou art, thee shall thy brethren praise." For what the interpreter has here translated by quoniam elevata est magnificentia tua super coelos, Ps. 148, 13. is thus expressed: "His praise goeth as far as heaven and earth." And in general, the same thing seems to be expressed in both verses, since it is also said there, "His name alone is high," which here means, "Thy name is glorious," and what there reads, Confessio ejus super coelum et terram, here means: Magnificentia super coelos.

But I foresee that from what has been foretold [Ps. 5, § 295 ff] it is known that the

1) Vulgata: voiuue voiuinus uoster, aūmiratūte est uoiueii tuum in uiuersa terra, Huoniaiu elevata est maZuiūeeutia tua super eoelos.

name of God is not one, but many, namely all that can be said good, so that he is the same as a good rumor, fame, good opinion, preaching, by which he is praised, believed, known, hoped for, loved, feared (that is, (that is, is rightly revered and honored), as he alone is mighty, wise, good, righteous, true and kind, and at the same time the glory and renown of men perish, so that henceforth no one is mighty, wise and valid, but all [as the apostle Rom. 3, 23] are found to be sinners, and lack the glory they should have in God, who were righteous in an ungodly way and full of their own glory, as it says in Ps. 9, 6: "You rebuke the heathen, and destroy the wicked; you destroy their name forever and ever."

5. for no one is henceforth mighty in his own strength, but he who is weak and suffers all things, who believes in Christ, does not avenge himself, nor does he set himself free [from suffering], even if he could, but gives glory to God, expecting His strength to deliver and avenge him (as Paul boasts [1 Cor. 12:9] of his weakness). No one is wise in his wisdom, but becomes a fool before himself and before men, giving the glory of wisdom to GÖtte alone, who, having been proved, will give him the glory of wisdom in heaven for an inheritance.

6 Thus no Christian is justified by his righteousness, but by giving the glory of righteousness to God, he is reckoned among the workers of iniquity in his own eyes and in the eyes of men, so that in lowliness his judgment may be taken from him (Isa. 53:8), and he may be justified by faith and hope, waiting for the righteousness of God to praise him, "for therefore is no man proficient, that he should praise himself" (2 Cor. 10:18). This is what the pronoun "thy" intends, for it sets the name of the LORD against the names and honor of men; but then the name of the LORD is glorified, exalted, and loved, when our name is made void and hated, both by us and by all men.

7 This opinion is also expressed in the 113th Psalm, where it says [v. 3.

From the rising of the sun to its setting, praise be to the name of the Lord," and again [v. 4], "The Lord is high above all nations; his glory goes as far as the heavens." And Mal. 1, 11.: "From the going forth of the sun even unto the going down of the same my name shall be glorious among the Gentiles," and again [Mal. 1, 11. 14.], "My name is great and terrible among the Gentiles." Isaiah also says, Cap. 11, 9.: "They shall neither perish nor perish anywhere in my holy mountain." Why will they not perish? "For (he says) the earth is full of the knowledge of the Lord, as it is covered with the waters of the sea," as if he wanted to say: The knowledge of God and the glorious praise of His name, which through the gospel will fill the world like an overflowing sea, will cause them to live meekly toward one another and without harming one another, because they will not quarrel about wisdom, nor about power, nor about righteousness, since they know that this is not theirs, but God's. In the same Isaiah 2:17, it says: "All the high places of men must bow down and humble themselves, the high people, and the Lord alone will be high at that time, and the idols will be completely over.

8. it pleases me that these two words "Lord" and "our ruler" are distinguished in this way, that by the former the highest Godhead is indicated, which remains in itself, but by the latter God's kingdom and that with which he has to do, by which he rules over us and governs us through the word of faith, which is fulfilled through Christ's incarnation, which is our mercy seat [Rom. 3, 25], in whom the whole fullness of the Godhead dwells bodily [Col. 2, 9]. For by Him we are drawn to the Father, and in the world are ruled by Him, as it is said John 14:6. 1): "No one comes to the Father except through me." Therefore also the pronoun "our" is not without cause rather connected with "ruler", and not with "Herr". Therefore first "God is known in Judah, in Israel his name is glorious" [Ps. 76, 2.], but now your name is glorious in all lands,

among all the Gentiles. So you see how this verse rhymes with the title, that the name of the Lord glorified by the winepress of preaching has humbled the Gentiles throughout the world [and brought them] to One faith and the grace of Christ.

But it is more important that one recognizes what follows: Quoniam elevata est magnificentia tua super coelos. The Hebrew text and Jerome have: Qui posuisti, not: Quoniam elevata est. I see that almost all understand this honor or glory or praise of God to be Christ, the Son of God, who, taken up into heaven and seated at the right hand of God, sent the Holy Spirit, who through the apostles glorified the name of God throughout the world.

And the opinion of these commentators has not displeased me, that this part of the verse indicates, as it were, the cause of the first part, namely, that the name of God was glorified because Christ went to heaven. For only after the Holy Spirit was sent could Christ be glorified, as it says in Rom. 1, 4: "Who is powerfully shown to be a Son of God according to the Spirit, who sanctifies since the time He rose from the dead, even Jesus Christ our Lord," and Joh. 16, 14: "He will glorify Me, for from Mine He will take it." But the Spirit could not be sent unless Christ was raised from the dead, taken up into heaven, and set in dominion over all nations, as John 7:39. says: "For the Holy Ghost was not yet, because JESUS was not yet glorified." So also in the second Psalm, v. 7. he says that he preaches what GOD commanded him (which is certainly fulfilled by the Holy Spirit), having said [v. 6.] that he was appointed king from the holy mountain of GOD Zion.

But this seems to be somewhat opposed to the fact that the opinion that Christ is called the praise or the prize does not seem to fit well with the verse in the 148th Psalm [v. 13]: "His praise goes as far as heaven and earth", nor with the words of Ps. 113, 4: "The Lord is high above all nations, his glory goes as far as heaven", because here it is prophesied that the praise does not only go over

1) In all editions: 4oan. 6, only correct in the Weimar one in the margin.

The Lord said that he would be exalted not only in heaven but also on earth, and that no one understands praise (*confessionem*) of Christ in this place. But this need not move anyone, for Christ is called the glory (*gloria*) of God, Isa. 46:13: "I will give salvation in Zion, and My glory in Jerusalem."

Therefore, just as the apostle dares to call it righteousness, virtue, wisdom, honor, redemption, sanctification of GOD, because through it we declare GOD righteous, recognize and confess Him as mighty, wise, glorious; and in turn we, by offering this sacrifice of righteousness, wisdom, virtue 2c. honor and serve GOD, we in turn deserve to be justified by Him, to be strengthened, to be made wise, as He says 1 Sam. 2, 30. "Whoever honors Me, I will also honor; but whoever despises Me, he shall be despised again," for this is the sacrifice of thanksgiving (*laudis*) with which He is praised, as He says Ps. 50, 23. and the way to see the salvation of GOD. For this sacrifice no one offers, because he has lost his name and calls on the name of the Lord in faith, that is, the wisdom, power and righteousness of God, as I said, and meanwhile suffers to be thought weak, foolish and wicked, knowing nothing of vengeance, judgment, glory: so that in the same name God may be honored and we, with the same righteousness God may be justified and we, in the same wisdom God may be wise and we. And this is what Peter, 2 Petr. 1, 4, says, that in Christ the greatest and most delicious things are given to us, that through them we become partakers of the divine nature, and which (as it says in 1 Petr. 1, 12) even the angels desire to behold.

So we also understand the same Christ rightly under the praise that is raised above the heavens. But at the same time we also learn what benefit his ascension has for us. For he says Joh. 16, 7: "It is good for you that I go. For if I do not go, the Comforter will not come to you." For this is what the prophet wants to show, that the praise of God, by which he is praised in us, and we in him, is a far different one than the praise of the

People. Our praise, because it is the praise of God, or of God, is not in the public and on the scene of the world, nor is it revealed to men, nor even to ourselves, but rather, as our life is hidden with Christ in God (Col. 3:3), so that we may seek the things that are above, so also our praise is taken away with Him and hidden in God, so that it may exist in faith and hope, not in a present thing.

Therefore, the praise of God is the same with which God is praised and we are praised, and the same glory and praise, as it is said in 106. 1) Psalm, v. 47. [Vulg]: "That we may glory in thy praise" and Ps. 20, 6. [Vulg]: "In the name of the Lord our God we shall be glorified", and Ps. 34:3 [Vulg.], "My soul shall be praised in thy LORD," for, being patient in shame, stripped of our name, we are the truly lowly ones upon whom GOD looks, and the hungry souls whom GOD satisfies.

But it was proper for the prophet to use the word "praise" or "honor" as a short epitome, because he lived in the time when the truth was not yet revealed. But what this praise was, and what it implied, was for the apostles to bring to light. For they had taught that he alone must praise God above all things who desires to be praised rightly and godly; but he praises God above all things who alone ascribes to God righteousness, wisdom, power and all good things and gives thanks to Him for them. No one does this other than he who lives in faith, hope and love, who is oppressed in the world by inability, foolishness and sins, in his own eyes and in the eyes of men, since no one can bear this well (*feliciter*) if he is not armed with faith and hope.

This, then, is the brief epitome of this verse, that between God and men there is a certain exchange (*quoddam mutuum*), which through Christ is brought about in a wonderful and exceedingly sweet exchange (*commercio*). The people have a certain exchange (*quoddam mutuum*) on the

1) In the editions erroneous: 104. The Weimar one has the correct citation in the margin.

Earth nothing more delicious than the name of the Lord, because this they praise, preach, confess before men as only mighty, wise, holy, just 2c. And this is that the name of the LORD is glorious, marvelous, famous, and greatly esteemed in the earth, for this is by the future (per adventum) of Christ. Again, Christ gathers around Him those who thus preach Him, confess Him before men, and know His name, and goes to them and ministers to them, praising, extolling, and confessing them before the Father and His angels in heaven, knowing their name, and He Himself is their honor and praise in heaven, as they are His honor and praise on earth.

This is that he says: Quoniam elevata est gloria tua super coelos [for your glory is exalted above the heavens, that by all means this glory of God must be understood, by which we are praiseworthy and honorable (gloriosi) before him in Christ, and his name wonderful, by which 1) he is praised and glorified in us before men. In this alternation (mutuo) of names and praise, many sayings of Scripture can be harmonized and understood. Here belongs the word Ps. 72, 14 [Vulg.]: "And her name shall be esteemed in his sight." Again Ps. 91, 14: "He knows my name, therefore I will protect him." So says the bride in the Song of Songs, Cap. 2, 16.: "My friend is mine and I am his," and in the 111th Psalm, v. 3.: "What he ordains is praiseworthy and glorious." Again [Habak. 3, 3.], "His praise the earth is full of; heaven and earth are full of thy glory." For in this change consists the righteousness of God, by which we become righteous when we praise and honor Him by doing what we owe, and again He honors us by giving us the reward we have earned.

(9) But (as I have said), as easy as it is to speak and understand this exchange of praise between God and us, it is difficult to do. For it is difficult that one should renounce every name in this age and in the age to come, and become nothing, both in its

The name of the Lord cannot be great to us on earth, nor can his praise be higher to us than the heavens, unless this happens. It is more likely that the name of the Lord will be exalted on earth than that his praise will be exalted in heaven. Thus says the Blessed Virgin [Luc. 1:46], "My soul exalteth the Lord." Afterwards, being sure that she would also be exalted in heaven because of this exaltation, she says [v. 47]: "And my spirit rejoices in God my Savior." For it is not possible that he who blesses God should not be blessed by God, nor is it possible that anyone should love, praise, and delight in God, and that God should not love, praise, and delight in him again.

But here a simple mind might have misgivings, because it has so often heard that we do not first love God or do good to Him, as it is written: "Not that we first loved Him, but He first loved us" [1 John 4:10], and Romans 11:35: "Who gave Him anything before, that He should be repaid?" And Joh. 15, 16.: "Ye have not chosen me, but I have chosen you." Joh. 6, 44.: "No one can come to me unless my Father draws him."

How then do we first lift him up, that he may lift us up? To this it is to be said: The holy scripture describes both, the grace of God and the fruit of his grace. Therefore, we must use caution 2) not to take what it speaks of the fruit to mean the tree itself. If this is mixed up untidily, then the Pelagians' error of free will follows from it, which attributes to us the lifting up in a good work. For God alone makes the tree good, in front of us and without us; this tree is necessarily more than the fruit. But it is also necessary that the fruits be there sooner than the reward.

Therefore, this passage of the Psalm and others similar to it do not belong to the beginning of grace, but to its end, namely, the reward that comes to the first grace

2) We have adopted here the reading of the Basel edition *pruclentia* instead of *xruæ*Mer in the other editions.

1) Erlanger and Weimarsche: yua; in the other editions: yuo.

and its fruits, so that we can see from this and similar passages that through this promise of the change of God's good deeds we are stimulated to persevere in good fruits. In this way, whoever is converted and praises God, that is, whoever, having received grace, lives to praise God on earth, God praises him again at the same time and forever in heaven; at the same time, I say, and forever, that is, in the present life and in the life to come. For he who glorifies God in his life must necessarily again have a happy and calm conscience, trusting in the mercy of God, through which he recognizes that he again pleases God and is praised in heaven. Our heavenly praise is so close to the name of the Lord on earth, even though we are continually plagued with shame in the eyes of men. Then, if the praiser perseveres, his praise in God is constant for eternity. Thus we must understand the word of Zech. 1, 1) 3. and similar: "Turn to me, and I will turn to you".

But the opinion of those who regard the second part of this verse as the cause of the first, among whom also our (Latin) interpreter seems to have been, must say that the praise of God was in heaven before the name of the Lord was glorified on earth, and that Christ accomplished this by his ascension above the heavens, so that by the sending of the Spirit the name of the Lord might be glorified on earth, as is said. "The Holy Spirit was not yet there, because Jesus was not yet glorified", and so the praise of God cannot be understood differently than from the person of Christ Himself (Christ personaliter), who is exalted above the heavens.

And it would not have mattered much if both opinions had been held at the same time, and they are not so very different, since it is certain that it was through the exalted Christ that we received the Holy Spirit and could believe that we were pleasing and praised to God in the

1) In the issues: 2. in Weimar's
correct in the margin. Furthermore, we will no longer note such
corrections of Weimar's.

Heaven, and through the same Spirit we in turn could subject ourselves to praise the name of God in all lands, which is nothing other than that the exalted Christ would have been of no use to us if he had not been exalted for us, that is, if he had not, by his ascension on high, given gifts to men [Ps. 68:19J, by which they should praise him on earth. I will leave this to the judgment of each one.

V. 3. out of the mouth of the young children and infants thou hast prepared a power for the sake of thine enemies, to destroy the enemy and the avenger.

(10) This verse follows very appropriately the sense according to which we have said that by the exalted glory is understood the Christ who went to heaven, although it does not rhyme badly with the other opinion. Therefore, we want to give it to both views, in this way: Thy name, O Lord, is made glorious, but in a far different manner from that in which men are wont to do it; for the custom of men, if it may be called a custom, is this, that they do not wish to be praised by low and despised men, but, having to do with high things, they wish (as they say) to please men who are thin-sown (*raris*), and desire to be highly esteemed by great, wise, powerful men. Again, those praisers also praise them, because they are all lying (*vanissimi*), not otherwise than for their own sake, that they may also be praised, or profit. In this way, one donkey tends to another, and neither the praisers are truthful nor the praised righteous. This, I say, is the nature of men who are moved by the appearance of things present.

(11) But you [O Lord], because your things are hidden and are understood only by faith, you do not find among the excellent (*praeclaros*) people those who praise you; rather, it is they who most stubbornly resist your glory and honor out of nonsensical seeking of their own honor 2). That is why you provide despised and lowly

2) *tiUi*, which is here in all issues, should probably be erased.

People who are to praise you and glorify your name, who hate your name on earth, satisfied that you are their praise in heaven; and to make this known, you sent the Holy Spirit from heaven after you had taken your glory to yourself, instructing the apostles and people like the apostles, unlearned and simple-minded people, out of whose mouths you have given your praise.

12. Christ's interpretation (*auctoritas*) gives us cause for a great question at this point, since he cites Matth. 21, 16. and applies this verse to the children who praised him in the temple, saying to the chief priests and scribes, who were refusing the children that they should not cry out, "Have you never read: Out of the mouths of babes and sucklings hast thou praised?" For if this Psalm is understood by these children only according to the letter, as some would have it, then the preceding would no longer rhyme with the following, since before it was spoken of the name of the Lord, who is glorified in all the earth, which happened after the suffering. Then, if we take the letters according to the whole sharpness, these children [Matth. 21, 15.] were neither young children (*infantes*) nor infants, since they blessed Him in well-set words and sang sMatth. 21, 9.]: "Hosanna in the highest!"

(13) Again, one must not interpret in any way other than Christ, who has drawn this verse to them, and his reputation must be placed higher than even that of this psalm. So it is only left that the saying of this verse is a general one of all those who are simple and sincere in heart, who do not seek high things, nor do they have understanding in the affairs of the world, namely the children of light. Since their race is not confined to the narrow limits of any age, but is found in all ages of the world, in every age of life, it also fits the children quite well, not only because they are simple and pure in this way, but also because by their simplicity and innocence they bodily model this simplicity of faith in Christ for us, as it is said in 1 Pet. 2:2: "Be eager for the sensible milk, as the milk that now comes from the Lord.

born little children. For not by might, nor wisdom, nor greatness, but by inability, foolishness, littleness do they move, delight, overcome us. Thus the praisers of Christ, not with the strength of the world, not with words of human wisdom [1 Cor. 2:4], not by the greatness of giants, but by the foolish word and the sorrow of the cross, overcame the world and made the name of the Lord glorious in all lands.

(14) Therefore this verse sings of the wonders of the divine power, which was able to glorify its name in all lands in such an astonishing and inconceivable way; first, in the midst of those who praised their own names in the most senseless way, and for the sake of these [names] most stubbornly resisted the name of the Lord. For it was a great thing to blot out even the name of kings, and wise men, and saints in the world, and to make them nothing, and to set up his name alone. Secondly, because he whose name was glorified never appeared, and was signified by the word alone, while those were both present themselves, and could show their present things, by which they were able to establish their names. Thirdly, and most importantly, this invisible Christ was not glorified by great heroes (*gygantes*), not by famous men, scholars, rich men, nobles, but by fishermen, unlearned men, minors and infants, without any semblance of power or wisdom, while they were followed by whole crowds who knew how to use their mouths, 1) the wisest, most eloquent, most powerful men.

(15) Therefore the Hebrew says, "Out of the mouth of the young children and sucklings thou hast prepared a power," so that there is a stronger expression for the miracle [than in the Latin]. But "a power" others [also the Vulgate] have rendered by *laudem* [a praise], perhaps resenting the inconsistency that it does not fit so well that out of the mouth "a power" be done, as a praise, adapting to the viable imagination of the reader-

1) *maximarum tnicearuin*, which is drawn to the following in the editions, seems to us to belong to the preceding.

convenient. And although "power" here could be understood in such a way that, according to a synecdoche and the Hebrew idiosyncrasy (idiotismum), it is the same as "price of power" (virtutes praedicatas), in my opinion it is better understood by that which is strong, mighty, powerful, so that the meaning is: "Out of the mouth of the young children thou hast prepared a power," that is, the word of GOD is very powerful, so that all the repugnant cannot resist nor contradict it, as it is also said in another Psalm [Ps. 141, 6. Vulg.]: "They will hear my words, for they are mighty" (potuerunt) (that is, for they have become strong and firm), so that we understand at the same time that Christ has established everything in the world only through the word of the preachers of the gospel, that through his weakness he has overthrown all men's power, through his foolishness all men's wisdom, through his anger all men's spirituality (religiones), because [1 Cor. 1, 25,] "the divine weakness is stronger than men are, and the divine foolishness is wiser than men are." In this way Lucas frequently mentions in the Acts of the Apostles [Cap. 6, 7. 12, 24. 19, 20.] that God's Word had grown very much and become strong, as it were showing the thing of which this verse speaks.

16 And here the rulers of the churches of Christ must be called upon, that they may know that by these words they are instructed concerning their office. For the power of Christ and of the church is not brought here from the world, it does not call upon the help of the temporal arm, it does not deal with fire or death, it does not trust in the weapons of kings and princes, but it is prepared from the mouths of young children, The prophet teaches without doubt that he who endeavors to make the name of the Lord glorious on earth in any other way than by the mouth of the young children, rather blasphemes and is convicted of making his name glorious rather than the name of the Lord. Such people are those who nonsensically insist that the Turks and unbelievers or heretics today should not be punished with the word of God, which they do not know, but with war and worldly turmoil or

with the terror of the church punishments (censurarum strepitu): namely, these people presume to overcome by these things themselves what has been overcome by the mouth of the young children, and turn the kind mouth of the young children into the fearful proud mouth of the giants (that is, the sweet word of God into the tyranny of their statutes). If then there is someone who recognizes this evil and turns away from it, let him also learn what and how he should act in order to govern the people rightly.

17 First, he says, "Out of the mouth." This is a great, but also a faithful reminder for those who act the word in the church. For then it is rightly done to distinguish the mouth from the word, that the word be not of him that preacheth, neither rather preacheth, but let Christ speak by his mouth, as Paul saith, 2 Cor. 13:3, "Seek ye that ye may know him that speaketh in me, even Christ?" For the prophet could have said here: The young children have brought praise, but we presumptuous fable preachers had to be punished, who, without greeting the Holy Spirit, poured out before the people everything that came into our minds, yes, into our mouths.

(18) Yea, others diligently search and seek that they may not preach that which is well founded, that is, that Christ may not teach his word, but that they may teach their word. Therefore it follows that they not only do not destroy the enemy and the avenger, but rather strengthen him and give him cause for ridicule. To these also belong those who are conscious of their great learning and let themselves dream that an exceedingly great danger would arise from it if they did not teach others, pretending that they would bury the pound given them in the earth and have to expect the hard judgment of the Lord with the lazy servant. This is how much the devil mocks the rapturous thoughts of these people with ridiculous antics.

19. they should know, instructed by this verse, that it is not we who teach, neither should we teach our word, but that our mouth alone will give his word

He [the Lord] says that we can serve if he [the Lord] wills it and he has called. "You (he says) have prepared a power", not they, not we. So also in the Gospel the Lord gave the pounds to the servants [Luc. 19, 13. ff.], but only to those who were called. Wait, therefore, thou also, until thou be called; but in the meantime seek not the office of preaching, neither thrust thyself in, for by thy art thy belly shall not burst. I did not send the prophets (Jer. 23:21), nor did they run; I did not speak to them, nor did they prophesy." Many are miserably tormented by this temptation, so that their occupation is continually annoying and saddening them. This is what the devil does, so that he may make those restless who have well begun, and finally consume them through weariness. Therefore let him who is called give his mouth and receive the word; let him be the instrument and not the author. He that is not called, let him pray unto the Lord of the harvest, that he may send forth laborers, and work a power out of the mouth of the young children.

20. second [he says] "of the young children and sucklings". Here a minister of the Word is taught to be a young child with the young children, and (as Paul says) to become all things to all men [1 Cor. 9:22], that he may win them all, and be absolutely careful that he despise and disdain no one, as the children in their simplicity know no respect of persons at all, but are equal and the same toward everyone.

(21) For what is more corruptible in a minister of the word of God than to be different from the great and the rich from the lowly and the poor, since he is sent to serve all, to flatter none, to disdain none? You can hardly find anything else in the Scriptures against which the spirit fights as much as against the undue prestige of persons, because it is difficult to despise persons and appearances, and to love and seek people in the invisible God.

22. then they are also taught to be kind, not to use profanity, and, as Titus 1:7 says, not to be stubborn, not to be angry 2c. For young children and infants are not of this kind.

23) But also the boastful nature of those who walk in great things that are too high for them [Ps. 131:1] is punished by this word, by teaching high and heavy things that do not belong to the matter, which the people cannot grasp, even if they grasped them, they would not receive any benefit from it; and in general, all teaching is punished here that has come forth from human will (humanity) and is presented by some counterfeit of the carnal mind, which is not according to the teaching given by God.

Thirdly, he says "you have taught". For it is not enough to teach the word of God, unless it is taught correctly, as Paul instructed Timothy, that he should divide the word of God correctly [2 Tim. 2, 15]. For there are many arduous (anxii) and vain preachers who glow and storm, who do not know that planting and watering are other things than prospering, and want everything to be done immediately as they have said it, wanting it to be heard, not both because they speak the word of God, but because they are the ones who speak the word, and desire that the instrument [which gives the sound] be praised more than the sound.

(25) Among these are those who presume, by their well-considered and well-planned words, to sting and bite this one and that one, and to convert them immediately. Then it happens by God's miraculous counsel that they accomplish nothing less than what they intended. For the soul of a man feels by nature that the word is cunningly prepared for him and (as it is in Ezekiel [Cap. 4, 12]) covered with human dung, that is, stained by human passion; therefore man is disgusted by it and is rather irritated than converted.

26 But he is much more moved when he does not hear the intention of the speaker, but the free word. For it wants to be presented freely and sincerely in public, and to affect those of whom the preacher knows nothing, as we read many examples.

Therefore, let our task be to lend our mouth to the word, but let God's work be to give the accomplishment and prosperity. Thus said Christ, Matth. 21,

2. f., to the disciples whom he sent beforehand, that they would find an ass and a colt, which they had neither seen nor known about, and yet they went to bring these animals, which they did not know.

(28) Therefore, we should give up the foolish confidence that we are able to help the word in the listener, but rather we should persevere in prayer that he alone will work in the listener without us what he speaks through the teacher, for it is he who speaks and he who hears, and works all things in all. We are his instruments and tools, who can neither receive nor give anything if he himself does not give and receive it. Hence the 68th Psalm, with a carefully chosen word [v. 19.], says, "Thou hast ascended on high; thou hast received gifts for men," while the apostle Eph. 4:8. says, "He hath given gifts unto men."

Fourth. If the ministers of the word are such people, the word will undoubtedly be effective and powerful, and will not be preached in vain, as it is said in Isa. 55:11. The word that goes out of my mouth will not come back to me empty, but will do what pleases me (note: "what pleases me," not what pleases the preacher), and it will succeed in what (prosperabitur in his, ad quae) I) I send it" (not at all with those on whom [in iis, ad quos] the preacher turns or judges it out of his own iniquity).

30 Therefore, it is frightening and dangerous on both sides, whether one teaches man's word under the title of God's word, or whether one twists even the pure word of God according to one's own inclination. Both abominations have taken hold of the church today with extremely strong tyranny.

(31) Therefore, let every one who presides over the people of Christ with the Word be fearful and humble, and strive more by a pure prayer than by the power of his endeavor to teach the free Word, and this alone, in a simple way, using both his tongue and his mind.

also commands the souls of his listeners. For it is decreed that in the church of God there shall be no other master than the one who speaks [Matth. 23, 8.]: "One is your master, Christ"; and Ps. 60, 8. it says: "God speaks in his sanctuary" (that is, "in his sanctuary", which is the church). But where a man speaks or the devil speaks, there is without doubt the devil's whorehouse and synagogue. For as the word is, so is the people, so is God, so is worship, so is faith, so is conscience, so are works, and all things. Thus all things are wrought in man by the word alone.

. Therefore I fear that the innumerable books of both law and theology, which nowadays prevail in the church outside the Gospel, are those golden bowls full of the wrath of God [Revelation 15:7], which, as it is written in Revelation chapter 16, poured out upon the earth, into the sea, into the rivers of water, into the sun, into the air, 2c., bring much misfortune upon men. For how could there be a greater wrath and a more severe plague of God than that among Christians Christ is not taught, nor His faith acknowledged, and meanwhile decrees, decretals, sextals, clementines, 2) extravagants, moralia, summists 3) take over and oppress the wretched souls. 33. further, that we have said that no one should teach in the church unless he is called by God, in reference to this note, so that no one is in doubt as to what this calling of God is [that then this Berns is there],

2) The papal canon law, the so-called Corpus juris oououioi, consists of these four writings. The first part of it is the Oorotur drntiuii (Conoordiu diseordduutiuru euouurn, UNst. III), which the Camalduenfer Gratianus compiled in Bologna around 1143. In 1234, Pope Gregory IX had the Dominican Raymundus de Pennaforti add the Decretals (Oeorotaliuru CreMrii k. IX, üdd. V), to which, by Bonifacius VIII's order, a sixth book was added in 1298. Order in 1298 was added a sixth book of the Decretals (soxtus doerotuliuiu lidor m five books). The Llementineu (V libri Clolueutinuruui), another collection of Decretals, was added by Pope Clement V in 1313; with these the Corpus suris oououiei was completed. The papal constitutions that still appeared after Clement were only preserved individually as appendices of undetermined origin and added under the name Lxtravn^aiitos. "Guericke, Kirchengeschichte s7. Aufl.ft Bd. II, p. 224 and 336.)

3) Cf. Walch, St. Louis edition, vol. XIX, 97.

1) In the Vulgate, in the Wittenberg, the Jena, the Erlangen, and the Weimar editions, on the other hand, the Basel: ack quos. This alteration I m the Basel) is caused by the immediately following aü ynos; but it is unnecessary.

when someone is appointed to the office of the word without his will, even against his will, by force of his superiors (majorum), whether they be spiritual or secular. "For there is no authority without from GOD," Rom. 13:1. Therefore, there is no doubt that GOD commands all that each of these two authorities commands. Therefore, we do not read in the Old Testament that any story went blissfully, if God was not first asked for counsel, and one received an answer either through an angel or a man. For how unhappily the children of Israel fought without God's command, we read in Numbers 14:40 ff. We see the same thing in the Maccabees. Thou shalt not doubt, if the LORD wills, he will seek thee, and rather send an angel from heaven to fetch thee.

And I would like to believe that it comes from this cause that nowadays neither bishops, nor priests, nor monks teach the word of God in the church, because there is almost no one left who awaits God's calling, but all are pressing for dignities, sinecures, idle lives and full bellies, so that now despair and a certain sluggishness of spirit make not only (as they say) monks, but also bishops and priests.

Therefore, you will not understand this calling of God better than by paying attention to the histories of the Scriptures and of all the holy men in the Church. For those who have taught from God's calling have always done great things, such as St. Augustine, Ambrose, and before them the apostle Paul. And in order not to make anyone again conscience-stricken, I speak of those who come to teach the Word of God. These, I say, must be most careful that they come when God sends them, as it says in Rom. 10:15: "How shall they preach if they are not sent? As it is written, "How beautiful are the feet of those who proclaim peace," and Mal. 2:7: "The lips of the priest shall keep the doctrine, that the law may be sought out of his mouth: for he is an angel of the LORD of hosts." Of the rest, however, which either belong to a bishopric or to the place of

of a canon or to any other such spiritual dignity in which the office of the Word is not, I believe that a vocation is not necessary, since nowadays in these ranks hardly anything else is sought than a special way of serving God, in which, as Paul says in 1 Cor. 7:7, each has his own gift from God, one in this way and the other in that way.

(36) But let not those be condemned who, animated by godly zeal, despise goods, good report, and life, and seek to teach the word (though this is a rare bird); rather let them be praised, as the apostle 1 Tim. 3:1 says: "It is ever certainly true, if any man desire the episcopate, he desireth a goodly work." For why he says, "This is certainly true," and calls the office of bishop "a good work," follows [v. 2], "But a bishop should be blameless. A woman's husband, sober, temperate, sedentary, doctrinal," and whatever else is said there. Because this belongs to a bishop (he says), he who desires a bishop's office certainly desires a delicious work. For this office requires a man who despises honor, life, and all goods, for it is a service of the truth which preached and said [Matt. 10:22.], "And ye must be hated of all men for my name's sake." Since those who are dragged into it by force, against their will, will hardly bear it, it is hoped in vain that he will bear it who voluntarily presses himself into it, or is not moved inwardly by special grace to apply for it.

Now follows in the verse: "For the sake of your enemies", that is, for the sake of your adversaries or (as we have often translated this word) for the sake of those who fear you. Although this is said quite puffingly of the incarnate God, since God Himself cannot be afflicted, nor suffer adversaries, yet we understand it, so that we may continue in the sense begun, that all this is said of Christ with reference to the Person of the Father. We are comforted by this word, namely by hearing the Holy Spirit declare that our adversaries are not our adversaries, but God's adversaries, for they are not our adversaries.

are the adversaries of Him whose word and work they persecute. And as it is not we who speak and work, but God in us, so it is not we who suffer and are despised, but God in us. Therefore the apostle may say Eph. 4, 30. "And do not grieve the Holy Spirit of GOD, that you may be sealed to the day of redemption," and Zech. 2, 8. "He who touches you charges the apple of my eye." But the spiritual right has twisted this beautifully to the priests alone, as if the laity were not instruments of the Holy Spirit. 1 Sam. 2:30 says, "He that despiseth me shall be despised again." Why are we afraid or uneasy when ungodly people are opposed to our words or works? We want to let them rage, yes, pray for them with real concern, so that their eyes may be opened and they may see that they have not directed their attack against us, but against God Himself.

(38) What is it, then, that for the sake of the enemies a power is prepared out of the mouths of the young children? This is what he says, because he persists in comforting us in our weakness and praising the miracle of divine power, as if to say: Against the weak little children a strong Pharaoh shall be raised up, and the children of men shall lift up their tongues; neither shall there be lack of magicians, Jannes and Jambres, which shall do signs; 1) and in general the adversaries shall be very strong, both by force and by guile, which shall resist the truth; 2) for these things, I say, that they may not prosper, but, as the apostle 2 Tim. 3:9, that their foolishness may be made manifest to all, thou wilt give them [the children] mouth and wisdom, which all your adversaries [Luc. 23:15] shall not gainsay nor resist. For there are always sneezers and those who fall upon others (cadentes [XXXXX], as it is called in Hebrew), on earth, famous people in the world [1 Blos. 6, 4.], who, trusting in their power, break in and

1) Erlanger and Weimarsche: knoinnt instead of: t^out in the other editions.

2) Erlanger and Weimarsche: resisMnt. instead of: resiktsut.

The preachers of truth oppress the peaceful and simple-minded young children. But this is permitted in order that the power of the word may be demonstrated, which he brings to pass out of their mouths, in that through the weak he brings to shame that which is strong, 3) through the foolish he brings to shame the wise, and through those who are nothing he destroys those who are everything. Hence it follows:

39. "That thou destroy the enemy and the revenger." Jerome has it thus: that the enemy and the avenger may rest, that is, that he may cease, desist, and have the Sabbath from his evil works. For it is the Hebrew word from which Sabbath comes, that is, rest, to indicate that the enemy and the avenger will cease, either that they will be no more, as in the 104th Psalm, v. 35: "Let there be an end of sinners on earth, and let the wicked be no more," or because they will be changed into friends and sufferers, according to the prophecy of Isaiah, Cap. 2, 4: "Then they will turn their swords into plowshares and their spears into pruning hooks"; according to spiritual interpretation, they will turn their harmful tongues into wholesome ones.

40 He has a synecdoche: "The enemy and the revengeful," that is, all those who are enemies and revengeful. They are "enemies" because they hold and do the antagonism; "avengers" because they, in order to establish their own, rage against the children of God, and say (as Ps. 2, 3): "Let us break their bands, and cast away their cords from us." But there follows how they shall be destroyed [v. 6.], "He will speak to them once in his wrath, and with his fury he will terrify them." But I believe that in this Psalm it is more the wholesome destruction in the Spirit that is described, by which (as I have said) the ungodly is destroyed, that he may become a godly man. For this is the real task of Christ in the church, this is also the work of the Holy Spirit, which is directed more by the peaceful word of the gospel than by stormy

3) Jenaer and Erlanger: potentiam; Baseler, Wittenberger and Weimarsche: potbMin. We have adopted the latter reading according to I Cor. t, 27. [Vulg. tortin^.

rage. This is a sign that he says all this is done by no other art than that he creates a power out of the mouth of the young children for the sake of the enemies, and shows the works of his fingers, as will be said.

41. but it actually expresses the nature and customs of the opponents of the word of God, first of all that they are flesh and blood, and as it says in the 116th Psalm, v. 11: "All men are liars"; they do not want to suffer the truth, especially that which kills. "For to be carnally minded is an enmity against God, since it is not subject to the law of God, nor is it able to be," Rom. 8:7. Then, when the truth of God is told by the young children, those, as if their mind was hurt, in which they are pleased, now not only become enemies, but pretend to the beautiful name of truth and also eagerly prepare to take revenge for their opinion, and do not rest until they kill or suppress the apostles of truth for God's glory and out of zeal for the truth, and (as they thunder nowadays with a new title) for the glory of the holy church. So ready and obvious, indeed so necessary, is it that an enemy of God's truth should at the same time become an avenger of His lie. Although we see this evil very often in all things, even worldly ones, it triumphs quite surely and easily in matters of God and faith, where an exceedingly divine appearance can be given.

(42) Therefore, let every one who is called, or who is subject to teach the word, be prepared and certain that he will have adversaries who will not only not hear his teaching, but also, if he touches their authority (as he must do), will most bitterly take vengeance on him and persecute him. These words of the spirit will not lie, which put the young children into battle with the enemies and the vengeful. This is a very strange battle, but God has arranged it in such a way that it will end happily if the preacher believes that the matter is not being conducted by his own counsel, but by God's, and that he alone will see to it that he lends his mouth to the one who speaks and is only an instrument of the Word. He will certainly

The result will be a power that will surely destroy the enemy.

43. Whoever therefore teaches in such a way that he finds no enemy to resist him and no avenger to persecute him, because he does not teach according to the rule of this verse, does not presume to be a complete and righteous preacher of the word of God. But when the enemies and the revengeful break in and say [Ps. 2, 3.], "Let us break his bands, and cast from us his cords," or reproach him with the accusation of the prophets [Jer. 23, 33.], "What is the burden of the word of the LORD?" and this word of Zedekiah, who smote Micah, 1 Kings 22, 24. "How? hath the Spirit of the LORD departed from me to speak with thee?" Are you alone of all the wisest? - Then let him have good hope, and know that according to this verse he is a little child and an infant, but they are men like Nimrod and the giants. For we see that such things happened to the prophets, to Christ, to the apostles, and to all the ministers of the word, whose example, as it were an exceedingly dense cloud, makes us hearty, since we see that it agrees with this passage of Scripture to the least letter and tittle.

44. From this it follows that the rights of men and especially that dumb and sleepy theology of the wretched writers of sentences has never been a power of the mouths of young children and infants, nor has it had anything in common with what this verse says, because none of them has yet been found to have suffered any special evil, if not a feminine scolding when arguing, for because of their opinions they are not brought to the fire or to death; until they burst forth and, having been placed in the holy scriptures, begin to act the word of God. Rather, they are adorned with honors, they are given high positions and names, they are greeted in the marketplace, they are called rabbis, and they are excellent *magistri nostri*.

This doctrine has no enemies and vengeful ones, except like Pilate and Herod among themselves, or the Pharisees and Sadducees. For it would not cost much effort to also condemn the Thomists, the Scotists, the Modernists, then the priests, the bishops and the monks.

The prophet is not without reason surprised in Psalm 2 that the kings of the land, even though they were extremely hostile to one another, nevertheless rebelled, and that the chief priests, who were far separated from one another by factions, nevertheless counseled against the Lord and his anointed.

This I have said for those who intend to teach the word of God purely, so that they may know that according to the law of this verse, the more corrupt this last time is, and the more glittering the beautiful appearance of titles, names, dignities, offices, and customs under the name of Christ has become, the more they will have enemies and avengers. The judgment stands firm, that out of the mouths of the young children only a power is being prepared, which has adversaries, and destroys the enemy and the avenger. For it is not preached to those who are already friends, but to the enemies. It is a word of the cross and of offense; if it does not kill or hurt, it has already ceased to be a word of the cross.

v. 4 For I will see the heavens, the work of your fingers, the moon and the stars that you prepare.

(46) How much the good Spirit of God takes care to inflate us, to make us proud, courageous and, to allude to the word [spiritus], full of living breath (spirituales), that is, valiant, courageous and confident 1) against the enemies and the vengeful, but not otherwise than by trusting in Him. He had said that they are young children and infants, who have the least and weakest form, since they need help in all things, as much as is in them, are exposed to all suffering. But the same he now calls the heavens of God, namely the highest and most powerful form among all things, since it is able to do everything and to execute everything in all things that are subject to it, by light, movement, lightning, thunder, rain and other forces.

1) ventosos, trnmentes, plenos. These expressions, taken from the meaning "wind" which Spiritus has, cannot be accurately rendered here in German.

For it does not rhyme well that we understand by "heaven" the visible heaven. For what would be the very joyful glory of this exceedingly great prophet, that he should see the heaven which even the beasts of the field and the fowls, or, to say much, even the most godless men see? And perhaps he did not add the pronoun "your" (tuos [coelos]) without cause, to indicate that he was not speaking of any heaven, but of the one that is not heaven for men, but for GOD alone, since he alone dwells in it, knows it alone, serves it alone. For this visible heaven is also our heaven, since it also serves us in bodily things and is known to us. If this does not move you, then let yourself be moved by what the apostle Hebr. 2, 5. says when he wants to interpret this psalm and mentions the world to come: "For he has not put the angels in charge of the world to come, which we are talking about.

47 But I would not mind if someone insisted that this verse must be understood as referring to the new heavens and the new earth that will be created at the last day, as Peter preached in 2 Peter 3:13. So that at the end of the world, after all enemies and avengers have been destroyed, heaven and earth will be transformed into a new form, and everything will be changed, and the elect will see it and rejoice, as it says in Isaiah 65:17 ff: "Behold, I will create new heavens and a new earth, and the former shall no more be remembered nor taken to heart. But they shall rejoice and be glad for ever in that which I create." And to this sense also points the verbum in the time to come, "For I will see." For why should he say that he shall see, if he did not mean to indicate a future and different heaven? But also the apostle seems to understand Heb. 1, 10. ff. 2) this psalm of the future heaven, since he introduces the 102nd psalm [v. 27.], of the heaven which shall be changed, as a garment 2c. Whoever follows this Auf-

L) In the editions: Hebr. 2.

He will say that the preceding verse describes what the whole church will have to deal with until the end of the world, which is nothing other than the destruction of a power from the mouth of the young children, and the destruction of the enemy and the avenger of revenge, and even sin itself, and the avenger of sin, death, as 1 Cor. 15, 26. It says: "The last enemy to be abolished is death", so that when this is destroyed, the new heaven will be seen.

(48) Although this opinion is beautiful and true, we do not want to abandon the first one either, because we think that these two quite opposite figures are painted on the servants of the word. One of these is that in which they appear to men. This is designated by the names of young children and infants, namely weakness, foolishness and nothingness, which the apostle 1 Cor. 4, 9-13. expounds more extensively by saying: "But I consider that God has represented us apostles as the very least, as given over to death. For we have become a spectacle to the race, and to the angels, and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are glorious, but we are despised. Until this hour we suffer hunger and thirst, and are naked, and are beaten, and have no certain place, and work and labour with our own hands. We are scolded, so we bless; we are persecuted, so we endure; we are blasphemed, so we plead. We are always as a curse of the world, and a fegopfer of all people." Behold the weak character of the apostles; for such a man is, and must be in the eyes of men, an apostle and a follower of the apostles.

49. but again about the other figure, how it was in the eyes of God, with what fullness he spreads about it, saying among other things 2 Cor. 12, 11. f. [Vulg.] "Though I am nothing, yet the signs of my apostleship have been done among you, with all patience, with signs and with wonders, and with deeds." And 1 Cor. 1, 23. f.: "But we preach Christ crucified, an offense to the Jews and a foolishness to the Greeks.

But to those who are called, both Jews and Greeks, we preach Christ, divine power and divine wisdom." And 2 Cor. 13:3: "Christ is not weak among you, but is mighty among you." With all these sayings Paul shows how glorious a form the ministry of the Word has in God's eyes, since it trickles down like heaven the salutary teaching, thunders with threats, shines with miracles and signs, enlightens with promises 2c.

50 So this is the meaning of this verse: Out of the mouth of the young children thou shalt bring forth power, and shalt destroy the enemies and the revengeful, which shall be marvelous in the sight of all men; and not to think that the pride and power of the betters should give way to so great weakness. Nevertheless it shall come to pass; for we shall see thy heavens, and they that preach in the weakness of the flesh shall do signs in the power of the Spirit, and shall prevail; and they that are despised in the sight of men shall be above all authority and honor in thy sight, and in the sight of them that have thine eyes.

51 See also the order. First is the form of the young children, then that of the heavens, that he may show that an apostle or minister of the Word is not able to do anything in the glorious form unless he has first become strong in the ignominious form.

(52) But since people now powerfully abhor the former form and excel only in wealth, opulence, courtliness, and ostentation, what wonder is it that even in the latter form these people accomplish nothing, and are unable to do anything either by word or by sign? Therefore, when a pope showed his treasures to an emperor and added: "Mr. Emperor, can we say [Apost. 3:6]: "Gold and silver I have not"? the emperor answered him quite strikingly and wittily: "But, my dear father, even what follows, you cannot say: "Arise and walk!" For only to distribute priestly offices and to judge worldly quarrels, which is nowadays the business of the apostolic see, - which Turk or Scythe could not do the same? That would truly be an unhappy future of God in the

Flesh, if he had come for the sake of it, to give the popes this power, which he rejected from himself with such great effort [Joh. 6, 15. Luc. 12, 14.]. But let it go; our time deserves to be governed in this way.

(53) This might move the simple-minded reader that the prophet says he will see the heavens, since he has not seen the time of the New Testament. But he speaks in the person of the people of God, who were to see then [in the future], saw afterward, and see now, and will see until the end of the world. For he does not so much care to express how he himself sees as how that is to be made manifest of which he says he will see, as if to say: Thy heavens shall be revealed, and shall be sent into all the world, and shall be set forth before all eyes, that I might see them, if I lived; but now I hear them, and see them by faith alone.

With the same manner of speaking and in the same person Jacob speaks Gen. 49, 18 [Vulg.]: "Lord, I will wait for your salvation", that means, I know that it will obviously come. And Ps. 98:3: "The end of all the world shall see the salvation of our God," which means (as Isaiah speaks [Cap. 40:5Z] as, "The glory of the LORD shall be revealed." And Simeon says [Luc. 2, 32.], "A light to enlighten the Gentiles," that is, to be revealed to the Gentiles. Therefore, by his seeing, he indicates nothing else than that the apostles and their successors will be publicly present and known before all eyes. And this is what the prophet rejoices in, namely, by delighting in the revelation of the Word and the mysteries of grace through the apostles and their successors.

54 "The work of your fingers" (he says). This is an image (metaphora) taken from human artists who make their works with their fingers, especially the more delicious and delicate ones. For what they do with their hands or feet is crude and has little to do with art, and is quite similar to the works of animals. This teaches that the preachers of the New Testament are far louder than the priests of the Old Testament, because they have received the spirit from the book.

The apostle says: "For the law could not make anything perfect" [Hebr. 7, 19]. But it is sufficiently known from the Gospel that "the finger of God" is called the Holy Spirit; whether this is called "the fingers" in the plural because of the diversity of the gifts (of which 1 Cor. 12:1 ff. is said), or the gifts themselves, is of no consequence. For the heavens are formed by the Holy Spirit, they are also formed by the gifts of the Holy Spirit.

55 And also what we have said in the first Psalm remains, that the verbum XXX denotes a lasting effect or a privates, as there is a house or a garment. This is clearly seen here, since he calls the apostles and teachers of the Word made by his fingers "works" (Hebrew XXXXX). Here also the other dignity of the apostolic figure is praised, which, although they are a sacrifice of sweepings before men [1 Cor. 4, 13.], are nevertheless God's most tender, most exquisite, most pleasing works. By men they are deprived of their form (deformantur), but by GOD they recover their form (formantur); to those they are sufferers, yea, a suffering; but to this they are a work. In this again a very strong consolation is given to the servants of the Word, that they should be strong in spirit, knowing that they are the works of the fingers of GOD, chosen by GOD according to all His will. For those need strong consolation who are sent out to fight individually and alone against the whole race. Therefore Christ also commands the apostles, Apost. 1:4, that they should not depart from Jerusalem until they had received power from on high, and that they should wait for the promise of the Father, as if to say: You shall not depart until you have become the works of my fingers.

At the same time he indicates with this expression, how good progress the word will have, if the servants of it are the works of his fingers. For 2 Mos. 8, 18. f. the magicians became ashamed at the third sign and said: "This is God's finger." So also

Apost. 6, 1) 10.: "And they were not able to resist the wisdom and the spirit out of which he spoke." Therefore the devil, the world and the flesh resist all other things, but the fingers of God, who is spirit and power, no one resists; the south wind blows through the garden of the bride, so that its spices flow, Hohel. 4, 16. In the 147th Psalm, v. 18, it says: "He lets his wind blow, so it thaws", that is, the nations will convert and become soft. This is how Christ casts out the devils through the finger of God, and not in any other way.

Therefore, as weak, unfortunate, foolish as the apostolic figure is, which is described among the young children and infants, as powerful, happy and wise is the one who is praised by the heavens and the works of the fingers of God, so that it accomplishes what no one would think possible. So even all that goes on under the opposite figure, which is God's. For even Moses and Aaron in the first two signs were considered as little children and powerless people, but in the third and the following ones they kept the upper hand, as it were, as the heavens and the works of the fingers of God.

56. the moon and the stars, which you have prepared. Here the question arises, why he did not think of the sun, which is the glory of heaven. Perhaps because he sings the whole psalm of Christ, who is the sun of these heavens, as Ps. 19, 5. says: "He has made a tabernacle for the sun in them," because above [Ps. 8, 1. Vulg.] had said of him, "His glory goeth as far as the heavens are" [Cf. § 4 of this Psalm], and afterwards [v. 5.] will sing of him more widely with his right (proprio) praise, saying, "What is man that thou rememberest him? "2c. For he had to have a worthier and richer prize than the moon and the stars, therefore he had to be sung especially, although he is also sufficiently indicated in that the prophet said that the stars and the moon are prepared, since the foundation of the church and of the righteous is undoubtedly no other than the one that is laid there, which is

is JESUS CHRIST [1 Cor. 3, 11.], the Sun of righteousness; as also Peter, 1 Ep. 2, 6. whom Isaias, Cap. 28, 16., cites: "Behold, I lay in Zion a choice and precious cornerstone; and he that believeth on him shall not be put to shame."

(57) So he could have said: The moon and the stars, which thou hast made bright, or made to shine by the sun, since it is said that by the sun, the source of all light, the moon and the stars are illuminated. But he preferred to say [Vulg.], "Which thou hast founded"; not without cause, that he might show that Christ is at the same time the sun of the heavens, and the foundation and rock on which the church is built and founded, and also prevails against the gates of hell, Matt. 7:24 and 16:18. And that he spoke in this way was more fitting than if he had spoken of its shining, because Christ indeed enlightens all men who come into this world, and the gospel is preached to all creatures, just as our sun enlightens everything; but just as the blind do not see the light that enlightens everything, so not all obey the gospel, but only those who in strong faith are founded on Christ, the enlightening sun.

This again is said for our comfort and admonition, for however much the enemy rages against the church and the saints of Christ, they will not prevail. For the foundation, Christ, the church stands, because God has founded it on Christ; it will not waver, for he who believes in him shall not be put to shame. Now since he wanted to speak of the faith of the church and of the righteous, on which alone they are founded, the word "you have founded" (fundasti) prevented him from adding the sun, since he himself is not founded, but is the foundation.

But this is something quite insignificant that he preferred to say: Quae fundasti than:

Quas fundasti, since both luna and stellae are feminine gender. For the Hebrew language has no neuter gender. It is enough that the moon and the stars, according to spiritual interpretation, are the church and the believers in Christ, who, founded on him by faith, are visible and recognizable to the whole world.

1) In the issues: 7.

2) Erlanger: solus instead of: sotis.

have become visible. Thus Daniel, Cap. 12, 3. says: "But the teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever." He is not speaking here of the doctrine and righteousness of men, as generally this passage is corrupted by very many, but of the doctrine and righteousness of God, which is in the Spirit. And this indicates just the spiritual interpretation, that he calls them the heavens, the moon, the stars, since they seem to be nothing less before men; yet they are seen, that is, they are shown to the world with signs and powers, but they are not believed by all.

Take heed of the distinction: the heavens he calls the works of the fingers of God, the moon and the stars: "which God has prepared." Does not God also prepare the heavens? Are not the moon and the stars also the works of his fingers? Why then does He make such a distinction? He alone surely makes both, and works both in both. His fingers make the heavens as well as the moon and the stars, and he prepares the moon and the stars as well as the heavens. But he used this distinction for this reason, lest someone (as the Corinthians did) should say [1 Cor. 1:12]. "I am Pauline; the other: I am Cephish; the third: I am Apollian." For the apostles did not prepare the church and believers, but GOD, who gives the prosperity; yet they are ministers (he says [1 Cor. 3, 4.]) through whom you became believers, that is, through whom you were prepared. But they themselves were not prepared by any others who were apostles before them, but they are the first (prima) works of the fingers of GOD, as it is said in Ps. 33, 6. "The heavens (coeli) were made by the word of the LORD, and all his host by the spirit of his mouth."

What need is there to admonish the rulers of the church to realize that it is not enough for them to be established in Christ with the others, if they are not the work of God's fingers, namely called and made by God? But what are they now but works of the hands of men, idols of the Gentiles,

Gold and silver? For they have ears and do not hear the word of God, they have eyes and do not see themselves, they have hands and do not use them to do good to others, nor is there a voice in their throat, for they do not teach. And so it has also become the custom nowadays to call them the creature of a man, and rightly so. For if they were works of the fingers of God, they would not be the creature of a man. And our time is worth listening to these pompous and insolent flatteries.

Yes, in the prefaces to their letters they do not distinguish between the grace of a man and the grace of God. They say: "By the grace of God and the apostolic chair, as if it were too little of God's grace, or not blasphemous (profanum), to equate in the same title God's grace and a man's grace. This abomination, which stands there in the holy place, pleases even those who should resist it with all their strength. But let this ungodliness pass away; our customs will be given their time, so that they will reign at the same time by the grace of the apostolic see and by the disgrace of the judgment seat of Christ. The apostolic see should have regarded it as a grace that had befallen it, if it had been worthy (mereretur) to receive co-workers, and to drive those to it who were unwilling, by wanting to impose, as it were, a burden, and not a grace.

V. 5. What is man, that thou art mindful of him, and 1) the child of man, that thou art mindful of him?

First of all, because this passage has given trouble to various exegetes, it is necessary to know that in the Hebrew there is not a separating conjunction, on which, although it is something trivial, Augustine, Cassiodorus and others base their opinion, saying: "or the child of man" refers to Christ, because of the separating conjunction, and: "What is man?" refers to all others. But the Hebrew text has consistently: "and the Son of man", saying: XXXXXX, and to this we want follow, on the reputation of Paul, Heb.

1) In the Vulgate and the other editions: sut; in the Erlanger and the Weimarsche: "t.

2:6, and want to understand both of Christ, since he says, "But one testifieth in one place, saying, What is man, that thou rememberest him; or 1) the Son of man, that thou visitest him?" But though the separative conjunction is retained, it does not compel that by "the man" should be understood another than "the Son of man," because it is permitted by usage that those who do a question in supreme wonder (as here) make use of both a separative (disjunctiva) and a conjunctive (copulativa) conjunction in the repetitive speech (tautologia), as in the passage [Micah 6:3. Vulg.]: "What have I done to you, my people, or wherewith have I offended you?" or wherewith have I grieved you?

After this it is to be noted: the Hebrew language calls the man with two names, as far as it concerns his nature, namely XXX and XXX. A third word, which is called and often translated by man, should be translated more correctly only by man, since from this the word XXX, wife or woman, is derived, as if he wanted to say: "Männin" (virago) or coming from the man (viracea), because it says 1 Mos. 2, 23.: From XXX that means, from her husband she is taken. Therefore also XXX is in the Scriptures generally the name of a husband or of a person in authority, and it is used in general more from the office than from nature, of which we have said in the first Psalm [§ 3].

XXX and XXX are distinguished according to Eusebius, 11. praepar. evang. 4. and St. Jerome in the "Hebrew Questions" in such a way that 2) XXXX actually means man according to the soul, XXX according to the body. And this is correct; for XXXX in Hebrew signifies the earth, from which he is formed according to the body, so that he is called XXX according to the word which signifies his origin and matter, as it were an earthly or of earth. It is clear that the apostle 1 Cor. 15, 47. f. had this in mind when he says: "The first man is from the earth and earthy; the other man is the Lord from the earth.

1) Here both our text and the Vulgate again have ant.

2) Instead of "Huocl," the Wittenberg edition has: ". 97."

Heaven. What the earthly is, such are also the earthly" 2c. And the [Latin] translator has also been anxious Ps. 49, 3. to render the difference in a foreign language, and has said: Quique terrigenae et filii hominum solle from the earth born and the children of men], where [in Hebrew] both children XXX, and children XXX are said, by calling. He calls the children XXX children of the earth or born of the earth, and speaks darkly because of the untimely derivation (etymologiam), but nevertheless sufficiently indicates that XXX comes from "earth", as if in Latin homo [man] was derived from humus [earth] and called humigenam [a son of the earth] or humanum [of the earth].

But XXX means, as Eusebius says, according to his descent a forgetter, and he divides the verse as it is also written in Hebrew: What is XXX, that you remember him? and the child XXX, that you take care of him? Johann Reuchlin says that XXXX comes from tribulation, pain, sorrow, which pleases me together with the opinion of Eusebius, because man has forgotten his God after his soul through sin, of course not with the forgetting, which is generally there. For who is so godless that he does not talk and think a lot about God? Yes, no one remembers God more often than the wicked, the cursers, the blasphemers and the hopeful, who (as Isaiah says [Cap. 48:1]) remember the name of the Lord, but not in truth nor righteousness, that is, they use the name of the Lord without ceasing, but uselessly. It would be good for them to forget the name of the Lord, as it is good for him to abstain from worship who does not perform it with a pure heart.

But XXXX means such a forgetter, who has forgotten God and Him in spirit and in truth, to whom God is already no longer a father nor friendly, but a judge, an enemy, frightening; as Adam was like when he fled from the face of God in paradise. Was he not too mindful of God here? Yes, he felt his presence too much, and would have preferred that he had been absent, which is what all devils and the damned would have preferred, too, who

tremble before His face continually. So anyone who is abandoned by God, who is not instructed in His mercy, is XXXX miserable, sad, fearful, despairing and almost impossible to comfort. For who could comfort him whom his conscience grieves? But only that is a happy conscience, which trusts in the most gracious mercy, and dares to call Him Father with all confidence, fearing neither judgment nor death nor any misfortune because of this trust; as, on the other hand, only he is sad who does not have this trust, and feels this, Deut. 28:65 ff: "The Lord will give thee a trembling heart and a withered soul. In the morning you will say, 'Oh that I might live to see the evening! In the evening thou shalt say, Alas, that I might live to see the morning!' This forgetfulness, then, makes one and man; the statutes, counsels and consolations of men drive us most into it; but faith alone frees us from it and makes us again mindful of God, holding up and praising to us nothing but His mercy and love in Christ.

See, then, how carefully the contrast is chosen. "What is XXXX that you remember him?" God's remembrance and our forgetting he puts together very nicely, and I do not know whether in truth the prophet said for the sake of it, God remembers, so that he may refer to the derivation (etymologiam) of XXXX, or whether Eusebius from the word "thou rememberest" brought in (etymologisavit) XXXX, the forgetting, by derivation. For the other: "And the child of man, that thou shouldest take care of him", is spoken with a more hidden or even no antithesis, if one does not want to consider that the God of heaven and the child of earth are two completely opposite things, so that it is something exceedingly wonderful that the one takes care of the other, as it is said in the 113th Psalm, v. 5. f.: "Who is, like the Lord, our God? Who has set himself so high, and looks upon the lowly?"

Therefore, it is a great wonder that God remembers the man who is forsaken and despairing before himself and before all eyes, and has forgotten God, and feels nothing less than that God remembers him; and the heart of the

Man must and can grasp this and believe that God is friendly, benevolent, kind to him, while he feels nothing but that He is angry, terrifying and unbearable to him. Who should not be surprised at this? Who should not say, "What is man that you should remember him?" These works of God are incomprehensible, and can only be grasped by faith, and one does not feel his feet in this, Ps. 77:20. So also, who can believe that God will take care of the Son of Man, since he is only despised by all, and there is nothing in him except that he is born of a woman and is of the same nature with her? For if he were the son of a king, a prince, a priest, a rich man, an honored man, it would not seem difficult for God to take care of him. Now nothing more contemptuous can be said of a man than that he is a "man's child" (unless he wants to say that he is not a man), for this name is common to all, the lowest and least of all titles.

And in these words: "The child of man", there is an enormous diminishing speech, as in the words of Pilate, when he said of Christ [Joh. 19, 5]: "Behold, what a man!" For he wants to call him by the very least name, of which no man takes much notice in another, and yet God takes such care of him that he calls him home [Heb. 2:6], and comes to him whom all men do not even look at [Isa. 53:3]. Therefore in the prophet Isaiah, Cap. 58, 7. the Lord punishes the haughty eyes of men, which are attached to the appearance of persons, saying, "If thou seest any naked, clothe him, and shalt not shun thy flesh." Behold, "thy flesh" he calls the naked, the hungry, the thirsty, the poor, and in general any that is exceedingly lowly. Of course, in such a way no one among us considers the figure which is the most common in all of us. Because of this fault, those wise men are worthy of dreaming up the general concepts (universalia) of Porphyrius or Aristotle, and seek the common essence with quite vain effort and lost labor, since they do not consider this common to all.

(universalia) of the Creator in itself neglect.

See now on the reprint. He does not only know the XXXX, but he remembers him, he never forgets him, he always thinks well of him, he never leaves him. Therefore an example of this matter is described Is. 49, 14. ff.: "But Zion saith, The LORD hath forsaken me, the LORD hath forgotten me. Can a woman also forget her child, that she have not compassion on the son of her womb? Though she forget him, yet will I not forget thee. Behold, in the hands I have marked thee; thy walls are ever before me." So he does not see alone, or send to the child of man from afar, but the Lord is near, and seeks him home, as one friend to another. Who, I say, believes this? But if it is not believed, it does not happen. Therefore, all outward appearances must be discarded, and nothing must be left behind but the man and the man's child, if anyone wants to be worthy of God's remembrance and care. For he knows the high things from afar, but looks upon the low and afflicted [Ps. 113, 5. 6.]. On the other hand, man pays more attention to everything else than to man and man's child, even though he is his neighbor and his flesh.

(59) But how does this rhyme with Christ, of whom, as we have said, the prophet actually speaks, as the apostle testifies in his letter to the Hebrews? But also in the letter to the Philippians, Cap. 2, 6. f., he briefly indicates this by saying: "Who, though he was in the form of God, did not consider it a robbery to be like God, but put himself forth, and took the form of a servant, and was made like another man, and was found to be a man in deeds." For he was not invented as a king, prince, or any other such person, but as a human child, like the least of men.

60. then he also became extremely like sinners, becoming sad, sorrowful, and like the least of us, bearing in himself the Father's wrath for us, and becoming the most despised son of the earth in the eyes of men, so that it seemed not only to him, but also to every other man, that God would not accept his

I do not think of him, I do not take care of him. Yes, he said of himself [Ps. 142, 5.]: "I cannot escape, no one takes care of my soul." And again Ps. 31:13: "I am become as a broken vessel." [P. 23.:] "I am cast out of thy sight."

But especially the prophet has in mind the time of Christ's suffering, when He began to mourn and to tremble [Matth. 26, 37.] in the garden. For at that time he was humbled, he became a XXXX before God and before himself; he became a child XXXX before men, and nothing else was left but nature itself, and the words as nature speaks them (*naturae vocabula*). For as I have said, XXXX refers to the soul, XXX to the body, and so it follows of itself that

XXXX be said of man as he is before God, wretched and afflicted; a child XXX [of man] as he is before men, lowly and despised.

(62) Behold, then, this is the Sun of Righteousness, our King, at whom the prophet marvels with tremendous wonder. Will he then illuminate the moon and the stars and create, yes, found the heavens? He shines like this, worse than this, with these rays he illuminates the world that receives him. For this reason it is necessary that the moon and the stars be founded, lest they fall away offended by this light of their sun.

63 And this is the cause, since he had praised the heavens, the moon, and the stars in such a glorious spiritual interpretation, when it was expected that he would also speak of the sun, that he suddenly seems to speak of strange things, indicating, entranced in wonder, the ineffable glory of this sun, and pointing to it more by an admiring silence than with magnificent words, as if he wanted to say: Of the moon and the stars you have heard. Further, what shall I say of the sun. Astonishment overwhelms me; he is the sun, but who can grasp it, since he and a son is XXX? God, you are truly wonderful and highly praiseworthy that you remember this man and take care of him. How much more wonderful is it that you have set this sun to illuminate all? This is wonderful,

this is more than wonderful and quite incredible to man.

(64) Now let each one see for himself, first of all, how much he suffers, or how full he is of the rays of this sun of righteousness. For since sin must be eradicated, which cannot be done without pain and disgrace, it is necessary that each one also become a XXXX and a human child, so that he may have pain inwardly and disgrace outwardly, and so that he may suffice and correspond to both names of his nature, and become like Christ, who first became like him.

(65) For we, of course, do not flee from anything so much as not to be XXXX and XXX, always delighting in adorning ourselves with other people's feathers and vestments, and attaching to ourselves what belongs to the righteous and the saints, that is, with joy and glory. But the sun of righteousness does not shine in such a way, 1) nor does it enlighten people of such a nature, nor does it base it on itself.

After that, if he has become such a man [as described in § 64], let him trust in the comfort of this verse and rejoice in it, singing and knowing that the Lord remembers him and takes care of the human child, as he has shown in Christ, his sun. Further, how Christ became in this way and a forgetter of God, and a man child, equal to us in all things, will perhaps be stated more expansively in the 22nd Psalm.

v. 6. You will let him be abandoned by God for a little while. But with honor and adornment you will crown him. 2)

Our [Latin interpreters] add to this verse: "And you have set him over the works of your hands", which in Hebrew is the first part of the following verse. The Hebrew text has thus: "And thou hast made him a little lacking in XXXXX which Jerome has translated: "in GOD". And it is sufficiently known that XXXX in the Scripture

1) In the original, Weimar and Basel editions: sicut instead of: sie in the other editions.

2) Vulgate: Ninuisti snin paulorninus ab anMlis, Blorin M Uouoro eoronasti eum.

not only by God, but sometimes also by princes and judges, because they are God's representatives, as in Ex 21:6: "Let his lord bring him before the gods and hold him at the door", and Ex 6:2: "The children of God looked at the daughters of men", by which we mean the sons of the patriarchs, and also the giants; although if someone wanted to deny obstinately, and say that XXXXX is nowhere attached to men, I do not know in what way I should convince him, since in these two passages and others God could also be understood. But meanwhile we want to follow the reputation of others, which is too generally recognized 3) (receptiorem) to be contradicted. Our [Latin] translator, of course, as can be seen, translated it rather from the angels than from God, because it seemed to him perhaps very inconsistent to say to God: You have made him lack in God, since the speech seemed to require a different person for the one who lacks than for the one of whom he lacks (a quo minutus est). But this little offence is easily removed by the quite common mode of speech of Scripture, according to which it is wont to speak to the second person in the third, as 2 Sam. 14, 11. [Vulg.] "She said unto David, The king remembereth the LORD his GOtt." So also here it could be understood that the prophet spoke thus, "Thou hast made him a little lacking in GOD," that is, in thee; because it indicates a greater reverence when one speaks to superiors in the third person than in the second.

However, the individual expressions in the middle of this verse have been treated by many. Difficulty has been caused by "the angels" and the circumstantial word "a little" and the verb "you may lack" and the pronoun "him". 4) There was also no lack of people who took it upon themselves to understand it from the human nature in comparison to the angels. But we are only required to connect the following with the preceding, and that in a unified and simple way.

3) Jenaische and Weimarsche: reeoptiorEm; Wittenberger: rkoeptorsiu; Erlanger: rseextioruln.

4) In the editions (apparently wrong) "Meurn" instead of: euru. Compare the following paragraph.

Therefore, we want to accept only what we like and what suits us, and leave the rest with its originators.

This verse undoubtedly explains the previous one, in which it is said that Christ is the one whom the Lord remembers, and that the one who was despised by men is visited by God. Therefore the meaning is: You left him for a little while, but with great honor you received him, showing how you did not forget him, nor despise him, as it says Ps. 22:25: "For he did not despise nor spurn the affliction of the poor." Therefore, the pronoun "him" must be referred to, not to the Son of God according to his divinity, which is what those do who understand it to mean that he became less than the angels through his incarnation, but according to his humanity, in which he became sad and painful, since he bore our weakness, and seemed to be forgotten and abandoned before God, as he indeed was, as far as his own feelings and the judgment of men were concerned. For this psalm certainly speaks of the suffering of Christ and the glory that was obtained through suffering, as the apostle clearly says Hebr. 2, 9: "But the one who lacked a little time of angels, we see that it is Jesus, crowned with glory and honor through suffering of death" 2c. And paulominus does not refer to dignity, but to time. For we have had in the 2nd Psalm, v. 12. sun Hebrew) the same adverbium, "For his wrath shall soon [XXX] burn on" (that is, swiftly and after a little time shall his wrath burn on). And, in general, here nothing is dealt with the essence, the difference, the dignity of the natures, but with the duration of the suffering.

68 Now the verbum *minuisti* (you have diminished) reads with us, because the Hebrew has not rendered it, as if someone makes him who is great small, as the power, the dignity, the wealth of a man is diminished by taking away. Johann Reuchlin explains it: It has been lacking, it has been missing, it has been diminished, as it says 1 Kings 17:14: "And nothing shall be taken from the jar of oil.

and afterwards [v. 16]: "And the jar of oil lacked nothing". From this it is evident that in this passage it is indicated that Christ was abandoned by God, since He ceased to protect Him and He lacked, as He exclaimed on the cross [Matth. 27, 46]: "Eli, Eli, lama asabthani?" For this is what the prophet understands by the "little time," namely, the hour of which Christ said [Luc. 22, 53.], "But this is your hour, and the power of darkness." Therefore, since until that hour he was "mighty in deeds and words" [Luc. 24, 19.], he is suddenly and for a little while, namely for three days, humbled and abandoned by God in that power, subject to weakness and also to death and hell. For what it means to be forsaken by God, we will say in the appropriate place.

69 Therefore, in this verse he speaks of Christ almost in the same way as Isaiah Cap. 54, 7. f. speaks of the whole people of God, saying: "I have left you for a little while, but with great mercy I will gather you. I have hid my face from thee a little in the moment of wrath, but with everlasting mercy will I have mercy upon thee."

(70) Namely, all this is to serve us as an exceedingly strong consolation, so that we may learn to make a profit for eternal life out of the little tribulation of this time, lest, when we are troubled, we think that we are eternally forsaken by Him of whom we hear that He remembers the XXXX and takes care of the child of man.

However much He will humble us for a little while, He will surely take care of us and crown those who have suffered for a little while (*modicum*) with honor and adornment, as it says in 1 Peter 1:6: "You who are now sorrowing for a little while (*modicum*) in all kinds of temptations. And in the same epistle, Cap. 5, 10.: "But the GOD of all grace, who hath called us unto his eternal glory in Christ JEsu, the same shall make you full, strengthen, fortify, establish, ye that suffer a little while." And Paul, 2 Cor. 4, 17. f.: "For our tribulation, which is temporal (that is, lasting but a moment) and light, creates an eternal glory, which is above all measure.

us who do not look at the visible, but at the invisible."

(72) But here faith is needed, for it is marvelous before our eyes when it takes place; just as here also the prophet is astonished, and says, "What is man? (Quid est homo?) This can be spoken in Hebrew like this: What man is this (quam homo), that thou rememberest him! For the expression XX is in Hebrew sometimes as much as the interrogative quid, sometimes quam, as in the 119th Psalm, v. 97. "How have I so loved thy law! [quomodo dilexi] instead of: quam dilexi. And afterwards, v. 103 [Vulg.]: "How (quam) sweet is thy speech to my mouth!" And Ps. 84, 2: "How (quam) lovely are thy dwellings!" Yea, also in this Psalm, v. 2. "How (quam) glorious is thy name!" For this deceived the [Latin] interpreter, that he did not render clearly the Hebrew text, Isa. 38:1) 22. "And Hezekiah said, What shall be the sign that I shall go forth unto the house of the LORD?" 2) For he [Hezekiah] does not ask there, but he marvels at the sign which was given him, saying, "What sign that I should go out!" as if to say: Is not this a great and wonderful sign? So it would not be inappropriate to say here: What a man is this (quam homo), that thou rememberest him! This could be rendered thus: Is this not a wonderful man? Is not this human child wonderful? You remember him, while you forget him, you take care of him, while you rely on him! But this you do to leave him for a little while, but to exalt him for eternity.

If one holds on to this sense, it becomes clear that the Hebrew is more appropriately translated "by God" than "by the angels," because the prophet sings that God remembered Christ and left him, visited him and left him alone, humbled him and exalted him. However, one must not reject the common translation for this reason, even though the

It is clear that the apostle or someone else wrote the epistle to the Hebrews in Hebrew or in Greek, since it is certain that the apostle rarely quotes the sayings according to the original Hebrew way of speaking, but very often according to the Septuagint, also in other epistles, as he does with sayings from the 14th Psalm [v. 3] and the 5th Psalm [v. 10] in Romans 3, 10 and 3, 13. And this proves most strongly that the author of this epistle [to the Hebrews our passage] understood (legisse) and wrote of the angels, but not of God, that shortly before he introduces the testimony of this Psalm, he says Hebr. 2, 5: "For he has not subjected to angels the world to come, of which we speak." Then he immediately cites this psalm to prove that [the world to come] is subject to Christ, for one would not think that the apostle meant to say: For he hath not GOTte subject the world to come. Therefore, following the sense which the Hebrew gives (hebraeum sensum), we cannot understand it in such a way that Christ became less (minorationem) in comparison with the angels, since (as Erasmus also well remarks) he not only became less than the angels, but also the very least among men, and (as I have said) had nothing left but that he was XXXX and "the child of man". From the letter of the apostle to the Hebrews it is not clear what this means (quid velit).

Therefore, since Christ was forsaken by God, and now in the three days of His suffering He was no longer with Him in His power, what wonder is it if according to God's will He should also be forsaken by the angels? as He says Matth. 26, 53: "Do you think that I could not ask my Father to send me more than twelve legions of angels?" But lest one think that it is a small thing that one lacks angels or is abandoned by them, it is to be noted that God accomplishes all our salvation through the ministry of angels, as Ps. 91, 11. f. is written: "For he hath commanded his angels concerning thee, that they should keep thee in all thy ways, that they should bear thee up in their hands, and that thou shouldest not strike thy foot against a stone," and Ps. 34, 8: "The angel of the LORD encampeth about them that look upon him.

1) In the issues: lss. 37.

2) In the Latin editions, a period is erroneously placed here instead of a question mark. In contrast, in our Bible editions Isa. 38, 32. a question mark is put where, as Luther states here, an exclamation mark should be.

fear, and help them out." Thus an angel led the children of Israel out of Egypt [Ex. 14, 19. f.], and stood between their army and the army of the Egyptians. And (he says), My angel shall go before thee [Gen. 24, 7. Matth. 11, 10.]. Thus the angels saved Lot from Sodom [Gen. 19, 15.], and the angel preserved the three men in the fiery furnace [Dan. 3, 28.]. And, beloved, how often is the service of angels to men remembered in the book of Judges, as also in Zechariah and Daniel, so that Paul rightly said Heb. 1, 14. that they were ministering spirits, sent forth to minister for the sake of those who should inherit blessedness. Therefore it is not surprising that the prophet considers it a new miracle and an astonishing thing that all the fathers of old have obtained help and salvation through the angels, and that they only stop at this one Christ, and that he must lack their consolation.

From a similar movement of the heart speaks the 22nd Psalm, v. 5-7: "Our fathers hoped in you and were saved; they hoped in you and were not put to shame. But I am a worm and not a man, a mockery of men, and contempt of the people," as if to say: Those have obtained help in their adversities through their faith, and have never been forsaken unto death; but I am forsaken unto death, and my hope shall not come until after death. For such suffering is fitting for the New Testament. Therefore Christ, the Head, goes first, and is first forsaken by all, and must lack God and the angels. He is followed by all who believe in him and call upon his name. Therefore, just as St. Augustine in the book "To the Honoratus", where he treats the 22nd 1) Psalm, teaches correctly that the difference of the New and the Old Testament consists in this, that in the latter the fathers were indeed sometimes abandoned to the danger of life, but never to death, but in the latter all are esteemed like sheep for slaughter, and are abandoned in such a way that they fall into the most abominable death: so also in this Psalm the prophet praises the-

1) In the editions: ps. 20. That the reading given by us is correct, proves 8 49 of the interpretation of the 22nd Psalm.

The same new suffering, and admires it before the old. Yes, not only the angels did not stand by him and serve him as they used to do, but also everything that can only be called by name, princes, kings, priests, elders, and those who adhered to him before.

"With honor and ornament you will crown him." Beautifully he makes here the contrasts; the honor he gives to XXXX, the ornament to the child of XXX, the crown to him who is abandoned by the angels. To understand this, let us first explain the words. "Honor" (gloria) is actually set in this place for what the Greeks say δόξα. Of this it is said Ps. 3:4, "He that setteth me in honor," and Ps. 7:6, "And layeth my honor in the dust." This is not only the splendor of the name, or, as they say, the rumor that is spread with praise, wanting honor (gloriam) to be distinguished from praise or [good] rumor by celebrity (celebritate), as if gloria were as much as claria and came from claritas, but it is also the high majesty of the most beautiful and greatest things that we possess, and of which this rumor is spread, and of which we ourselves also boast and are proud. Therefore the Lord says Matt. 6:29: "I tell you that even Solomon in all his glory (gloria) was not clothed as one of these." What else does he call "glory" (gloriam) than the splendor and majesty and abundance of goods by which Solomon was famous among all nations? Hence also in Hebrew "glory" (gloria) comes from a verb meaning "to be heavy," as we see in the 4th Psalm

[§ 11] have seen.

But it is to be marveled at how variously and inconstantly the word "adornment" (honor), which is in Hebrew, has been translated everywhere; sometimes with adornment, sometimes with honor, sometimes with beauty, sometimes with glory (magnificentia), sometimes with splendor, sometimes with dignity. Ps. 104, 1. it says: "You are beautiful and magnificently adorned" (confessionem et decorem induisti). Ps. 96, 6: "It stands glorious and splendid before Him" (confessio et pulchritudo). These two words are rendered Ps. 45, 5 [Vulg.] thus: Specie tua et pul-

chritudine tua [In our Bible: and adorn yourself beautifully.... in your adornment. Ps. 145, 5: Magnificientiam gloriae sanctitatis tuae [of your glorious beautiful splendor]. Ps. 110, 3: In splendoribus sanctorum [in holy adornment]. Proverbs 14:28: In multitudine populi dignitas regis [where a king has many people, that is his glory]. All these passages have the same word or which of the same verbum Herkommen, which, as Reuchlin says, means: He has adorned, he has honored, he has glorified.

From this it follows that "ornament" (*honorem*) in this place is quite appropriately rendered for the Hebrew word, and means the other splendor of the great ones, which consists in the multitude of those who show them reverence, look up to them, adore them, are subject to them, serve them, follow them, assist them. For these are the adornment, the splendor, the beauty, the dignity of the king, so that "honor" and "adornment" are, as it were, opposite splendor: the honor that proceeds from the king and spreads to others; the adornment that, moved by this honor, many come and acknowledge him. Accordingly it is said in 3 Mos. 19, 32: "You shall honor the ancients." And these two honors multiply each other. For honor attracts many to pay tribute. But those who are attracted to honor soon increase the honor. Therefore we sing to God glory (*gloriam*) and honor (*honorem*) forever, that it may be and remain eternally multiplied; just as those two evils also multiply one another, which are

XXXX and "man's child"; for he who has forgotten God and has become miserable and afflicted, he is also immediately abandoned as a child XXX; for he of whom nothing is said, no one honors him either. As he is nothing in himself, so he is abandoned by all. "You will crown" is figuratively speaking, from the crown that is perfect on all sides and surrounds the whole, for: "You will surround him." 1 Sam. 23:26: "They compassed (in modum coronae cingebant) David and his men," and Ps. 5:13 [Vulg.]: "With the shield of thy grace thou hast compassed us" (*coronasti*). Therefore Christ, who became XXXX for us, despairing and afflicted by

in all sides and in all things, now the dominion over all things, which is celebrated with much praise and glory, and he is well pleased and secure in all things; he, who became a child XXX, despised and despised, is now honored, adored, sought after by all. And he, who was forsaken by all, is now surrounded by all creatures everywhere, so that there is no creature that does not know or honor him, for the gospel is preached to all creatures for his glory.

Again, at his name bow all the knees of those who are in heaven and on earth and under the earth. For this crown of honor and adornment, that is, of the whole creature, has never been conceded to another, nor will it be. For those are honored and adorned only in part, and no one has everything, but only he who has been abandoned by all for a little while, having no honor and adornment in any part, yes, from all sides tribulation and ignominious treatment, so that he might be crowned with honor and adornment for this merit.

But this crown of glory and adornment is not yet completed, as Paul says 1 Cor. 15, 25. But now we do not yet see that all things are subject to Him [Heb. 2, 8.], because "He must reign until He puts all His enemies under His feet". Namely, this will be carried out until the last judgment. In the meantime, there remain people who do not honor him nor adorn him, and resist the full glory (*plenitudini*) of this crown.

V. 7 Thou wilt make him ruler over the work of thy hands: thou hast put all things under his feet.

75) Thus ends 1) this verse in Hebrews, in which the honor and adornment of Christ is explained. The "honor" is that he is Lord over all things, and so you see that the honor is the majesty of things possessed, as we said. The "adornment" is that all things are subject to him, all things acknowledge him, turn to him (*convertit*), hang on his beck and call. And even beautiful and obvious is

1) In the Vulgate, the last part: "All you have" 2c. is drawn to the following verse.

Both adornments, that of honor and that of adornment, are put together in this verse, in that at the same time the Lord and the subjects are described by the words: "You will make him Lord" and "you have put under the feet"; by the one the Lord and the honor are indicated, by the other the subjects and the adornment. The same two pieces are also contained in the 45th Psalm; the one in the words [v. 4. 5.]: "Adorn thyself beautifully. May you succeed in your adornment. Draw near to the truth, and keep the wretched in the right, and thy right hand shall do wonders"; the other in this word [v. 6]: "Sharp are thy arrows, that the nations fall down before thee in the midst of the king's enemies."

So here is the prince of the kings of the earth, and the lord of the rulers. Compare them with this king. Over what things are they ordered? Certainly over the work of the hands of God, but to none are all things put under his feet. The words "the works of the hands of God" have a very small sound compared to the high titles of the kingdoms, countries and peoples that strike the senses, and the show of coats of arms, images and monuments that the kings and princes of the world boast of. Under a low title and without a badge of honor, Christ's kingdom, which is infinite and eternal, is preached; he says, "The work of your hands," for by the name of earth 2) or heaven they could not be comprehended. For everything that God has created is subject to Christ, as it is said in 1 Cor. 15, 27. "But when He says all things, it is evident that nothing is excepted except He who has all things subject to Him."

But did he say in vain, "Thou hast put all things under his feet," and yet did not say, "Thou hast made him Lord over all things"? For he omitted "the works of God" from "put under his feet," and "all things" from "make him Lord," while he wanted both to be understood together. 3) Or does he speak like this

1) A comma is missing after *insiAvium* in the editions. 2) Jenaer and Erlanger: t "rra instead of: terras.

3) In the editions (except the Weimar one) there is a question mark here, but it does not seem to us to be an interrogative sentence. If it were an interrogative sentence, it should not be: *ouaisit enim* but: *oinisitne*.

out of disgust against pride and ambition? so that even he, who in truth has everything put under his feet by God, may boast of the title, that he has been made a lord over everything, and so that the possession is greater than the title, while on the other hand men not infrequently have only the mere titles of things, but are lords over very small things.

This is certainly to be understood in an apostolic way, that he describes Christ in such a way that he did not seek this dominion, but was appointed by God, so that we might learn that we should not take honor for ourselves, but were called, like Aaron, Heb. 5, 4. 5, 4. And, what one might wonder at, by these words such a tremendously great dominion is ascribed to Christo, and yet almost in every single syllable, ambition is punished by the way; here is no pompous word, as the decrees of men are wont to speak: All things in all the world hath he commanded us 2c., and the rights, both of heavenly and earthly dominion, to Peter, his key-bearer. Thus the bulls foam along, and from the defiant throat roll out lofty words (*inflatoque rotant turgentia gutture verba*).

But here he says: "You have made" (*constituisti*) and "him" and "over your hands work". See, with how concise, reverent, tender, and yet mighty (*solidis*) words he treats the ineffable kingdom of Christ, although instead of *constituisti* in Hebrew it says: "You have made him Lord", as Peter Apost. 2, 1) 36. says: "This one he has made Lord and Christ," 2c. as it is said of the sun, Gen. 1, 16. that it should rule the day, or as Ps. 136, 8. says: "The sun to preside over the day."

And he beautifully says: "The work of your hands", praising the possession of Christ without any outward appearance. For it is the way of men to rule over and preside over only that which is worthy, great, and much, and in general, from which they may derive profit, honor, and pleasure. But over that which is small, unworthy, or in need of their help and labor, they easily allow it to be the subject of others. But Christ, the Lord of all

things, owns everything that is always counted among the works of God, may it be weak and despised, or mighty, rich and honored. He is not a king who rules, moved by the prestige of the persons, but everything that is God's creation, he recognizes as his, without any difference.

Therefore Christ's kingdom is such that not only can it be given to no one else, but even if it could be given to someone else, no one can be found to accept it. For even among those who are most ambitious, there is no one who would wish to rule over the weak, the meager, the disgraced, and over such people from whom nothing could flow to him. For all are vexed at these words, "the work of thy hands" and "all things," and have no pleasure in knowing what these words mean.

(79) Among these people were also the popes in the past, who presumed all things to themselves. But they did not seek to rule "the works of God's hands" and "everything", but everything that pleased them and some works of God that they themselves had chosen. The others, by which they might also have benefited, they did not respect, however much they belonged to the works of GOD and "all things". It must therefore be an exceedingly pure eye, and quite far from the prestige of the person and the attachment to deceitful appearances, which shall rightly discern the works of the hands of GOD. For in this respect there is no difference between the pope and a layman, an emperor and a beggar, an enemy and a friend, a wise man and an unlearned man, a saint and a sinner, a healthy man and a sick man, a living man and a dead man. He is the Lord over all, and all things equally belong to Him.

80. Therefore rejoice, O Christian, and everyone, whoever you are, who recognizes yourself as a work of God. This is said to you, and to a great comfort, if you believe it, that Christ is in truth made Lord over all. For even if your enemies counsel evil against you from afar. Dear, against whom then do they counsel? Against thee, or against Christ? For they belong to him as well as to you. Fear not; he is there

present and here; he sees what they are doing against you and watches over you with greater concern than you watch over yourself.

Do you think that a thing that is possessed has greater concern for itself than the one who possesses it? What can the gold in the box or in the bag think for itself? Has not the father of the house also procured the box for the same, and is on the watch for it at every hour, anxiously worried about the reenactments of robbers and thieves? Or is the gold stolen from itself or from its owner? And a thief, does he injure the gold more severely, or its owner? Can we then think that a stingy man will be inflamed if his goods are stolen from him, and that Christ should not be inflamed at any injury to his goods? And how will he be obedient to his Father, who has put all things under his feet? If then they kill thee, burn thee, hurt thee, accuse thee, cast thee out (when thou art but subject to him). Dear one, whom do they harm? Whose good do they spoil? Yours or Christ's?

Woe to our unbelief, which, because of its godlessness, cannot understand these consolations and this great assurance. For we do not lack a protector and one whose own we are (possessor), but we lack the faith that believes that we are his property. For you certainly hear a word of exceeding great faith when it is said, "All things you have put under his feet, and have set him over the work of your hands."

83. But if thou sayest, I fear that my Lord himself will destroy me, because I am a great sinner, and have not deserved that he should possess me in this blessedness (felicitate), I answer: He will not destroy you, if you confess that you are his, and that he is your HER, for his are both saints and sinners, and all the works of the hands of GOD. "Let every tongue (Phil. 2, 11.) confess that JESUS is the LORD," and that "to the glory of the Father." And Rom. 10:9: "If thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Through

This confession and this faith (I say), if you are a sinner, you will not only be justified but also saved, says the apostle. Rather, he will condemn those who, though they are his, will not receive him as their Lord, as he says in Luc. 19:27: "But those, my enemies, who would not that I should reign over them, bring them, and slay them before me." For these will not, and yet are compelled to be subject to him. For we do not have a king who is a driver (exactor), but who is a savior, especially of those who are oppressed by plagues (poenis) or by sins. For with these, apart from the name that they are God's work, there is hardly anything left; but the works of God are His [Christ's] very own possession.

Therefore, if you sin and fall, do not despair of Christ, for you cannot fall from His dominion unless you have ceased to be God's work. If you now acknowledge his dominion, and say with him in the Book of Wisdom, Cap. 15, 2: "Though we sin, yet are we yours, and know your power" 2c. He cannot abandon you, and you cannot be abandoned by him, unless you have no confidence in his mercy. He will acknowledge you as his own if you recognize him for your Lord. For this is what God reproaches the wicked in the first chapter of Isaiah [v. 3.]: "An ox knoweth his master, and an ass his master's crib: but Israel knoweth it not, and my people hear it not."

(85) Christ therefore is set over all things for us as Lord, that he might help us in all things, and that we might take refuge in him, whether in sins or in death, whether in life or in righteousness. "If we live (Rom. 14, 8. 7.), we live to the Lord; if we die, we die to the Lord. For ours none liveth unto himself, and none dieth unto himself." He who lives lives to the Lord, he who dies dies to the Lord.

V. 8, 9: Sheep, oxen, wild animals, the birds of the air, the fish of the sea, and all that is in the sea.

These two verses seem to have given our [Latin] interpreter and others the cause that they understood this Psalm by a mere man and translated it by angels. Some great fathers are also of this opinion, because in the first chapter of the first book of Moses [v. 28] it is read that God subjected these three kinds of animals to man after he was created. And of course they have not a little pretense for this opinion, because it seems as if the prophet explains everything that is put under the feet by these verses in such a way that it is nothing else but the animals of the earth, of the sky and of the sea, and it seems that not much is attributed to Christ if the dominion over these animals is attributed to him, since also human kings rule even over men.

But against this opinion Paul testifies very strongly, not only in the Epistle to the Hebrews (if perhaps someone should say that the same is not from Paul), but also 1 Cor. 15:27: "He put all things (he says) under his feet." But since the Scriptures and the Word of God must have One, simple and constant mind, so that we do not (as they say) make a waxen nose of the Holy Scriptures, it is fair that we prefer the interpretation of Paul to that of all the other Fathers, be it Ambrose, Augustine, Athanasius or Jerome,

(88) This I say, lest any one, after the manner of the scholastic teachers, should immediately follow all that he has read in any of the famous fathers, as if it were spoken from heaven, as some are wont to do, who have thus cut up the Scriptures into mere lobes of different understanding, so that we have almost as many opinions as syllables. And I do not know whether I should approve or disapprove of the study of Magister Sententiarum and Gratianus, by which they have brought it about that we have become accustomed to devour everything that only someone has brought forward (omnia omnium), like unclean animals that neither split their claws nor chew the cud with their tongues. For this study is (according to my judgment) the source of so many questions, opinions, disputes, wars, which are now already

more than three hundred years prevail in the schools.

Therefore, one may allow the holy fathers to follow their own opinion from time to time and, according to their inclination, to exercise their will in the holy scriptures outside of the right order. But a theologian, who investigates the pure, right understanding, must necessarily consult the holy Scriptures themselves about everything and judge according to them, as Augustine teaches in many places, and Paul commands [1 Thess. 5, 21.]: "Test everything, and keep what is good."

Therefore, these two verses seem to attribute too little not only to Christ, but also to any mere man, since in the first chapter of the first book of Moses, dominion over the earth is also attributed to him, and over all trees, herbs, wood, which here is not even attributed to Christ, as we read. And I confess that this passage has significant difficulty. Augustine with his own here takes recourse to secret interpretation, but he cannot escape [the difficulty]. For since he has prefixed "all things" and "the works of the hands of GOD," there is no apparent reason why, since he declares this, he enumerates only the sheep and oxen and fish and birds (may righteous or sinners be understood among these according to spiritual interpretation). For these are not all that were put under Christ's feet, but are included in all these. Why then are these listed before others? Why was it not enough to say: "All" and: "The works of the hands of God"? Because here sheep, oxen, birds, fish, cattle must be understood according to the letter. I confess my ignorance and have nothing to say, but I want to give others a reason to think, since I cannot do anything else.

90) How if the prophet had intended to set forth primarily that which is put under the feet of a mere man, because of the contentious, stiff-necked people, especially the Jews, who most of all resist the kingdom of Christ? Lest someone might object: God cannot contradict Himself, who already before (Gen. 1) told the mere man this, so that he could do it through time.

The first is that he has subjected himself to the rule of the kingdom; and so, under the pretext of the Scriptures, either deny that by the fact that all things were put under Christ's feet those things are also understood, or falsely deny the whole dominion of Christ, but prevent this mischievousness [by saying] that all things were put under Christ's feet in such a way that even of what God once subjected to men he not only did not want it to be exempt, but that it was subjected to him together with men. And this so completely that if men did not want to be subject to Christ (as they are in truth), they should nevertheless know that what is subject to them is subject to him, and that he has power over everything that is theirs, without all resistance, however much they resist him.

91. Then there is no offense that is more contrary to the faith in the Lordship of Christ than the abundance of the ungodly, especially kings and great men, in these things that were once given to man, so that it was necessary to declare explicitly that these things were put under Christ's feet, lest anyone should be offended and think, when he sees the ungodly people, especially the great ones, that they are not subject to him. For it is easy to believe that everything else is subject to Christ, except what the wicked have. For this seems to be given entirely into their power, of which also the 144th Psalm [v. 14. 13. Vulg.] says: "Their oxen are fat"; "their chambers are full." As if the prophet meant to say: Do not be offended, dear brother, that I have said that all things are put under Christ's feet, since you alone see the opposite in the ungodly, his enemies; for you see that nothing else resists. Know that even in their case everything they have is subject to Christ.

And this opinion is also reinforced when you emphasize the word "universas" as if he wanted to say: "There is absolutely nothing, not even among the rebellious wicked, not only among those who are voluntarily subject to him, that is not put under his feet. And this laments

also the apostle, Hebr. 2, 8, 1) by saying: We do not yet see that everything is subject to him, as if he wanted to say: All things have been put under his feet, but it is not yet fulfilled and we do not yet see it, namely because the ungodly resist him. Therefore the birds of the air and the fishes of the sea are added to strengthen the speech (per auxesin), as if he wanted to say: All that man has is subject to Christ, whether the things which he possesses or the things which are subject to him Genesis 1; he is the Lord of all things.

(92) This would not be far off the mark if someone were to think that another [false] trust of the Jews was put down by this word, which was that they believed that they were doing God a service by the sacrifices and burnt offerings of animals as with their own goods, just as St. Stephen rebuked them, Acts 7:49 ff. 7, 49. f., from Isaiah Cap. 66, 1. that they presumed to build a house for him, while everything would already be, out of which a house could be built for him. So here, too, one might assume, since the prophet teaches that the new king alone is to be honored with honor and adornment, that there is no reason for them to presume to serve him with slain animals. For to him to whom all things are subject, even sheep and oxen and all things that have ever been given to man are subject.

So what could they give to him who owns everything they have? For the same [false] trust that they have, he also rejects Ps. 50:8 with the same reason and the same saying: "Because of your sacrifice I do not punish you," that is, I have no cause against you because of your sacrifices. Why? "For otherwise your burnt offerings are always before me" (that is, there is nothing you can offer me, for it is already before me). [V. 9-13. "I will not take bullocks from your house, nor goats from your stalls. For all the beasts of the forest are mine, and the cattle of the mountains, where they are by a thousand.

walk. I know all the birds of the mountains, and all the beasts of the field are before me. Where I hungered, I would not tell thee, for the ground is mine, and all that is therein. Thinkest thou that I would eat oxen's flesh, or drink goat's blood?" Then follows the right worship [v. 14. f.], "Offer thanksgiving to GOD, and pay your vows to the Most High. And call upon me in the still, and I will save thee, and thou shalt praise me." And at the end [v. 23.], "He that offereth thanks praiseth me; and this is the way that I show him the salvation of GOD."

See now if Assaph did not draw almost this entire psalm from this eighth psalm. For it deals (just like this psalm) with the praise of God in tribulations and despises the sacrifice of livestock, which, as he says, is rather God's than man's, to whom it was given in Genesis 1, so that they should certainly also know here that everything is Christ's, and that he can no longer be served with the things that they think belong to them.

95 We will also add something about superstition and Christian freedom. For since this is a general saying, that all things are subject to Christ, and this is declared according to (post) the law, it is necessary that he should order all things, and moderate all the precepts of the preceding law. Therefore, not only in order to quench the vexation caused by the abundance of the ungodly, nor only in order to remove the [false] confidence instilled by the gift under the law 2) and the sacrifices consisting of these gifts, but also in order to save the freedom of the spirit, which the ceremonies of the law likewise suppressed with foolish confidence or an even more wicked evil conscience, the reign of Christ had to be proclaimed and believed to be in force. For the ceremonies of the law consisted mainly in the distinction of animals, food, clothing, places, waters, celestial regions, and in general in the things that are subject to man, Genesis 1.

2) donatio is the offering of gifts in accordance with the law. Cf. § 92.

I) In all editions: 1 Cor. 15. Only the Weimar one has correctly Hebr. 2, 8. in the margin.

96 In this way the apostle also speaks of it I Cor. 10, 25. f. After he had spoken for Christian liberty against ceremonies: "All things that are sold in the meat market, eat them, and inquire not, that ye may spare your consciences," he adds as a reason the very general saying from the 24th Psalm [v. 1], and says: "For the earth is the Lord's, and the things that are therein." So also here the prophet seems to have directed a general saying about the Lordship of Christ against the stubborn adherence of the Jews to ceremonies, so that he taught that under Christ, to whom everything is subject, everything is free and permitted, whether they preferred to eat fish, sheep, cattle, birds, or abstain from them. "The Son of man (says Christ Himself Marc. 2, 28.) is a Lord also of the Sabbath." Why a Lord? Not other than that all things are in his will. Why a Lord of the creatures and animals of the earth, the sea and the sky? Not other than that all things are in his will. Thus under Christ, who possesses all things, all things are free and lawful, which are in heaven, on earth, and in the sea. Nevertheless, today there is a greater captivity by the decrees of men than was ever the case under the law.

I want to have mentioned and said all this in such a way that everyone can form his own opinion about it. From this (if it is true), these two verses are also clear, and the reason is obvious why he has especially mentioned these things of all, because it is fitting for the most free kingdom of Christ to claim that everything is free and safe to do, and to instruct us rightly in it.

It is still left that where we have [in Latin] *pecora campi* [the cattle of the field], the Hebrew text has more appropriately XXX XXXXX, that is, the wild beasts of the land. For *pecora* in Latin means domestic animals, which he had sufficiently expressed by sheep and cattle. And where we have [in the Vulgate], "Which walk in the paths of the sea," the Hebrew text seems to speak not of fishes, but of everything else that has its being in the sea. For it seems to me that these two verses

The first, the sheep and oxen in general, and also everything that has its being on the land; the latter, the birds under the sky and the fish in the sea, and everything that walks in the sea. Here you must consider that according to what is written in the first book of Moses, all birds and all aquatic animals were brought forth from the water [Gen. 1, 20. f.]. Therefore he connects in the latter group the birds under the sky with the fishes in the sea.

But someone might ask why he ascribes paths to the fish and to what walks in the sea, since in the sea nothing is to be seen less than paths, and just as little in the air. Perhaps because the whole sea is pathless, in which every animal makes its way, and yet a common and straight (*regia*) path never remains, nor is the same path trodden there more often. But this is something minor.

97) So, in this Psalm, it has been well described to us how Christ suffered, was crowned, preached and believed, because the title has indicated it to us from the beginning [§ 1] by its winepress [Githith].

Therefore, to inculcate anew his right worship, which is nothing but faith, praise, glory, thanksgiving, he repeats the first verse and says:

V. 10. O Lord our sovereign, how glorious is your name in all the earth!

For it is great and difficult to believe that this and the child XXX have such great glory and dignity. Therefore the prophet admonishes that this must be often repeated and constantly inculcated. For the saying stands firm that God faithfully remembers man and takes care of him (*esse memorem visitatorem*) and crowns him, but [takes care of] only those who have become utterly nothing through being forgotten, disgraced and abandoned. For in such a way as it is written in this Psalm that God has exalted Christ [from the deepest humiliation], he wanted it to be recognized that, according to this example, he will always exalt such people who are of the same nature. Therein

he has sufficiently indicated against which people his eyes are open and on whom they are firmly directed. For "the eyes of the Lord look upon the righteous" [Ps. 34:16] (that is, upon those who are nothing in this life, as

He is merciful to himself as well as to men, because "he looks down on the lowly things in heaven and on earth" [Ps. 113, 6]. And it is this mercy of his that makes his name great in all the earth.

The Ninth Psalm.

V. 1. a psalm of David, to be sung by the beautiful youth. 1)

Dear God, how great is the diversity in the interpretation of this title. One understands the death of Absalom, another the death of Goliath, another a musical instrument, another God's secret judgment, another youth, another the singer of the Psalm, and others still. Of all these things, whoever wants to, can look up Lyra, Burgensis and Reuchlin.

According to what I can see from the purpose (scopo) of the psalm, I will follow the title of the Burgensis, not its interpretation, which says that which is translated by pro occultis means youth in Hebrew. For this psalm is by all means a kind of general thanksgiving, a rejoicing, an encouragement, a prayer full of sweet movements about the fact that the enemies are defeated and shall be defeated again and again, which is only fitting for a people that lives in the midst of enemies, fights, conquers, triumphs, and speaks of past as well as present and future things. Therefore, I have no doubt that this psalm speaks of Christ's people, especially the martyrs and their person. To show this in something, let us treat the Hebrew title, which reads thus: XXXX XXX XXXXX XXXXX XXXX.

3. means "to the victory", and is above [Ps. 4, § 1] sufficiently interpreted. XXXX XXXX means: A Psalm of David. Now XXXXX XXX is left. If one with Jerome into two words (which Lyra does not allow),

1) Vulgate: In üneln ^Luther: aü vlotorium^ pro oeeultis ülü, vaviü.

so it means: about death or at death, and therefore some dream here the death of Goliath, others the death of Absalom. If taken as One Word, it is a nomen abstractivum nom Rerbum from the verbum 2], which means: he is hidden. From this verbum 2^ and young man and virgin, have their name because they were raised in huts and in secret, since it is very dangerous for tender age to wander in the world and be exposed to its lures. Therefore, youth also means the adolescent generation (adolescentium), namely the age that is hidden in this way and is raised godly in secret. Thus it is written of Jacob that he was a pious man who stayed in the tabernacles, Gen. 25:27, and of Esau that he was a man who knew how to hunt and was a husbandman. And from this custom arose the custom that the virgins are called in Hebrew (that is. hidden), as Is. 7, 14: "Behold a XXXX is with child" 2c.

David, however, by this title deliberately designates a strange (prodigiosam) youth, since he designates it as the youth XXX, that is, of the son or the son, since "having young men or virgins" belongs to a father or grandfather, or at most to a brother, or your guardian of anyone. For who is the Son of whom it could be said, as a son, that he has young men and virgins whom he instructs and raises up in secret? Therefore he evidently indicates Christ, who, by a new miracle, terminates the fleshly generation with his birth, and is only a Son, not a man's Father according to the flesh, and who is nevertheless,

By beginning the spiritual procreation through the new birth by means of baptism, he is the father of many sons and daughters, whom he raises up in the secret of faith, instructing them not to fix their minds on what is before their eyes, but on what is hidden, as it is said in Ps. 31:21: "You hide them secretly from everyone's defiance."

Therefore it is very probable, that by drawing both meanings together into one, signifies a new creature of the gospel, the offspring of grace, the youth of baptism, the people of the new testament, and the [creatures] of the Son hidden in truth, that is, the faithful and obedient [children] of Christ, whose life is hidden under death, whose salvation is hidden under the cross, whose honor is hidden under shame. For thus he hid them from the world, of whom David, the man filled with the Spirit, took it into his mind to signify them by young men and virgins, who are set at home and in secret.

For, among other things, this is also a praise of the Jewish people, that they have always kept away from the undertakings (studiis) of the merchants and traders, and have been satisfied with what the homeland produced, just as also their fathers, since these much-migrated (polytropi) and wandering people, as they indeed see the customs of many people and many cities, and (as they think) will be educated, so also follow the example of many exceedingly bad people and teach this to others. Corinth, Syracuse, Tyre and Alexandria proved this sufficiently, and the more important trading cities still prove this to this day, so that God did not unjustly expel the Cananites (that is, the merchants) from their land before all of them. He is educated enough, who knows the law of his God, and serves God purely and honestly, for which above all, especially in the case of adult youth (adolescentioribus), a withdrawal into seclusion and a fleeing from people is necessary. That pagan says: As often as I have been among people, I have come back as a worse person (minor). And another: Friends steal your time. And St. Bern

hard says: I am never less alone than when I am alone. I say this, not as if I wanted to condemn this Mers class to loneliness, since it is also proven by frightening examples and the reputation of famous fathers that for the young age nothing is more dangerous than loneliness, but also danger in dealing with the big crowd.

What should one do? It is advisable to have a well-known teacher at home, under whose supervision the young people can speak, do or leave everything in good fear. And that means first to be, that is, to be well instructed at home. Then, when the youth has been instructed, it is called out into the office of governing the people. Then it shall do by inclination (affectu) what it did before by deed (effectu); then it shall be one in spirit, whereas before it was one according to the letter, in that it now despises from itself what is before its eyes, and teaches to despise what it has hitherto despised according to the instruction of another, or rather, has been instructed to despise. To this the monasteries and the general studies were once endowed. 1)

But I also do not want to reject that this hidden thing is not only understood by this part of the church, but also by the opposite part, the enemies, because he not only sings about the state and the work of the spiritual and hidden people, but also about the spiritual victory over the enemies, which is given to them in secret, because they fight spiritually, and these are defeated spiritually, thus fulfilling the exemplary wars (figurae bellorum) of the Old Testament, where the enemies were defeated bodily, because there was the revealed being (aperta) of the servant, 2) that is, of Moses, the figurative and outward figure 3) of the people, of the war, of the victory, as here the hidden being of the Son, that is, the spiritual and inner

1) Cf. Walch. St. Louis edition, vol. XIX, 1615.

2) Erlanger und Weimarsche: eraut. In the other editions: first.

3) In the editions there is a comma after kaolies, which we think should be deleted. Because of the parallelism with the following ^oputi, b "Ui, viotoriae will have to be regarded as genitives, not as nominatives.

The fulfillment of the people, the war, the victory.

4. it must therefore be Christ's people, whose life is hidden with Christ in God, who do not walk in the things that are manifest, but suffer much from those who walk in this way, and as victors in all things, they sing this to their Christ on account of their enemies, who are defeated in the hidden and spiritual war, so that it is hidden on both sides, both from the defeated and from the victors, both acting in the Spirit.

v. 2. 3. I thank the Lord with all my heart, and tell all his wonders. I am glad and rejoice in you, and praise your name, O Most High.

The order of the Psalms from the first to the eighth we have indicated in the sixth Psalm [§ 5 ff]. Now we must also try to show in what way the eighth follows the seventh, and this ninth from the eighth.

It is obvious that the first seven psalms are descriptions of the sufferings and tribulations, both of Christ, the head, and of the Christians, his members, among which there is no psalm that expresses his joy through praise and thanksgiving. For the eighth psalm is the first of all that begins to cheerfully praise the name, the praise, the honor, the adornment, and does not contain any lamentation, nor does it have anything to do with adversaries, but collects the fruit of the suffering in the previous psalms in a short epitome, telling how nothing the persecutors achieve, and how blessedly he suffered, and it was very fitting that he began with Christ, the head of all sufferers.

(6) Therefore, the eighth psalm also follows in a very good order after the psalms that speak of tribulations, and it sings of Christ in the first place among the joyful and those who are victors over the afflictions. For the afflicted must be comforted at times, so that they can endure, and therefore happy and sad psalms must be mixed in alternating order, so that this mixture of different psalms and (as it seems to one) this confused order may be a

The example of the Christian life, which is practiced under the various tribulations of the world and the consolations of God.

(7) Now that in the eighth Psalm the joy of the head, Christ, the victor over all sufferings, has begun, in this ninth also follows quite properly the joy of his body, the church, over the victory also in her tribulations, so that she is now also the comrade in consolation of him whom she followed in the way of suffering in the preceding Psalms, by her example and (as it is said) as it were with her finger she wants to point and confirm what is said in the preceding Psalm [Ps. 8, 3.]: "Out of the mouth of young children and sucklings hast thou prepared a power for the sake of thine enemies, to destroy the enemy and the avenger."

(8) He continues, I say, to show this power of the mouth of the young children, and that Christ is set Lord over all, so that one can not inappropriately regard this psalm as a well-executed example of the previous one, since in it the destruction of the adversaries, the enemies and the vengeful, and the glorification of the name and praise of God are treated in such a way that almost nothing else is treated. For, as it is seen from the eighth Psalm that David knew that power must be prepared out of the mouths of the young children, so now, lest it be thought that he spoke empty words without understanding (as Montanus 1) accuses the prophets of doing), he shows that he also knows the matter and all that pertains to this power (*universum negotium*).

The words: "I give thanks" and "I praise" are sufficiently interpreted in the last verse of the seventh Psalm: "I give thanks to the Lord because of his righteousness, and I will praise the name of the Lord, the Most High. "I rejoice and am glad" [is interpreted] in the 5th Psalm, where it is said [v. 12.], "Let all rejoice and be glad in thee." For what is here expressed by *exultabo* is there expressed by the

1) In the Baseler, Weimarschen and in the Wittenberger correctly: *nt Nontanns proplmtas inensat*; in the Jenaer: *Montanas*; in the Erlanger: *Montanas*. - The words: *sins mante*, without mind, are to be understood of utter insanity; for so Montanus teaches. Cf. Guericke, *Kirchengeschichte* (7th ed.), Vol. I, p. 294.

The future tense of the same verb is rendered *gloriabuntur*. Furthermore, Jerome has translated it there by *laudavit*, here by *gaudebo*. So difficult is it that an interpreter everywhere remains in harmony with himself. And what he promises there in the midst of tribulation that he will do, he does here, after he is delivered, with exuberant joy. For he who is in distress is sustained only by the praise of God, which he can offer when the calamity has come to an end, as it says in the 42nd Psalm, v. 6: "Why do you grieve, my soul, and are so troubled within me? Wait upon GOD, for I shall yet thank him that he helpeth me with his face." And there, v. 5: "For I would gladly go with the multitude, and go with them to the house of GOD, with rejoicing and thanksgiving, among the multitude that feast."

(10) Neither be moved to use words in the future tense of present things, for this is the custom of those who tell, or sing, or will do, to say, I will sing, I will tell, I will do, 2c., when they are already beginning.

11 See, then, how he who says he gives thanks, he tells, he rejoices, he is glad, he praises, bursts forth with such great ardor and such a great abundance of the sweetest movements of the heart, and is altogether so full [of divine thought that he cannot fully comprehend it in words (*emphaticus*). He does not simply say, "I give thanks," but "from my heart" and "with all my heart," and now recounts, not simply the works, but "the wonders of GOD," and indeed "all of them." He even leaps like John in his mother's womb, and his spirit rejoices in God, his Savior, who has done great things for him [Luc. 1, 47. 49.], and the miracles that follow. In this word, it is certainly made known what this psalm is about, namely that it sings of the wonders of God.

12. but the miracles are that through those who are nothing he converts those who are everything, and that through those who live in hidden faith and have died before the world he humbles those who flourish in honor and are respectable in the sight of the world, doing such great things not through faith, but through faith.

not by weapons, not by works, but by cross and blood alone.

13) How does it rhyme that he says he will tell all the wonders with the words of Job 9:10: "He does great things that are not to be asked, and wonders of which there is no number"? Or who can tell all the wonders of God? To this we say that this is spoken in the great heat with exaggerated words (*hyperbolico affectu*), from which it is said in the 6th Psalm, v. 7: "I swim my bed all night long", because he has such a great zeal for the great deeds of God that he would like to tell all of them, as far as his desire is concerned, although he cannot do it. For love has neither measure nor aim, 1 Cor. 13:7: "Love believes all things, endures all things, endures all things." So it is able to do everything and does it, but God looks at the heart.

It is also possible that he said "all" because he intends to sing only about the works of God and nothing else, according to the words of Ps. 51, 15: "I will teach the transgressors your ways", and Ps. 17, 4: "That my mouth speak not the works of men. I will tell all wonders, that is, all that I will tell henceforth will be your wonders. We have heard that in the 6th Psalm, v. 8. [Vulg.], it was said in the same way to speak, "I am become old among all my enemies," that is, among those who are all my enemies.

15) "With all my heart"; this can be understood from the above, but I will leave it at that. For there are people, as will be said in the 12th Psalm, v. 3, who speak from a divided heart, that is, from a divided and divided heart, since they thank God as long as He is good to them. Others, however, "also lied to Him with their tongue, and their heart was not steadfast in Him," Ps. 78, 36. f., "who speak kindly to their neighbor, but have evil in their heart," [Ps. 28, 3.] as bloodhounds and false people. It never happens to them that they recognize the miracles of God, let alone that they ever tell them.

(16) Therefore, he who does not exalt himself in good days, nor in adversity against God, gives thanks to the Lord with all his heart.

but remains the same on both sides in sincere praise of God; but this is only possible for those who have been crucified with Christ and have experienced His suffering with Him.

V. 4. that you have driven my enemies behind you; they have fallen and perished before you.

17 Here he begins to narrate the miracles of God, namely the conversion of the enemies. Enough has already been said about the figure of speech, which is the most common in the Hebrew language, the synecdoche, of which some say it is the singular instead of the plural, others that it is a collective word (collectivum) instead of a distributive. It is [in Latin]: In convertendo inimicum [that you convert the enemy] and immediately after: Infirmabuntur [they will be made weak], namely, the same enemy or enemies. Next, what is offensive to grammarians: In convertendo inimicum, could have been translated in the second person: Since you will convert or have converted my enemy. For this is how he began and then continues the psalm in the second person.

But he uses words that are taken from heroes and warfare, so that it could seem to an inexperienced person as if he were talking about physical wars and enemies, since he mentions the enemies, then talks about the fact that they are driven back, put to flight, that they are also weakened and killed and destroyed. But all this, as Augustine says in this passage, is a benefit, not a punishment, and such a great benefit that nothing can be compared to it.

But according to a simpler understanding I understand by "turning behind" (conversionem retrorsum) nothing else than the flight of the enemies, in which they turn their back and go back to where they came from; just as the Egyptians said, Ex. 14, 25: "Let us flee from Israel; the Lord fights for them against the Egyptians." This passage was partly an example and partly a mirror for the prophet, by which he was instructed to establish this prophecy. For not by any human power, not by any weapon, but by the

He destroyed the Egyptians just by looking at them, as it says there [Ex. 14, 24. f.]: "Then the Lord looked upon the army of Egypt out of the pillar of fire and the cloud, and made a terror in their army; and thrust the wheels from their chariots, and overthrew them with impetuosity." So it is said in Ps. 104:32, "He looketh on the earth, he lifteth it." Habak. 3, 6. "He looked, and divided the nations, that the mountains of the world were broken in pieces." And Ps. 97:5 [Vulg.], "Mountains melt as wax before the face of the LORD, before the face of the Ruler of all the earth."

18. so that he says here [in Latin]: "before your face", takes away the suspicion, as if it was with weapons and carnal force, in which men trust and with which they fight, so that the flight, the inability and the fall of the enemies of the church must be understood in such a way, that they come entirely from a spiritual power and from heaven, as it is also said in Judges. 5, 20: "From heaven they fought against them, the stars in their heels fought against Sissera." Only that in this Psalm not a bodily flight, as was the case in those examples, but a spiritual flight, weakness and fall of the enemies is described, as I have said. For he speaks of the fulfillment and the hidden, which those examples indicate.

So what is the spiritual flight of the enemies? what is the weakening? what is the destruction? We can learn this from the image presented to us by the falling enemies. First, there is flight, then there is incapacity, which comes from the verb "to fall" in Hebrew, so that it is a fall by which the enemies, fleeing and being beaten, fall and die. Finally, the ruin and destruction by which they cease to be completely, so that even their memory is no more. By all this nothing else is described than the conversion and justification of the wicked. For the flight is a terror and the lost confidence of the conscience, the recognition of sin, the recognized power of the law. This is followed immediately by the weakening, the fall, the violent turmoil (tumultus) and the exceedingly

blessed putting down (caedes), which we call repentance (contritio), namely the hatred against sin, and now also the death of the evil inclinations themselves. For then we immediately dislike what we liked before, and we like what we disliked before; we give way and turn our backs on that which we before brazenly pursued with unreasoning desire.

20) This is followed by complete destruction and extinction, when by God's grace the will is converted and not even a sign of the former life is left in us, namely by walking in a new life, according to the power of the resurrection of Jesus Christ, as the apostle teaches Rom. 6, 4. We can also see this in the example of the same apostle himself. Being an exceedingly fierce enemy of the church, and fleeing, and suddenly fainting, he said [Acts 9:6], "Lord, what wilt thou that I should do?" At last he was completely destroyed and had so nothing left of enmity that he worked for the church of God with all his strength, more than all the other apostles, 1 Cor. 15, 10.

But with what powers this victory will be achieved, he indicates by saying: "Before you" (a facie tua). In this is indicated the office of the word, through which the will of God, His mercy, His judgment 2c. is revealed, of which he will immediately say. For by nothing else is this flight, weakening, destruction of the wicked brought about, than by the word of God alone, in which the glory of the Lord is revealed. If God cooperates in this and makes Himself known to the hearts of the wicked by increasing, this victory will follow. Therefore, he did not want to say "before you" (a facie tua) in vain, rather than: through some other thing, or: through the word, in order to indicate the powerful increase of the word. For who would have been converted by the appearance (a facie) of the apostles, since they were contemptible in person?

How many hear God's word, who nevertheless persist in their ungodliness. But where the face of the Lord is revealed through the Holy Spirit, who teaches within, it follows at the same time that the enemies are driven behind them, their weakening, their destruction, as it is described in Isa.

5, 29. [Vulg.] reads: "His roar is like that of a lion, he will roar like the young lions, and will gnash his teeth, and will seize and hold the prey, and there will be no one to pluck it out." And Micah 5:7 f.: "The remnant of Jacob shall be among the heathen of many nations, as a lion among the beasts of the forest, as a young lion among a flock of sheep, whom no man can withstand, when he goeth through, treading and tearing. For thy hand shall prevail against all thine enemies, that all thine enemies may be cut off."

22 Therefore, with the most sincere gratitude, she attributes these miracles not to herself, but to God alone, and if she has cooperated with her service, she nevertheless does not say that this was directed by her word, but by the face of God, as Paul also says in 1 Cor. 3:7, 9: "So then neither he who plants nor he who waters is anything, but God who gives the flourishing. We are God's co-workers."

But why does he speak [in Latin] in the future time: fugabis, infirmabis, perdes, while he says praise and thanksgiving because of past things? Perhaps that we say it simply because he interpolates the prophecy about the things to come; therefore he also uses, mixed up, words in the future time and the past time, as this is generally the constant use of all the prophets, especially of the writers of the Psalms, while in truth the thing goes on in this way from the beginning, that the enemies of the church are both defeated, as well as defeated, and will be defeated in the future, and so firmly sees that the word of the Lord remains for eternity, and its truth for and for, and fits men in all times, in that the word always works the same, but in richer measure at the beginning of the New Testament.

23. add one thing more, that thou take heed to the difference of the persons, of them and of their enemies, namely, that those [the beautiful youth] are weak, foolish, and despised, but that these are mighty, wise, honored, and altogether "the mountains of the wager," as we have said from Habakkuk Cap. 3, 6. Said [Vulg.]: "He looked, and divided the heathen, that the mountains of the world were broken in pieces; and stooping down-

the hills in the world before the ways of his eternity" (that is, his world). This is how it is said in Isa. 40, 4: "All mountains and hills shall be humbled", or how it is said there in Cap. 2, 11. it is said more clearly: "All high eyes shall be humbled, and whatsoever is high shall have to stoop down; but the Lord alone shall be high in that day." And Ps. 104:32: "He stirreth up the mountains, and they smoke."

I say, if you do not pay attention to this difference of persons, you will not sufficiently understand what these miracles are, of which he says that he will tell them. For what is more wonderful than that Peter, an unlearned, simple man and a fisherman, should convert the chief priests, the Pharisees, even kings of the Gentiles, and even Rome itself. That he should attack this city in the bloom of its greatness and power, in order to subdue it to himself, a coarse and poor fisherman, seems so foolish and ridiculous that it looks before the whole world as if he could hardly have undertaken anything else that would have been more ridiculous and impossible. And yet, that which so far exceeded the expectations (fidem) of all men was believed and happened, even though Rome resisted most stubbornly, and finally this city was overcome with the bloodshed of many martyrs. And, God be lamented, how much these miracles have fallen into oblivion today; indeed, they are not known and not heeded, even though they are still before our eyes.

V. 5. for you execute my justice and cause; you sit on the throne a right judge.

24 I say, my enemies have perished because you have judged my cause. Dear, what is this consequence (consequentia)? I have said that the diversity of persons makes the wonders of God glorious. For since the neglected in Israel (as Isaiah Cap. 49, 6. calls it) and the remaining from Jacob and the poor of the earth contend against the mountains of the betting, as has been said, there was neither hope nor prospect that this matter would be incumbent on the wretched, or that someone would be there to bring justice to the poor. For even Pilate, who otherwise, as it seems.

The man who was a very civil man was deceived by this appearance alone, and condemned Christ unjustly, and that knowingly, thinking that there was nothing wrong with a poor man perishing, and that there was no one to avenge him. But in the 140th Psalm, v. 13, it says: "I know that the LORD will execute the cause of the wretched and the right of the poor." For our God alone has this honor, that he looks upon the lowly and afflicted, and avenges; and these are his own works, and therefore wonderful.

(25) It is therefore one of the wonders of God to establish justice for the poor and to cast down those who hope, that He may justify those and condemn those, and to do as Isaiah says, Cap. 14:2: "And they shall be held captive by whom they were held captive, and shall have dominion over their captors. For this is the most glorious kind of victory, to make friends of enemies, and servants of persecutors, as the church did with the kings and princes of the world.

26. "You sit on the throne a right judge." For so it is said in the Hebrew [iudex justitiae instead of in the Vulgate: Qui iudicas justitiam] But He gives the reason, Wherefore he says that his cause is judged, because (he says) my cause is detestable to the whole race, and all men's judgment is unjust, since every man is a liar and an enemy of the truth which I speak and follow, so much so that even those who boast most of all of their wisdom, righteousness and spirituality (religione), namely of the world's mountains, persecute me most of all, who, not knowing your righteousness and seeking to establish theirs, .They are not subject to your righteousness, and by this pretense they bring it about that, because all men are moved to fall to them and hate me, they dare to imagine that you also will be an unjust judge, condemn my cause, and award justice to their cause.

27. but thou art a right judge; thine is the judgment seat, thine the verdict, and thine the dominion. Therefore I know, and have been sure, and am still sure, that thou wilt bring justice to my cause, and wilt drive my enemies behind, and cast them down, and destroy them. 2c.

On this opinion also the 93rd Psalm, v. 1. says: "The Lord is King and gloriously adorned," and again, v. 2. says: "From this time forth thy throne is established; thou art everlasting," and it follows, v. 3. 4. says: "O Lord, the rivers of waters rise, the rivers of waters lift up their waves, the rivers of waters are great and roar dreadfully, but the Lord is greater still on high." For this is the one consolation of the oppressed, that they know that Christ sits as a King and Judge over all. So Peter says 1 Pet. 4, 5. against those who blaspheme the holiness of believers: "Who will give account to him who is ready to judge the living and the dead." Although he does not actually speak of the last judgment in this psalm, he nevertheless terrifies with this judgment, as we will see, just as Peter does here.

28 From this we can see which people he calls his enemies. For since he boasts that God brings justice to his cause, it is obvious that he has suffered and been oppressed by the wicked, namely many, great and cunning people, before whom he was so utterly incapable, abandoned and despised that no man, but only God, has taken up his cause. For he would not boast of God as his avenger if he had not felt that he was abandoned and lonely before men.

(29) And so, without our inquiring into it, this verse reveals and describes to us the nature of both parts; that the part which is God's is afflicted and forsaken, but that the part which belongs to the world is powerful and surrounded by many. Namely, by such great exhortations we are comforted throughout the Scriptures when we suffer for the truth, yet even so we dare not confess Christ freely and publicly.

There the grammarians may see whether this is well spoken in Latin: *Fecisti iudicium meum et causam meam*. It seems to me that *facere causam et iudicium* is an expression peculiar to the Hebrew language for: "to lead a thing" (*expedire*), as it is in our German mother tongue. For the Latin say: *agere causas* and *ferre sententiam*. Here, however, is the word *facere*, of which we have said that it is as much as *XXX*, so that [ausge

that] the Lord, where parties quarrel with each other and carry on quarrels, as judge puts an end to the quarrel, establishes the right and makes peace (*faciat*). For both words, *XXXX* and *XXX*, in Hebrew denote a judgment (*iudicium*), one of which he [the Latin translator] has rendered by *iudicium*, the other by *causa*, perhaps because in every legal transaction there are two tasks for the court, one that the innocent be helped to his right, the other that the guilty be condemned, as if he wanted to say: Both rights are mine: that my cause be helped to its right, and the cause of the other be condemned.

30: "Thou sittest on the throne" seems to be a paraphrase for: Thou art made king, thou art made judge, as Ps. 2, 6. [Vulg.]: "But I am set up king by him," as it is also said in the 110th Psalm, v. 1. "Sit thou at my right hand," which Ps. 97. 1. says in other words: "The LORD is king." For this has come to pass since Christ was taken up into heaven, as foretold in Isa. 9:7: "He shall sit on the throne of David, and in his kingdom, to judge and to establish it with judgment and righteousness from henceforth even for ever." Jer. 23:5 ff: "Behold, the days come, saith the LORD, that I will raise up unto David a righteous seed; and he shall be a king that shall reign, and do judgment and righteousness in the earth. And this shall be his name, that they shall call him: LORD, who is our righteousness."

(31) From these words it is evident that the honor of righteousness and wisdom cannot be attributed to any mortal throughout the ages. For however many kings there have been of whom the books of men boast that they have been wise and just, they have all been foolish and unjust. For though they have distinguished themselves in human and worldly wisdom or righteousness, yet they have been found vain, lying, and unjust in the sight of God and in that which is of God. This is clearer than the sun, both in the Roman empire and in that of the Jews. Did not the Romans give very beautiful laws? Did they not restrain proud nations through justice?

hold? But why did they persecute Christ and the Christians so cruelly? Of course, because their righteousness was a mere appearance in the eyes of men, but in truth it was nothing in the eyes of God.

32 Therefore the apostle 1 Cor. 2, 7. f. is bold enough to say: "We speak of the secret, hidden wisdom of God, which none of the rulers of this world has known. [1 Cor. 1, 20.] "Where are the wise? Where are the scribes? Where are the worldly wise?"

33 So Christ alone sits on the throne and in the kingdom in such a way that he is a king of righteousness and judge in these things that are God's. Therefore he alone reigns, and his kingdom shall have no end. For as the prophet compares his righteous judgment with the righteous judgment of men as an unrighteousness, so he compares his kingdom with the kingdom of men as a bondage and captivity. For he alone is actually king and reigns over everything, he is able to do everything, he wills everything in a righteous way, therefore all can rejoice who are unjustly oppressed in the world.

(34) And what is the whole great nature of the kingdoms and authorities of the world, in which judgment is executed and justice is done over temporal things, money, honor, pleasure, and the like, but a kind of fable or play? For in all these things sin is not abolished, neither is righteousness imparted, but only a pretense and an image is presented, that sin is to be abolished and righteousness imparted; and yet some people are so foolish that they take this play for serious.

35 But Christ's kingdom is always praised in Scripture for its judgment and righteousness, that it judges and kills the old man with its deeds, and justifies the new man. Therefore, it alone is attributed to Him by Jeremiah, Cap. 23, 5, that he establishes justice and righteousness on earth, in that he evidently states that all others on earth do not exercise either judgment or righteousness, but, as I have said, only set themselves up that way. Therefore, in the holy

In this way, we can assume a much higher judgment and righteousness in the Scriptures than in worldly things and rights. For judgment is the death of sin, righteousness is eternal life in Christ; this alone God can accomplish, not man.

Therefore the words of this verse have a kind of displeasure against the worldly judges and kings, as if he said in opposition (per antithesis): Why do those judges and kings puff themselves up, who judge against me for their cause? In truth, you alone are the king and the judge of all, compared to whom those are only painted kings, for you judge rightly even the sins that seem to be justice to those.

37 But you will ask, By what authority, by what people, by what legal process, by what administrators, by what witnesses did he carry out his cause and his judgment? It follows:

V. 6. You rebuke the nations and destroy the wicked; you destroy their name forever and ever.

(38) I thought we would hear here the clash of arms and the tumult of horses and horsemen, and behold, the sound of the word and the scolding he makes the instrument to carry out such a great trade. He only scolds, and everything is done. Who should not be surprised? This is it, that out of the mouth of the young children and sucklings, he brings to pass a power [Ps. 8, 3]. This is that the Spirit of truth punishes the world for sin, for righteousness, and for judgment [John 16:8]; by the word alone he does all things.

(39) And since he speaks primarily of the Gentiles, and this rebuke, if by anyone, is fulfilled either first or most of all by the apostle Paul, the teacher of the Gentiles, it is reasonable that he be cited as an example for this verse, since there is no doubt that what is said here was done by him. See how he chides Rom. 3:23: "They are sinners all at once, and lack the glory which they ought to have in GOD." And again [v. 9.], "We have proved that both Jews and Greeks are all under sin." And Rom. 2:1: "Therefore, O man, thou canst not excuse-

who thou art that judgest, because thou doest the very thing that thou judgest. And Cap. 5, 12, where he proclaims that sin and death have penetrated to all men, he says: "Because they have all sinned."

In short, in this whole epistle, which, in my judgment, is both an interpretation of the whole Scripture and a brief epitome of it, yes, a light and a revelation, - what man does he not make a sinner in it? With how great confidence does he rebuke all? which no other book in Scripture does so abundantly, so clearly, that this gloss would not inappropriately be added to this verse: "Thou rebukeest the Gentiles," namely, by the apostle Paul; orally, indeed, many other Gentiles, but in writing especially the Romans.

40 But in this place he preferred to use the word "you rebuke" rather than any other, so that the simple preaching of the word would be indicated, because this was better suited to the matter, to express the manner of this whole trade, by which he converts the enemy and establishes the cause of justice. For "to rebuke" means to punish, to convict as guilty, to frighten, which happens primarily when the conscience of anyone is held to God's word. There the flight begins, there the presumption and the trust in oneself is put aside, and all strength of the flesh slackens and falls away completely. This does not happen if the simple speech does not move; for many hear, but, being without understanding, are not moved. Therefore, in the rebuke not only the word is praised, but also the power and efficacy of the word, where people hear and are startled by what they hear, as those Apost. 2, 37. at the word of Peter, which passed through their hearts, saying, "Men, brethren, what shall we do?" 2c.

41. And behold the spirit, which, though it does not deal in falsehood, is an unconquerable man of war. He fights with the word, but no one can resist the same. Why is that? Men fight against each other with weapons and bodily forces, where neither of them can snatch the confidence of the heart from the other; therefore neither gives way to the other. And even if they have to leave the body when they die, they still leave the heart.

The spirit does not lose its courage, and no one has ever been found among men who could have overcome the mind of another man. But the spirit does not fight against the body and its powers, but addresses its voice to the conscience alone, and immediately all resistance falls away, all confidence, all strength.

42. Who should not tell this as a miracle? For who can stand before this word of Paul Rom. 1, 18.: "For God's wrath from heaven is revealed against all ungodliness and unrighteousness of men who hold out the truth in unrighteousness"? Who can stand firm? Who can be confident? Who can be bold when it is announced to him that the divine majesty is angry with him? Or who is not turned behind him, falls and perishes, when his conscience, reproached by the word of God, stands against him with an evil testimony? But if the heart of man is overcome by this art, and the spirit has taken the innermost part of the kingdom, what remains in man that is not overcome?

(43) And so mighty is this victory that we see that it is also true among men that he who is troubled by his conscience can suffer neither judgment, nor rebuke, nor rumor, nor danger, and that this proverb is true: Conscience is as many as a thousand witnesses, and that all-knowing one: He who has an evil conscience thinks that one always speaks of him. Therefore, it rightly follows:

44. "And kill the wicked." For so it is said in the Hebrew. For he who is struck by this chiding immediately recognizes his misery. Thus Paul, when he was reproached from heaven, immediately became an exceedingly godly disciple out of an ungodly adversary of Christ, and said [Acts 9:6], "Lord, what wilt thou that I should do?" The spirit of man cannot bear this rebuke, but, as if struck by lightning, it changes and is transformed. Thus it is said in Ps. 18:16: "From thy rebuke, from the breath and snorting of thy nose."

It is not necessary to remind here again that according to the figure of the synecdoche "to the godless" stands for "the godless", since

this figure is so frequent, indeed, even in our mother tongue this exceedingly sweet manner of speaking takes place, so that one generally says: God helps your boldest (fortiorem), that is, the boldest. Therefore, in order not to become peevish, I will henceforth say nothing more about it, since it is enough for me that I have pointed out once and for all that this is almost the most common figure in sacred Scripture.

45 "The wicked", here is such a one, as we have sufficiently explained in the first and fifth Psalm, who is without faith and shines through great appearances, and seems to be nothing less than a wicked one. And this is the enemy who persecutes the most out of zeal for God and righteousness, whose conversion is exceedingly difficult and miraculous, impossible even to the mere word, unless the rebuke is added as a reinforcement.

46. "Their name you destroy." Behold, this is it that I have said, the wicked are such people as have a beautiful name. For it is said in the 5th and 8th Psalms, how the name in the Scriptures signifies the good report. They have the name that they live (as it is said in Revelation 3:1), and they are dead. Puffed up by this name, they certainly persecute the XXXXX as their adversaries, and defile them with a shameful name. Now their name will be destroyed, when they, scolded by the word of the spirit or rather by the spirit of the word, put away confidence, delusion and the name of truth, wisdom and righteousness, become weak, become fools and sinners, seek the grace of Christ in humility and the comfort of the fellowship of the Son with trembling, so that now they are no longer ashamed of the name of a fool and sinner.

47. "Forever and ever." This indicates that the scolding is effective. Once it has struck the heart, it changes the person so that he cannot boast about his name or become vain forever, but even if he falls at times, he does not lose the right opinion of God, always being aware that both a good work and a good name belong to God alone.

V. 7. the swords of the enemy are ended; the cities thou hast turned back; their memory is perished with them. 1)

All this is in the Hebrew One verse. Jerome translates thus: *Inimici completae sunt solitudines in finem, et civitates subvertisti, periit memoria eorum cum ipsis*. It is quite a dark verse. The construction seems ambiguous and unusual because the words: *inimici defecerunt frameae* in Latin are such that one does not know whether *inimici* and *frameae* are singulars or plurals, genitives or nominatives. I give my opinion and judgment without presumption. The word *frameae*, which is undoubtedly of Hebrew origin, from the word which means to cut, hence from cutting *framea* is called a sword or a knife, as if *framea* were the same as a cutting tool (*scissorium*, that I say so), -this little word, I say, is set for the Hebrew noun XXXXX, which is the plural of XXX, which means a sword; which is followed by our (Latin) Interpreter; or from the verbum XXX, which signifies to devastate, to destroy, after which Jerome translated, "devastations" (*solitudines*). Therefore, according to my judgment, this is the meaning:

Inimici defecerunt frameae or *solitudines*, that is, the devastations of the enemy have been devastated, or, they have ceased to devastate, so that it reads something like Ps. 68, 19: "You have caught the prison," and Isa. 33, 1: "Woe to you, you devastator! Do you think you will not be destroyed? And thou despiser! Do you think you will not be despised? When thou hast made an end of disturbing, thou shalt be destroyed: and when thou hast made an end of despising, thou shalt be despised again." And this verse almost agrees with the words that Isaiah also speaks, Cap. 14, 3-6: "And in that day, when the Lord shall give thee rest from thy mourning and from thy sorrow, and from thy hard service wherein thou hast been, then shalt thou speak such a word against the king of Babylon, saying, How is it?"

1) Vulgate: *Ininiiei ckstsesrntt kranisas in tinsrn, st eivitatss somrn äestrnxisti, psriit mslnoria eornin onin sonitn.*

The driver is finished, and the interest has come to an end! The Lord has broken the rod of the wicked, the rod of the rulers, who smote the nations in fury without ceasing, and ruled with fury over the nations, and persecuted without mercy." And afterwards, v. 8: "Because thou liest, no man cometh up to cut us off."

Therefore, whether one says "swords" (*frameae*) or "devastations" (*vastationes*), it means precisely the persecutions of the church, with which they cut, persecuted and devastated the princes of this world, especially the Jews; these persecutions ceased completely when the Gentiles were scolded and the wicked perished, and their name was eternally destroyed. For it is a necessary consequence that persecution ceases when there is no longer a persecutor. Hence this syntax, "The swords of the enemy are fallen," where the genitive is placed first, is similar to that in the 3rd Psalm, v. 9: "The help of the Lord is." So also here: The enemy's desolations are left, that is, the enemy has ceased to desolate, just as, "The Lord's help," that is, the Lord helps.

50 But in *finem* [to the end] is said to give a strong emphasis, by which he expresses that the devastation of the enemy has so ceased that there is neither hope nor fear that it will begin again. For sometimes the wicked cease to ravage, but the end is not immediately there; for since the hatred remains, they begin to rage again as soon as there is time and opportunity. But those who perish salutarily through the chiding of the spirit and are transformed into other people because they love, can never return to persecution in eternity; indeed, they themselves suffer with those. And so the desolation has ceased with them to the end, that there is also no longer any hatred left, which is the source of persecution, but everything has been transformed into love, which is the source of peace and tranquility. In this sense Ps. 2, 9, is also said: "Like pots you shall break them."

51 But how did he turn the cities around? I don't like to do violence to words, and yet neither the context

(*consequentia*) nor the spirit in which the prophet speaks, that it might be understood of a bodily desolation. For it speaks the hidden and spiritual victress, whose weapons are the word and faith. Then she destroyed the Gentiles only by the rebuke of God, by putting an end to their name and their desolation. Therefore it must be understood in such a way that also the cities are disturbed by the same bell.

52 In the same vein, Micah, after speaking of the remnant of Israel who would be victorious in the midst of the nations, Cap. 5:8, says: "For thine hand shall prevail against all thine enemies, and all thine enemies shall be cut off. He adds, v. 9 f.: "In that day, saith the Lord, I will put away thy horses from thee, and will destroy thy chariots, and will cut off the cities of thy land, and will break down all thy strongholds," and soon after, v. 13: "And will break down thy groves, and destroy thy cities." Since this passage evidently speaks of a spiritual work, it speaks for us, and we shall say that here also cities are turned back, since the word of faith, when preached among men, comes, not to send peace, but the sword, and arouses the Father against the Son, the cord against their in-laws, so that, according to the perverse sense of man's world, 1) enemies are his own household, for in such a way the cities of enemies are blessedly turned back.

(53) And he names the cities above all, first, because in them there is a very great multitude, in the midst of whom the word must be preached; and secondly, because in them men have a finer sense (*civilior sensus*), that is, a greater prudence of the flesh, which is hostile to God. Therefore, Christ attacked the world in its best people and heads and those in whom it is most capable with his word; for if the cities are inverted, the rest of the great multitude in the world is also inverted.

1) In the editions: *inimiei Dominos*, for which probably according to Matth. 10, 36. with the Vulgate *iuimiei kominik* should be read.

turned back. But also St. Augustine, although he draws the noun "city" to the spiritual mind (tropologiam), nevertheless understands the tense "you have turned back" from the spiritual destruction. But I have also said before that one must pay more attention to the tense words than to the nouns in order to understand the spirit, as, Ps. 72, 8: "He will rule from one sea to the other" 2c. Here no other sea is to be understood than a fleshly one, and yet not a fleshly reign (after the Jewish manner) is to be understood. So here the cities are to be taken actually and according to the letter, but the destruction is not to be taken carnally, but spiritually.

So the sword of the enemy's devastation has so completely ceased that they themselves and their cities are also devastated and reversed. But who wants to look for another information, he has for himself the ambiguity of the Hebrew noun. For the noun is said, when it is written without iod, as in this place, to mean not alone cities, but also enemies. For the pronoun "their" [cities] (eorum) is not in Hebrew. Thus Reuchlin says of the passage Micah 5, 13: "I will cut off your cities" that it means in Hebrew: I will cut off your enemies. Whether there is something in it, I leave undecided. That is certain, may one say cities or enemies, the sense remains the same. For we have said that the refined people (civiles homines) and the children of this world are exceedingly hostile to the word of the cross because of their cleverness; these people also the word attacks the most, because our ram hangs with his horns in these hedges.

54. "Her memory has perished." It is evident that their name, which is destroyed, is something else than the memory, which falls away. For the name has been taken away from them, in which they pleased themselves, and has been restored to them, since they humbly confess of themselves that they are sinners and worthy of shame. Furthermore, all that is theirs, their goods, name, power, quantity, is so devastated by the word of faith that they do not even think of these things anymore. And so, in common life, they speak with a very

The common saying when speaking of people who have perished or of their deeds: "They are no longer remembered," that is, they are no longer in memory; the end of a complete desolation is that what is desolate is buried in eternal oblivion. Behold then the power of the word and of faith, which makes the ungodly blameless, and plunges their sins and weapons of iniquity into everlasting oblivion, that they may now be preserved eternally with God in another estate, another name, another power, another multitude.

The word [in the Vulgate] cum sonitu was translated by Jerome as "sammt ihnen," and in Hebrew word for word is like this: Their memory has perished, they. The preposition "sammt" is not in the text. But this expression [XXX] is similar to the verbum [XXX], which means sonore. This was assumed by those who translated: cum sonitu. But I simply assume a comma (hypodiastolen) [after memoria eorum], and put a connective [et], and explain it thus: their memory has perished, and they; since this Hebrew manner of speaking is also very frequent in other places, as is said in the 4th Psalm in the 9th verse [Ps. 4, § 751 [Vulg.]: "For thou, O Lord, let me dwell alone (singulariter-separate from others), [and] secure." Therefore, the prophet seems to me to have added stixi at the end, either as a conclusion, or to give a strong emphasis, as if to say: Their memory is perished, and they themselves. Namely, they have become nothing with all their things. "They are gone."

(55) Cum sonitu Augustine explains: "with noise or with turmoil", with which the wicked rage while they perish, and so that they do not want to perish, they resist, or that their memory perishes, while this very turmoil perishes at the same time. And what is the point of composing various glosses over a text that has been composed? as, cum sonitu, one would also like to understand it this way: as quickly as a sound has passed. For Job Cap. 14, 2. compares man to a fleeting shadow. In these things, let each one follow his own sense.

V. 8: But the Lord abideth for ever: he hath prepared his throne for judgment.)

Jerome has thus: Dominus autem in aeternum sedebit, stabilivit ad iudicandum solium suum. In this is more clearly indicated not only the duration, as our [Latin] interpreter reads, but also the office of Christ. It is twofold: to judge and to justify, to kill and to make alive, to condemn and to save. By judgment he humbles the worthy, by righteousness he exalts the humiliated. That he has thus prepared his throne to judge is what Malachi Cap. 3, 2. 3. says: "He is like the fire of a goldsmith and like the soap of the washer. He will sit and melt and purify the silver; he will purify and cleanse the children of Levi like gold and silver. Then they will bring grain offerings to the LORD in righteousness."

For thus, after the wicked have been destroyed by the rebuke of the heathen, and after they have lost their name, and have known and confessed their sin, there is nothing left but this daily purification from sin, the renewing of the mind from day to day, the going from one virtue to another, the destruction of the body of sin. This happens when we are either exercised by many a suffering, or by the constant remembrance of our sins, displeasing ourselves, groaning, weary in humility, as Ps. 51:5. says: "And my sin is always before me." Hence it is said Ezek. 20:43 ff: "There you will remember your ways and all your doings in which you have been defiled, and you will be displeased with all your wickedness that you have done. And ye shall know that I am the LORD, when I deal with you for my name's sake, and not according to your wickedness and your evil doings, O house of Israel, saith the LORD GOD."

58. this theology of the cross leaves some pending that raise idle questions 2) and walk on very dangerous paths in great

1) Vulgate: N äoirllvus in aotornum permanst, puravit in juäieio türonum kuuin.

2) ^naestionarii actually means: torturers, executioners, but here, according to the context, it is synonymous with the soon following: euriosi kxsoniutorss.

and wonderful things that are too high for them, as if they had nothing to grieve over. Of these, Isaiah, Cap. 58:1, says: "Call with confidence, spare not, lift up thy voice like a trumpet; and declare unto my people their transgression, and to the house of Jacob their sin. They seek me daily, and want to know my ways, as a people who have already done righteousness, and have not forsaken the right of their God." 2c. What did he mean by these words? Nothing else than that he kept these people, who wanted to inquire into the works of God (curiosos speculatores), from doing so, and brought them to the knowledge and consideration of their sins, so that they would take care of their sin [Ps. 38, 19.], and always deal with the things that God has commanded. For this is the judgment of Christ in man, so He exercises us in sorrow, repentance and sorrow for our sin. Therefore, theology, which goes into research (speculativa), but forgets itself and seeks the divine things that are too high for it, seeks Satan's fall and also finds it.

(59) We read in the biographies of the fathers how two younger brothers, who were troubled with a question about Melchizedek, brought it to an older brother. The latter beat his breast and said: "Woe to me, poor sinner, who does not respect my sins and occupies myself with these useless questions. Then they were ashamed, kept silent, and ran away in haste, each to his cell.

And how will our school theologians (nostris) stand, who do not deal with Melchizedek, but with Aristotle and Porphyrius in such silly questions, who waste the extremely precious time so shamefully and do not respect this judgment of Christ? In the Song of Songs, Cap. 6, 4. he also chastises the bride who was too eager to inquire of GOD: "Turn away thine eyes from me, for they make me to bristle." [Ps. 73, 5. f. Vulg. "They are not in misfortune like other people, and are not afflicted like other people, therefore they are in hope."

(61) But also those argue against this judgment of Christ in an exceedingly ungodly way, who deceive the people and promise them complete remission (remissiones plenarias, as they call it) of all punishment and guilt in a lying way.

and promise them security in a very vain way, saying [Jer. 6, 14.], "Peace, peace! and yet is not peace," and, as Isaiah [Cap. 59, 4. Jer. 29, 31] says, make the people of God trust in lies, and again Isa. 3, 12.: "My people, thy comforters deceive thee, and destroy the way which thou shalt go."

62. for the word stands firm, "He has prepared his throne for judgment." So also it is said in Ps. 122:5, "For there the chairs are set for judgment." For whom his sin doth not bite, how shall he thirst after the grace of God? But whoever does not thirst for it, how should he seek it? Whoever does not seek it, how will he find it?

63 And it is not said in vain: The Lord will sit on the judgment seat] forever; this must be referred to the time of this life. For after this life there will be no sin over which he could then sit in judgment, but even the Son himself will be subject to the one who has subjected everything to him by handing over the kingdom to God and the Father, after all his enemies have been put under his feet, as the apostle teaches 1 Cor. 15:24 ff. Therefore he always sits, because there is always sin, which he must judge in us, so that we perish, but he remains, and we are changed into him, and not he into us. But he who with Micah, Cap. 7, 8. f., will bear this judgment and say, "I will bear the Lord's wrath, for I have sinned against him," will also be worthy that, led out with the same Micah, he may see into the light, see the righteousness of God, and when he sits in darkness, the Lord will be his light. Therefore it follows:

V. 9. and he will judge the earth rightly, and the people will rule righteously. 1)

64. almost the same verse is Ps. 98, 9. [in the Vulgate] translated like this: *Judicabit orbem terrarum in justitia, et populos in aequitate*, which Ps. 96, 13. reads thus: *Judicabit orbem terrae in aequitate, et populos in veritate sua*. But also in other places these two words *justitia* and *aequitas* are quite inconstantly repeated.

one for the other, and sometimes *aequitas* instead of *rectum*, and again. But in this verse, *justitia* should have been placed first, and *aequitas* last. For so the Hebrew text has it, as Jerome also brings it: *Et ipse judicabit orbem in justitia, judicabit populos in aequitatibus*, that is, in *rectitudinibus*, which the 99th Psalm [v. 4.] expresses by *directiones*, since it says: *Tu parasti directiones* [you give piety[^]].

But we must understand righteousness and piety (*justitiam et aequitatem*), not only from the inward righteousness and piety of Christ, according to which He is righteous and pious, but from His works, by which He makes men righteous and just, and from His grace, by which He gives them righteousness and piety. For who else could stand before His judgment seat, however holy, if He judged men according to His righteousness and piety? As it can be said of Solomon that he was a king who reigned in riches, honor and peace, because not only he himself, but also his subjects became rich through him, had honor and enjoyed peace, as it is said 1 Kings 4:25: "Judah and Israel dwelt securely, each under his vine and under his fig tree, from Dan to Beersheba." Otherwise he would have had an exceedingly miserable and unhappy kingdom and government, if his subjects had all been poor, dishonorable, without peace (*inquieti*), foolish 2c.

(65) Thus the kingdom of Christ consists in truth, righteousness, godliness, peace, wisdom, not because he alone, but also because his faithful through him are true, just, righteous, peaceable, wise. For he would be exceedingly wretched if his own were liars, sinners, unrighteous, peaceless, unwise, as is the devil's kingdom. For thus Isaiah, Cap. 52,²) 1, foretold, "For there shall no uncircumcised or unclean reign in thee henceforth."

In order not to seek abundance and diversity, let us take ourselves out of it, or rather, let us use our freedom,

1) Vulgate: *Dt ipss juüieudit ordern tssrue in ue^uitate, juäieudit poxuios in MStitiu.*

2) In the Latin editions: Isa. 35.

And that righteousness and godliness, according to the 5th Psalm, are nothing else than the work of God's mercy and judgment, for there it is said [v. 8.], "But I will enter into thy house upon thy great goodness, and worship against thy holy temple in thy fear." And again [v. 9.], "O LORD, guide me in thy righteousness for mine enemies' sake; direct thy way before me."

67. for he who has God's mercy before his eyes and believes and trusts in Him with firm faith is justified, and so enters [into God's house] on His [great] goodness and is guided in righteousness, and is ruled in truth by Christ, who sits on His throne and judges the whole earth in such righteousness. And he that walketh thus in righteousness is assailed in his way by many terrors through the flesh, the world, and the devil, according to the saying of Ps. 140:6, "They set snares in my way," lest he dash his foot against a stone. For as long as we live in the flesh, the old serpent is after our heel, to destroy our way or to turn us away from the right way. Therefore, the judgment of God, which is held up to us here, instills fear, which preserves us, and causes us to depart from evil, so that our senses are not deceived by Satan, as Eve was deceived, from the simplicity in Christ, so that we continue on the right path we have begun, and this is the righteous character (*rectitudo*) or piety (*aequitas*).

68. Therefore, these two things may be considered in this spiritual trade, as in the case of physicians, the healing medicine and the preventive behavior (*praeservativam*), or that it is another thing that the sick person takes and another thing that he abstains from until he gets well; it seems to me that righteousness is grace, by which we become righteous through faith in God; but righteousness is a kind of abstinence, by which we abstain from all irritations, or refrain from all threats, by which a man may be turned away, or fall into his own crooked ways.

The first thing that can be done is to make sure that the people are guided in the wrong and evil ways, whether this is called perseverance or temperance or any other name.

I believe that the same two things are expressed by *justitia* and *judicium*, which are almost always put together in the Holy Scriptures, as Ps. 119, 121: *Beati, qui faciunt iudicium et justitiam in omni tempore*. The same two things I would like to understand by justification and the killing of the members, which must be exercised after justification, although the righteous being (*rectitudo*) refers more to the attitude (*affectum*) than to the restless being (*tumultum*) of the killing, which is accomplished by judgment and the cross. For he is righteous (*rectus*) who remains steadfastly unchanged and pure in his judgment and in his attitude, in spite of all cause and occasion given him from any quarter. This righteous character is described quite extensively in the 91st Psalm, where it is said [v. 1. f.]: "He who sits under the shelter of the Most High, and remains under the shadow of the Almighty, says to the Lord, My confidence" 2c. For this belongs to faith and righteousness. Then follows [vv. 4-7.], "His truth is shield and buckler, that thou shouldest not be afraid of the terror of the night, of the arrows that fly by day, of the pestilence that creepeth in darkness, of the pestilence that wasteth at noonday. Though a thousand fall at thy side, and ten thousand at thy right hand, it shall not befall thee." Why? Because he deviates neither to the right hand nor to the left, but walks in the middle of the straight and right road. And afterwards [v. 11.], "He hath commanded his angels concerning thee, that they should guard thee in all thy ways." Surely this guard causes him to persevere in the right way against all temptations that entice him to godlessness. Finally follows [v. 13.], "Upon the lions and vipers shalt thou go, and tread upon the young lions and dragons." What is this? Nothing other than that the righteous man overcomes all the temptations that are directed at his heels by his righteous nature.

69. this righteous being praises the

Apostles Rom. 6 and 13 and in other places where he teaches that although we are justified by faith, yet he warns us to beware of obeying the lusts, and not to yield up the members for weapons of unrighteousness, but to renew ourselves day by day, putting off the old man and putting on the new man. And there is no doubt that the prophet in Hebrew said this in the plural: In righteousnesses (in *rectitudinibus*), which our Latin translation has expressed by the singular: In *justitia* (the translator has also changed this for *aequitate*), to indicate the innumerable creeping beasts of this great sea, and the great beasts with the small ones, that is, the many and various reenactments by which the way of justice is attacked, so that, although there is only One Justice (*justitia*) and One Righteous Being (*rectitudo*), nevertheless it is said of many, because it is exercised by many ungodly acts and is renewed as it were so many times.

From this we can understand how great a grace it is to have Christ as a judge in righteousness and godliness, and in how right order he has set righteousness before godliness, since there are many who begin to be justified by faith, but are immediately corrupted and turned away by perverse things to another way, since nevertheless (as they think) faith remains, at least the faith produced by their own doing (*fides acquisita*, as they call it). And this perverse nature or corruption is most dangerous in spiritual things, of which we have said in the 5th Psalm. Meanwhile, let us stay with this distinction of righteousness and piety until we find something better, since the same, I think, throws much light on a great number of scriptures in which these words are found.

70) This is perhaps something minor, but nevertheless it must not be passed over that the verb "he will judge" according to the Hebrew way does not indicate a work as well as an office and a dignity, as Ps. 110, 6: "He will judge among the Gentiles, he will do great battle, he will crush the head over great lands." Thus, in the book of the Rich-

ter said of the rulers of the people of Israel that they judged, that is, Israel rulers.

By this is signified that the kingdom of Christ is ordained, not to conquer cities and men, but sins and vices; and they that preside instead of this King shall preside in such judgment, having this end only in view, that they may make the people of Christ as pure as possible from sins and errors, as it is said in the 122nd Psalm, v. 5: "For there sit the seats of judgment, the seats of the house of David." For judgment is an office exercised against one inferior, by which he is reproved and cleansed from sins; righteousness is a service rendered against one superior, by which obedience is rendered to his word. The one concerns the justified spirit, the other the flesh, which is to be put to death; but both come from one and the same King and Judge, Christ, by means of the ministry of the word through the apostles and apostolic men.

71) It is not contrary to what has been said, if one wants to apply this verse as a general saying also to the last judgment of the last day, and in general to every judgment, whether it is according to severity, by which the ungodly are also overthrown in this life, or according to kindness, by which the elect are converted, because it is one and the same judgment of God over all. For those who do not want to be judged in gentleness, nor to be cleansed from their sins in piety, so that they may be saved in the righteousness of the Spirit, make for themselves a severe judgment out of the kind judgment, while righteousness and piety nevertheless remain in the vessels of mercy. For sin must be condemned by the right judgment of God, whether it be separated from the ungodly or clinging to them forever.

72) And in this sense the apostle treats this verse, as can be seen in Apost. 17, 30. f.: "Now God commands all men everywhere to repent, because He has set a day on which He will judge the world with righteousness by one man, in whom He has decreed, and He holds up faith to everyone after He has judged the world with righteousness.

raised him from the dead." This is also alluded to in Rom. 3, 5, 6: "Is God also unjust, that He is angry about this? Let that be far off! How else could God judge the world?" As if he wanted to say: He will definitely judge rightly. 73 For Peter also makes one and the same judgment of God out of the one by which he converts the ungodly and the one by which he condemns the unruly, saying: "For it is time for judgment to begin on the house of God. But if it begins with us, what will be the end of those who do not believe in the gospel of God? And if the righteous is hardly preserved, where will the ungodly and the sinner appear?" Here Peter makes use of the saying Proverbs 11:31: "If the righteous must suffer on earth (that is, if he is recompensed as a sinner and an ungodly man), how much more the ungodly and the sinner?" This is expressed in Hebrews thus, "Behold, wrath is recompensed for the righteous on earth, because he is an ungodly and a sinner." But Peter wants to say what is written in Ezek. 9, 2. ff. where the Lord commands a man whom he sent, who had a writing utensil at his side and was clothed with linen, that he should strangle and even cut off all. He says [Ezek. 9, 6.]: "Behold my sanctuary"; this is what Peter calls the time of judgment, which is to begin at the house of God.

74. so also Jeremiah says, Cap. 49, 12. "Behold, they that were not guilty of drinking the cup must drink; and thou shouldest go unpunished? Thou shalt not go unpunished, but thou must drink also." Behold, it is the same cup, but they drink in such a way that it comes to a different end with them, the one is cleansed and converted by it, the other is rejected and condemned. Thus it is said in Deut. 32:36: "The LORD will judge his people, and over his servants he will have mercy." It is therefore the same judgment for all, but the end is unequal.

V. 10. And the Lord is the poor man's refuge, a refuge in trouble. 1)

75 Here he describes the other, the victorious army, namely of the godly, just the

XXXXX. In Hebrew, the same expression is used for refugium and for adjutor, which Jerome translates: Et erit dominus elevatio oppresso, elevatio opportuna in angustia [And the Lord will be an exaltation for the oppressed, an exaltation in due time in anguish]. For the prophet wants to indicate that the poor people of the apostles and martyrs have been elevated and have become victors through the word of Christ, and always will be, over the great and mighty of the world. In the same way it is said in Isa. 9, 11: "The Lord will exalt the warriors of Rezin against them", that is, he will make the warriors of Rezin victors. Thus he prophesies here that it will happen that the persecutors of the church, as the defeated, will have to concede victory to the victorious church. When this happened, it was unbelievable, but now it has become miraculous, as it was when it was preached; and all this is brought about by the chiding, judging and sitting of Christ on his throne.

76) What [in the Vulgate] is expressed by in opportunitatibus is called in the Hebrew: in time, and the same word is used as Ps. 1, 3: "He who brings forth his fruit in his own time. But the Latin interpreter translated it very well: In opportunitatibus [in due occasion], whereby both the impatient are punished and we are comforted. For the impatient, for whom every delay is too long, prescribe to God the time and manner in which they want to be helped, as they are punished Judith 8:10 ff: "Who are you to tempt God? Will ye appoint to the LORD of your pleasure the time and the days when he shall help?" He has promised those who ask, knock, seek, that he will give them everything, but the place, the time, the manner, that is, the opportunities he has reserved for himself alone.

77. for if he heard immediately how we cry, he would hear us to our great misfortune; first, because for faith, hope, and love there would remain neither a place nor a custom, if immediately according to our purpose our desire were fulfilled, as Ps. 78:30. f. of the Jews in the wilderness.

1) Vulgate: Lt kaetus 68t äominus rku^ium puupkri, uH utor in OMortuniMtidu8 in tributatione.

It is written that they did not desist from their lust (non fraudati desiderio [Vulg.]) when they demanded meat food in unbelief and impatience over the delay; but the wrath of God also burned against them at the same time, and they perished.

Secondly, if there were no custom of faith, hope, and love, there would be no purification of sins and no destruction of the sinful inclinations by which we senselessly seek after the things that are present and fall into the senses. But if the inclinations are not purified, and we do not become accustomed to doing without goods, we can do no good work, never please God, and therefore never be saved.

Divine mercy is so concerned for us that it is reluctant for our sake to give what it itself has commanded us to ask for, so that it may bestow on us a great benefit and an abundant gift. That is why Isaiah, Cap. 64, 4. says: "No eye has seen, without you, GOD, what happens to those who wait for him." Note the word, "Those who wait for Him," and, "What no eye has seen," to which the apostle adds 1 Cor. 2, 9: "And hath not entered into any man's heart," and instead of, "They that wait for him," he puts, "They that love him." For only those love God in truth who wait for the truth of the one who promises. But those who fall away love themselves. Thus it is said in Ps. 27, 14: "Wait for the Lord, be confident and undaunted, and wait for the Lord."

About this matter, Johann Tauler has said many excellent things in his German sermons. For these are pure (recti) in heart, of whom the 73rd Psalm, v. 1, says: "Israel nevertheless has God for comfort, who only is pure in heart," 2c. which rhymes very well with this. For we have said that a pure heart is one that does not seek its own, nor the evil way against itself, 1) and to such a heart the LORD is its comfort (bonus [Vulg. Ps. 72, 1.]), for these taste and see how kind the LORD is [Ps. 34, 9.].

81 And by these two names the state of ours is actually expressed, that is, of the hidden youth, or the new people, who live in the mystery of faith, and who are described as poor and afflicted. For as he had described the godless enemies as such people who have a famous name, great power, and swords, and great multitudes in the cities, who thereby outwardly have a beautiful appearance and great prestige, so on the other hand the godly had to be described according to their opposite form in their poverty, and yet the victory was given to this despicable group against those glorious people and the hope of Jordan, so that it might be established that he said he would tell the wonders of God by rejoicing in your Lord, who pushes the mighty from their seats and lifts up the lowly [Luc. 1, 52], and looks upon the lowly in heaven and on earth [Ps. 113, 6].

v. 11. 2) Therefore those who know your name hope in you, for you do not abandon those who seek you, O Lord.

What it is to know and love the name of the Lord and to hope in him is abundantly stated in the 5th Psalm in the verse [v. 12, § 316 ff.]: "Let all who love your name be joyful in you" 2c. But both the hope and the knowledge of the name of God belong to the figure of the XXXXX, to depict the same, because her life is hidden in hope, and she does not want to know her name, but only rejoices in the name of God, while the wicked boast of the things that are seen and of their own name.

But this can be understood as if it was said in the indicative Futuri: And they shall hope in thee that know thy name 2c., fo that from an example of deliverance in past time arises a strengthening of hope in future tribulation. In this spirit the prophet begins the fourth psalm: "Hear me when I call, O God of my righteousness, who comforts me in anguish," as it is said there. For this verse speaks to the consolation of the weak, so that all may trust in God.

1) In the original edition: nee in se ipsum üspravatur, which, as it seems to us, must be understood after 8 68. In all complete editions, except the Weimar one, ost is added, also in the Basel one.

2) In the Basel: Spirant instead of: sperent.

hope who call on his name, having seen so many miracles he has done in the past.

83. And this is spoken against the sense of the flesh: "For you do not trust those who seek you," so that they may learn to expect the appropriate time. For judging by all the senses, it looks as if God has abandoned those who seek Him. Against these storms of thought one must lift up the rock of this verse and confidently say: "You do not rely on those who seek you, O Lord."

V. 12 Praise the Lord who dwells in Zion, proclaim his deeds among the people.

(84) Behold, this verse also declares whom he understood by the one in the title, namely, the remnant of Israel, who, having left the old synagogue, which had a beautiful reputation in the splendor of the world and worldly holiness, are born by faith into a new people and a spiritual youth, which walks not in the ceremonial splendor of the letter, but in a new spirit, despising and laboring under cross and suffering. He shows this by calling on us to praise Him who dwells in Zion and to proclaim the deeds of God among the people.

For no one else has preached the mysteries of God to the Gentiles than the apostles and others who were converted from the Jews, as Isaiah Cap. 66, 19. f. foretold [Vulg.], "I will send some of them that are saved unto the Gentiles which are by the sea, unto Africa and Lydia 1) unto the bowmen, unto Italy and Greece, and unto the isles afar off, where they have not heard of me, and have not seen my glory; and they shall declare my glory among the Gentiles, and shall bring all your brethren from all the Gentiles." 2c. Likewise from Micah, Cap. 5, 7, we have said above about the rest of Jacob among many nations.

86 Neither is Zion to be understood figuratively in this passage as the church spread over the whole world, but we understand the same to mean the letter

after the city of Jerusalem, in which Christ founded, began and completed his church, since the prophet speaks of those, namely the first apostles and saints, who dwelt on Mount Zion and in Jerusalem. But Ps. 2, 6. was said about Zion, how Christ was appointed king on his holy mountain Zion. For he did not establish the church and then depart from it, but was established in Zion and dwells there, and has become very near to us.

This is said against the pretensions (larvas) of those who attribute the kingdom of the church entirely to human presumption and power, having in mind the prestige of men, as if Christ alone reigned in the triumphant church and left the contending church to men. For if we believe that what is said here is true, that Christ dwells in Zion, why do we labor so anxiously for our rights, titles and sinecures (ditionibus)? Why do we stir up so much trouble with our statutes, covenants, treaties, yea, wars and dissensions? And since we entrust our souls to him [Christ] in baptism, believing that they will live forever, why then do we keep, strengthen and protect our bodies and our goods in such a way by the doings of men? But such people do not believe that Christ dwells in us, therefore they receive the reward that their unbelief deserves; they are given over in a wrong mind to do what is not fit [Rom. 1. 28.].

88) The prophet also indicates that it will happen that the Jews will be abandoned and Christ will be preached among the Gentiles, since he predicts that the deeds of God will be proclaimed among the Gentiles, and now begins to list the sufferings and victories that happened to the believers among the Gentiles, as we will see hereafter.

89 "The doing" (studia), which is called in this place in Hebrew, some have translated by works, others by miracles, still others by counsel (consilia). I like above all that which our [Latin] translation has, studia, by which, as a quite general word, are comprehended the works, the undertaking, the occupation of every one.

1) The text here has et, which is missing in the Vulgate and in our Bible.

The word *studium* in the Hebrew is used to describe both the counsel and the work of God. God's deeds (*studia*) are therefore actually his wonderful works, which he performs with good deliberation (*consulto*). These are, as we have said, that he humbles the proud and exalts the humble, turns the wicked behind him, and is the protector of the poor. Because the Jews spurned and despised this, Paul says Apost. 13:46: "Behold, we turn unto the Gentiles." This proclamation also from among the Gentiles converted many, and angered many; for on both sides Christ is a sign contradicted; he is set for a fall and rising of many [Luc. 2, 34].

V. 13 For he remembers and asks for their blood; he does not forget the cry of the poor.

He interprets more clearly the deeds of God, which he taught to be proclaimed, namely for the comfort of the afflicted. For God is a slow retributor, as the wise man says Sir. 5, 4, and great is the richness of His goodness, patience and longsuffering [Rom. 2, 4]. For it is not before his eyes that he asks for the blood of the saints, nor that he is mindful of his poor; for this longsuffering it is necessary that we admonish ourselves by these spiritual psalms.

91 And again he describes the appearance of ours by beautifully indicating the cause of the title. For when he speaks of the blood and cries of the poor, does he not thereby indicate that they bear the image of death and all suffering? Truly, a new kind of people who live under death, rejoice under suffering, triumph under oppression, who, being forgotten, are heard in their cries! How could it be hidden deeper than under the blood? Therefore, if anyone has doubted that in this psalm the martyrs are speaking, read this verse and pay attention to their blood.

92 Thus we also see by what power the martyrs overcame, namely by blood and crying, and how far the church today has departed from the figure of the first church, which, even more bloodthirsty than

Babylon, rather, sheds the blood of others and cries out to heaven against herself, thinking that she is doing God a service by doing so.

93. But it matters little whether you want to apply this verse to past sufferings with which "the youth" of the martyrs were afflicted by the Jews, or to present and future ones, although the succession of the text, 1) fits more to the former sense, since among these 2) he makes known [to the Gentiles] the deeds of God, by which they [the youth] are delivered from the fury of the Jews, so that he may show what is to be preached among the Gentiles about the deeds of God, and why he is to be praised; For immediately he shall speak of the calamities which must be endured among the Gentiles.

94. But that God remembers the blood of the saints and does not forget the cries of the poor, we understand, first, by the kindness of the conversion of the ungodly, which happened through the merit of the blood and the cries of the martyrs, as St. Stephen converted St. Paul, St. Lawrence converted Hippolytus, and in short, the Church converted the whole world through blood and prayer. Secondly, according to the severity, against those who despise this kindness and remain in their godlessness, of whom Christ Luc. 18, 6-8. says: "Hear what the unjust judge says. But should not God also save His elect who call to Him day and night? I tell you, He will save them in a moment."

See how evangelical doctrine and evangelical life remain the same everywhere. It is the duty of Christians not to repay evil, not to pay like with like, not to avenge themselves. Thus, in this verse, the martyrs shed their blood, but they do nothing else but cry out, so that we too may be instructed that each one should be patient in his own cause, and without vengeance, and turn to God only with prayer, as it is done in the Bible.

1) In the Wittenberg, Weimar, and Erlangen: seHuentia textus; in the Basel and Jena: seouenk textus.

2) The Wittenberg, the Jena, the Weimar and the Erlangen have in Kos, whereas the Basel have in üas. We have followed the latter reading. Roth, too, seems to have read it this way, for he offers, "Because the prophet indicates God's deeds to be done among the Gentiles."

Rom. 12:19 says: "Do not avenge yourselves, my beloved, but give place to wrath, for it is written: Vengeance is mine, I will repay." But this was formerly a necessary commandment when the gospel was in bloom; but now that one's own opinions rule, it has become a counsel given to the perfect.

V. 14. Lord, be merciful to me; behold my misery among the enemies, who lift me up from the gates of death.

96 [What the Vulgate says: *Vide humilitatem de inimicis meis*, has] St. Jerome thus: *Vide afflictionem meam ex inimicis meis*. Therefore *humilitas* in this place evidently means a miserable state (*vilitatem*), oppression, toil, and it is also frequently taken in Scripture for the poor, as if to say: sadness and anguish of soul (*molestiam animi*), which he suffers among enemies. "Enemies" in this place actually have their name from hating, and are called in Hebrew: *Haters*. Furthermore, this idiom is unusual in Latin: *Humilitatem meam de inimicis meis*, because there seems to be something omitted (*eclipsis*), which is to be completed in this way: Behold my misery, which I suffer from those who hate me.

Now it is the movement of the mind, which is expressed in this verse, in those who, after having overcome some sufferings, are again oppressed, cry and pray that they may be delivered, so that the prophet not only indicates that the saints are exposed to tribulations continuously, but also describes the figure of the church, in whose person he sings, which gives thanks and praises in the former martyrs, sighs and cries in the present ones, prays and wishes for the future ones. Therefore, here too, as he asks that his affliction be regarded by the mercy of God, he recounts the earlier miracles of God, that he also raised him from the gates of death.

97 In my opinion, the apostle Paul gave a good example of this verse in the tribulations he was burdened with in Asia, when he wrote 2 Cor. 1:8 ff: "For we do not want to deceive you.

Dear brothers, our tribulation that happened to us in Asia, when we were weighed down beyond measure, so that we also refused to live and decided that we would have to die. But this happened because we did not put our trust in ourselves, but in God, who raises the dead, who redeemed us from such death and still redeems us daily, and hope in him that he will also redeem us from now on, through the help of your intercession for us.

Therefore, both the apostle and the prophet conclude from the greater to the lesser. If you (he says) lifted me up from the gates of death before, be merciful to me also now in my affliction, since those who hate me are burdensome to me. It is easy for a man to have faith and hope in a lesser affliction, when he has received the fruit of hope in a very great one.

I believe that this exceedingly heavy gate of death is a persecution, of which the apostle, as you can see, says that he had decided to die in himself. I know that in the Scriptures "gates" are taken for town halls or places of assembly where one received a judgment, as we will see in the following verse, but that others follow the figurative interpretation and understand by "gates of death" vices or sins through which one comes to death.

But let us be content with the simple sense, and understand death, as I have said, as bodily death, and the gate as the entrance to it, so that the gate of death is the entrance to death, or the instantaneous and urgent death. Although this is of little importance compared to eternal death, yet if it is not overcome by the victorious grace of God, there is no difference between it and eternal death, indeed, it is in truth the beginning of eternal death. Otherwise it is hardly called a slumber and a sleep or rest of the saints. Therefore, we have to pay attention to the emphasis in this word: "the gate of death", so that we understand that the apostle and the holy martyrs struggled with death in such a way that they felt a kind of taste of eternal death, which also Christ Matth. 16, 18. refers to by "the gates of hell".

seems to have. For if he had not wanted to indicate something more terrifying than sensual death, he would not have used such glowing and powerful words as he says: "Out of the gates of death."

V. 15: That I may tell all thy praise in the gates of the daughter of Zion, that I may rejoice in thy salvation. 1)

100. for thus this verse concludes in the Hebrew, and what is here expressed by *annuntiēm*, is above in the first verse by *uarrabo*, for it is the same word in both places [XXX]; but he might have translated thus: *Pro- pterea enarrabo omnes laudes tuas*. "To all praise" he says after the same manner of speaking after which he said above "all miracles." But this attitude has been treated in the 5th Psalm, where it was said how those rejoice in the Lord who love his name. For they delight in proclaiming and praising his praise. Therefore they pray that they may be helped, and hold undaunted that the Lord is their Helper. If he did not come, his praise would also completely fall away. As it is said in the 6th Psalm, v. 6: "For in death thou art not remembered," so also here he says that he is lifted up from the gates of death to tell his praise and to rejoice in his help.

Therefore, we see that this psalm is sung in the person of the whole. For the martyrs who have been killed do not recount the praises of God in the contending church, but the others who are still there or follow after peace has been obtained or the wicked have been put to death, for whom His praises are recounted, so that the works of God may be made known and His name may be known for the comfort and hope of the faithful and for the conversion of the unfaithful. For in heaven, where all see the glory of GOD, they have no need of a preacher to praise (*praedicante*). But on earth, where the glory of God is not comprehended in any way, since He works under such opposite guises that it seems that He has rather forgotten ours, than

1) Vulgate: [V. 15-0 Hui scillas nie as xorlis morlis, ul anuunlism oiunss lauäaliouss luas in xorlis äiuis 8ion. [V. 15.0 Lxsutlado in salulari luo etc.

that he may remember us, it is necessary that this glory at least be glorified by the word and known in faith.

102 I believe that it is sufficiently clear that "the gates of the daughter of Zion" according to the Hebrew way of speaking designate the oerter, at which the faithful come together for God's word, for prayer, for the sacrament, for repentance and for the binding or loosing of sinners. For in the gates formerly sat those who were to judge, as it is said in Proverbs 31:23: "Their man is renowned in the gates, when he sitteth with the elders of the land." And it seems not improper (*absurdum*) to understand by "gates" in the law of Moses the cities, according to the figure of the synecdoche, since it says 5 Mos. 17, 2. and in similar places: "If among you in the gates a man or woman is found" 2c. I believe that the cities are called by this name because of the mystery of the future churches, in which the entrance and exit is both open and certain. The exit, I say, to the wars and works, the entrance to peace and rest. In these gates, God's praise is told, as we have seen and see.

"To the daughter of Zion" he says, as above, because the Church began on this mountain and from there has progressed over the whole earth. And perhaps he did not add in vain: "the daughter", and was not content to say: in the gates of Zion, because he foresaw that Zion and Jerusalem should be laid waste. Nevertheless, the Church, which is the daughter of the same, has its gates over the whole world, in which God's praise and glory are preached for the blessedness of the Gentiles, and judgment is held to put to death the sin of the old man, as has been said.

(103) "That I may rejoice in thy salvation" (in *salulari tuo*). The word *salutare tuum* is frequent in the Scriptures, and is generally referred to Christ, which is true, but not at all clear. For by *salvator* [savior] and *salus* [salvation] something else is signified than by *salutare* [help]. For secular is called by the Latins that which the Savior uses to confer salvation, as we say of food, drink, medicine, and similar things, that they are salutary.

things (salutaria). Thus Christ is most appropriately called salutare, since he himself is the medicine by which we are saved (salutare'). He is the bread that gives life to the world, and in general the physician and the medicine by which the sins of our souls are healed, by which we are also delivered from all evil.

So the meaning is: I do not seek salvation in myself or in any man, for the shell of man is of no use; I will gladly be forsaken of myself and of them, that it may be granted me to be saved in Christ, your Son, from all sin and all evil. For he is the most salutary ointment, he is our consolation, or as the apostle 1 Cor. 1, 30. says: "He is made unto us of God wisdom, and righteousness, and sanctification, and redemption." With these words he has very well interpreted the power of this word salutare, and the custom of Christ, and our incorporation into Christ. Only you must beware of the dreamers, the sophists, who make Christ our righteousness and wisdom in such a way that they always set him up either as the object or the cause of our righteousness, but they do not know at all their branch, which takes place through faith in him; of this alone Paul speaks. For faith in Christ causes him to live, move, and work in me, no differently than a healing ointment works on a sick body, and we become one flesh and one body with Christ, through the inward and inexpressible transformation of our sin into his righteousness, as this is represented to us by the reverend sacrament of the altar, where bread and wine are transformed into Christ's flesh and blood. 1)

104. who knows and has experienced this, immediately has a disgust of being helped by men (salvari); he gladly lets himself be condemned by them; he is happy about God's help alone; he rejoices and gives thanks to God that he is such a one to whom Christ is his help (salutaris), until he, made completely blessed, is similar to him who made him blessed by offering himself. Therefore

1) This is still the papist doctrine of transubstantiation. Likewise in the following.

the word salutare, because it includes the custom and the power of salvation, fits the contending church better than salus, which will rather be a thing accomplished in the world to come. Meanwhile, Christ is the leaven hidden under three bushels of flour until the whole is leavened. For with this he deals, this is his judgment, this is his chair in this time (as we have said), that he sweeps out sin in his faithful, and fills them with righteousness through himself, as it is said in Heb. 1:3: "He beareth all things with his powerful word, and hath made the purification of our sins through himself, and hath sat down on the right hand of the Majesty on high."

And quite beautifully, although somewhat obscurely, this verse seems to treat the sacrifice (sacrificium) of the altar, that is, the mass. For this must be done in the mass, first, that the praise of God (that is, the Gospel) be told, in which the miracles, the deeds, the works, the benefits of God are praised, and that in the gates of the daughter of Zion, that is, in the assemblies of the faithful; second, that the people be leavened with the wholesome leaven, that is, be filled with Christ and be refreshed, so that they may learn to be glad about the sheath of God. For this table is the table of a great and sweet banquet, of which we must eat with gladness. But this will fit those who suffer tribulation and humiliation from enemies, as is said in the previous verse.

But since in all other passages of Scripture it is stated that this sacrifice is to be celebrated in the midst of a congregation of many people and for the same, strange thoughts have often risen in my mind and are still rising, as to what is to be thought of the individual and private masses 2) in which that is not acted upon at all, for which this sacrament (mysterium) is instituted. There is neither preaching nor communicating, you might say that this is telling the praises of God, when the Gospel is read and heard by one person, but very seldom.

2) Compare Luther's writing "Von dem Greuel der Stillmesse," Walch, St. Louis Edition, Vol. XIX, 1198.

and you want to think that this is communicating when a single person, who cannot be called a community (communitas), uses this sacrament. For I say it freely, that those are obviously mistaken who say this mass only to do some good work, as if this mystery were instituted to do a good work, and not rather primarily and solely to use the righteousness of Christ and to exercise the power of the help (salutaris) of God, as we sing: I will take the cup of salvation (salutaris) and call upon the name of the Lord. Not as if I condemn the silent masses (missas privadas), of which I know and have experienced that they have been very salutary to many, but only to those people who have been afflicted by great temptations, but because I believe that the custom of the same, which prevails everywhere, is hardly salutary to very few.

V. 16: The Gentiles are sunk in the pit they have made; their foot is caught in the net they have set. 1)

105 Instead of *infixae sunt*, Jerome has *demersae sunt*, which would fit nicely if we also put *fovea* [pit] instead of *interitu* [perdition]. For it is the same expression that means perdition, pit and net, perhaps because people perish by the pit and the net. And again, the same idiom is used here that we thought of in Ps. 7:16 [§ 98], since the Hebrew text omits the pronoun *quem* and simply says: they have fallen into destruction, they have made; just as: he has fallen into the pit, he has made. In short, the same expression which is there translated by "pit" is here rendered by ruin (*interitus*), and this verse is almost in all things like it and of the same opinion, so that it is evident that this saying was quite generally known as a proverb, which is held up to us there and in this verse. For also what is said here: "Their foot is caught in the net that they had set" is indeed different in the words, but in the opinion

1) Vulgate: *Inixas sunt Zerrtes in int^ritu*, (Mein tseerunt, in luqueo isto, yuern avseoriäerunt, compreUönsus est xos eomin.

is no difference from what is said there [Ps. 7:17.], "His calamity shall come upon his head, and his iniquity shall fall upon his crown."

The meaning is obvious, that the godless persecutors of the martyrs are sunk in two ways; some according to gentleness, others according to severity. An example of severity was shown to us in the 7th Psalm in Absalom, who fell into the pit he had made for his father. This also happened to the Jews in the desolation of Jerusalem, since they had it in mind to desolate the church, just as Rome was desolated for this reason. The same must necessarily happen to all persecutors of the godly, even though they lie a little while above, as it is written, Proverbs 11:8: "The righteous is delivered out of trouble, and the wicked is put in his place." And Sir. 27, 28.: 2) "He who throws the stone on high, it falls on his head." All this and the like, like this verse, is spoken literally for the comfort of the suffering and weak, so that they may be sure that what they suffer will fall back on their adversaries, and that they will be saved, without this, that their adversaries will not only be subjected to their physical misfortune, but will also be crushed by a still worse evil in the spirit, since they both sin against godly men and also incur the punishment for their sins. This is expressed by Jeremiah [Cap. 17, 18.] thus, "Smite them twofold." Thus it is also written of Cain, Gen. 4, 13. that his sin clung to him, but that at the same time he did not escape his punishment.

But in this passage it is proper to look at the example of kindness, because it is an exceedingly sweet psalm, and [v. 6] it is said that everything is directed by the word 3) of rebuke. And this agrees with the following, where it is said [v. 17], that one can recognize that the Lord

2) In the editions: "6t Ikroverd.^ 27." Wiewohl Sprüchw. 26, 27. would fit the sense, but the wording of the text is Sir. 27, 28. The Weimarsche has the latter in the margin.

3) It offer here indeed all editions verdu, but after 8 38 will have to read verdo. After that we have translated.

and [v. 18] that the wicked may be turned to hell, and [v. 21] that a Master may be given, that the Gentiles may know that they are men; yet the example of severity is not rejected.

(108) In order to make this clear to the simple-minded, let us put before them two opposing wars, that of the flesh and that of the spirit, in which the godly and the godless fight with each other in this world. I call the war of the flesh the one in which the wicked rage against the godly, as has been shown in the case of the martyrs. Here the wicked are always on top, yes, one sees how they succumb, while the saints only suffer, do not strike back, do not take revenge. There is only one thing they do, namely, they let the wicked rage and do as they please, fighting by acquiescence alone.

But [v. 19.] "the hope (patientia) of the wretched will not be lost forever," but death and whatever evil the wicked have inflicted on them will finally fall back on the head of the wicked, and they will be immersed in the destruction they have brought on themselves. For they will die, and calamity will seize the unrighteous people in their ruin, and they will never be saved from it either, as the righteous are saved. Now this is the fleshly struggle of the godly and the godless, this is the end and the victory of both. Thus the greater must serve the lesser [Gen. 25:23]; and he who has the upper hand, the reddish and bloodthirsty Edom, is trampled under by the later, Jacob.

The spiritual war is because of godliness and godlessness. Here again, the ungodly have the image of the greater and firstborn (prioris), Edom, but the godly have the image of the lesser and laterborn (posterioris), Jacob. Here, war is waged over religion, faith, opinions, the sense of the spirit; over all these things that concern God, for which also the carnal war arises and is waged, in that the godless establish their own extremely stubbornly, but pursue the cause of the godly in the most impetuous manner and

condemn. Here, actually, the two children in the womb of Rebekah bump into each other, so that the mother herself, frightened by the danger, said [Gen. 25:22], "Since it should thus go with me, why did I become pregnant?" This is a very bitter struggle. Such a battle was that of the apostles against the Jews and false apostles, of the martyrs against the clergy and servants of idols, of the teachers against the heretics, and always and everywhere the lowly have such a battle against those who are hopeful in their hearts.

Here the wicked excel in numbers and valor, while the mighty, the wise, and the saints of works faithfully stand by them, as can be seen very clearly in the example of the Arian heresy. Then, among their troops, the reason, the sense and the opinion of the great multitude reigns, and they are exceedingly well armed on all sides.

The godly, however, have almost nothing except the thanks they offer because of their salvation; they are few; simple-minded people, fools and sinners are on their side. Then, because what they speak is beyond the sense, understanding, and delusion of the great multitude, they seem to be overcome by the very fact that they speak; indeed, they are despised and ridiculed. Then those become confident and puffed up by the opinion and applause of the great crowd and their great ones, and soon fulfill the word Ps. 14:6: "Ye desecrate the poor man's counsel, but GOD is his confidence." Until then, the righteous succumb, or seem to succumb, until the right time comes.

111. but if they persevere in this wholesome giving of thanks, whether they die or suffer in the meantime, the Lord comes in due time, saying, Not so, but the greater shall serve the lesser, that is, the victor shall be subject to the vanquished, as we have quoted above from Isa. 14:2: "They shall hold captive them of whom they were captives, and shall rule over their beaters." But he saith it, and so it cometh to pass, for [Ps. 33:9.] "As he saith, so it cometh to pass." But then it comes to pass, when (as he will say below [v. 17.]) it is known that the LORD establishes justice, and

the ungodly is brought to nothing 1) in the work of his hands. For by the revelation of the truth this is known, as he said above [v., "Thou chidest the Gentiles, and destroyest the ungodly." For it is not by preaching, but by GOD chiding, making right, and giving prosperity, that the ungodly are turned back.

(112) But if the wicked have been changed and conquered in this way, it is still true that their foot is caught in the net they had set up, and that they have sunk into the destruction they had prepared, because their wickedness has itself suffered the destruction and the net that they had intended for the godliness of the righteous, in order to destroy them, and has itself perished. They did not, however, perish through the same destruction that they had inflicted, but through a similar one, because the destruction of godliness and godlessness are not one and the same destruction, but only similar in form. Therefore this passage is to be understood according to the figure used by the apostle Rom. 5, 14. ff. where he says that Adam is an image of Christ, while the latter is the author of sin, the latter of righteousness; but he is an image of the same origin, not of the same things.

Thus the wicked are plunged into the destruction that they brought upon the godly, since this is the destruction of the godly when they become wicked, and that of the wicked when they become godly; thus it is the same image, but quite a different thing. These two wars are perhaps painted by Revelation 13:1 ff, where he says to those who fight with the one beast [v. 10], "Here is patience and faith of the saints," and to those who fight with the other beast [v. 18], "Here is wisdom."

There are some, however, who interpret everything in this passage in an entirely spiritual way, and want "to be immersed in the destruction they had caused," that is, that the conscience should be entangled in the sin they had committed and caught up in it.

1) In the text eori-uit - to come to naught; in the Vulgate: est - he is seized, or as Luther translates: "he is entangled," that is, caught.

Others still more shrewdly, that the heretics and ungodly may be caught and entangled in their own speech. For as it is not possible for a liar to have a sufficient memory, so he cannot be careful enough; therefore it happens that they are easily caught by those who observe keenly, just as David killed Goliath with his own sword, and Christ binds the exceedingly strong and gives out the armor on which he relied [Luc. 11:22]; and in general we see that the Jews, the heretics, and all the hopeful have been overcome by this art.

Thus, 1 Sam. 14, Jonathan took it as a sign of future victory when they went to the Philistines if they were called by them [v. 10], but it would be different if the Philistines came to them. For even those who know warfare have this rule, that war must not be delayed until the enemy besieges the walls, but must be met when he is still far off, or better yet, when he is still in his own land; such were the wars of King David against the Gentiles in general. But even the Romans could not overcome Hannibal in Italy, but in Africa Hannibal could not win either.

What then does the divine omnipotence show us through this play with things? Nothing else than what is said here, that the enemies are defeated most surely and best by their own power, their own weapons, their own art, their own means of help. Yes, Christ also conquered death itself by death and the power of death, and condemned sin by sin [Rom. 8, 3.], just as he also conquered the curse by the curse, and gave us power to conquer the devil, the world, and the flesh by their own devices, making us firm and invincible against all their power and cunning by faith and patience. This is a beautiful and lovely understanding, but I do not know if it is appropriate for this verse. For the first understanding seems to be simpler, of the destruction of the ungodly and of ungodliness, which they have intended for the godly and godliness, whether this be of severity, or of goodness, or

The same judgment and work of the Lord, as we have shown above, but it does not work the same for everyone, because it is not received with the same effort.

Now we want to come to the meaning of the words, which, as we see, are quite figurative, by which, as we said in the 2nd Psalm, the Spirit wanted to indicate that it is also a matter of spiritual meaning (*allegoricam*). For something else is going on than seems to be going on when the wicked attack the godly, whether in carnal or spiritual warfare, for they seem to be the victors and the greater, but they are defeated and must serve the lesser. This spiritual interpretation is confirmed to me most beautifully and briefly by this word: "The greater will serve the lesser". As the greater and the lesser they are before the eyes, namely the victory of the latter, the service (*servitus*) of the latter. But the true service (*servitus*), which God regards, is not before the eyes, but is proclaimed by the word of God, and is perceived by faith alone.

Here again you see that one must pay more attention to the spirit in word than in name. And would God that all who are in distress would make this a common saying, so that they would be accustomed to comfort themselves frequently and to say against some sin or punishment: "The greater will serve the lesser. The greater is for us that which oppresses us; but be confident, the word of God is almighty, saying, "The greater shall serve the lesser." This is so certainly true in the future and after the attainment of victory that those who are the greater against us, that is, who persecute us, must also serve and benefit us in the present, so that even their tyranny, which is meant to serve our misfortune, must be a service to us and for our good. The judgments of God are so different from those of men.

"They sank" (*demerguntur*) seems to be taken from the Egyptians 2 Mos. 15, 10. where it is said: "They sank under (*submersi sunt*) like lead in the mighty waters." But also the whole verse forms the same history

quite clearly. For just as the Egyptians sought to destroy Israel, having become far greater than it, so they perished by it: so also the wicked, who persecuted spiritual Israel, perished. But the sinking (*demersio*), or the putting (*defixio*) [into perdition indicates eternal perdition, from which they cannot be saved, whether you understand it according to severity or according to goodness. For the reprobate will not be called back again, and the truly converted will not eat again for all eternity what they have eaten. For there is a great gulf fixed between them, so that they cannot pass from hence, nor from thence to one another [Luc. 16:26].

Thus, in the 7th Psalm above, he has set words that are unequal in strength. [V. 16:] "He digged a pit, and fell into the pit which he made." There is something greater in "falling into the pit" than in "making a pit." So also here: "They are put into it, or sunk into the ruin which they had made." It is something greater "to be sunk into destruction" than "to prepare" or prepare destruction; as if he meant to say: The evil wherewith the ungodly are inferior to the godly seems to be their fall and ruin, but in fact it is only a kind of preparation, and more a purpose to bring them to fall and ruin. For they are afflicted with death and calamity, but they live, and it is well with them, as it is said in the 118th Psalm, v. 13: "They thrust me to fall, but the Lord helpeth me." On the other hand, it seems as if the wicked are raised up, fortified and exalted above the godly, and as if they are sinking them into destruction, but in fact it is only a preparation, an appearance, an attempt to rise up, and in truth more of a sinking, by which they will suffer destruction, yes, are already suffering at present.

The same must be said of the second part of the verse, where "to be caught by the net" is something heavier than "to set a net," and yet it looks as if the godly are seized, although only the net is prepared to seize them. I say they will be tempted, not caught, and

The wicked get no further than to set the net and prepare reenactments, but with vain labor. Again, they seem to be free and safe and to seize the godly, but in truth they are seized themselves.

And this verse, if it does not contain a repetition of the same thing, can be applied in its first part to the carnal warfare, in its last part to the spiritual warfare, because the ungodly, who fight according to their ungodliness, are full of cunning and guile against the doctrine of godliness. They do not present their own sincerely and slander what is foreign to them in the most deceitful way, until, when their deceitfulness is discovered, they are seized by God performing His miracles, or they become eternally disgraced by their counsel being revealed to everyone. For it is impossible that the wicked should not proceed deceitfully and deceitfully, since he is a liar from the sole of his foot to the crown of his head, and then also, according to his lying sense, burns with a completely impotent zeal, as we have a horrible example of in the Jews. But since he sees that he cannot gain the victory by open action, he turns to deceit and resists the truth of Moses just as the sorcerers of Pharaoh did knowingly and with deliberation. We will hear of such deceitfulness many times later, as we also see in the Gospel that Christ suffered the same everywhere.

Now, if anyone in a simpler sense wants to understand by "net" the stalking with regard to bodily death, we have no objection, for in such a way they stalk the saints even unto death, and yet the saints are delivered, and they are caught in death before they realize it, [1 Thess. 5, .] "For if they shall say, There is peace, there is no danger; destruction shall quickly overtake them."

I leave it, because it is known, that "the catching of the foot in the net" is taken from birds and wild animals, which the bird-catchers and hunters sang with this trick. Through these things, the ailments, the persecutions, the dangers and the fall of the souls are beautifully depicted, especially among the Hebrews. And to

I repeat here: in Hebrew, neither of the two verbs contains the relative *quom*, but simply: in the pit, they had prepared; in the net, they had set.

V. 17. thus it is known that the LORD establishes justice; the wicked is entangled in the work of his hands, by the word, sela. 1)

St. Jerome and the Hebrew text have so: *Agnitus est dominus iudicium faciens, in opere manuum suarum corrui impius, meditatione²) semper....* And in truth the prophet says in the preterite *agnitus est*, not in the future *cognoscetur*. And "the wicked", which our [Latin] interpreter has translated by "sinner", is precisely the ceremonial-keeping work-saint, the Pharisee, who is proud of his virtue, who boasts of his works, who, in order to render service to GOD for the truth of the faith and for the glory of the holy Church, kills with great confidence the children of GOD, of whom we have spoken abundantly in the foregoing, who is called in Hebrew. But what Jerome expressed by *corrui* is more correctly called *comprehensus est* in Hebrew and in our Latin translation, although the meaning is not much affected by it.

But the prophet goes on to tell the wonders of God, that not only the idolatrous Gentiles, who are persecutors, have sunk into the destruction they have brought, but also those who think of themselves as holy and live in a right way have been found to be sinners; unless one wants to say that this verse is the light for the previous verse, and here what was said there somewhat darkly is made clear.

(116) I am more inclined to believe that the prophet intended to extend the power of the divine work and judgment to all things, so that the Gentiles would not be found to be evildoers only, by being

1) Vulgate: *OvANOssetur clorninus iudicieu kaeiens, in opsidus ruunuuln snnrnm eonapreüensus est peeeator.*

2) In the original edition and the Basel: *Neäitutio*. But the Weimar one has rightly changed this to: *Neäitutione*, as it must be called after the following.

The people of God are to be resisted for the sake of their actions, but their actions themselves are to be found sinful and evil. Paul may be taken as an example of this. When he had recognized that the righteousness that comes from the law is nothing but ungodliness, which makes one puffed up, he also recognized that not only all the evil he had done to the saints, that is, the pit he had made and the net he had set, were the very worst deeds, which before, burning with zeal for the law, he had considered the very best, but immediately condemned even the righteousness itself, which comes from the law, entangled in these works of his hands, as ungodly and evil, which he had believed served the highest righteousness.

(117) The meaning is this: If one knows the Lord, and so knows that he is the judge, or that he establishes justice, then no one can stand before him, however just, wise, and powerful he may be. For it is different to recognize the Lord as a judge than to recognize him as a merciful Lord. He to whom the Lord of judgment is made known falls down terrified, and is made nothing before his unbearable wrath. But to whom the Lord of mercy is made known, he rises joyfully and is exalted above all things before his incomprehensible goodness.

But it is seen that he worketh righteousness outwardly and inwardly. Outwardly by the word of the Gospel and the example of the saints, whom he justifies after the Gentiles have sunk into the pit they made. But this does not move sufficiently until he also looks at the heart inwardly and makes it tremble, as is said above [v. 4, § 18 ff] in the word "before you.

Therefore, he said "the work of the hands of the wicked," not the sins of the wicked, referring in general to those works which the wicked do as if they were good works, in which he also trusts, because of which he is incorrigible, neither hears God's word, nor, when he hears it, believes that it concerns him, without fear, certain that the kingdom of heaven will be given to him. Therefore, no one can convert such a man except the knowledge of the Lord, who judges, before whom no man can ever be saved.

no one is innocent. Nahum 1, 3 [Vulg.]: "The Lord, who makes clean, lets no one be innocent", and 2 Mos. 34, 7 [Vulg.]: "And no one is innocent before you by himself" 2c. Behold, then, the marvelous and terrifying power of God's judgment. The wicked presumed to fortify and save himself by the work of his hands, and behold, the judgment of the Lord is recognized, and immediately he is entangled in it and sinks, found to be a wicked man and a sinner.

This verse can also be taken as a general statement, although even the wicked does not believe that he will be entangled in this way: It is preached and known that the Lord establishes justice among the Gentiles, and at the same time it is known that there is no one among men who is not full of sins and entangled therein, since even those are entangled who have great works and virtues before others, which are all counted as sins before God. Thus it is said in Rom. 3:20, 23, 12: "No flesh may be justified in his sight by the works of the law," but "they are all sinners," "there is none that doeth good, not one." And here I like this sense best, that the ungodly is really he who, though he is a sinner, puffed up by his good works, does not believe that he is a sinner. Therefore, he has neither the right opinion of God nor of himself; even if he does not feel this himself, those who recognize [God's judgment] feel it.

What follows: *Meditatione semper* ["by the word, sela"] is called in Hebrew: XXX XXXX, and is a half verse, the last part of this whole verse, which none of the interpreters seems to have translated. Augustine indicates that XXX (that is, pause [diapsalma], 1) had stood in his codex, but of *meditatio* or XXXX [he says] nothing. And it is to be wondered what this expression wants to say, especially since it is so significant (tanta) that it alone makes up half a verse, since the first part is so long. For of we have said in the third Psalm. Also this is not certain, whether it is translated as nominative, ablative or vocative.

1) Compare Ps. 3, p 19.

meditatio, meditatione, 1) or o meditative. We have given the meaning of the same in the first Psalm [v. 2.], where it is said, "And speaketh of his law day and night." For it means to speak, to discuss, to chat, and in general all that is exercised by word or by song, yet in such a way that it is done with good deliberation, hence it is often connected with the heart, as Ps. 19:15: "And the conversation of my heart before thee," where the same expression is as here.

Again I confess my ignorance, only that I assume that the prophet talks about a good conversation (meditatione). I want to be the first to bring up unknown things, although the poet says that this is not very certain. How? if the prophet had wanted to praise the efficacy and the fruit of the Word of God by this one expression rather than by an exclamation? as if he wanted to say: Behold, the heathen are sunk in the pit which they had made, they are caught in the net which they set, the Lord is known to do right, and the wicked is ensnared in his works, and all this by the Word (meditatione), that is, by the ministry of the Word. O Word, O ministry of the Word, you are so small a thing, so despised, so weak, so foolish in the sight of men, and so great things are done through you! For thou alone art God's co-worker in all his wonders; not the power, not the wisdom, not the righteousness, not the grace of the world. For so also in our German language, when we are utterly astonished that something has happened through that of which we did not expect it, we are accustomed, either in exceedingly great indignation or astonishment, scarcely to name it, saying: Did he do that?

Thus it is said 4 Mos. 16, 1. [Vulg.]: "And behold, Korah" 2c. and it follows [v. 2.]: "And they were indignant", where the first "and" can also be referred to the astonishment alone. From the same agitation, we see, David also spoke 2 Sam. 18, 33. "O Absalom, my son, my son!" But here it is the

1) In all editions: raeditationem, but the ablative seems to us to be necessary after the immediately preceding words.

The movement of the heart is so great that if more words were added, it would move the hearers less, because the greater the astonishment, the fewer words it uses. And it is indeed astonishing that by the word alone such great masses of the world could be overthrown and degraded, as it was in Christ's time, when the world was in its highest bloom through power, wealth, arts, justice, sagacity, wisdom, prudence, eloquence.

Therefore, according to my sense, I would rather translate it in the nominative: "The word, sela", although I do not reject Jerome's translation in the ablative, because this emotion of astonishment rather uses the nominative. But we have said in the third Psalm that, in our judgment, sela is set in the Psalms as a sign of a great and extraordinary movement of the heart in such passages as this, which for this reason rightly occupies half the verse by an expression that could not be sufficiently expressed by many verses. For it is written 2 Sam. 23, 8 [Vulg.]: "David is, as it were, an exceedingly tender little woodworm", namely because he was a man who was completely full of the most tender, most sincere, most peculiar movements. Therefore, the reading of the Psalms is for us, as long as we are without movements of the heart, like the donkey singing to the lute. For in the Psalms he deals with nothing other than faith, hope and love, and not in the barren desert of idle speculation, but in the fullness of the many times experienced movements of the heart.

V. 18. Oh that the wicked should be turned to hell, all the heathen who forget God.

120 Again, he [the Latin interpreter] translates sinners instead of "ungodly". For he speaks (as I have said) of the trustworthy saints of works, whom no one can change unless they are converted to hell by recognizing that God establishes justice and that his wrath is upon them, so that they may fully recognize themselves. For I do not believe that "being turned to hell" may be taken here for damnation (when someone

I would not object), 1) because the prophet recounts the miracles of God in the conversion of the wicked and the Gentiles.

From this point on, the prophet begins to pray (and continues to pray) until the end of the Psalm, that God may add miracles to miracles, and that what He has done to the converted godless, He may also do to those who are still godless, hopeful, forgetful of God and despisers of God, who must be converted by the same word. What the "being converted to hell" is, we have seen in the 6th Psalm 46 ff]. and above at the word "ringing" [v. 6] and "before thee" [v. 4]; and at that, "that it may be known that the LORD worketh righteousness" [v. 17], we have sufficiently mentioned it. For no one is fully converted until he has tasted hell and heaven, that is, until he learns how wicked and miserable he himself is, and how sweet and good the Lord is, which is especially felt in the imminent danger of death and the terror of the last judgment, and is recognized in the hope and confidence in the mercy of God.

The forgetting of God" must here again not be understood in the way that the majority understands it, but as we have indicated in the 8th Psalm [§ 58] at the word XXXX. For no one presumes more to remember God and to do this over and over again than the wicked, the hopeful and the sinners, since they defile His name daily and in perverse delusion lead and blaspheme uselessly every moment, since they do not think of Him as it is in truth, even ascribing to themselves what is God's and to God what is theirs, that is, they measure God and His works and judgments according to their human sense and inclination, of which we have spoken sufficiently.

123. but he punishes the ingrained ungodliness of the Gentiles, not blaming them for having offended God, or for having departed from him, but for having made their offenses a right and a custom by long duration and complete habit.

1) Only in the Erlangen edition these brackets are not set.

that they no longer believe that God is offended by them, but rather that He is served and worshipped by them, as was the way of the idolatrous pagans and their idolatry. For he who transgresses once does not immediately forget God, but knows that he has done evil, and easily turns back. But he who forgets [God] offends Him without ceasing, and does not know that he offends Him, which is rightly found among the wicked. Therefore the wicked and the heathen have also forgotten God, and it is necessary for both of them to be turned to hell and to be entangled in their works.

(124) Now it is to be noted that this verse is not simply prayed against the ungodly, that they may be converted, but because they are the people who persecute those by their ungodliness and their hopefulness, which the following verse shows by giving, as it were, the reason for this prayer.

V. 19. for he will not forget the poor altogether, and the hope of the wretched will not be lost forever. 2)

He [the Latin interpreter] could have translated like this: Quoniam non in finem obliviscetur pauperis. This also corresponds better to the Hebrew and also excites the heart inclination towards GOD in a more sweet manner, for this lies in it: GOD will not forget whose, as he had said at the end of the previous verse, the Gentiles had forgotten, as if he wanted to say with the opposite figure of speech: The pagans forget God by persecuting the martyrs, but God will not forget the wretched, while, judging by the senses, on both sides, the opposite is evident, namely, that the wicked also seem to rage out of zeal for God, so much is missing that one should think that they have forgotten God; again, one believes nothing less than that God remembers the martyrs, who are completely abandoned to the point of blood and death. He even speaks in the spirit and requires the faith that understands how he can help the afflicted and the suffering with these words.

2) Vulgate: (jnoniain HON in ÜN6NI odlinv srit xanxeris, patisntia pauxerim non xeridit in ünsin.

and comfort the dying. But if one pays more careful attention to Hebrew grammar, what is said in the preceding verse, "All the Gentiles who forget God," applies more to those who impress upon the martyrs the word, Ps. 42:4, "Where is now your God?" and afterwards [Ps. 10:11. He says in his heart, "God has forgotten, he has hidden his face, he will never see it," so that what he said above about what the Jews suffered, "For he remembers and asks for their blood, he does not forget the cry of the poor," is also reported here about them in what they suffered among the Gentiles.

For both the Jews and the Gentiles have dealt with the martyrs by making them fainthearted in their faith in God, not only by persecuting them, but also by mocking them with the help of God, as they did with Christ on the cross, saying the word of the Psalm [Ps. 71:11]: "God has forsaken him; pursue and seize him, for there is no Savior." So even the wicked are not satisfied with killing the body that they should not also try to kill faith and hope. Therefore, according to the Hebrew in the preceding verse, by those "who forget God" can be understood not only those who forget themselves, but also those who use it to make one believe that God has forgotten the wretched; this meaning is clearly explained by Jerome in his interpretation.

The Spirit comforts us most sweetly with these words, so that we may know that the words or thoughts which arouse distrust, pusillanimity and despair in us are not from God, but, as the 42nd Psalm beautifully teaches, from the devil or from men, saying [v. 10 ff]: "Why have you forgotten me? Why must I go so sadly when my enemy presses me? It is as murder in my legs that my enemies revile me, when they say to me daily, Where is now thy GOD?"

128 Thus we see that the holy fathers were greatly exercised in faith and hope, and instructed in that they were

have no hesitation in saying that their pusillanimity is indeed from God, but nevertheless by the devil and by people who arouse this complaint of the heart by word and thought. Incidentally, this work is foreign to God, who cannot work against Himself. Therefore he works that one loves him, hopes in him, believes in him, is happy in him, so that his first commandment is fulfilled, in which he commanded: "You shall not have other gods besides me.

So this verse is also directed in holy indignation against those who reproach him that God has forgotten him, by saying: "He will not forget the poor so completely. For the suffering, the dying and the afflicted have need of such words, lest they become fainthearted. For this is written for our learning [Matt. 15:4], "that we through patience and comfort of the scriptures might have hope." Notice, he says [in the Vulgate] "patience." And here he admits the forgetting of God, but he denies that it will last forever; for he leaves us for a little while, that we may trust in him, but not forever, lest we fall away.

Patentia pauperum, that is, that for which the afflicted wait. For the word "poverty" here is different from that in the first part of this verse, for, as said above, this also means affliction, namely, poverty of spirit, that is, those who are without consolation, of whom it is said above [v. 13], "He does not forget the cry of the poor," that is, of the afflicted. Thus he says here: That which the miserable expect (for the word is one which expresses expectation [*expectandi*] rather than affliction) they do not expect in vain, for hastening shall come the LORD the Redeemer, in whom they hope. Thus it is said in Ps. 55:23: He will not leave the righteous forever in restlessness. For what he postpones he does not take away, Jerome says in this passage, if one can only hope for it. Therefore, one must expect, but not tempt God to be there with His help immediately.

V. 20. Arise, O Lord, lest men get the upper hand; let all the Gentiles be judged before you.

He closes the psalm with two verses that pray for what he sang about above [v. 14. ff.], that it has happened and will happen, that is, that the wicked will be converted and perish after they have recognized God's judgment, and that the people of Christ will increase. But he calls them by a contemptuous name "men". He says: "Lest men get the upper hand," that is, since they are XXXX and very wretched, why do they puff themselves up and rise against your saints with pride and scorn [Ps. 31, 19.], trusting in the greatness of their power, wisdom and justice? Therefore let their strength cease, and let them be weak; and let them not prevail against thy saints for ever; yea, rather, let them be reproached and judged before thee, that is, let it be known of them that the LORD worketh righteousness; let them be overwhelmed with terror, let them know with trembling their ungodliness, and seek thy mercy in humility.

For it is different to be judged before God than before men. The judgment of God searches the kidneys and hearts, and finds no one innocent, and therefore it frightens and humbles everyone most violently and sends sinners to hell. But the judgment of men swims on the surface of the flesh, and inwardly invents no one guilty, and for this reason flatters and deceives all who trust in the same, as Isaiah Cap. 9, 16. [Vulg.] says: "And there will be people who call this people blessed by deceiving them, and those who are called blessed 1) will perish." "Unto me," says the apostle 1 Cor. 4:3, 4, "it is a small thing that I should be judged of you, or of any human day; neither do I judge myself: but it is the LORD that judgeth me."

132 Therefore, since all that is said, sung and done to the wicked is in vain, since they give no place to words, works or miracles, and are the adulterous generation, of whom it is said in Matthew 11:17, "We whistled to you and you would not dance, we mourned to you and you would not weep," only this remains for us to wish upon them out of a right zeal.

That they may be punished before the face of God, for they cannot bear this rebuke.

V. 21. Give them, O Lord, a Master, that the Gentiles may know that they are men. Sela.

Jerome translates: Instill terror in them, O Lord; let the Gentiles know that they are men. But in Hebrew the verse is divided thus: Give them, O Lord, a master (legislatorem) (or a terror [terrorem]); the Gentiles shall gain knowledge (scient); men [are] they, sela. The Hebrew expression XXXX, which our Latin interpreter translates by legislator, Jerome by terror (terrorem), - which of both it actually means, I dare not decide. But according to my judgment it seems to come rather from the word teach [XXX], from which also XXXX is derived, which means the law. For those who have followed St. Augustine, and understand antichrist or tyrants in this passage, do not satisfy me. For the meaning of this verse seems to be no other than that he wishes the understanding of the law to be opened to the Gentiles, as if he wanted to say: I desired that the Gentiles might be judged before you. Now as I understand this, I say, namely, that you implant in them the right knowledge of the law, then they will undoubtedly know themselves. [Rom. 3, 20. "Through the law comes knowledge of sin," Rom. 7, 7. ff, and again, Rom. 4, 15.: "The law only causes wrath," and 1 Cor. 15, 56.: "The power of sin is the law." For that the ungodly are hopeful without faith has no other cause than that they do not yet recognize the law and its power, for they do not know that it is spiritual and by its letter kills all men, concerning which the apostle deals much, nay, all, in his epistles to the Romans and to the Galatians. If this were not already treated more than enough, and known to you, we would also expound it more extensively here.

134 Therefore I would like to XXXX, since it is a derived word, which means that by which someone is, as it were, instructed by a means and becomes a knower (sciens).

1) Erlanger: yeatiüoatur instead of: deatiücaMur.

is translated by "legislation", or "instruction in the law", that is, that they should recognize the power of the law, which is soon followed by terror of conscience and horror of judgment, which Jerome translated. For a lawgiver terrifies no one until the law itself is properly understood. Then follows: The Gentiles will gain knowledge (scient), that is, they will become men who, before the law came, did not know their sin. For it is a verbum without a closer definition (absolutum), which closes the middle part of the verse by its saying so: Et scient gentes, that is, after the law is given, they will be instructed and will know, as it is said in Rom. 7:7 ff: I did not know that lust was sin. "But I lived without the law. But when the commandment came, sin came to life again." And this, of course, is what is so often said in the prophets sHesek. 20, 42]: "You shall know that I am the Lord," and [v. 26. Vulg.]: "They shall learn that I am the Lord," and: "He shall know that I am the Lord," because the knowledge of the law, which leads man to know himself, compels him to recognize and implore God's mercy.

The other part of the verse: "They are men, sela," now shows with great emphasis and movement how man is nothing at all and extremely miserable, as if he wanted to say: They may do as great things as they always can, they may pretend, they may make a lot of fuss, they may be strong, and whatever else can be said about them, they are still men. "They are men," that is, XXXX and miserable. And indeed it is a great thing to know that one is a man, that is, as he says here, what we have sufficiently treated in the 8th Psalm. With the same contempt also Isaiah speaks of it, Cap. 31, 3: "For Egypt is man and not God, and her horses are flesh.

and not spirit." And Joh. 2, 24. 25.: "But JESus did not confide in them, for he knew them all, and needed not that any should bear witness of a man: for he knew well what was in man." And Paul says 1 Cor. 3:3, "Are ye not carnal?" Are ye not men? And when he paints with restraint and moderation the vanity of man, he is wont to say [Gal. 3:15.], "I will speak after the manner of man," Rom. 3:5. and [1 Cor. 3:3.], "Ye walk 1) after the manner of man."

136. Namely, before God, man is counted for nothing at all, so that the Scriptures, although very reserved, nevertheless show the misery of human nature in the most expressive way, as often as it refers to us by the name "man", as Gen. 11:5: "Then the Lord came down to see the city and tower that the children of men were building. This a speaker would express far more strongly and say: which the exceedingly ungodly, mighty and wicked men built/ Thus it is only a disgrace that by God and in the Scriptures man is called "a man," because by this name he is declared to be a child of Adam, that is, of a sinner. Instead, He has graciously given us another name, that we should be called children of God, as it says in 1 John 3:1, and in the Gospel of John, Cap. 1:12: "To those He gave power to become children of God," and Ps. 82:6: "I have well said, Ye are gods, and the children of the Most High."

Therefore, the "sela" at the end indicates how rare and unusual this movement of the heart is, in which someone feels that he himself is "a man" as well as that others are "men. However, the law causes them to become aware of the best when the Lord appears and gives them the knowledge of it, and arouses terror in their conscience.

1) In the text: uradulstis, for which arndulatis is to be read. The Weimar version also has the former reading, and in the margin, Rom. 8, 1.

The tenth Psalm. *)

Lord, why are you so distant and hidden in time of need?

1. there is (in my judgment) no psalm which has so actually, abundantly and clearly depicted the character, the manners, the works, the words, the meaning, the fortune (fortunam) of the ungodly, as this one, so that, if something has been said too little up to now, or should be said, one can obtain from this a perfect picture of ungodliness. So this Psalm is the image, the pattern, the figure, the most perfect representation (idea) of the ungodly and of godlessness, that is, of such a person who seems more excellent to himself and to other people than St. Peter, but is an abomination before God. This is what led St. Augustine and those who followed him to understand this Psalm of the Antichrist.

(2) But because this psalm is without a title, let us take it as a very general saying, and let us see in it (as I have said) a common pattern (ideam) of ungodliness, not that we deny the interpretation of those, but rather because we take it generally, we include the Antichrist.

(3) Yes, it would not be inconsistent if we were to associate this psalm in its order with the previous one in such a way that we understand it to mean that the prophet sang there of the converted ungodly and prayed for those who were yet to be converted, but that here he sings of the ungodly who are still left and still have the upper hand in their power over the weak of whom he either cannot hope or is uncertain whether they can be converted or not.

4) But behold, what a great zeal he has, almost quarreling with God Himself, "Lord, why are you standing so far away?" 1) For so over-

Jerome says, and this is the movement in which someone who is in the midst of a tribulation, and, moved by a very great indignation over a matter, cries out against the very unreasonable tyranny of the ungodly and for the cause of the very innocent saints, as one is also wont to say: How can God suffer this? Thus Habakkuk Cap. 1 begins his book with the same entrance [v. 2. 3.]: "Lord, how long shall I cry, and thou wilt not hear? How long shall I cry unto thee for iniquity, and thou wilt not help? Why do you make me see toil and labor? Why dost thou show me robbery and iniquity about me? [Why then dost thou look upon the scornful, and holdest thy peace, that the wicked devour him that is more pious than he? And let men go like fish in the sea, like worms that have no master? [There is authority over justice. Therefore there is nothing but right, and no right thing can win; for the wicked overrules the righteous, therefore wrong judgments go."

5) Why do we wonder if we suffer injustice, since these men, who are full of the spirit, confess with such great emotion that they have suffered such things, and cry out that the law of God is torn asunder (laceratam), in which they obviously indicate the war of ungodliness against godliness, in which zeal is most inflamed? Who would not judge that Habakkuk was guilty of impatience at this point? But also later in the same chapter, v. 13 f., he says: "Thine eyes are pure, that thou canst not see evil, and thou canst not look on the affliction. Why then dost thou look upon the despisers, and hold thy peace, that the wicked devour him that is more pious than he? And let men go like fish in the sea,

1) **Quare, Domine, stas a longe?** Vulgate: **Ut**

*) In Latin, the superscription here is: Kalmus clseirnus, bebraica numerationo, sine titulo. In the Vulgate, however, this psalm is included in the ninth. Then the Vulgate remains against the Bible in the counting of the Psalms by one behind to the 147th Psalm. With Ps. 147, 12th: "Praise Jerusalem" then begins the 147th Psalm of the Vulgate. In between, the sequence is interrupted once again, in that the (Hebrew) 114th and 115th Psalm are drawn together into one, but the 116th Psalm is divided into two.

like worms that have no master?" In the same agitation Isaiah, Cap. 63, 1) 15. says: "Where is now your zeal, your power? Thy great hearty mercy keepeth hard against me." The same is found in Job, Cap. 21 very extensively.

6 The prophet also says here: "Lord, why do you stand so far away?" that is, you let us be oppressed and devoured, you do not hear and save us, you strengthen the hand of the wicked and promote their counsel. Yes, he seems to contradict himself, for he had said in the previous Psalm, v. 10: "A shelter in trouble", but here: "You hide yourself in the time of trouble", and he seems to tempt God, since he prescribes time and opportunity of help, and does not completely expect the hand of God.

(7) But under other emotions, one speaks differently and differently. For in this psalm the person of the afflicted and of him who afflicts him must be perfectly presented (*formari*). But the afflicted, though he suffers valiantly, is not without feeling, he has flesh and sensation; he breaks forth according to his nature, yea, according to his insurmountable weakness, and sighs, and cries, and becomes unwilling in impatience. Thus Christ says Matt. 26:41, "The spirit indeed is willing, but the flesh is weak." And he himself also asked that the cup might pass from him, in that he suffered from natural weakness, which, however, he immediately made amends for and overcame, saying [Luc. 22:41.], "Yet not my will, but thine be done."

(8) So it is in the battle of the righteous with the wicked. Although they persevere, it is with difficulty and hardship; sometimes the spirit is willing and confident, sometimes the weak flesh groans. In this struggle, the weakness of the flesh is somewhat yielded to, so that it cries out and groans, when it should rather rejoice.

(9) All this is for our consolation, so that we may realize that the saints of God were human beings like us, and that we may realize that what is said about the suffering of the cross and death must be overcome by a love that bravely endures,

But that it could not or should not be borne by the willfulness of the flesh and of the human mind.

Thus this verse, indeed the whole Psalm, is the voice of the flesh and of the lowly and outward man in the saints crying out, while the spirit bravely endures and waits for God [who helps him in due time.

V. 2: Because the wicked is arrogant, the wretched must suffer. They cling to each other and devise evil deeds. 2)

11 Jerome has thus: *In superbia impii ardet pauper, capiantur in sceleribus suis, quae cogitaverunt* [Over the hopefulness of the wicked the poor burns; may they be caught in their shameful deeds which they have devised]. But this hopefulness is not that in which someone is puffed up with himself on account of himself and is puffed up in his conceit, but the outward show by which he subdues and oppresses another, since he has become higher before men than the latter, as it is said in Exodus 15:1, "I will sing to the Lord, for he has done a glorious deed" (*glorioso enim honorificatus est*), instead of: He has shown very great hope, or: He has prevailed mightily, namely over the Egyptians. Thus it happens, while the Lord stands back and from afar, and hides himself in time of trouble, that in the meantime the ungodly rises above the godly and reigns over him by force, that is, is hopeful and triumphs over him. Therefore we may understand this word of pomp, grandstanding, triumphing, on which, as we see, a victor over the vanquished in the sight of men relies and defies, and is sure as if it were done for the vanquished, where then the party of the victor has only the task of destroying to the utmost all that is left of the vanquished. This is it that he says the wretch burns or is inflamed.

Reuchlin writes, however, that the Hebrew expression not only means to burn or ignite, but also to persecute, and here one must say: The wretch suffers persecution.

1) In the Latin editions: Isaias 43.

2) Vulgate: *Diaboli peritiam, iniquitatem, in consilio, Huiusmodi*.

gung. But the meaning of conflagration or burning is very appropriate for this passage, indeed, it has a greater emphasis, because the prophet wants to be understood that the wretched, where the wicked triumphs, are completely reduced to dust and nothing, as when a house, consumed by fire and reduced to ashes, leaves no trace of itself. In this the prophet beautifully shows the intentions and desires of the wicked, for whom it is not enough that they proudly exalt themselves above the godly, but they also direct their attack to destroy from the bottom up all their goods and what belongs to them, by subjecting themselves to greater things than they are able. Thus Isaiah says of them Cap. 16, 6: "But we hear of the haughtiness of Moab, that it is almost great, that also their haughtiness, pride, and wrath are greater than their might." This passage contains the same word that means "arrogance" here. And Isa. 10, 7. it is said of the king of Assyria (Assyria): "Though he mean not so, neither think his heart so, but his heart standeth to destroy, and to cut off not a few nations." And again it is said of Moab, Jer. 48, 29. f.: "It has always been said of proud Moab that he is very proud, hopeful, haughty, defiant and arrogant. But the Lord saith, I know well his wrath, that he is not able to do so much; and presumeth to do more than is his ability." Again, almost nothing other than the word that is here so often repeated, by which this arrogance, rage and impetuous action of the wicked is described when he has the upper hand, namely, the arrogance and cruelty of the victor against the vanquished.

(13) He therefore speaks with great agitation against the wicked, who indeed do not conquer, although they do conquer: but because all clearly perceive with their senses that the conquered are exposed to their cruelty and insolence, the weak flesh complains that the wretched must suffer (incendi), while the wicked are boisterous.

14. for that which the wicked are subject to is so great that it seems as though they were

would in truth eternally retain the upper hand. By examples we will grasp this best. Imagine that in the times of Arius 1) the orthodox bishops, who were sent into exile, were singing this while the Arian impiety was running riot, then you will understand how the prophet felt. For God does not want any enemy to be overcome by our strength, but by His arm alone, so that the work and the glory may be His alone.

(15) Therefore, one must not deal sacrilegiously with the heretics and the ungodly, as the disputing philosophers are wont to do; they are not overcome by the power of proofs, they are not guided by reasons, nor are they won over by the reputation of others, but are hopeful against all this and retain the upper hand until the hand of the Most High changes them. To do this, one must not be presumptuous in trusting in one's talent, eloquence and learning, but one must approach God with humble cries, as the example of this verse teaches us. Thus we have quoted the words of Job 41:18, 20 about the wars which, as we have seen, have been waged against the heretics and the Turks for several centuries, because we have undertaken them presumptuously out of human strength and according to human suggestions: "He esteemeth iron as straw, and mocketh the quivering spear." Satan and the enemy of the Christians will not be overcome by our actions, but only by our suffering and crying.

16 [What in the Vulgate reads:] "They are caught in the plots which they devise," Jerome renders: "May they be caught in their deeds of shame which they have devised." But everywhere the same meaning remains, namely this: Since the wicked are overconfident and oppress the poor, they do not get along at all and realize their wickedness, that they rather flatter themselves with these their shameful deeds, are happy about it, get entangled in it, harden themselves, and become a part of it.

1) Instead of [^]riavi in the Baseler, in the Weimarschen and in the Erlanger is to be read with the Wittenberger and the Jenaer [^]rinnis.

and become blind, and think that they are doing God a service. For this is by far the most pernicious kind of imprisonment, when someone is caught and blinded in his own counsel and works, by which only the wicked are to be punished, as Isaiah Cap. 5, 20. says: "Woe to those who call evil good and good evil, who turn darkness into light and light into darkness, who turn sour into sweet and sweet into sour.

17 Note, therefore, that the first destruction of the wicked is blindness, as Ecclesiastes tells Solomon, Cap. 4, 17. [1 Sam. 15, 22.] "Obedience is far better than the sacrifice of fools, for they know not what evil they do." "Whom God wills to punish, He will shut his eyes."

The Latin words do not reflect the emphasis that the Hebrew has. For the word *comprehendi* (to be seized) in this place does not denote a hostile capturing, but a sweet and friendly one, so that also Gen. 4, 21. is written of Jubal that he was the father of those who play (that is, who seize, handle, hold on to) on the zither and musical instruments, so that it means that the wicked flatter themselves in their wickedness, as it is also said in Proverbs 2, 14. 2, 14: "They rejoice in doing evil, and are glad in their wickedness," while they make themselves believe that they rejoice only in the very best things.

(18) Further, in *consiliis*, for which Jerome translated "in their shameful deeds," is ambiguous in Hebrew, and can mean both shameful deeds and deeds of plot, so that if it could be united into one meaning, we would understand the works that are done intentionally and deliberately. For the wicked do not consider themselves to be acting against the godly in an accidental or thoughtless manner, but with great and special deliberation and counsel, indeed, out of zeal for God.

(19) And this Hebrew word expresses most appropriately the frenzy which is the source of all evil, which I see they call nowadays a good intention and a well-formed precept (*formatum dictamen*) of sound reason. For it is to be wondered how

they trust in how bold they are, how presumptuous they are, how they please themselves, how irretrievably they are caught and blinded, especially the bishops and the monks, but among these especially the more learned and holier ones, as if it were necessary, as soon as they say: I have formed a good intention for the glory of God and the salvation of souls and hold on to it, that then nothing of an evil intention would be left with them and no more evil work could follow from it. Then they also add this ungodliness, that they form or fashion the same [the good intention] from the natural powers and light of the intellect (lumine intellectus, as they call it), seeking divine grace only after the good intention is formed, or not at all; and yet they presume without all fear not only to contend and strive for this intention, but also to fill the whole world with blood and murder, if God permits it. If you tell them that this intention is exceedingly evil if it is not produced by the Holy Spirit as Master, and that one must despair of natural powers because man, as a liar, can do nothing but lie, and if this intention is conceived in fear and humility, one must wait for the hand of God alone, they will cry out that you are harboring heretical sentiments because you deny free will and thus condemn godly intentions.

20 Therefore, for our time, this verse can be rendered thus: The wicked are caught and please themselves in their good intentions, for whose sake, as long as they have the upper hand, they inflict suffering on the wretched (incidunt). Now I would like to understand this in such a way that this is called by the apostle 1 Tim. 4, 2. [Vulg.]: "who have a branded conscience," that is, to whom by violence his form is given (*formatam*), and as it were to the by nature evil intention 1) the brand of this wrong (*adulterinae*) intention is expressed by the foolish zeal, as the brand of an evil-doer is expressed by the branding iron, by human endeavor and human strength, which is

1) We have adopted the reading of the Wittenberg and Weimar *intimitioui*, in the other editions: *intentionis*.

is completely opposite to the natural form. Thus, even these completely blind people, who do not know the wickedness of human nature, strive to forcibly disfigure it through good intention, and since they have covered the natural lie of the human heart through this false intention, they are willing to submit to any cause for the glory of God, for the glory of the church, out of zeal for the faith and the salvation of souls.

(21) Furthermore, with regard to everything they have done, they have no doubt at all that it is exceedingly pleasing to God as a sufficient (*merito condigni*) and more than sufficient (*super- erogationis* [Luther: "exceeding merit"]). If you were to put them to the test, it remains to be seen whether they would allow their works to be compared to the merits of St. Peter. So great are the eyelids of this Behemoth [Job 41:9], so much are they caught by these their plots, the most wretched of men!

22 Now also the word "they devise" is more dainty and significant of this matter than any language could render, for in Hebrew it does not denote devising *per se*, but artificial and meaningful, as the finer artists are intent on a variety of their works. Ps. 52:4 [Vulg.], "All day long thy tongue thinketh upon iniquity." Hence Reuchlin says that from this *verbum XXX theorica magistralis* or mathematics has its name, and every art which investigates by reasoning (*ratione*) and proof. In this the spirit paints beautifully the thoughts of the goddess. Since they do not surrender to the grace of God, that they might be governed by it, but please themselves in their good intentions, it is incredible how industrious and skillful they are, both to align their works and to fortify them well. "They are vain subtlety and loud cleverness." There is also another meaning of the word, namely, to esteem, to cherish, to hold in value, so that one can see that with the wicked there is nothing more delicious in their eyes than their counsels, their thoughts, their good intentions.

23) See, then, how the Holy Spirit, who alone is the best speaker, does not lack words.

He lacks the ability to describe the matter adequately, actually, clearly and fully. Who could describe the blindness of the wicked more appropriately in a long speech than he does here in these three words? If one is careful, he has described it with so few means in such a way that nothing can be added or taken away from it, because he has not only described the blindness, but also their attitude and their whole behavior and manner with so few words.

(24) Now if someone is offended by our Latin translation, where it says: *Quibus cogitant* instead of: *Quae cogitaverunt*, he can get out of the offence by taking *cogitare* as a verb without closer relation (*absolutum*), so that the sense is: *Quibus cogitant*, i.e., in which their thoughts are indulged, their art, their prudence is proved, by which they are delicious in their own eyes, and as it is commonly said: "Who think much of themselves in their counsels and deeds, which also deceives them most," that is, *comprehenduntur*. For this is the reason why the prophet cries out and complains that the Lord is so distant, because the wicked are also hardened more and more by their shameful deeds, so that there is no hope that they will be overcome by the patience of the wretched, if the Lord does not help.

V. 3. for the wicked boasts of his courage, and the miser blesses himself, and blasphemes the Lord. 1)

This and the following verse have been shamefully torn apart in the translations, because they begin the following verse like this: *Exacerbavit Dominum peccator*, while in Hebrew it begins with the nominative *peccator*, and what precedes: *Exacerbavit Dominum*, belongs to this verse. For Jerome also has it this way: *Quia laudavit impius desiderium animae suae, et avarus applaudens sibi blasphemavit Dominum*.

26. again the words trouble us here, *peccator* [the sinner is the ungodly *XXX*, the devil's saint. *Desiderium animae ejus* is: what pleases him. *Iniquus*

1) Vulgate: *Huoniam taudatur peceator In äesiäriis aniinao suue, 6tvenockieitur , exaLsr- liaviv Doininuin.*

sder Ungerechtes, which Jerome translated by "the miser," is a general word that refers to a miser and such a person who does wrong to other people, since according to his will he hurts, harms, and does wrong to those he pleases, as the miser is wont to do. And our Latin translator has rendered it better by: "the unjust" than Jerome by: "the miser," since injustice and unrighteousness and wanton harm are on the one hand broader than miserliness, and on the other hand are more appropriate here, since he speaks of those who suppress godliness.

(27) This is the meaning: After the wicked has gained the upper hand and the wretched are disturbed, he is hardened and blinded in his evil deeds; to this he adds that he only praises, extols and glorifies his own, and strives to be such before men as he is in his own eyes. Therefore he strives that what pleases him, what he himself thinks, does and wants to be carried out against the godly, is approved by the consensus of all people as useful, holy, just, edifying, and that there is nothing in it that all do not praise; that, on the other hand, what the godly desire and hold should be just as unanimously condemned by all as harmful, ungodly, heretical, and, as in our time many such words have been used, 1) "vexatious, erroneous, seditious, offensive to Christian ears. And in these things the ungodly must have the upper hand, so that the speech and the sentiment expressed in this psalm would be appropriate in it.

28) Now the other destruction 2) of the wicked is that he goes so far in his wickedness that he boasts of his wickedness and that he can do harm, Ps. 52:3, so that the abomination stands in the holy place.

That which this verse says has been fulfilled by the tyranny of the [Roman] church for many years and will fulfill it even more in the future time. For here, because the name of Christ has become a cloak of wickedness, they have-

1) Cf. Walch, St. Louiser Ausa., vol. XVIII, 932 ff. 2) Cf. s 17.

If anyone does not declare as heretics, rebels and blasphemers all that they have done to harm Christ's people according to their will, all that they have ordered, all that they have only liked, to be approved (benedixerit) and praised, so that the Scripture may be fulfilled, which says [2 Thess. 2, 11. 10, "Therefore God will send them strong errors, that they may believe the lie, for that they have not received the love of the truth, that they may be saved." For the Antichrist, who is depicted in this Psalm, must be worshipped and feared with his body under the name of Christ, as is required by what we have earned with our ingratitude.

(29) It is also not improper that Jerome translated "the miser" instead of "the unrighteous", only that the unrighteousness is more abominable than the miser. Then in the Scriptures these godless bishops and idols of the Antichrist are ascribed avarice even before all others, especially Isa. 5, 7. f. and Ps. 5, 10. where he compares their jaws to an open grave, and it [avarice] will then [at the time of the Antichrist] stand in its highest strength and power, that it has never been seen nor will be seen so great, so that with the end of the world an end must be put to it in the same way.

30 Exacerbavit, which Jerome translated by blasphemavit, indicates the third wickedness of the wicked, which is that they provoke, provoke, and blaspheme God, of which the 5th Psalm, v. 11, said: "Cast them out because of their great transgression, for they are contrary to You." But it is not to be understood in such a way that the ungodly and even the Antichrist himself blaspheme God publicly and in such a way that one could perceive it with the senses, since he will use the name of the Lord primarily for powerful errors [2 Thess. 2, 11.]. For just by this the wicked gain the upper hand over the wretched, that they boast like Rabshakeh Is. 36, 2. ff. that they came from the Lord, it is God's business what they say, do, want and order: therefore all those must necessarily be deceived.

3) Cf. § 17 and s 28.

Those who are not driven by the spirit of God.

This is blasphemy, that they not only do not recognize their ungodliness and unrighteousness, but also praise it as godliness and God's good deed, thereby ascribing to God the most shameful work and the most abominable name, which provokes God to anger, who is otherwise the most loving Father to those who confess their sin. Again, the word and work of God, which he has addressed to his wretched, they not only do not hold in honor and do not consider it worthy of the name of God, but they attribute it to evil and injustice, thereby depriving God of what is his and attributing it to the devil.

32 Thus the apostle 2 Thess. 2 says of the prince of the wicked, the Antichrist, that he will not simply exalt himself above GOD, but [v. 4. Vulg.] above that which is worshipped, or that which is called GOD, or, as it is said in the Greek, above all said GOD and worship, to indicate that nothing can be exalted above GOD as He is in His nature, but insofar as He is preached, worshipped, and worshiped, that is, above the service against GOD, that is, in the opinion and mind of men, with whom alone He is preached and served by the word and faith. I do not understand this in any other way than that the word of an ungodly man should one day be preferred to the word of God, and that a man who sits in God's place should be feared and served more than God. This seems to be the aim of those who doubt whether the Roman Pontiff is a pure man and prefer his words to the holy Gospel of Christ, which is truly the greatest blasphemy.

V. 4. The wicked is so proud and angry that he asks for no one; in all his wiles he thinks GOD is nothing. 1)

Jerome: Impius secundum altitudinem furoris sui non requiret, nec Deus in omnibus cogitationibus suis. There is first the

1) Vulgate: seeunäum inuNituäinem
ira" 8UU6 non HuasrM, non est Oeus In conspectu ojns.

note how fierce is the spirit of this psalm, which so often restates and repeats the word "the wicked". Then Jerome, instead of "multitudinem irae suae," has more correctly: secundum altitudinem irae suae, that is, because of his hopefulness and elevation and his puffed-up raging. For the Hebrew word actually means the height or the hopefulness, as Ps. 101, 5. [Vulg.]: "With the hopeful eye and the insatiable heart, with that I have not eaten." And Ps. 131, 1. "O Lord, my heart is not hopeful, and my eyes are not proud." In my opinion they read 2 for 2 and translated: Secundum altitudinem or secundum multitudinem, while in altitudine should have been said. But that the famous fathers referred this "multitude of wrath" to GOD is due to the fact that the distinctive sign in this verse was not placed correctly, for it refers to the ungodly.

34 And that our Latin translation has said: In conspectu ejus, and Jerome: In omnibus cogitationibus suis, does not hurt your understanding much; but in Hebrew is the same expression, which they have translated above [in the Vulgate] in the second verse by in consiliis, and Jerome in sceleribus, so that the reader can see that I have above [§ 19 ff.], and that by this word I have understood the abomination and hypocrisy of the wicked, which they call "the good intention," a godly zeal and love of the truth. For the spirit of this psalm is against this hypocrisy, by which they do not appear to blaspheme God, but think that they praise Him most highly; nor are they hopeful, nor do they harm the wretched, but persecute proud and godless people; nor are they caught in their schemes and deceived in them, but are driven by the completely free and certain truth. Thus they are exceedingly sure that God is with their counsels and their good intention; and in general everything that is laid to their charge in this Psalm: Psalm is so far from them that they consider it a disgrace and a blasphemy. They hope to protect the sacred truth and the glory of God and the

The church's fame is highly deserved when they fight against it with all blasphemies, tricks, artifices, and with all their strength, and [think] that this is rather found in those who persecute them.

35 Thus it is that the blindness of the wicked is the first evil, the cause of all this war and all misfortune. There are plenty of examples of this in Christ, in the apostles, in the martyrs; among the confessors, the bishop Athanasius and (his opponent, the Arian Lucius, 1) who even persecuted the orthodox with drawn sword and armed crew, as we read in the eleventh book of church history. The like, if it has not yet happened, will happen in future times by the bishops and monks for their benefices, rights and liberties, so that they may complete the measure of their fathers.

The fourth virtue 2) now of the most holy and learned men (that is, of the ungodly) is "the height of wrath", that is, hopefulness, exaltation, pomposity, pride of heart, of which the apostle also prophesied in 2 Tim. 3:2, saying, "There shall be men hopeful, glorious" 2c. And see the meaning and emphasis of the words. He ascribes to them not merely wrath, but a hopeful wrath (*superbiam irae*), because, as exceedingly hopeful despisers, they blow themselves up, exalt themselves, boast themselves against the godly because of their wrath and rage, as if they were the highest merits: so much is lacking in this, that they should have mercy on the wretched and be sorry for their wickedness, with which they rage. The cause of this iron neck and iron forehead (as Isaiah chap. 48, 4. calls it) is this, that they do not fight for money nor for other bodily things, but for God, for truth and righteousness (that is, for their motives, of which they are captives), in which nothing can happen that would be too much according to their judgment.

37 Therefore the prophet says rightly, "Impius secundum altitudinem seu multitudinem irae suae non quaeret." "He asks for no one." For it has the *verbum quaeret* no closer

1) Compare Walch, St. Louis Edition, Vol. XX, 2127, §44.
2) Cf. 17. 28. 30.

Relationship (*est absolutum*) and denotes what I have already said in German: "He pays no attention to it, he asks nothing about it", he makes no inquiries, he does not care about it, he is not careful. For he who asks about something is careful, he stands in fear, he takes care. This one, however, goes about his head and neck, hopeful, without fear, sure of wherever his good intention takes him, nor does the hopefulness of his anger allow him to consider, ponder or investigate what he is doing. For he indicates this hasty carelessness when he says: "Because he is so proud and angry, he does not inquire of anyone," for not only does he not shy away from men, but he also does not have God in all of his proposals or before his eyes.

38. does this not mean to paint the wicked with the right colors, and to hit his attitude and his whole manner so surely that not a hair is missing from it? as Judges. 20,³) 16. is said of the children of Benjamin.

(39) If one pays attention to all of these diatribes, and which persons he attacks, namely the powerful, the princes, the authorities, the priests, the saints, the sages, who are something far different in the eyes of men and in their own eyes, one will have to say that the spirit of the prophet is heretical, vituperative, carries on slander, is angry, seditious, insulting to Christian ears.

(40) And so this verse has three colors of the wicked: hopefulness or proud anger, abrupt heedlessness, and contempt and neglect of God, but in such a way that (as I said) they do not allow anyone to be praised or glorified before them for their modesty, prudence, and godliness. For the wicked, as the manner of their life is quite peculiar, must be what they are not, and not be what they are.

V. 5 He continues in his doings forever; your judgments are far from him; he acts defiantly with all his enemies. 4)

3) In the Latin editions: *ludieuin* 18. The Weimar one has *Richt. 19, 22. ff.* in the margin.

4) Vulgate: *Inquinatas sunt vias iUius in onini tsruporu, uukkruntrur judieia tun u taeis ejns, omnium inirueoruin snoruin donnnalzitur.*

41. instead of *inquinatae sunt* [they are stained] Jerome and the Hebrew text have: they give birth, and it could seem that a Latin scribe instead of *inquietae* [restless] wrote: *inquinatae*, as if the interpreter had rendered the suffering of the one giving birth by "restlessness" (*inquietudinem*), if Augustine and the copies of the ancients as well as the Greeks did not stand against it. For Augustine reads: *Contaminantur viae ejus* [His ways are defiled]. So the sense of our [Latin] text will be: Though the ungodly may appear pure in his ways, yet, because he himself is defiled, his ways are at all times defiled, as it is said in Proverbs 30:12-14: "A kind that thinketh itself pure, and yet is not washed from its dung; a kind that carryeth up its eyes, and holdeth up its eyelids; a kind that hath swords for teeth, that eateth with its molars, and devoureth the wretched of the land, and the poor of the people." With these words, the same wicked one is described as in this Psalm.

(42) Of course, the wicked also have such presumption that, when they suffer something or their actions have gone badly, they boast of the crown of patience; indeed, they never have any other opinion of themselves than the best. Against these he says: "Forever" (in *omni tempore*, that is, both in fortune and in misfortune), whether they have performed something happily or have suffered misfortune, it is impure and defiled. As if to say with the apostle, Tit. 1, 16. [Vulg.], "Since they are an abomination in the sight of GOD, and untrustworthy, and unfit for any good work." And again [v. 15.], "To the pure all things are pure, but to the unclean and unbelieving nothing is pure, but unclean is both their heart and conscience."

43) Since the wicked, who set their righteousness on works, and are guided by their counsels, cannot be such men as are free from all times, from all works, from all things, and are indifferent to them, but cleave unto certain things, in which they trust, for whose sake they also make war: therefore he saith.

that their ways are at all times defiled, by which he means that this takes place most at the time when they seem to themselves to be most pure. And this passage applies to those who count morally good works among the works that should not be evil, because of the natural power of the free will for good. But the judgment stands firm: "His ways are defiled at all times."

(44) The Hebrew text is not far from this meaning, for to give birth is to be troubled and in pain, indicating that the deeds of the wicked, however good they may be, are not done out of a cheerful and willing heart, but out of a troubled, sad and sorrowful heart. For since they do not have the anointing of the Spirit, they do good only with hatred of the law and with difficulty; but difficulty and unwillingness also make the conscience sad. And this is what defiles all their good works, because they do them out of a restless, rebellious, unwilling, and sorrowful heart; or if they do them gladly, they are defiled by a still finer (*subtiliori*) defilement, because they do them out of a desire for benefit. And therefore, in truth, they always walk in defiled ways, whether they are compelled by threats or enticed by benefits, since they never do them out of love for God and an inclination toward righteousness. O what a mighty word this is! How many people are affected by it today, and it is not grasped, because, since they do as much as is in them and are concerned about moral virtues, they do not pay attention to this defilement of their hearts.

45 In Hebrew, the "everlasting" is connected with what follows: "Thy judgments are far from him," and it is simply said, "His ways are defiled or lie in birth pains," as if to say: All that he doeth good, that also is laborious, and yet at the same time defiled. And, as we have said above in the first Psalm, v. 1.

he calls them "ways," when in fact they are errors, because outwardly their works seem good to men, since they walk in sheep's clothing, but inwardly they [the wicked] are ravening wolves, because they are defiled.

1) The original edition has correctly after the Vulgate: *inersüikilsk*, that is, which one cannot believe. All editions have changed this to: *inoMÜüü*, except the Weimar one.

46 To this quite unfortunate name of the wicked, because their exceedingly beautiful glittering life is declared to be defiled before God, this is added, that the judgments of God are far from them. With this he expresses what he said, v. 4: "He regards GOD as nothing," wanting to show how they are without fear of GOD. Your judgments (he says), with which you will finally stand up for the wretched, and judge, and make all guilty who are hopeful, are so far from them that they are quite sure they will never come upon them. To these same people Isaiah Cap. 10, 3. says: "What will you do in the day of visitation and calamity that comes from afar?"

47. See then, since the godly Job fears because of all his works [Job 9:28, Vulg.], even though they are pure, the judgments of God are so near to him, because no living man is righteous before him when he enters into judgment with him, Ps. 143:2. But even though all the ways of the wicked are defiled, he never fears because of his works, so far are the judgments of God from him. Yes, in his pride he has something by which he expects to make God his debtor, namely, by the works to which eternal life is due according to their worthiness (condignis), then also by the works of equity (congruis) and the superfluous good works (supererogationis), as the school theologians (magistri) of our time have taught, who ascribe such merit to an act done in a moment that it is worthy of eternal glory. What Turk could believe that these things are taught in our country!

48 [Vulg.:] "He will rule over all his enemies" (dominabitur). Jerome: "He despiseth (despiciat) all his enemies." I do not yet know with certainty what the real meaning of this word is. For Ps. 12, 6. he [the Latin interpreter translates thus: fiducialiter agam in eo. Habak. 2, 3: Et apparebit in finem. But Proverbs 14, 1) 5: Profert mendacium testis dolosus. Now how does this correspond to each other: despiciere, dominari,

fiducialiter agere and proferre? Our Latin translator, of course, seems to have remained the same in that he understood by dominari [to rule] the same as by fiducialiter agere [to act confidently], which Jerome expressed more clearly by despiciere [to despise]; for he who despises acts confidently and rules, as it were, as a superior over a conquered.

49 Johann Neuchlin says that the most knowledgeable Hebrews understand this word to mean: to think about something in oneself, to prepare something in oneself silently, to arrange something, to speak secretly in oneself. Let us follow this for the time being, so that the meaning would be: the wicked are so proud and despise everything in their lives so much that they also defiantly despise all who afflict them or their adversaries, and speak against them with contempt, as if they could do them no harm. If the Latin interpreter had translated [the word XXXXX] by a word that expresses a thing (neutrum), or by one that does not designate a person (impersonale), 2) the sense would have been clearer, and would have agreed with both the preceding and the following quite nicely, in this way: He despises all his tribulations, that is, he is so sure, so far away are the judgments of God from him, that he also scoffs when the future punishments of his sins are announced to him, since he thinks that they do not concern him; therefore he thinks and speaks contemptuously about them.

50) In favor of this sense is the fact that he has foreshadowed that the judgments of God are despised, by which the tribulation is inflicted and imposed on the wicked; then that not enemies, but his oppressors (tribulatores) means, namely, those who oppress and afflict him, as is said in the third and sixth Psalm [Ps. 3, § 18. Ps. 6, § 67]. Scripture everywhere attributes this contempt of punishment to the ungodly. Amos 9, 10.: "All the sinners among my people shall fall by the sword, they that say, There shall not so near be calamity, neither shall it befall us." Isa. 28, 15.: "For ye say, We have met with death.

1) In the Basel, Jena and Erlangen: krovsrd. 13.; in the Wittenberg: krovsrk. 41.

2) Luther thinks that instead of iniiiaioos, or more correctly triürUatorss, it should have been said: tridulatioos. According to our way of speaking, we would say: an abstractum instead of a concretum.

We have made a covenant with them and a covenant with hell; if a flood comes, it will not hit us. Micah 2:6: "They say that we should not be put to the sword, for such a sword does not 1) strike us; we shall not be put to shame like it, says the house of Jacob." So the word in this place does not mean to speak alone, but to speak defiantly and contemptuously, like a lord and superior. This is how the word Proverbs 14:5 [§ 48] can be understood.

become: *Profert mendacium testis dolosus*, that is, defiantly and contemptuously he speaks lies, not fearing the punishment of lying. But also the following verse indicates that this is the meaning of this piece, saying:

V. 6. He says in his heart, "I will never lie down; there will be no need for anything. 2)

See how he despises the future distress and the judgments of God! The Latin interpreter has not expressed the Hebrew, and has given the opposite meaning, which the text does not have. For it reads, as if the wicked man always intends to do evil, since he will never be moved by any misfortune. Therefore we will render both the distinction and the sense according to the Hebrew word for word, namely, thus: He saith in his heart, I will not lie down; 3) in generation and generation, that [I] be not in calamity. So also Jerome has it, who, of course, distinguishes differently: He says in his heart: I will not lie down from generation to generation, I will be without misfortune, by adding the *verbum substantivum* "I will be", which is self-evident in Hebrew.

52. it is therefore the manifest sense that the

The man who is ungodly speaks contemptuously against the tribulations that are proclaimed to him, saying, "I will not lie down forever, and I will be without calamity throughout all generations. So in both parts of the verse there is the same opinion by repetition of the same thing (*per tautologiam*). And there is in the *verbum movebor* [XXXX] a meaning (*idiotismus*) peculiar to the Hebrew language, as Ps. 15, 5.: "He that doeth this shall abide well" (*non movebitur*), and Ps. 125,⁴) 1.: "They that hope in the LORD shall abide forever (*non commovebitur*), as Mount Zion." For by this is signified the fear and fleeing of the conscience, whereof it is said in Isa. 28:16, "He that believeth shall not flee," and Ps. 1:4, "But such are not the wicked, but as chaff which the wind scattereth."

V. 7. His mouth is full of cursing, falsehood and deceit; his tongue causes trouble and labor. 5)

Jerome has it thus: *Maledictione os ejus plenum est, et dolis et avaritia, sub lingua ejus dolor et iniquitas*. First of all, it is clear from the Hebrew language that our Latin interpreter erred in the word *amaritudo*, and instead Jerome correctly translated: *et dolis*. For so it is also translated Ps. 24,⁶) 4. [Vulg.]: "He who does not swear falsely (in *dolo*) to his neighbor," since the word *amaritudo* [bitterness in its root has no X, like this [XXXXX]]. What

our Latin translation here by *dolus* [deceit], Jerome by *avaritia* [avarice], translate it elsewhere by *usura* [usury], Ps. 72, 14. [Vulg.]: "He delivereth their souls from usury and iniquity." And Ps. 55, 12. both expressions are thus translated [Vulg.], "Usury and falsity let not from their lane."

54. I know that this verse is treated in many ways, and yet quite darkly.

1) The original edition has correctly according to the Vulgate: *istos*. All editions except Weimar's have changed this to *sustos*.

2) Vulgate: *vixit euiiu in wr<le suo: Aon movel>or a ^euerutioue in heuern tiouem sink mulo*.

3) It seems necessary to us that a punctuation mark is put here, because Luther promised to put the distinctive signs as they are in Hebrew; but there an *athnach* is put. Without this punctuation mark, what Luther says of Jerome's translation would not apply either: *sliter äistinAueus*. - Basel edition: in *^eueratione* instead of: in *AknstrationIn* in the other editions.

4) Erlanger: 124.

5) Vulgate: *Oufus luuleäietioue os Plenum est, et amarituäine et <lolo, sud lin^ua efus ludor et äolor*.

6) In the Basel and original editions, correctly according to the Vulgate count: *ks. 23*. In the Erlanger, the incorrect improvement is: *"sl5.Ä"*, which is also found in the Wittenberg and Jena editions.

has left. It is my conviction that, because he punishes the [wrong] use of the mouth and tongue, he is speaking of those who work on the word, that is, of the priests, the bishops, the teachers and the ministers of the word among the people, therefore he cannot be understood by those who privately rage with curses and abuse, but by the cursing that takes place in teaching and harms the people under the appearance of blessing. For when the word of God is preached in truth, grace and blessing are preached, as it is said in Rom. 1:16: "The gospel is the power of God, which makes blessed everyone who believes in it." This blessing was promised to Abraham a long time ago, Gen. 12:3. But even though I have abundantly treated the meaning of this verse in the 5th Psalm, v. 10, where it says: "In their mouth there is nothing certain," it is still worth the effort to treat it more often, because an ungodly teacher is such a powerful monster that can do much harm.

55 First of all, like everything else, he speaks this verse out of a fierce spirit, calling their teaching cursing and cursing, which they persuade the people is a blessing. Of these people the apostle says Rom. 16, 18.: "Who by sweet words and glorious speeches (benedictiones) deceive the innocent hearts." Isa. 3, 12.: "My people, thy comforters deceive thee." But the apostle also foretold in the Epistle to Timothy [2 Ep. 4, 3.] that teachers would be after their ears itched. These flattering sermons he now calls (as they are in truth) curses, as also Malachi Cap. 2, 2. says: "I will curse your blessings."

56 Then how great a spirit is in the word, "His mouth is full. It would have been easier if his mouth spoke the curse; but now it is full; he speaks nothing else, but whereby the people are cursed by God. This verse would also have moved me to understand the Psalm of the Antichrist, if I did not see that today the great ones of the Church and the elect in Israel, entangled in the same ungodliness by human statutes and earthly worldly wisdom, have nothing else to do with than to put their teachings (that is, their curses) into the

People drive after the gospel of Christ (as they speak) is put under the bank.

For if I were to expound the administration of the church, as it is done today by the clergy and rulers of the church, in a proper, skillful, adequate, detailed and perfect speech, I would recite this psalm. For it has come to this with the impudent godlessness of our time, that if you asked them why they would not hear the gospel? they would answer you: they would have to pay for it; much of their income and their tyranny would go, then also many quite unreasonable laws would be abolished, and what is most terrible, the church and the clergy would have to be reformed. Then, however, the pomp, the pride, the dominion and the dealings of the world would also fall, and one would have to devote oneself to the service of the Word and to prayer, and live in poverty according to the example of the apostles, and stand in danger of one's life for the sake of the truth. So that this does not happen [they say], we would rather preach everything, even if the souls of the people may obtain the course through it, or something else more annoying.

(58) Thus it comes about that I do not dare to say that the Antichrist has already come, but I also cannot deny that everything that is going on rhymes completely with the Antichrist. And it troubles me not a little that almost all saints and our predecessors unanimously, as if the Holy Spirit had been their teacher, have drawn this psalm to the Antichrist, and we must nevertheless, if we do not want to deny the meaning, necessarily admit that this psalm is fulfilled today down to the smallest tittle and letter.

59 [Vulg. "Full of bitterness and deceit" or more correctly: "Full of falsehood and avarice" or: Full of usury and deceit. We have in the 5th Psalm

125 ff.] said that the ungodly teachers teach in such a way that they deceive the people and act falsely only to fill their belly, as also Paul says 1 Tim. 6, 5. "Those who think that godliness is a trade," and again Rom. 16, 18. "For such serve their belly" [Ps. 5, 10.:] "whose jaws are an open grave." It may have been the Holy Spirit

He wanted to say "simony", but he foresaw that extremely astute gloss-makers would come who would invent that simony is human right. Therefore, he rather said avarice, or fraud, or usury, which are divine rights that they cannot deny. Whoever does not recognize this, let him take heed of the decrees, decrees, and distinctions of our school theologians, 1) in which, as they themselves confess, hardly anything other than avarice, fraud, and tyranny is manifested. For by this example we shall the more easily understand this verse, because the matter is brought home to us and set before our eyes.

60. the word [in the Vulgate] "bitterness," which has not been accepted without God's will for so long a time and by common usage, I do not wish to reject, because flattery and human statutes, as much as they are gentle and pleasing to the carnal sense, will nevertheless afterwards embitter the conscience, since, not knowing Christ, they begin to be judged according to their works.

(61) "Toil and labor" (that is XXX and XXX we have treated in the 7th Psalm [§ 85], and said that XXX actually means toil (dolorem), which the Latin translator has translated here by labor, and that labor (laborem) means what he has rendered here by dolor. Here he praises the teachings of man quite excellently. For what does man have from all these but a troubled, miserable and tormented conscience? It is really and truly toil and labor under their tongues. And, alas, innumerable such people have been brought to ruin in the last three hundred years from the right and from scholastic theology. For thus we speak of the example half: Whether 2) it can be possible that another Antichrist comes, who will make it even worse? And it happens rightly that they, as much as they are tickled by heart by the doctrine of ungodliness, by means of which they have been

They prepare an easy access to heaven, yet inwardly, being without faith, they are tormented by the unhappy presumption of leading a good life, and labor very much, but labor in vain, so that with their generation, as it is said in the Book of Wisdom Cap. 5, 7 [Vulg.], "grow weary in the way of corruption and iniquity, and walk in difficult paths," and as Ps. 13, 3. [Vulg.] will be said [Rom. 3, 17. 16.], "know not the way of peace, and in their ways is vain accident and heartache," and as he said above [v. 5.], their ways are full of pain (parturiant [§ 41. 44]). This is the people of Ammon, the people of sorrow, 3) who were born through the abuse of their father, that is, through the drunken and corrupt teaching of the law. Although the law gives testimony of the righteousness that is valid before God, which comes from faith in Christ, they draw it to their own righteousness through their human opinions, and place it in free will.

(62) Behold, therefore, what it is to teach the people without Christ. For what he says here, "His mouth is full of cursing," he expressed above in the 5th Psalm [v. 10, Vulg.] thus, "For in their mouth is not truth," or what is right and good; and what is given here by "falsehood" or "bitterness" is there called, "Their inwardness is heartache," or their heart is vain. Here it is given by "avarice" or "usury" or "deceit"; there, "Their jaws are an open grave"; here: "His tongue sets up toil and labor"; there, "With their tongue they flatter" [Ps. 5, § 139 ff.] or, "With their tongues they dissemble." For here he says, not in vain, "under their tongue," indicating that, according to the tongue or the appearance, where it falls on the senses, the speech seems to be good in the eyes of those [who hear it], for their tongue is then flattering and smooth, but underneath and in fact there is toil and labor. So even this verse agrees with that verse in all things, but also the vehemence of the spirit is not dissimilar in both places, as has been shown in the emphasis and meaning of the words in both psalms.

1) In the original edition and in the Basel edition, the text reads: RÄÜotkeuu, but in the Wittenberg and Jena editions: Lla'istros nostros.

2) In the Basel: sie instead of: si, probably a misprint.

3) Cf. Walch, St. Louiser Ausg., Vol. III, 319 ff, § 23 ff.

V. 8. he sitteth and lieth in wait in the courts, he slayeth the innocent in secret, his eyes keep upon the poor. 1)

Jerome has it thus: *Sedet insidians juxta vestibula, in occultis interficit innocentem, oculi ejus robustos circumspiciunt.* Therefore I wonder from what spirit our Latin interpreter said "*cum divitibus*" [with the rich], since in Hebrew there is neither the preposition *cum* [Vulg.], nor *juxta* [Hieron.], nor *ut*, and the expression *XXXXX* is simply put, which means a homestead (*villam*) or a forecourt, as Neuchlin says. Jerome also indicates this by translating *vestibula* [Vorhalten]. Should this perhaps have happened because the forecourts or porches of the rich tend to be besieged by a large crowd of people? or because forecourts and porches are actually found only among the rich? Furthermore, I do not like at all that Jerome translated "the strong" instead of: "the poor".

(64) Putting aside for the moment what others have said in this place, I will present my view. It seems to me that the prophet continues with the description of the shameful understanding and the way of the wicked, which they have in teaching. For he had said in the previous verse what their teaching was and what fruits it brought, namely cursing, avarice, deceit, sadness and labor. Now in this verse he describes how they behave against the godly teachers who teach what goes against them. For a teacher must not only teach his own thing, but also refute that which is strange, which the wicked diligently seek to do and do. But since they cannot do this on good grounds and in truth (as they cannot do it in truth), they turn to the last recourse of their virtue, namely, to force and cunning, that they forbid anyone to contradict or teach otherwise; then, if anyone contradicts, they kill him for no other cause than that he has taught contrary to their prohibition; finally, that they set up everywhere people who observe such teachers, since they are the ones who teach contrary things.

by delivering the same to them, and so they extinguish the gospel of Christ, and only the doctrine of men reigns.

How beautifully I could cite an example 2) that falls into our days, if I did not fear that they would only become worse through the truth. And certainly, not to mention the Turk, if our heretical judges and interpreters of human scripture have not fulfilled or are not fulfilling this verse already for a long time, they nevertheless give a very strong prelude to the Antichrist, and make the meaning of it clear to us by their example, which I want to have said with their kind permission.

First, the Antichrist will arrogate to himself alone the right to interpret the Scriptures as the Turk began, and will force the mind of all others to submit to his own; indeed, he will not allow anyone to doubt that his voice is the voice of Christ. One must not say to him, "Why are you doing this?" even if one argues with a thousand apostles against him. And this ungodliness of his will favor very many, and especially those who are something important in this life, namely the great ones, the teachers, the clergy. For he will not take away the gospel freely and openly, but by these deceitful artifices and covertly working violence.

Therefore St. Augustine says in this passage: The first persecution of the church was done with violence by the princes of the world; the second with deceit by the heretics; the third will happen at the same time with violence and deceit, because the worldly and spiritual rulers will come together in one person against the Lord and His anointed. This is what he says: "He sitteth and lieth in wait," that is, he is a deceitful and pernicious teacher, as it is said in Ps. 1:1: "He sitteth not where the scoffers sit." For he does not teach Christ, but in the most cunning way and with all artifices deals with the fact that he alone sits, that all hear him alone, that he alone assumes mastery (*magisterium*) over all, that he is the arbiter of everything that happens in the church.

1) Vulgate: *Lsäst in insiäis onna äivitudus in oocultis, ut intertieut innooentern, oeuli ssus in ^Luperern respioiunt.*

2) Luther undoubtedly has Silvester Prierias in mind, which is also indicated by the immediately following *nostri pravitati8 in^uisitores*. Cf. Walch, St. Louis edition, vol. XVIII, introduction p. 16 ff.

He wants to condemn and approve whatever he likes, especially what is important against or for his tyranny, because he will not care much about anything else.

(68) But this deceitful power to teach, he will fix by force and power; otherwise the deceit would not last long, if it were not fixed by force, if good men were left free to judge, to dispute, to doubt about its reputation and its doctrine. Therefore, in order that instead of the articles of faith his opinion (be it as it may) may prevail, he will freely and publicly fortify before all the world his deceitful sitting in the courts next to the porches or (as the Holy Spirit has not badly let our Latin translator err in the word) "with the rich. For why did he not mean to say "in the court," but in the majority "in the courts," or in the porches? This was done for no other reason than that in all churches, schools, universities, consistories, and in general in all places where either divine things are handled, or where God's word is delivered, or human things are dealt with, the sitting, the standing, the teaching, the commandment of this [Antichrist] is approved, strengthened, and worshipped, not only by the rude rabble, but by the mighty, the rich, the wise, and the priests. For the courts or porches certainly denote in Scripture an outward place where people can gather, which is separate from the holy of holies (adytis) and the altars and the choir of the priests, as is evident from the 2nd book of Moses [Cap. 40] and other passages.

If I could take something out of the Hebrew language, I would translate this part of the verse like this: He sits in the ambush of the courts, since for itself (absolute) is put without a closer indication and without any more precise designation, so that the sense is: The courts, which are taken with art and deceit, or prepared to execute his wiles and deceits, will be his chair, and in all things he alone will be the master, since we have said in the first Psalm [§ 10] that

The word "fitzen" means to be a master or a teacher, because through these courts he will strengthen his reputation in the most deceitful way. For who should dare to contradict all the churches, schools, and courts? since it is an exceedingly apparent ground of proof, taken from the multitude and greatness of men, and from the length of times, by which alone he will probably have enough ambush to sit and rule securely. Now if someone wants to understand by the ambush of the courts the deceitfulness of the rich (because they have courts and large possessions), he would perhaps not protect our Latin translator in an unrighteous way, who seems to speak of the wealth, splendor and pride of the churches and bishops, by which the wicked Antichrist will fortify his seat.

Secondly: "He strangles the innocent secretly", that is, every man who, according to his judgment, is heretical, rebellious, disobedient, rebellious, offensive to Christian ears, because he has confessed the truth of the Gospel, and has also been guilty of insulting the majesty and dishonoring the seat of the Antichrist. But he will kill him secretly, 1) because even the deception fortified by force is not sufficiently safe from the light of the evangelical truth, if he would allow it to be implanted in the hearts of men. Therefore, the innocent must be killed in such a way that the righteousness of his cause is not revealed, must also be overcome not by the prestige of the Word of God, but by the prestige of the deceitful chair of the courts. Just as John the Baptist in prison exemplified it by his bodily death, so the voice of the gospel, without the matter being investigated or accounted for, must be hushed in secret, and he who preaches it must be killed or even burned. For what is "killing secretly" (as some martyrs were killed, namely Gervasius and Prothasius) other than killing without cause or for a false cause, in that an uprising among the people

1) In the Baseler, in the Wittenberger and in the Weimarschen: inorüciat instead of: iutrsÜLiet.

is feared if the true facts were to come to light? For as it is said of one who has been killed secretly: One does not know where and how he perished, so the same can be said of the unjustly killed.

(71) But the Spirit says "secretly," so far as it is from the eyes of godly men, that is, from their own, 1) since the thing in which they innocently perish is unknown to them. By the way, the wicked, who is hardened in his tyranny, boasts that the matter is quite evident, because he has been contradicted. Therefore no one [that is, no godless one] dares to say that someone was killed by him secretly, but he did everything in the light of the revealed truth. About these secret things one says in German in the proverb: "Es geht zu unter dem Hütlein" [It happens under the little hat], so that one must understand the secret here, not of the body or things, but of the tricks, processes, judgments, by which not the sensual perception, but the understanding is deceived, "that one makes a nose", where outwardly a thing is pretended, and inwardly, secretly, no thing is. Whether nowadays only the Turk does such abominations, I leave to the insightful reader.

Thirdly: "His eyes are on the poor. Namely, the deceiver is so utterly fearful that he fears even the poor, even though he sits with the rich and is fortified by all the mighty, because his evil conscience knows very well the favor that truth has and its power. As soon as it is revealed

it pulls the hearts of all people to itself, and leaves the deception naked and disgraced. Therefore it is not enough for the antichrist tyranny that it has fortified itself by the power of kings, princes, sages, teachers, so-called saints (sanctulorum) and the rich, it is not enough for it that it has killed the innocent, but a guard of the Philistines 2) must also be posted, and everywhere there must be laureates and guards on standby, who must watch the poor man so that he may not muckle and give new trouble to the seat of the deceitful courts.

73. And so he imitates the customs of the universities, in which it is sworn that no one should recite doctrines that are against the holy church and against some articles of men, who may be taken for the eyes of the church, but not for the ears of Christ, since they, deaf to the gospel everywhere, pay such sharp attention to what is said against the opinions and propositions of men that Christ himself, who penetrated through the closed doors, could not escape the sharpness of these eyes, so keenly attentive to what is brought forward against the opinions and statutes of men, that Christ himself, penetrating through the closed doors, could not escape the sharpness of these eyes, nay, in many things would be found to be a heretic and to have spoken against the holy see. Therefore the word respiciunt does not denote a bad look, but one that is done with close observation and care, as the watchmen in the guardhouse take care and look closely, so that the enemies do not do anything [unobserved]. Hence a watchman (speculator) is the one whom the Greeks call ἐπίσκοπος [bishop]. Ezek. 3, 17. reads, "Son of man, I have made thee a watchman over the house of Israel." The emphasis that lies in this word indicates the fearfulness of godless tyranny in this passage. No less do the words: "his eyes" and "the poor", namely, that he is directed with all care to it and with the eyes (which are capable of much before the other members) has attention to it, that danger does not break in for him from another side.

1) How this passage is to be understood follows with certainty from § 77, where Luther recapitulates what has been said here. It says there: "utrupiuut Mupsroui, ut in so vorko ant opere onin oapiant st duinnsnt, Huoü sidl iMotrn psnitusHus ooenltnrn With 6886 äarnnadile. Uixiinn sniin s§ 71^ oaaultnin sta." It follows that the reading of the original edition: icl sst, snis and in the second following sentence: oooinm u 86 and: a ss Msta is correct. It is also entirely appropriate to the context. In the editions, snis is changed to: iUorunr; the first u 86 to: ah 60; the second L 86 to: ad iUo. Only in the Wittenberg has u 86 been left in the last place <probably by mistake>. Under the N6INO is of course, as under the 86, "the godless" zn understood, because the godly would not be able to say: irr Inas apsrta vsritatis omnin usi illo Zesta sv88tz]. - The Weimar has the correct reading.

2) The expression 8tatio l>üi18tänoruii is probably due to Richt. IN, 9. 12. where what Luther translated by: "One held upon him" in the Vulgate is expressed by: Dat6ntipo8 iusiüim and iu8iüi8 prusparuti8 [there was an ambush laid^.

V. 9: He lurks in secret, like a lion in the den, lurking to catch the wretch, and he catches him when he draws him into his net.

All this is one verse in the Hebrew, what with us [in Latin] is divided into three verses. This erroneous way of speaking: *Rapere pauperem* ["and heal him"] is sufficiently censured by many, since it should have been said: *Rapiet pauperem* ["and heal him"]: *Rapiet pauperem*. But this verse is easy to understand from the three virtues of tyranny mentioned before, which are interpreted in the previous verse 66. 70. 72]. For he goes on to say what his eyes do while they are on the poor. Namely, just as a lion, greedy to rob and devour, lies in wait on his camp for the opportunity to see if a beast will strike him unawares and fall into his hands through his safety, so in the time of the Antichrist there will be people who not only forbid the poor to hear even a sound of the Gospel, but also watch over him in this way, but will also lie in wait for him in such a way that, if he should say or do anything unawares, which they can twist by force or trickery, and point forcibly to such a meaning as is contrary to the holy seat of that beast, they will immediately cry out after the manner of our people [the papists]: Into the fire! while the one who said it either never thought of such a meaning, or never wanted to put it forward. Yes, even if he has spoken something so carefully that he can fear no danger, it will still be the task of those people to slander what has been spoken exceedingly correctly, to catch Christ in his speech with the Jews, and to find poison in an innocent syllable, like the spider in the rose.

75 But they do not do this out of foolish advice, since they certainly know and are taught by experience that the rule of tyranny is not at all secure and happy if it only destroys those who, either convicted of a right cause or suspected by a pretended cause, can be put aside (*traduci*), but also, as an example and to the horror of all others, those must be plagued who have walked simply and calmly.

and feared nothing less than that they might one day fall into this trap: so that there is no one who need not fear the tyrant, even if he relies on his good conscience and is not aware of any plot against the tyrant. Thus it is said in Micah 2:8 [Vulg.], "Those who walked in evil and righteousness, you have put in distress of war."

Through these attacks it will happen that not only none of the wretched will dare to protest or even make a sound for the gospel, but such a security will be prepared for tyranny that all will necessarily accept as Christ's voice under the name of Christ what they always want to teach, set, change or change again for their opinions and inclinations. Then they will also rage in such a way for their own sake, so that their office will not be idle and they will gain too little honor among men. For if it were to perish through disuse and rust, it is to be feared that the teachers and protectors of truth would be deprived in the future life of the crown of honor due them by merit of dignity (*merito condigni*). So that this does not happen, they must ensure that they torture even the most innocent for the sake of sacred truth.

Now see what it means "that those lurk in secret, like a lion in a cave, to catch the wretch," namely, that with the intention of ruining him, they create an opportunity to catch the wretch, that they catch and condemn him in such a word or work, of which it was unknown to him and entirely hidden, that it would be damnable. For we have said [§ 71] that "the secret thing" in this place is that which is concealed by artifice and skill, by pretending to something, other, on account of which the wretch is accused, than is inward in truth, on account of which he could not be accused, yea, for which he ought to be commended, or, as Christ says [John 3:20.], they hate the light, and the apostle [1 Tim. 4. 2.], "They are in glibness liars." Of this more will be said in the following Psalms. But the lion's rage, which aims at the fortification of tyranny, needs these arts for its robbery.

Therefore, at the time of the Antichrist, no one will be safe in public, nor will they dare to confess Christ, just as they do not today before the heretic court. And this is perhaps what is so often foretold by visions and prophecies, that the Christians will flee into the caves of the rocks and the deserts of the forests. For who can be sure when those are in danger who do not even think of speaking against the Antichrist, and, because they may have spoken something unawares and without knowing it, are forced to deny and recant Christ, and to worship the holy treacherous throne in its courts?

Then he sufficiently indicates that the princes, kings, priests, monks and everything that has a great name will be on the side of the Antichrist, since he mentions that only the poor and oppressed will suffer. It would not be a great deception and tyranny worthy of Antichrist if he had not drawn the nobler and better part of the church into his plots. For he shall reign in Babylon and in Rome itself, and all the precious vessels, the king and the queen, and the cut ones, the royal boys, he shall lead into his captivity, as the Babylonian captivity of Israel exemplifies.

80 What follows: "He catches him when he draws him into his net" seems to be said for explanation, so that no one understands the catching of the wretch differently than it is said, that is, they will catch him in his speech, if they cannot find anything else by which they would like to prove that he has obviously spoken against the holy chair of the Antichrist. For he does not speak here of a bodily catch, of which the following verse will be about, but (as I have said) of a spiritual one, which they have prepared in secret by means of the reenactments; and these reenactments he calls a net or a rope. We could prove this quite nicely with examples, if these were not already abundant by themselves in our time.

v. 10: He crushes, and presses down, and violently pushes the poor to the ground. 1)

The confusion both in the division and in the interpretation has caused that everywhere this verse is understood of the fall of the Antichrist. But Jerome translates it thus: *Et confractum subjiciet, et irruet viribus suis valenter* [and he will subdue the broken one, and with all his powers will fall upon him mightily]. And our Latin translator has not translated the first part badly, because the pronouns *eum* and *se* are omitted, which are not in Hebrew, and the connective word *et* (although it is not in Hebrew according to the peculiarity of the language) is placed between both *verba*, namely thus: *Humiliabit et inclinabit*, namely the wretched. For the former verb means to crush, to break, to smash; the latter to bow down, to bend, to throw to the ground, as Renchlin says.

The second part reads like this in Hebrew: And he shall fall in his strength upon the poor; which the Latin interpreter has almost rendered according to the sense, because "to fall in his strength" or "to fall upon someone with all his strength" is as much as to have the upper hand and to rule (*dominari*); only that Johann Reuchlin thinks that instead of the "poor" in a compound word 2) is said, the assembly of the suffering and oppressed, where Jerome has placed the adverbium *valenter*, as he has translated above [§ 63] in a similar expression "the strong" for the poor. But he may have had another word in mind.

So the meaning is: If the Antichrist and his lurkers have drawn the wretch into their net and caught him in his speech, there is no mercy at all, and it must be a lesser sin to have denied God and His works and His word than to have attacked this chair of deceit. Here the wretch is crushed and made to nothing, here one throws oneself with all power on the oppressed people. To this frenzy of the Antichrist (however it may stand about the Turk) the satellites and flatterers of the church have long since arrived according to their power and their representation 3), since

2) In Keri:

3) *virtuulis r6pru686ntAtivu6 "ccl^sias*. These are expressions of which Silvester Prierias makes use in his

1) Vulgate: *Humiliatūit ouiu, inclinatūit se, et "aäet cmin äoininatus tuerit xunpEruin.*

They laugh at the sins committed against God and no longer consider them sins: so much is lacking that they should fall upon them, or that they should be careful here, that they should use even the thousandth part of their office or their powers here.

By the way, if you doubt his statutes and whether he is a mixed god and man, whether he is an earthly lord of the world, if you should also fail me in one syllable, then you will be pulled into the net and crushed, and they will fall upon you with all their might. They are not satisfied with the sword and the thunderbolts of the verdict with so many curses that you are hardly able to read through them, but they also call on the help of the worldly arm and the power of the whole world; so much is at stake to protect the tyrannical chair, so that it seems to me that the prophet has with these words: "He pushes to the ground (the poor) with violence", wanted to indicate this tyranny of ours (the papists), whether for the antichrist or in the antichrist. Although we all see that this tyranny only seeks its own with the most shameful attacks and neglects what is God's in the most despicable way, we do not dare to protest against it.

Therefore humiliabit ("he breaks") and inclinabit ("he presses down") are not understood from the person of the Antichrist, but from his tyrannical procedure against the poor, just as also the [Vulg.]: "He will fall upon them, when he will rule", indicates likewise his violence. For from this violence in falling upon someone "the giants" 1 Mos. 6, 4. have their name XXXXX, that is, the falling ones, or those who fall upon someone, because (so it is said) they were mighty in the world and famous people, that is, tyrants, who by their own power fell upon the poor and oppressed them, as also of Nimrod 1 Mos. 10, 8. f.: "He began to be a mighty (that is, a violent) lord on earth, and a mighty hunter before the Lord."

Dialogue and elsewhere served. Virtnnlis soolssia is namely the Roman Church and the Pope; rsprnssenMtivÄ eelösin the Cardinals - Collegium. Cf. Walch, St. Louis edition, vol. XVIII, 314. 429. - Cf. 8 65.

V. 11. He says in his heart: God has forgotten, he has hidden his face, he will never see it.

Again, the wicked do not say this (as some think), that they believe that God is not an avenger of evil, or that they do not care about the affairs of men, since they do everything under the name of the Lord, as Christ predicted Matt. 24:5. foretold, "Many shall come under my name," but [it is said] that they are so sure, and so utterly without fear of God, that they make themselves think that God has forgotten the poor, and stands for them against the poor, as the following verse indicates, where it is said: "Forget not the wretched," and He has not only forgotten them, but has also hidden His face from them and turned away from them, so that He will never look after them in eternity, although in truth there are exceedingly many today who do not believe that the soul is immortal and that there will be retribution in the future judgment.

This exceedingly great obstinacy and stubborn presumption of the wicked he punishes in this verse, because by it they provoke the godly to blasphemy against the spirit, as they said to Christ on the cross [Matth. 27, 43]: "If he is the Son of God, save him now, lusts for him. For they are not content with corrupting the godly, but also blaspheme and reproach them for despairing of God's help, or at least presume to do so, as is more fully described in the third Psalm [§ 16 f.]. And here is the end and the highest of what the wicked are capable of. Therefore now follows the second part of the psalm, in which the prophet prays and prophesies for the godly against the wicked, saying:

V. 12. Arise, Lord God, lift up your hand, do not forget the wretched.

88. the wicked say that you forget the wretched, but rise up and raise your power, by which you destroy what is and raise up what is not, and they may be delivered to their wickedness. We have often remembered that through this we can

be taught that we should put away vengeance and leave it to God, and seek help through prayer alone, despairing of our strength.

89. I believe that it is known of this expression "to raise the hand" or increase that it stands for: to show and exercise the power, which is spoken about in the 4th Psalm, v. 7 [§ 66].

has been, and we shall have the same mode of speech more often afterward, as [Ps. 74:3. Vulg.], "Lift up thy hands upon their hope," and Isa. 49:22, "Behold, I will lift up mine hand unto the Gentiles."

I believe that just as the previous psalm, which has almost the same content, described the times of the martyrs, so this psalm describes the times until the end of the world, so that it not only deals with the Antichrist, but also with all the godless tyrants in the church after the time of the martyrs and the teachers, who raged until the end of the world. Of these the apostle 2 Tim. 3, 5, foretold that they are people who have the appearance of a godly being, but deny his power, which no one can improve or reform but he who will put an end to the wicked by the appearance of his future [2 Thess. 2, 8.]. In the meantime, the wicked will become more and more wicked until the end.

That is why I have almost certainly despaired of a general reformation of the Church. For, I beg you, with how many councils has a reformation of the church been attempted after the times of the martyrs and teachers! What has been promoted by the Council of Constance, what by the Council of Basle, to say nothing of the play of the last Council 1)? Who then is the Holy Spirit, who, where a lawful (as they boast) synod has been assembled, cares nothing for the betterment of his church, but only spoils with ceremonies all the days of the council?

Therefore, I think that this verse calling on the Lord to arise and show His power refers to the Day of Judgment, which is also confirmed by what follows. Therefore, there is no doubt,

that in our time, indeed, for more than three centuries, what this psalm speaks of is going on and has been going on in full swing.

V. 13. Why should the wicked blaspheme God and say in his heart: You do not ask for it? [Vulg.: non requiret.]

93. Namely, blasphemy or mockery hurts the most, so the prophet deals with it first and foremost and accuses it. For if the afflictions are borne in good conscience toward God, they are not at all severe; but if a conscience is tormented with the thought that God is against him, then they are unbearable.

But in this verse he reproduces and rejects what the wicked had said [v. 11]: "He has hidden his face and will never see it," as he had rejected the forgetfulness of God in the previous verse. For by these spiritual verses we must admonish ourselves when blasphemy and despair in tribulations torment our conscience. For then, according to the counsel and example of this verse, we must push back and turn back the blasphemy to the one who instigates it and to his head, just as those who are well taught and experienced in these things have taught.

95. For it is indeed blasphemy to say that God forgets the poor and hides His face and does not inquire after them, since He commanded in the first commandment that one believe in Him and hope in Him, and in the second that one call upon His name, and in the third that one wait for His work 2). Why then does the wicked provoke God, ascribing to Him that He forgets the poor, contrary to the express commandment in which He makes His will known?

96. this is something trifling, that in the Hebrew it is said in the second person, "You do not ask for it" (in the Vulgate: non requiret; only that [by the Hebrew] a more ardent movement of heart is indicated thereby, and a stronger encouragement against the spirit of blasphemy, since he confidently turns to GOD, accuses the devil, and abhors him.

2) In Greif's translation "his word". Cf. Luther's hymn: "These are the Holy Ten Commandments" in the third commandment: "That God may have His work in you."

1) The Lateran Council in 1512.

shuns, justifies God and His commandments, and thus seeks His benevolence, and arouses the hatred of God's adversary; not as if God needs these things in order to be moved, but we are to arm ourselves and strengthen ourselves with such art, so that we do not succumb in faith and hope.

V. 14: You see, for you see the misery and distress, it is in your hands; the poor command you, you are the helper of the fatherless. 1)

97. He says without further specification (absolute): "You see", in order to raise confidence against the blasphemy of the wicked, as if he wanted to say: Thou art seeing and an overseer of all things; thou hast not forgotten us, neither hast thou turned against us, as the wicked man imputes to us. Therefore thou also lookest, and art mindful of toil and labor (laborem et dolorem); for so accurately dost thou see that thou also dost take heed, let alone that thou shouldst hide thyself and forget.

Most people refer "toil and labor" (laborem et dolorem) to the wretched, Augustine also to God. In my opinion, it is to be referred to the wicked. For labor is here what is said above [§ 61] [v. 7. 1: "Under his tongue is labor." But instead of dolor, the Hebrew text has "raging," as Jerome also translated, and Augustine reads "wrath" in his text, which caused him to think of the weighting (labore) and wrath of GOD. Therefore, in my opinion, the prophet here calls "work" the futile and exceedingly laborious undertaking to prepare reenactments and to practice treachery, by which (as we have said) he brings about his own, but "toil" or "raging" the violence and impetuosity with which he fortifies his treacherous tyranny, as if the Spirit wanted to say: You are most attentive to both the wickedness and the violence of the ungodly; to his wickedness in words (to use Augustine's words), to his violence in rule, with which he opposes your saints.

and with much work he protects his pursuers.

For the false and deceitful have need of violence; indeed, falsehood is so powerless that it cannot help but rage and use violence when it begins to be revealed. For this is how the princes of darkness, after they had possessed the world with many powerful errors and falsehoods with long-lasting idolatry, flared up fiercely and began to rage against the apostles and martyrs who set out to expose this falsehood. This is what every wicked person does to protect his falsehood, as the examples of our time also show.

Therefore the Spirit encourages us so that the presumption of the wicked will not make us fainthearted, and teaches us that both the deceit and the violence of the wicked are not hidden from God, whatever artifice they use against the saints.

101 And "he looks" in such a way that it should not end with the looking, and the wicked should go unpunished, but [Vulg.] "that you deliver them into your hands. Jerome has more appropriately: that he be delivered into thy hand. For the pronoun "they" is not in the text, and he speaks of the ungodly in the singular. But: "Terrible it is to fall into the hands of the living God," as the apostle Hebr. 10, 31. speaks in thunder sounds, because there is no one who could snatch him out, as it is said in Ps. 50, 22: "Mark this, you who forget God, that I do not even snatch, and there is no more Savior." Speaking in the same way it is also said in Ps. 21, 9: "Your hand will find all your enemies." And this seems to be taken from the Law of Moses and other books of the Old Testament (instrumenti), in which we very often read that the enemies are given into the hands of the children of Israel, and again, the children of Israel into the hands of the enemies, as often as we read that vengeance is taken, or should be taken.

Therefore, also here "to be delivered into the hands of GOD" means to be punished by GOD as an avenger who punishes with eternal vengeance. From this we understand what I

1) Vulgate: Viäes, Huortiam tu ladoreru et äoloreiu eousiäerus, ut traäas eos in ruaius tua". Hdi äereliotus est pauper, orxUano tu eris ääjutor.

I have said that the prophet in this psalm speaks of those who will be seized at the end of the world in the last judgment, after their ungodliness in the whole world has become so rampant that one must despair of their correction. For those who can be corrected he does not deliver into his hands, but as is said in the 89th Psalm, v. 33. "I will punish their sin with a rod, and their iniquity with plagues." Of these he now says:

103 [Vulg.:] "On you the poor is dependent." Here Jerome translates again [XXXX, as § 63 and § 82] "the strong." Of the many words by which the sacred language names the poor (so much does it lend itself to holiness and poverty), three are set in this psalm: XXXX, which signifies a poor man par excellence, XXX, which signifies more a sufferer and afflicted one, and XXXX, which actually signifies one oppressed and suffering violence. Besides these, there is also the one in the preceding Psalm, v. 10: "And the Lord is the shelter of XX", that is, of the poor; likewise XX and XX and XXXX. The difference of all these words is perhaps not necessary, even here not at the place.

104 But the Hebrews are able to do this very well, if they pay attention to the descent. For come from crushing and breaking; XX from making small and drying up;

XX from the sorrow and sadness of the heart; XXXX from wanting or desiring, because someone lacks what he desires; from the storehouses and containers, because he has none; XX from going to ruin and getting into misery.

105 And in this Psalm especially XXXX is repeated, which Jerome translates from XXX, which signifies strength, as "the strong one". Others want it to be a compound word from the same XXX or XX, which signifies an army or assembly, and XXX,¹) which denotes sorrow and sadness, and understand, as it were, an assembly of mourners and sorrowful ones, which pleases me very well, since the prophet here actually speaks of

Those who suffer violence and treachery from the wicked under the pretense of the name of the Lord. The name of the Lord is not to be resisted, and yet the thing undertaken brings great tribulation, and so they suffer in secret. This is what happened to the apostles at the Lord's Supper, who, although they did not dare to punish Judas, were martyred by his treachery, which Christ displayed. More fortunate was the situation of the martyrs and the doctrine, as they fought against the idols and the pagans and the strangers. But the Antichrist will make use of our bishops and spiritual rulers, as he has begun to do in the matters concerning heresy. Since one must obey them in all things in Christ's stead, it will be very dangerous not to obey them; again, there will be the same danger if one obeys them, since here even the elect can be led into error.

Therefore, when we hear that the poor depend on God alone, we must undoubtedly understand this to mean that the great and the rulers will both stand against them in the spiritual and temporal regiment. Since this thing pleases the people and is something great in the eyes of the great multitude, it will easily bring about that the whole world will become subservient to the Antichrist, and they will not take the proof of the truth from the Gospel, but from the fact that there are many of them and the people hold with them, as also some do today.

The same is indicated by the word: "You are the helper of the orphans. It does not matter whether we say "of the orphans" (pupillo, as the Latin translator translates later [v. 18]) or "of the orphans" (orphano). He understands one who is on earth without a father, whose father is in heaven. Thus, at the time of the Antichrist, no one among all men will protect a preacher of the Gospel, but God alone. This is very frightening.

108 For anyone can easily see that the bishops and the great ones in the churches will not be among the number of "underage" as they are nowadays in chariots, on horses and in arms, unless they are first restored to the position in which

1) Thus is to be read without doubt after tz 82. In the Baseler, the Wittenberger and the Jenaer it is found; in the Erlanger: 282; in the Weimarschen: "Oau".

But they will necessarily, for the sake of their temporal goods and the patrimony (patrimoniis) of Christ and the saints, according to their most holy rights, cling to the Antichrist against the poor and the orphans.

V. 15. Break the arm of the wicked, and seek the evil, and his wickedness shall never be found. 1)

The Latin translator has said "sinner" and "sin" instead of "the wicked" and "wickedness," as Jerome more correctly offers: Break the arm of the ungodly and the wicked; one will look for his ungodliness and not find it. In Hebrew, the division seems to be this: Break the arm of the wicked, and search for the wicked, and one will not find his wickedness; so that malignum [wickedness] must be taken as a neuter for malitia [wickedness], and the two pieces, "the arm" and "the wickedness" of the wicked must be put together (but not the wicked and the wicked [malignum]); the one is to be broken, the latter is to be sought, that is, to be demanded in judgment, so that the sense is: Destroy the power and might of Antichrist, and seek malignity, or put it on trial, that his deceitfulness and unworthiness may be revealed and condemned, of which his impiety makes use as instruments. But after his power is destroyed and his wickedness is investigated, and he is thus stripped of both his power and his lift, you will cause his wickedness also to cease completely; wickedness will be disarmed and destroyed. This is it that he says, "His ungodliness will never be found"; not that it is not, but that it is not able to speak in the same way as Deut. 32:26 says, "I will say, Where are they? I will lift up their remembrance among men," and Isa. 14:4: "How is the driver so utterly finished, and there is an end of interest!" For so of those who have perished it is also generally asked and scornfully said, Where are they? Where have they gone?

1) Vulgate: Konter" dravüinm peeetatoris et wnHnaeretnr
^eeetum illinü et non invenietui'.

Therefore one must pay attention to the words that are most appropriately shredded: The arm is broken, wickedness is sought, and both are abolished; but ungodliness remains, only that, where these weapons, power and cunning, are taken from it, it is no longer healthy, that is, it is brought to ruin with the ungodly. This sense (as I have said) is impressed upon me by the division in the Hebrew. But our Latin text can also be drawn to the same meaning in both pieces: "His sin will be searched for, but it will not be found," that is, one will mock the wicked who has been brought to ruin, and one will ask him and say: Where then is he who broke in with his power and deceived 2) with his cunning.

This verse also shows that in this psalm the work of the last judgment is sung about and invoked, because in that time the wicked will be crushed and converted, but in that time their power and wickedness itself will be destroyed. By the way, the wicked remains in his wickedness, and he will not be found, because the Lord will take him away.

112 And the prophet appropriately attaches the right statement to each individual thing: "Break the arm", "search out the evil"; because the apparent power does not need judgment and investigation, it is already judged by the breaking of which it is worthy. But the deceit and the wicked cunning must first be made manifest; the investigation of it itself is its downfall. For as soon as the cunning is recognized, it is immediately without power and already no longer a cunning, but its own disgrace. But if the power is also recognized, it does not therefore cease; nay, if it is recognized, it is strongest, therefore it must be crushed and broken; and the cunning must be disgraced in itself by being made manifest. Then it will be said to the naked, weak, and disgraced wicked: Where is now, you wicked, your wretched wickedness?

2) In the original edition of the Erlanger: kattedat; in the other editions: vatedat.

v. 16. the LORD is king forever and ever, the heathen must perish from his land. 1)

Jerome and the Hebrew text: The LORD is King forever and ever; the Gentiles have perished from his land. But it is the same sense by which we are admonished not to doubt that Christ is King forever, who makes us blessed and destroys the ungodly, however much the ungodly hope the opposite and impose the same on us. Knowing this is most necessary towards the end of the world, when everything will be arranged by the Antichrist in such a way that he will persuade the whole great multitude (as we have said enough) that whatever he does against the godly is done by command and in the name of God.

114. Therefore we are sufficiently warned, and have been abundantly told before, that we should not immediately accept everything that is promised or threatened to us under the prestige of Christ, his apostles Peter and Paul, whether it emanates from the apostolic see at Rome or from any bishop, nor immediately believe it to be true or wholesome, however much it may be strengthened by the applause of the multitude and greatness of the wise and mighty, but look solely to the gospel of Christ as judge and guide, according to the words of Paul 1 Thess. 5:21: "Test all things, and keep that which is good." For if the disciples of the apostles, when the apostles were alive, were subject to this, or fell [so far] as to lead men astray to their opinions, what should not be feared of their successors, after they are dead, and now for so many centuries faithlessness and the wisdom of the flesh have increased? Edom once fell away under King Joram, so as not to be under Judah [2 Kings 8:20], while Isaac had long before subjected it to Jacob [Gen. 27:29]; what wonder, then, if this example be fulfilled in the church, that the world should fall away from Christ?

(115) But if thou shalt be subject to any thing in this matter, thou shalt not long be accounted a Christian and a righteous man. Therefore, in the meantime, your only comfort will be the day of judgment and the faith in which you believe that your Lord is King forever, and that all the wicked will finally perish. For if you do not overcome and see it through this faith, the beautiful appearance of the present things, which is with the ungodly, will soon overthrow you by the false conscience and the vain terror of ungodliness, which accuses you of having offended the majesty of God and man.

116. "From his country." What then is "his"? For [Ps. 115:16.] "the heavens all around are the LORD's, but the earth he hath given to the children of men." The meaning and the intention can perhaps be seen from the word "his", as if he wanted to say: Ye ungodly do so upon the earth, as if ye alone were the gods and lords thereof; ye look not to God, nor to his dominion, though the earth and all things are not yours, but his, who is the King for ever and ever. Since he is king, you shall know that you will finally perish from this land of his. Thus it is said in Job 12:6: "The huts of the spoilers are full, and rage against God, though God hath delivered it into their hands." And Ezek. 29, 3.: "Behold, I will be upon thee, Pharaoh, thou king of Egypt, thou great dragon, which liest in thy waters, saying, The river is mine, and I have made it for myself" 2c.

The wicked also have their being on earth without the fear of God, as if they had made themselves and everything was theirs. He threatens them with the last judgment, that they shall perish from the land of God, which they have subjected themselves to with the most hopeless impiety. Peter also says in 2 Peter 3:7 that heaven and earth will be spared and kept for fire on the day of the condemnation of ungodly men, speaking in the same way as this verse.

2) In the original edition according to the Vulgate: reservuti; Baselxr: reservato; Erlanger: reservuri.

1) Vulgate: Vominu8 regnuditin neternuii et in SLMulum 8L66UÜ, periditis x6nt68 06 t6riA illius.

Perhaps also the word "the Gentiles" has the emphasis and contains a certain indignation of the spirit or a diminishing speech, in this way: You, who should be the people of GOD and the chosen Israel, have now degenerated to your greatest shame into Gentiles, and are now no longer the people, but the enemies of GOD, and will perish. With this way of speaking, Moses very often foretold the Jews that they would soon perish from the land they were entering if they did not keep the commandments of God [Deut. 4:2]. Therefore, by the Gentiles in the land of God must be understood those Christians who confess Christ outwardly, but in reality are Gentiles, for they deny Him with their deeds and possess His land unworthily.

V. 17. You hear the desire of the wretched, Lord; their heart is sure that your ear hears it. 1)

Jerome: You hear the desire of the wretched, O Lord; you have prepared that their heart may hear, or that your ear may hear. It is the same expression "desire" which is put in the beginning of this psalm [v. 3] [Vulg.]: "For the sinner boasts of that which is pleasing to his soul" (in desideriiis). Therefore it must be interpreted in the same way. "The preparation" (praeparationem) our Latin translation attributes to the heart of the wretched, but Jerome and the Hebrew GOtte. Yet, on both sides, the immeasurable willingness of God to hear the wretched is indicated in this way: So ready and willing art thou to hear, that even before they cry out, thou hearest the desire of their heart alone; yea, thou art more impatient of delay to hear than they are to cry out, and desirest that they cry out, that thou mayest have opportunity to hear them; so much doth thy will to hear forestall their desire to cry out, and is ready. Thus it is said in Isa. 65:24: "And it shall come to pass, before they cry, that I will answer; while they yet speak (that is, while their cry or speech is not yet ended), that I will answer them.

1) Vulgate: Ve8iäeriulu pauperuru, exauclivit vomiuu8, praeparationeru eordis eoruru auäivit au1U8 tua.

hear." [Isa. 58:9. "Then shalt thou call, and the LORD shall answer thee: when thou shalt cry, he shall say, Behold, here am I," for I am merciful, the LORD thy GOD [Jer. 3:12.]

By these words we are not only commanded to hope for an answer when we pray, but we are also provoked to pray when we are negligent, since they show us how willing God is to hear us. And although they are cold to him to whom they are not said in the right place and at the proper time (that is, to a secure and sated soul), they are at the same time highly necessary and extremely comforting to the soul of the wretched and afflicted (as he says here). For then everything that is contrary to this is predetermined by the attacks of the godless and blasphemous tyrant and is also felt in this way. Therefore, this is far beyond our reason and comprehension, and it is spoken and understood in the very loud faith of that which one does not see and can only hope for; then one must also despise everything present, as I have often said that the Psalter is a training school of faith and spirit, so that he who reads without faith reads only darkness and cold, and remains without light, without warmth. Faith, however, can only blossom in suffering, and the more severe it is, the more glorious it becomes.

V. 18: That thou mayest do right to the fatherless and to the poor, that man should no longer be ashamed on earth. 2)

Others have already criticized that the Latin interpreter used Greek idiom and said iudicare instead of: ut iudices. 3) He also calls here the one "underage" (pupillo), whom he called above [v. 14.] an "orphan", and humilis is the broken one, the XX [§ 103 f.], whom he called above in the 9. Psalm, v. 19, "the poor", but Jerome calls here "the oppressed", so that we understand the abandoned and with suffering overwhelmed people of Christ. The Hebrew text divides thus: That thou mayest do right to the fatherless and to the poor; no more shall it go forth.

2) Vulgate: luäieare Pupille ei duuili, ut non appouat ultra ruaⁱⁱüeare se üouio super terraru.

3) Erlanger: juelleet.

have (non addet ultra) (or: not eternally), that the man of the earth inspires terror (ad magnificandum). There the verbum addet or apponat seems to me to stand without closer relation (absoluto statu), in this way: Non addet, that is, nothing will be added, it will not increase, but here it will stand still and have an end, it will no longer be that man from the earth be strong and terrible.

And the words in Hebrew have something very beautiful and wonderful grace. First, it is called man, who, according to the origin of this word, is miserable, forgotten and despairing, as we said in the 8th Psalm [§ 58]. With the same is put together in a wonderful contrast and contradiction that lies in the things, that is, that he inspires terror, as if he abhors the impropriety of the thing, that the XXXX, the unhappy man, could presume something so great in this world, that he wants to be considered great, strong, terrible and glorious against the godly by tyrannical violence.

123. after that there is a beautiful play on words in the words "instill terror" [XXX] and "from the earth" [XXX], XXXXXXX XXXX XXXX, and. it includes a great contradiction that it is unseemly that the man who is XXXX about that he is born from the earth and will return to the earth, on the earth

and that he is so hopeful of the earth, as if he were speaking the word of Sirach [Sir. 10:9], "Why does the poor earth and the ashes rise up?"

124) Also the word "defy" (magnificare) [XXX] is ambiguous in the Hebrew, in that it means (as Reuchlin says): to be frightened, to be afraid, to be terrified, as the strong and great tyrants are feared, and from this fear, taken passively, they are designated with the other meaning as the fearful and great, the proud and the strong, so that we could not unrhymedly translate this verse also in this way: It will no longer be that he (namely, the underage and poor) fears the man from the earth. In this sense Zacharias speaks Luc. 1, 74. f.: "That we, delivered out of the hand of our enemies, may serve him without fear all our days, in holiness and righteousness pleasing to him." And both understanding and meaning we want to summarize in one and understand the whole verse in this way: Therefore thou, O Lord, hast heard their heart, that thou mightest avenge the cause of the fatherless and afflicted, and that there might be an end at last to the tyrants themselves, the wicked men, with their hopefulness and defiance of the poor; again, the poor, delivered at last, because thou hearest them, and art their judge, henceforth shall not fear, nor be terrified, nor be oppressed by men of the earth. So you see that this psalm sets its goal from the end of the world and the day of judgment.

The eleventh Psalm. *)

V. 1. A Psalm of David to be sung.

I trust in the Lord. How then do you tell my soul to fly like a bird on your mountains?

The holy fathers understood this psalm of the heretics, and rightly so; but by heretics we must understand all.

who teach a righteousness other than the righteousness that is valid before God, such as the Jews and all the value-mongers or all those who trust in their own righteousness, of which the church is full today; especially those who persecute the heretics. For with the first word with which he begins the psalm, "I trust in the Lord," he shows the

*) In the original edition of the Erlanger and in the Baseler from here on the counting of the Psalms is according to the Vulgate, but each time it is indicated next to it, how many Psalms it is in Hebrew. E.g. here: Kalmus äechmus, Ilodruis ünüeeirnis. On the other hand, in the Wittenberg and Jena tue counting of the Vulgate has been dropped and that of the Bible has been adopted. We will do the same.

The purpose (scopum) of the psalm clearly indicates that it wants to speak of the righteousness that comes from faith, which relies on God, against the scheming teachers of works and the flattering appearance of human righteousness. Therefore, in this psalm nothing is said about persecutions, but everything about all kinds of deceit, which Paul attacks with many words in the letter to the Colossians Cap. 2 by saying among other things [v. 8]: "Take heed that no man rob you through philosophy and loose seduction after the doctrine of men, and after the statutes of the world, and not after Christ" 2c.

But he treats these seductive teachers in such a way that he presents them as incorrigible and as such who are kept only for God's judgment; and the godly can also be comforted in this matter by nothing other than the righteous judgment of God. In the meantime, according to the example of Christ [Matth. 15, 14.], they must be let go and allowed to lead the blind as the blind, and, as Paul says [2 Tim. 3, 13.], the longer the worse they become, the more they are deceived and seduced. However, this Psalm is to be referred mainly to the beginning of the Church, to which almost all the prophecies of the prophets have their reference, at which time (for Christ's sake) the greatest turmoil was aroused in the race. Therefore he says:

3. "I trust in the Lord," that is, this is my righteousness, that I believe and hope in the Lord, as it is said in Rom. 1:17, "The righteous shall live by his faith." For this is the rock upon which I have built my house. But you, who presume to teach my soul something else, by doing this or that work, in which I should put my trust, so that I may be saved, I accept you as if you told me to fly erratically, so that I had nowhere a sure and firm conscience, like a bird that leaves its nest and flies astray in the mountains, and turns here and there, and has nowhere its certain home. Thus it is said in Proverbs 27:8: "As a bird is that departeth from his nest, so is he that departeth from his place."

4 However, one does not have to think that those seductive work drivers speak in such a way, since they are in the

On the other hand, they want to consider their own behavior as the most solid and certain foundation of salvation, even more than the rock of true faith and solid righteousness. For they persuade themselves that there is nothing more certain and solid than their own works, just as Obadiah [v. 4] chastises them: "Though thou make thy nest among the stars, yet will I cast thee down from thence, saith the Lord." Same [v. 3.], "The pride of thine heart hath deceived thee, because thou dwellest in the clefts of the rock." 2c. Yes, they boast that they teach nothing but faith, hope, and love, and want it to be they alone who trust in the Lord, and contend for it. But [you will find] that in truth it is so, that if a man obeys them, instead of the well-grounded rock he finds unsteady mountains, and instead of the sure rest unsteady floods of the heart.

(5) For this is the origin of this unremitting and unceasing strife between the truthful and the deceitful, that both claim that their pretensions are well founded until the Lord himself judges, as between Esau and Jacob in the womb of Rebecca [Gen. 25:22 ff], and between the harlots before Solomon, who disputed about the dead and the living son [1 Kings 3:16 ff]. For here the decision of the church is not sufficient, as the sect of the Arians and all heretic cults have proven, until the Lord makes an end in his time, as we are comforted in this Psalm.

(6) Therefore, all those who leave Christ in place and teach in the church their poor works and the ways they have invented to live, as there are now many great fountains of this corruption, which John Tauler also mentions often and very well, do nothing but torture the consciences, always learning and never coming to the knowledge of the truth. These have only the appearance of godliness, but they deny its power; they lead captive the women who are laden with sins [2 Tim. 3, 5-7], for in fact they load them more with sins and put them in trouble than they should release and comfort them. Among these are those who teach about pardons, indulgences, the

different ways to confess and countless such follies.

7 So you, says David, want to teach me your things! If I followed you, I would lose my trust in the Lord, like a fleeting bird that has lost its nest. That be far off, I will not follow. Hence the expression *transmigra* [XXX, it shall flee] in Hebrew denotes a casting out, a movement of fleeing and wandering, as Gen. 4:12: "Inactive and fugitive shalt thou be upon the earth." And afterwards [v. 16.], "He dwelt in the land of Nod," that is, as a fugitive. Hence the sign which the Lord made to Cain, lest he should be slain, namely, the trembling, fits these very deceivers of minds (*phrenapatis*), because they are never without a trembling and timid conscience, however much they do their good works; yea, after the likeness of their father, they fear to be slain by every man, at every flash of lightning they blanch, and are terrified by the rustling of a flying leaf. For "the wicked have no peace, saith the LORD," Isa. 48:22. but the wicked are like a boisterous sea, and the waves thereof overflow [Isa. 57:20. *Vulg.*]

(8) I would therefore translate the Hebrew thus: I trust in the Lord; how then do you say to my soul, Fly, bird of the mountain? that is, you shall be like a fleeting bird in the mountains. The adverb "like" is not in the text, because he wants to say: Be an unfaithful bird of the mountain. For it is a figurative speech. And "mountain" here actually means a multitude of mountains, such as are in deserts and forests, remote from the cultivation and intercourse of men, so that it actually indicates a soul that is fleeting, and from the nest on which it relied, cast out into the desert. For the same expression is used here as in Isa. 40:4: "What is mountainous shall become evil," since such mountainous regions are also impassable and difficult to walk on, where he sufficiently indicates that through Christ souls are led back from these mountains, that is, from the mountainous and impassable righteousness to the easy and level righteousness in faith.

9 Then, although such righteousnesses are difficult and full of bends and detours, like such paths in the mountains, they are nevertheless puffed up and hopeful, so that it was necessary to designate them by the high mountains. And so, with the same word, the prophet expressed at the same time the misery and hopefulness of them, since they boast about such a thing, in which they struggle quite miserably, while they should rather lament about it. Above we have heard that this unfortunate state of righteousness is called XXX and XXX, that is, toil and labor.

There is little concern that the Hebrew text for "bird" 1) has the general name XXXX, not the particular "sparrow" [as the *Vulgate* does].

v. 2: For behold, the wicked draw the bow, and put their arrows upon the sinews, to shoot the pious secretly. 2)

10 Jerome has it thus: For behold, the wicked 3) draw the bow. They put their arrow on the string to shoot secretly those who are righteous of heart. I would like to translate the middle part of the verse like this: They have aimed their arrow at the target (*signum*). For it seems to me that the Hebrew text speaks of those who want to shoot arrows and aim them at a predetermined target (*metam*), which is clear from the word "they have aimed. For I find neither "quiver" (*pharetram* [*Vulg.*]) nor "sinew" (*nervum* [*Hier.*]) actually expressed.

(11) But it is evident that the Psalm speaks of the wicked and hypocrites, of whom we have often said that they are called, walking in their own righteousness, enemies of the righteousness of God, for the sake of God and out of zeal for the truth. But he gives the reason of what has already been said, saying: I have said that the ungodly

1) In the Basel and in the Jena: "^.nen" (Das is W) instead of: uvein; in the Wittenberg: "^.nenn".

2) *Vulgate*: tzuoninin eees pseontores intenükrunt uronin, pnruveruM snAittus suns in ut sn^lttent in odsvno reotos eorüe.

3) In the original edition, in the Weimar and in the Wittenberg: tst6v.Ü6rntt; this has been changed by the Erlangen, the Basel and the Jena in intsnüerunb.

want me to become like a bird that flees in the mountains, and to leave the nest of my confidence in Christ; I have spoken rightly. For behold, while they teach in the best way, they deceive those who are righteous in heart, and destroy that which you have established. What do they do but make troubled and trembling souls?

(12) This is a very common figurative speech, of the bow and arrows, not only in the Scriptures, but also in proverbs used daily by the people, namely, that the bow is the tongue, or an orator, or the art of speaking; but the arrows are words, suggestions, and the like. Therefore, the ungodly direct their tongues and focus the words of their ungodly teaching to bring only harm and destruction, as it says in John 10:8, 10, 11: "All who came before me were thieves and murderers. A thief cometh not, but to choke and kill. But I am come that they might have life and full satisfaction." Why do you think that the evangelist, when he wrote that Christ spoke this, added this of his own [v. 6.], "But they did not hear what it was that he said to them," as because the wicked cannot understand that they are ravening wolves in sheep's clothing? That is why they certainly teach and also argue about it so persistently, because they make themselves think that they teach exceedingly right things, so that if the Lord alone did not judge here, no man could judge. That is why he does not desire any other judge for them than God, Ps. 5, 11, saying: "Blame (judica) them, God", although nowadays there are people who attach everything to the decisions of the church (that is, of a single man) 1) as if it were impossible for him to err.

(13) "To shoot the pious secretly," that is, to strangle the sheep. For since the doctrine of the wicked is practiced among the people of God, it seeks only to corrupt the godly souls who otherwise live in right and simple faith in God, as the apostle gives us an example of.

to the Galatians. "The wicked devours him who is more righteous than he", says Habakkuk Cap. 1, 13. For what a righteous heart is, has been abundantly said in the preceding Psalms, especially in the seventh 76] and in the ninth 68 f.].

14. "Secretly" (in obscuro) here is a different word [ZZZ-ZZZ] than in the previous one.

Psalms is set [v. 8.ft "He strangles the innocent secretly" [XXXXXXX]. For here be

It means "darkness", which is not produced by art or human ingenuity, but is there by nature and happens as if someone would be wounded unawares at night and in the darkness, where he has not made it dark, but the malicious adversary has made use of the darkness, just as the wolf makes use of the night to attack the sheep. Therefore, "the secret" in this passage is the ignorance and simplicity of the people, which is exposed to the harmful teachers, that they play their game with it, as the apostle says Rom. 16, 18.: "By sweet words and splendid speech they deceive the innocent hearts." For since they, without judgment, are ready to believe anything according to their simplicity, they allow everything without distinction. And this is what makes birds of the air and troubled consciences, since they hear many things, and (as the apostle warned the Hebrews before) (Heb. 13:9.) are carried about with various and strange doctrines, and, as it is said elsewhere [Eph. 4:14.], are swayed by all kinds of winds of doctrine. For these believe every spirit (that is, wind) against the counsel of the wise [1 John 4:1].

15. but he uses spiteful names, "bows" and "arrows," which are deadly instruments, to frighten and warn us against the flattery and the beautiful appearance of the teachings. For the wicked do not mean that they have bows and arrows, but feathers, chests and paws (as it is said in Ezekiel Cap. 13, 18.), for they speak what pleases people and is gentle to them. By this we are instructed that we should know that whatever it is that is taught is deadly, which is gentle to us. For it seems to be pleasant to our senses and our opinion, but in fact they are deadly arrows, as Proverbs 5:3, 4 says:

1) Cf. Walch, St. Louis Edition, vol. XVIII, 438 f.

"The lips of the harlot are sweet as honey gum, and her throat is smoother than oil, but afterwards bitter as wormwood and sharp as a two-edged sword."

16 Christ's arrows, on the other hand, are sharp as we feel them, but afterwards they are sweeter than any honey, for they kill to make alive, but those make alive to kill, as it is said in Ezekiel Cap. 13:19. You profane me among my people for a handful of barley and a morsel of bread, so that you condemn to death souls who should not die, and condemn to life souls who should not live, by your lies among my people, who love to hear lies" (*credenti mendaciis*). What is this, "that the people believe the lies" [Vulg.], but that it is dark and the simple-minded people are exposed to the deceitfulness (*ludibrio*) of superstition? Therefore, as stated above [§ 8], we must understand it in such a way that the figurative speech in words also indicates to us a picture in things, that something else is going on than one sees before one's eyes. The deceptive teachings seem to be feathers and honeycomb, while they are in fact the bow and arrows of death; on the other hand, Christ's arrows are thought to be the instruments of death, while they serve life.

(17) That he says that they have drawn the bow and put the arrows on the string, or aimed at the target, shows their effort and ungodly zeal. For as Judas with his multitude was more watchful against Christ in the darkness of the night, than the apostles were for Christ, who even slept: so the pernicious teachers are exceedingly diligent to abuse the simplicity of the people to their destruction, while the right shepherds scarcely breathe and live for the people, yea, almost all of them snore; and while the people sleep, the enemy soweth tares [Matt. 13:25]. For when did one watch with so great care (unless you exclude the apostles and a few of their successors) for the people and wholesome doctrine, as the ungodly have watched for their ungodliness? For the glory and gain of this life moves these people more than those the glory and honor of the life to come. For Paul also says of his time that all seek their own [Phil. 2, 4.], how much more

must it be understood that he also said this about the following time? And who is today who preaches Christ with so much care as the statutes of the apostolic see and of men? For [this does not happen] because with the teaching of Christ poverty, cross and shame are inevitable, with the deceptive teaching of men glory, goods and life.

(18) So then, if you say that their arrows are ready in the quiver, or put on the string, or aimed at the target, you must understand the same endeavor in which they strive not to teach in vain, but to hit and shoot to the mark, and to wound very many and draw them to their opinion. For they adorn their words, and color them so, they make them splendid, they stretch them, they set them, they direct them so, that it is impossible that a simple soul should not be caught by them. The examples are before my eyes, but I am silent about them. It is enough that by the word "stretch" and "prepare" and "judge" is signified the exceedingly great diligence of the ungodly teachers, with which they desire to speak as little in vain as possible to the simple, yea, if there be one that escapes them, they rush, as we have heard many in our time.

V. 3. for they overthrow the foundation; what shall the righteous do? 1)

19 Jerome: For the laws are destroyed; from this we see that this Psalm indeed understands by "arrows" the doctrines of the godless teachers, who are at all times among the people of God, as it is said in 2 Petr. 2, 1: "There were also false prophets among the people, just as there will be false teachers among you" 2c., and Paul says, Apost. 20, 29. f.: "This I know, that after my departure there shall come among you abominable wolves, which shall not spare the flock. Even from among yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves." This and many other terrible things, which have been foretold to us with so much concern, we surely laugh at nowadays, and presume with the highest audacity to tell the miserable

1) Vulgate: Huoviuru, yua" perkeeci, destruxerunt, sustus autem, teit?

The people are not to be taught anything. False teachers also creep in among us and stand up among us; dear one, who can be sure?

The Hebrew text has actually so: Because they have overturned the pillars (positiones). But this word means the established, the ordered, the built, the erected. Therefore, as you can see, our Latin translator has not inappropriately tried to express it by the antithesis: "For what you have built, they have destroyed." Thus it is said in Malachi 1:4: "And if Edom should say: We are ruined, but we will build again the wilderness, thus saith the LORD of hosts, If they build, then will I break down." And Isa. 9:9 ff: "Let all the people of Ephraim and the inhabitants of Samaria take heed, who say with haughtiness and pride, Bricks have fallen, but we will build again with pieces; they have cut down mulberry trees, but we will put cedars in their place."

20. but we have above in the 5th Psalm

158 ff] The prophet says that this construction is understood to be the construction of doctrines, as depicted in the Tower of Babel, where the Lord is always against men, destroying what they build, and they in turn destroy what he builds. Therefore the prophet rightly says here: They tear down what you have erected and ordered, that is (as Jeremiah [Cap. 23, 36.] says): "They pervert the words of the living God", and Micah, Cap. 3, 9. f.: "Hear therefore this, ye heads of the house of Jacob, and ye princes of the house of Israel, who spurn justice, and pervert all that is upright; who build Zion with blood, and Jerusalem with iniquity." For this is what happens when we force the holy words of GOD to serve our inclinations and opinions. This is called casting a calf and idols from the ear hangings of the daughters of Israel and the gold of the LORD, as they are therefore very often punished in the prophets. If you punish them today, you must be a heretic, since only those who do this today are the church, just as they were in the time of the prophets.

But the Hebrew text says without further reference and without designation of the person: For what is laid, or, for what is laid.

(not: What you have laid down, of which I do not know what greater emphasis it has), 1) as if he wanted only that to be established and ordered which God has established and ordered, and it would be wrong to even think of anything else, so that no distinction is necessary. So also the apostle says [Eph. 1, 10]: "It was good that all things should be gathered together under one head in Christ", as if there were no other good than the divine, as we speak of the sun, because there is only one, without any sign of distinction.

21 "What should the just man accomplish?" This is what Augustine draws to Christ, since he fights with his Donatists. So does Jerome, if it is otherwise his interpretation (commentarius). In my view, I take "the righteous" generally for all who have to deal with ungodly teachers, at all times, and hold that this question happens for them; first, from an afflicted heart, in this way: Since the power of the wicked prevails over justice (as Habakkuk says [Cap. 1, 3. 4. Vulg.]), and has the upper hand over the righteous, as it generally does, there is no one among men who makes justice for him or avenges him, but he is condemned as if he were guilty and wicked. Now here it is said, "What should the righteous man do," since he can offer no resistance? His truth is not heard, therefore he is forced to present his cause to the one who judges rightly, as Peter says of Christ 1 Petr. 2, 23: For what would it profit him if he also raged? Therefore he has to wait with groaning and patience for the divine judgment, and in the meantime let the wicked rage and become worse, so that whoever is unclean will always be unclean [Revelation 22:11].

Secondly, this question can arise from such an attitude as is found in a disputant and in one who confronts another. This is a much more violent movement, out of which Paul speaks 1 Cor. 15, 29. f. 32. against the deniers of the resurrection: "What else do those do who let themselves run over the dead, if the dead do not rise? And what do we

1) These brackets are set by us.

every hour in the drive? Have I, in human opinion, fought with the wild beasts at Ephesus? What good is it to me if the dead do not rise?" And in the 73rd Psalm the prophet, seeing that the sinners were so well off [v. 12. f.], says: "Behold, these are the wicked, who are blessed in the world and grow rich. Shall it then be in vain that my heart lives blamelessly, and I wash my hands in innocence?"

23 So also here. If the wicked have the upper hand like this, if there is no other judge than themselves, what has the righteous man achieved? Why has he labored in vain? Why did he not keep quiet and live without danger? Has he done everything in vain? Far be it from him! He did not work in vain. There is a judge who judges rightly, as follows. This sense pleases me, because the word "fecit" is the past tense of which means: he does, so that he includes the whole life of the godly, as if he wanted to say: Why then has the righteous been so active in vain? Then this also agrees with the following in a very puffing way, and expresses very beautifully the sorrowful sense of the righteous, from which they suffer, since justice and truth are suppressed, and they dispute about it. Although they are quite sure that the righteous will not be forsaken, they are both indignant and grieved because of the multitude of the oppressors and those who are subject to the truth, and raise a question in which they contradict, and address an exceedingly vehement address to the wicked, and, the last thing they have, take recourse to judgment and say:

V. 4. the LORD is in his holy temple, the LORD'S throne is in heaven; his eyes look upon it, his eyelids examine the children of men. 1)

This verse is divided into two [in Latin]. The Hebrew way of speaking: Dominus in coelo sedes ejus, would have been interpreted by the interpreter if he had used the pronoun Hus.

1) Vulgate: Dominos in templo sanoto suo, Dominus in ooeio seães ejus. Oculi Hus in paupersm respioiunt, xalpedrae Hus interrogant Llios Nominum.

and changed the nominative to the genitive: Domini in coelo sedes. Because one does not speak so in Latin like Ps. 68, 17: Mons, in quo beneplacitum est Deo habitare in eo, so also not: Dominus in coelo sedes ejus. It could also be this distinction: The HER 2) in heaven his (sua) chair, add: "is". It is also not in pauperem [on the poor] in Hebrew, but it is without a word to which it refers (absolute), and far more expressively, "His eyes see," so that the sense of this verse is: the righteous does not labor in vain. Even though the wicked have the upper hand in the land and in the visible dominion, I am comforted by the fact that the Lord is in his holy temple, where the wicked do not see, and that his throne is in heaven, which they do not know. And he is not alone there, but his eyes see, they are open upon all things, because all things are bare before his eyes; "the keeper of Israel sleepeth not, neither slumbereth" [Ps. 121:4.]; from thence I await my judgment. Thus we are taught to be proud and presumptuous in the Lord against those who are proud and presumptuous of men.

25 Here the question arises: What is the temple of the Lord? That he did not want to understand the physical temple of Solomon can be assumed from the fact that it did not exist at the time of David. Then he also added: "His throne is in heaven," so that we must understand another temple, which is holy, that is, separated from all worldly (profano) use; for this is called holy. I am not displeased if also in this place what was said in the 5th Psalm 98] is said, that the temple of the LORD is called any place where the people of GOD come together to hear His word. Since they are in truth the temple of GOD, they do not call the place after themselves unrighteously. Thus, "church" refers to both the people and the house.

So the meaning will be: Let them go, they are blind and leaders of the blind. They do not know the Lord, they are other people,

2) Held in the Basel Domini: Dominos.

who know him. If he is not in those unholy people, yet he is in his temple, that is, in his own, and in the place where his own are gathered. "For where two are gathered together in my name, there am I in the midst of them" [Matt. 18:20], says the Lord. He wanted to indicate this emphasis by the adjective "holy". "But if some do not believe, what is the matter? Should their unbelief nullify God's faith? Far be it from them!" [For this reason there will not be a lack of people who trust in the Lord, because the wicked shoot many in secret, and pervert the faith of some; the sanctuary of the Lord remains, and he remains in it, as if he wanted to say the word 2 Tim. 2:19: "The firm foundation of God stands, and has this seal: The Lord knows those who are his, and he knows them: Let him who calls on the name of the Lord depart from unrighteousness."

26. the same is that which he repeats, "the throne of the Lord is in heaven"; for since his people are his holy temple (that is, set apart), his walk is in heaven [Phil. 3:20], where Christ is, and yet he himself, while yet on earth, said [John 3:13], "No man goeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Listen, the Son of Man on earth is in heaven. And what is "the throne of God," even in heaven, but a spiritual and holy creature? But a godly soul is holy and heavenly. And so in the spirit heaven and earth come together in one, and are distinguished in nothing but in faith and sight. But a more excellent holy temple and chair of God are the angels in heaven (whose comrades are the saints in a dark word [1 Cor. 13:12]).

27. but the emphasis of this saying lies mainly in the fact that it says: "His eyes see", and it is the same meaning with the words Ps. 33, 13. 14.: "The Lord looks from heaven, and sees all the children of men. From His firm throne He looks on all who dwell on the earth," and Ps. 102:20, 21:

"For the LORD looketh from his holy height, and the LORD seeth from heaven upon the earth, to hear the groaning of the captive." 2c. For these are words of faith and of the Spirit. For even the ungodly do not deny this when you say, "His eyes see," yes, they boast and preach this above all others. But they do not believe that this is said against them, since they make themselves believe that they are doing God a service by destroying the laws of God and secretly deceiving those who are righteous of heart, and it seems to them as if they were establishing the laws and teaching the erring ones the right way, and they play their game with this figurative speech, so that it must be just the opposite of a figurative speech that deals with the godly. Since they ignore everything with deaf ears, the whole thing must be brought before God's eyes, as Jeremiah says Cap. 11, 20: "But you, O LORD of hosts, you righteous judge, who test the kidneys and the hearts, let me see your vengeance on them, for I have commanded you my cause.

28) "His eyes search or examine the children of men. Now he applies in particular what he had said in general: "His eyes see," that is, they are open and see everything; then they not only see the children of men in particular, but also investigate, examine and see through them. Augustine refers these "eyelids" of God to the holy scripture, which is open in some places and closed in others, in a beautiful secret interpretation. Others interpret it differently. According to the simple letter, I like the image that is taken from men, especially the great ones, with whom it is mainly found that they make use of waving with the eyes; for those whom they honor with their favor, they look at kindly with open eyes, but those whom they detest, they meet with closed eyes and clenched eyelids, or in such a way that they direct them unfriendly upwards.

Therefore the eyelids of God are graciously opened upon the godly, but upon the wicked they are either closed or grimly turned upward. These two pieces are

1) Only the Jena has correctly according to the Vulgate: 61seeäat, the other editions: äiseküit.

in the 34th Psalm, v. 16. 17., thus expressed: "The eyes of the Lord look upon the righteous, and his ears upon their crying; but the face of the Lord is over them that do evil, that he may cut off their memory from the earth. Thus the eyes of God behave differently toward the righteous than toward the wicked, and soon He will interpret Himself as searching out and seeing all the children of men, but pleasing the righteous and condemning the wicked. But this again is spoken in the spirit until it is fulfilled; it is grasped in faith alone, since the ungodly think far the opposite of themselves.

V. 5. The Lord tests the righteous; his soul hates the wicked, and those who gladly transgress).

(30) The division in the Hebrew is different, namely: The Lord tests the righteous; and the ungodly and the one who loves iniquity his soul hates; and the noun *justum* [the righteous] is before the verb *interrogat* [he tests], so that it is uncertain whether we must translate "the Lord, the righteous", or "the righteous" or "the righteous". For Jerome also concludes the first part thus: "The Lord tests the righteous"; after that he connects "the wicked" and "he who loves iniquity" with the verb "he hates", not with the verb "he tests", so that I almost assume that this part: "The Lord tests the righteous" is a sentence existing by itself, without a closer relation (*absoluta sententia*), and expresses this: The righteous Lord examines (that is, he is an examiner), that is, he who examines and investigates all men is not a man who lies, but the Lord himself, who judges rightly, whom no one deceives, whom no one can bribe, to whom nothing is hidden, as is said in the 7th Psalm, v. 10. Psalm, v. 10: "Let the wickedness of the wicked come to an end, and promote the righteous; for you, righteous God, test hearts and kidneys," so that "you, righteous God, test hearts and kidneys" is the same as here: "the righteous LORD tests." For the verb *probat* and *interrogat* is not different in meaning from the verb-

1) Vulgate: *Dominos interro^at jostom et impinm, yoi audern uiiiit mi^uitatem, ouit animam soam.*

bum "to scrutinize" (*scrutandi*), since it denotes such a test by which the gold is tried in the fire, examined, investigated, tested, which is by all means as much as *scrutari*. Since God does not judge by appearance, but tests the spirits, He opens or closes His eyelids, depending on whether the spirit of the children of men is found righteous or wicked; therefore He is rightly called a righteous examiner.

31 Therefore, in my opinion, I divide this verse according to its distinctive signs (*per cola et commata*) like this: The righteous Lord, he proves; and the ungodly, and him that loveth iniquity, his soul hateth; so that the sense is, The Lord is righteous, and he proves; therefore his soul hateth both the ungodly, and him that loveth to hurt, or to do iniquity. For he who is righteous, when he examines, cannot but hate the ungodly and him who loves iniquity. According to this sense this verse explains the preceding one by an amplification (*auxesin*), that the eyes of the Lord stand and his eyelids test the children of men, but in such a way that he tests in a righteous way, as if someone who comforts himself in exceedingly great confidence against the power of the ungodly said: Well, let him do what he will; I know that the Lord sees and examines all things, and not only examines, but examines in a righteous manner; and since he is righteous, he will not be able to love him who acts ungodly against me (*meum impium*), and who delights in sacrilege, but he will not be able to hate me who suffer, as Jeremiah also defies, Cap. 17, 16. 15.: "Thou knowest what I have preached, that is right in thy sight: and they say unto me, Where is the word of the LORD? Dear, let go!" This defiance and certainty of heart was also indicated above [v. 3. Vulg.] by the question, "What then hath the righteous done?"

32 "Iniquity" in this passage is the same word that we have said in the 7th Psalm, v. 17, that it means injustice, insult, injury: "And his iniquity shall fall on the top of his head", which is XXX. For he speaks of the wrong that the wicked do to the godly, shooting at those who are righteous of heart, and destroying the laws of God. In addition there is the exceedingly

Evil, that they not only injure, but love to injure, as it is said in the 4th Psalm [v. 3.], "They love vain things so well, and lies so gladly." For the wicked, according to his disposition, is most anxious that he should do harm to the godly being; if he is able to do this, he rejoices that he has done it and is doing it, as it is said in Proverbs 2:1, 14: "They delight to do evil." For in this way they think they have done God a service.

33 And also this is impressive, that he does not simply say: he hates, but: "his soul hates", so that he expresses with how great and complete movement God hates it, namely with his whole life and senses; not as if God had a soul, as he also does not have eyes, but the prophet speaks figuratively, according to the words 4 Mos. 21, 5: "Our soul is disgusted with this loose food. For we see how he who feels disgust turns away with his whole movement and gesture, even with all his senses, again, as someone turns toward something when he loves it and desires it; for desire and disgust are actually attributed to the soul in Scripture. Thus it is said in Deut. 26:30, "My soul shall be disgusted with you." So also here. Although the wicked make themselves believe that they are such people whom God desires even with great desire, in truth they are those whom God rather detests and whom His soul hates.

34 Our Latin translation refers "his soul" to the wicked and the one who loves iniquity. This opinion is true, but forcibly drawn, not even common in the Scriptures, and has the nature of a human view, according to which it is said, more astutely than appropriately, that he hates the good who loves the evil (that is, is considered by his actions to love it). For no one loves evil of his own free will, provided it is evil. Now if anyone wants to follow the whole verse [in the translation] of our interpreter, the meaning will be this: The Lord, who sees all things, and whose eyelids search all the children of men in common, searches without doubt also every righteous man and every godly man.

The righteous in particular, that he may crown him as one who has been instructed; the wicked, that he may condemn him as one who is wicked, and that not through his [God's] fault, for Hos. 13:9, it says, "Israel, you bring yourself into misfortune." For he who loves iniquity hates and corrupts his soul, doing to his soul what he would not do to any of his enemies, even the most bitter.

V. 6. He will rain lightning, fire and brimstone on the wicked, and will give them a weather for their reward. 2)

35 In the Scriptures there is frequent mention of the rain and the cup, and of the rain it is well known that by it the preaching of the doctrine is understood, as Deut. 32:2: "Let my doctrine drip like the rain, and let my speech flow like the dew. Hence also the well-known word Isa. 45, 8.: "Drip, ye heavens, from above; and the clouds rain righteousness," from which the teachers of the church are called clouds and heavens everywhere in Scripture. It can also be seen that this verse is taken from Genesis 19, when the Sodomites were consumed by fire and brimstone from heaven. He gives a picture of that here, and every single word has a special emphasis.

36) "He will make it rain", by this he means the exceedingly great amount of calamity (it would have been milder if he had drizzled or wetted), so that we should understand a great amount of teachers of ungodliness, yes, that the sinners, that is, the ungodly, would hear nothing else from God's wrath but teachers of ungodliness. This happened above all to the Jews, 3) as the 81st Psalm, v. 12. f., says: "But my people do not obey my voice, and Israel does not want me. So have I left them in their heart's conceit, to walk after their counsel." For what have the wretched people of the Jews today but clouds and showers of iniquity? Such people

2) Vulgate: ?lu6t super peeeutores iaqueos, ißpis st sulpüur et Spiritus proeeliarulu pars ealieis eoruua.

3) Thus the Jenaers: eouti'it. , Basel, Weimar and Erlangen: eoutiuKit; Wittenberg: eoti'u'it.

1) In the Latin editions: ?rov. 1.

find the heretics, such are all who tyrannize with human laws, and all who are not satisfied with the truth; these are the plagues and the evil angels who struck Egypt, which was a model of the perishing synagogue. So also Sodom was a model of the same.

(37) "Ropes" (laqueos) [it is said], namely in the plural, so that we understand errors of various kinds, by which they are caught in such a way that they seem to them to be nothing less than ropes, since the appearance of truth and godliness glitters so much. Paul also predicted [Thess. 2, 11] that it would happen in the last days that God would send powerful errors. Thus it is said in Ps. 69, 23: "Let their table become a snare before them, a retribution and a trap." For what is this, that one perverts God's word and stains it with human opinions, other than to lay snares for the souls, since one, while looking at God's truth, follows error?

38 Ignis [the fire would be better put in the accusative: Ignem et sulphur [fire and brimstone] so that it would be made dependent on the verb pluet [he will rain], as it is written that he rained fire and brimstone on Sodom. This indicates the zeal and raging of the wicked who race for their doctrines. For [Proverbs 17:12], "It is better to meet a bear whose cubs have been stolen than a fool in his folly," that is, in his wisdom, in his cords, in his errors. For these are the signs of the wrath of God, and of his eyelids, that he not only does not acknowledge the wicked, nor does he enlighten them with his eyes, but with closed eyelids he lets them go astray according to all their desires, and with burning anger when someone either resists them or does not follow them. Hence arises anger, envy, discord, and (as you can see, the apostle 1 Tim. 6, 4. 5. has interpreted this verse beautifully and says:) "they are addicted to questions and wars of words, from which arises envy, strife, blasphemy, malicious suspicion, school quarrels of such men who have broken senses and are deprived of the truth" 2c. 39. under "sulfur" have the fathers, because

he stinks so badly, not badly understood the evil rumor. For it is known that "the smell" in figurative speech means the rumor, 2 Cor. 2, 15. f.: "We are a good smell of Christ; to some a smell of life unto life, to others a smell of death unto death." Hence also we are wont to say and command that it should be someone's scent or smell, when we call upon him to inquire and investigate a person's reputation or rumor. Thus the teachers and the disciples of the ungodly are not a good smell of Christ, but a stench of Satan, and a mighty stinking brimstone, which is in great abundance with them, in that the LORD rains upon them in his wrath. Thus it has come to pass in the church that there is no more shameful and disgraceful name than that of heresy and faithlessness, so that even intercourse or any kind of intercourse is subject to the heaviest suspicion, and this agrees very much with the sulfur, as far as the smell is concerned.

40 But let us look at the Hebrew text, which divides thus: He will rain upon the wicked ropes, fire and brimstone, and winds of tempest the lot of their cup, where Johann Reuchlin thinks that instead of "ropes" should be said coals. If this is true, one may assume that "rope fire" is the same as coals of fire, that is, glowing coals, as Ps. 18:14 [Vulg.] says: "hail and coals of fire," instead of: fiery coals. But he seems to treat figuratively the lightnings, the thunderbolts, and all the violence of the tempest, as we read that it happened in Egypt and Sodom. For in thunderstorms the fire of the lightnings crackles and the storm wind rushes. Then lightnings and thunderclaps have the smell of sulfur, and even their light is sulfuric, as Pliny says in the 35th book Cap. 15. Therefore I could translate without inconsistency thus: He will rain on the wicked coals of fire and sulfur, that is, fiery and sulfuric coals, since the lightning has ignited them with its sulfuric fire. For he shows the power and effect of the lightnings and thunderbolts, by which everything that is seized by them is turned into burning coals,

ashes and dust. For so it is written, Ex. 9, 23. f., that in the seventh plague hail, thunderbolts, lightnings and fires went in confusion over the whole land, as we will see more extensively in the 18th Psalm. And 2 Mos. 9, 8. it is said [Vulg.] "Take your hands full of ashes from the furnace," where there is an expression related to that in this passage, which he translated "ashes," namely, such ashes as are mixed from burning coals and hot ashes.

(41) By all these things I understand nothing else than that the teachings of the wicked and the righteous are compared under one image, so that the rain falling on the godly may be taken from the rain in due season, the early rain and the late rain, by which the earth is watered in a beneficial way and made fertile so that it bears its fruit. This rain is spoken of very often in the prophets. This is the beneficial word of God, which brings justice and judgment to growth. Of this benefit Ps. 85, 13. is said: "The Lord will do us good, so that our land will give its growth." Because the wicked turn their backs on this word, yes, persecute it with its fruits, God also turns his goodness into wrath and lets his anger and displeasure go against them, and lets them be afflicted by evil angels, as Ps. 78, 49 [Vulg.] is said of the Egyptians. Namely, instead of the salutary rain, he sends lightnings, tempests and hail, by which the earth is not only not made fruitful, but is set on fire and laid waste, that is, the deadly word of ungodliness, by which arise useless babblers and seducers of souls, unfit for all good work, as the apostle says in the Epistle to Titus [Cap. 1, 10. 16.] says. For [Rom. 3, 16. f.], "In their ways is vain accident and heartache; and the way of peace they know not," Ps. 13, 3 [according to the Vulgate count].

42. for a man's word can also make nothing but a troubled, fearful, restless, erring conscience, yea, which is also useless, desolate, and unfruitful, and the more so the longer it lives among these teachers, where man, as well as the bloody

liquid woman [Marc. 5, 26.], turned all his goods over to these murderous physicians, and yet bought nothing but that it became worse with him.

There is no more tangible image of ungodly and human doctrine than a thunderstorm with lightning, thunderclaps, winds and hail, and such manifestations of the wrath that is above, but in such a way that the heavens not only crackle and threaten from above, but [these plagues] also come down to the earth and strike, devastate everything and set it on fire, and make the earth unfit so that it cannot provide sustenance for man. To indicate this, he wanted to say coals of fire and sulfur, not simply: fire, because the lightning, if it only shines, lights nothing, also neither makes fire nor coals, also does not produce the smell of sulfur, but such only threatens. Therefore, for the sake of emphasis, he wanted to express by "coals, fire and sulfur" the violence of the lightning and the weather, which does damage by its effect and in fact, or the igniting, burning lightning, which makes coals, dust and ashes, which smells strongly of sulfur and devastates and destroys everything, as this is shown by the Egyptian plague.

44. the sixteenth chapter of Revelation is full of these teachings, where the seven angels (that is, bishops or teachers) blow on trumpets [Revelation 8:6], and where it is written that after this followed many terrible things in the church. See, then, what an evil omen and sad horror it is, as often as cities, countries, fields, and everything in them is set on fire and devastated by a weather from heaven, how terrible this fire is compared to our ordinary fire, then also foul-smelling with sulfur, and how it strikes our churches exceedingly often: this is certainly a great sign of how much God detests the ungodly doctrine of man in the church.

45) On the other hand, how lovely it is when the rain falls at the right time in the springtime, testifying to the grace of the reawakening weather, and that all the gifts have returned with their Lord, where everything is green, blossoming, and growing, and the earth, with sweetness, is full of life.

The two pieces of scripture are full of figurative speeches that refer to both pieces of scripture. For the Scriptures are everywhere full of figurative speeches, which refer to both pieces.

(46) But all this is done in the spirit, so that it can only be known by faith. For in this Psalm it is not described how the wicked are before men, but how they are before God in spirit and in themselves. For what is more respectable on earth than a Saul and an Absalom? Is not the land of the Sodomites like the garden of the LORD? Gen 13:10 For these are the most useful, the most fruitful, the most upright in the sight of the world, and have the sweetest smell; there is nothing here of coals, fire, brimstone, tempests, but everything green with flowers, fruits and fragrances. It says the 38th Psalm, v. 35. f. [I have seen a wicked man defiant, spreading himself out and green as the cedar of Lebanon. When one passed by, behold, he was gone; I asked for him, and he was not found.]

47. Therefore, when one turns from what it looks like before men to what it looks like before God, it becomes apparent what the wicked are and what they are not. Before GOD, all that is yours has become coals, dust, ashes, fire and brimstone. This appearance (before GOD) was modeled by Abraham in Gen. 19, 27. f., where it says: "Abraham rose up early in the morning to the place where he had stood before the LORD (see what it looks like before the LORD), and turned his face toward Sodom and Gomorrah, and all the land of the region, and looked; and behold, there arose a smoke from the land, as smoke from the furnace." Namely, this is how it is with the wicked in the eyes of the godly and in truth, while they shine most gloriously in the world. Therefore it is said that everything that grows on the dead sea has an unusual shape, is black and empty, and, as it were, crumbles to ashes. 1) What is indicated by this miracle of nature other than what is said in this verse about the wicked?

(48) On the other hand, God seems to rain upon the pious, because they are subject to all calamities through the word of the cross according to the flesh, rather ropes, burning coals, brimstone and all kinds of storms and tempests. For thus in the second Psalm [v. 3] they [the ungodly] call the word of Christ "bands" and "cords," of which they are more afraid than of the lightning and tempest, with which, in fact, instead of that (the word of Christ), they are overwhelmed and devastated by their ungodly teachers. Hosea, Cap. 8, 7. also says in reference to the same storm wind: "For they sow wind and will reap thunderstorms." and again Cap. 12, 2.: "Ephraim feeds on the wind, and runs after the east wind, and daily makes more idolatry and harm." By such words the prophets portray the vain nature of the wicked, then also the restless conscience, and their complete incapacity for good, each prophet according to his own way.

(49) "Cup," according to a very common way of speaking in Scripture, means the vessels of doctrine, that is, the words or eloquence through which the mind is poured into the soul, as through a vessel the wine is poured into the body. Thus St. Augustine says about the Manichaeian Faustus and his eloquence in his "Confessions", book 5: What good is the most skillful cupbearer, who offers me the most precious cups, to quench my thirst? And afterwards: Wisdom and foolishness are just like useful and useless food; but both kinds of food can be presented with adorned and unadorned, as with fine and coarse words. Therefore, the golden cup of Babylon, which made all the world drunk, Jer. 51:7, and the golden cup in the hand of the great whore, full of abomination and the wine of her fornication, Revelation 17:4, are mentioned everywhere by the fathers. Then also all the vessels of the tabernacle and temple represent either books or speeches containing doctrines, and under the law the chief use of the bowls was to catch, pour out and sprinkle the blood, because the doctrine of the law deals with and reveals sin. From these

1) Cf. Walch, St. Louis edition, vol. I, 851, s 80.

It is not the place to speak of secrets. Thus it says afterwards in the 16th Psalm [v. 5. Vulg.]: "The Lord is the portion of my inheritance and of my cup."

(50) But "the cup" must not only be understood to indicate a spoken or written word, but also to indicate what is meant by it. For thus Christ prayed [Matt. 26:39] that the cup might be taken from Him, by which we all understand that this was His suffering. And Jeremiah, cap. 25, 17, takes the cup of wine full of the Lord's wrath from the Lord's hand and pours it out to all nations and kings. And Isaiah says in Cap. 51, 17, that Jerusalem has drunk the cup of the Lord's wrath to the bottom and the lees.

(51) Now, if we combine both meanings into one from these and other scriptural passages, it will be seen that "cup" is nothing other than the prediction and announcement of the punishments and wrath of God. So also the cup of Christ is the wrath of God and His suffering, which was foretold in the Law and the Prophets. Micah 7:9 says, "I will bear the Lord's wrath, for I have sinned against Him," just as the apostle 1 Peter 1:11 says that the prophets testified beforehand to the sufferings that are in Christ and the glory that follows. Therefore it must be said of him that he gives the cup, who either by speaking or by writing announces the punishments, as the prophets and the apostles do everywhere. For each one must drink his cup, that is, he must bear the cross and suffering that is appointed for him in the Scriptures or with God.

52 Therefore, there are two kinds of cup: one belongs to the godly, the other to the ungodly. The cup of the godly is the carnal and temporal suffering that is appointed over them until sin is destroyed in them. When this is drunk, the soul is the more preserved and renewed, although the outward man decays day by day [2 Cor. 4:16] by this very powerful purification of the cup, until at last the soul is delivered from the body.

53. whereas the cup of the wicked is the inward and spiritual suffering, until the

righteousness and godliness is destroyed. When they have drunk it, their souls are corrupted from day to day, although they flourish and prosper in great reputation and abundance according to the outward man, until they perish in soul and body at the same time, and must drink the lees of the cup for all eternity, as it is said in the 75th Psalm, v. 9. The Lord has a cup in his hand, full of strong wine, and pours out of it; but the wicked must all drink, and drink up the lees"; that is, (as Peter 1 Ep. 4:17 says), "If the judgment of God first begin at us, what end shall it be to them that believe not the gospel?" So "cup" is a word, but such a word that predetermines the suffering and cross, or the suffering predestined by the word. Thus it is said in Ps. 116:13: "I will take the healing cup (that is, the healing sufferings, which Paul [2 Cor. 1:5, 7] calls the sufferings of Christ, I will gladly bear), and preach the name of the Lord."

If we follow this sense, then in this verse the cup of the wicked will not be their doctrine, as we said above [§ 49], but the word of God, which foreshadows their desolation, fire, brimstone, storm wind. And lest all should be far apart [we shall say] that their cup is the ungodly doctrine, and all the evil which it brings about, in that it burns, devastates, troubles their souls, as [this cup is] foretold, announced and prepared by the certain predestination of God and by the word of Scripture.

55. pars [part, "reward"], according to the use of the Scriptures, does not mean a part, as the philosophers tend to take it, in order to distinguish it from a whole, but is just as much as lot, inheritance, share, because in former times the inheritance was divided among the twelve tribes. Thus it is written [Ps. 16, 5. Vulg.], "The LORD is the portion of my inheritance and of my cup," and [Ps. 142, 6.], "Thou, LORD, art my portion in the land of the living," and Jeremiah says in Lamentations Cap. 3, 24: "The LORD is my portion, saith my soul." And one must get used to this meaning of "cup" and "portion" because of the usage

of the holy scripture. So the meaning is: The wicked will inherit what is predestined for them by God, namely your rain of fiery and sulfurous coals, and storm winds, that is, wickedness and the wages of wickedness, desolation and misery of the soul and eternal unrest.

V. 7: The Lord is righteous, and loveth righteousness: therefore their faces look upon that which is right (aequitatem vidit vultus ejus).

Jerome: Rectum videbit facies eorum [on the right their face will look^ (if there is not a mistake in the copy). Righteousness and piety have been abundantly spoken of in the seventh Psalm [§ 76] and in the ninth [§ 64 ff]. And here it is uncertain whether rectum is its neuter, or whether it] stands for the righteous in the masculine gender according to the figure of the synecdoche, and whether the righteous should be called "the righteous" instead of "the righteous".

(justitias) should be said. But there is little in this; for he who looks at righteousness and piety looks also at the righteous and the pious.

57 The prophet closes the psalm against the presumption of the wicked, saying: "Man judges unrighteously and praises the wicked, but it is the Lord who is not deceived by outward appearances, nor moved by the greatness and multitude of the unrighteous. He holds fast to righteousness and loves it, and his face looks upon those who are righteous in heart. Therefore, it is nothing for the wicked to be presumptuous in his sight and hope that the godly will be despised by him. His face looks at something other than the face of men, indeed, the appearance before God and the appearance before men are completely contrary to each other, "for what is high among men is an abomination in the sight of God" [Luc. 16:15].

The twelfth Psalm.

V. 1 A psalm of David to be sung on eight strings.

1. the octava or the zither of eight strings has been abundantly spoken of in the 6th Psalm.

V. 2. Help, Lord, the saints have diminished, and the faithful are few among the children of men. 1)

In this Psalm speaks the enraged love, which we call the zeal for God, as the apostle 2 Cor. 11, 2. says: "I am jealous over you with godly zeal." But he speaks against those who, among the people of God, preside over the ministry of the Word, and to the great destruction of souls teach their own instead of the Word of God, by abusing the power to teach, and by ignoring the pure and honest teaching of the

falsify the divine law. David suffered such people in his time and foresaw that they would be in the time of Christ's future. Christ attacks them in Matth. 23, 13. by saying: "Woe to you, Christian scholars and Pharisees, you hypocrites, who shut the kingdom of heaven in the face of men. You do not enter, and those who want to enter you do not let enter." And Luc. 11, 52: "Woe to you scribes, because you have the key of knowledge (that is, the power to teach). You do not enter in, and you forbid those who want to enter in."

(2) From this it is evident that this psalm does not speak of heretics or persecutors, except to declare heretics those who capture the souls of men with ceremonies and good works of their own invention, while faith in God (which alone is to be taught) is not to be considered heretics.

1) Vulgate: Kalvurri ms kae, Oomins, Hnoniam äetscit sanctus, Huoniara äimimitae kirnt veritatss a tillis Uomiliuru.

is neglected. Such people are today (and there will be more of them when the world will stand longer) the jurists, the theologians, the monks and the bishops, who are corrupt in human wisdom and statutes, that is, both in what is before the eyes (*speculabilibus*), 1) and in their moral teaching, and lead to ruin. And not only is the prophet indignant that they are such exceedingly bad teachers, but that there are so many of them and they alone are the ones who teach, so that there is almost no one left who teaches what is right. Thus he indicates that this psalm refers to a very corrupt time, as it was in the time of Christ and is now in our time.

Therefore he begins with great vehemence and says: "Help, Lord, the saints have decreased!" as if he wanted to say with Micah, Cap. 7, 1-1: "Oh, I am like one who slackens in the vineyard, because there are no grapes to eat, and yet he would like to have the best fruit. The pious people are gone in this land, and the righteous are no longer among the people. They all lie in wait for blood; each one chases the other to destroy him; and they think they do well when they do evil. What the prince wills, the judge saith, that he may do him service again. The mighty counsel according to their will to do harm, and turn it as they will. The best of them is like a thorn, and the most upright like a hedge" 2c.

(4) With these words he not only says what this psalm means, but at the same time punishes the beautiful reputation of those who adorn this wickedness and want it to be seen as something good, because he speaks in the spirit, which must be understood in faith alone. For here it is a matter of what is said in Proverbs 20:5: "The counsel in a man's heart is as deep waters; but a man of understanding can tell what he means." Many people today are called merciful (that is, holy, or gracious people, or merciful men, which they are not after all), but who can find a man who holds faith (*fidelem*) (that is, who by

faith and is just and merciful in truth)? Namely, the appearance reigns so completely, and so deep is this water of the council and their attitudes, that no one but the intelligent can exhaust it (that is, no one other than the truly righteous can see through them), because all others are deceived by the appearance and the crowd and the greatness. And this corruption of the great multitude torments the spirit of this prophet, so that he calls in such a way and begins without any preface or circumlocution, looking to God for the salvation of the people.

5 The Hebrew text has XXXXXX without further specification, that is, help, or give salvation, not [as the Vulgate has]: save me. But it is a much stronger expression, "Help" or "Save" than: *Errette mich*. So also in our German language, when one is moved by the fact that he must perish or die, one says: "Hilf, du barmherziger GOtt!" (Help, you merciful God!), where one cries out and calls out in the strongest possible way in view of the threatening danger, without any preamble. So too, when the prophet is moved by the fact that the people are perishing, he cries out without preamble and implores God in a strong prayer for help.

6 "The saints" in this passage are XXXX, which Jerome translated Ps. 4, 4. by *misericos*: "The Lord leads His saints whimsically", that is, those who have obtained mercy [Ps. 4, § 32] or are justified by the grace of God, who are exalted by faith, not by works and their powers, or those of any men.

7. [Vulgate:] "The truths are diminished from the children of men", that is, there are not truths among men, that is, no faith (*fidelitas*). The Hebrew language can say in the plural: there are not faiths (*fides*) among men, so also: GOD of our salvation, where we say: GOD of our salvation, and: There is no more faith among men, as one says: Nowhere is right faith (*Nusquam tuta fides*). Also "truth" in the plural is not in use. I say this so that no one may understand it to mean that the truths have been diminished by the sons of men, as if the sons of men had made less of the truths, as if-

1) Cf. Walch, St. Louis ed. vol. II, 954, 8 124.

this is true; but the preposition "from" (a) must be interpreted by "under" or from - away (de) or out, so that the sense is like Isa. 57, 1: "The righteous perish, and there is no one who takes it to heart; and holy people are taken up, and no one pays attention to it. For the righteous are taken away from (a facie) calamity," and what we have quoted from Micah, Cap. 7, 2: "The godly people are taken away in (a facie) this land," 2c. For he wants to say that there is no longer faith among the people (faith in Hebrew coincides with the word truth), and the men who are justified by grace have ceased, but everywhere are hypocritical works saints, who by their powers, their works, their laws and their merits corrupt themselves and others under the great title and name of salvation.

The vehemence of the excitement leads him to exaggerate (hyperbolize), because at all times there are saints and believers in Christ on earth, and yet he [Vulg.] says: "The saints have ceased", it has come to an end with the righteous, with those who are pleasing to God, it is over. In such a figure of speech, everyone complains, even today, that there is no faith among men, and that everything is done fraudulently. This unfaithfulness is a testimony and a proof that the inner faithfulness has gone out; thus the tree is recognized from the fruits. For he who is faithful to God is also faithful to men; for without faith and without the grace of God it is impossible for a man not to seek what is his (that is, to be unfaithful even to men). Therefore, Micah, in the 7th chapter, after saying that the righteous are no longer among the people [v. 2], immediately adds the fruit of the evil tree, and says [v. 5]: "No one believes his neighbor, no one relies on princes; keep the door of your mouth from the one who sleeps in your arms (see, this is how he describes the wife). For the son despises the father, and the daughter sets herself against the mother, the cord is against the in-law, and a man's enemies are his own household." And even though the wicked are such people, they do not want to be anything less than that, nor to be regarded as such.

V. 3: **One talks to the other about useless things, and pretends, and teaches from a divided heart. 1)**

The division of the verse in Hebrew is after *dolosa*. Therefore the question arises, where according to the grammatical order *labia dolosa* belong. For if the division of our Latin text should be maintained, then not: *Labia dolosa locuti sunt* should have been said, but *locata sunt*, unless you want to say: *Locuti sunt labia dolosa* (in the accusative) stands figuratively for: *Locuti sunt verba dolosa*, namely for that which is brought forth with the lips. It could have been translated thus: They speak with false lips. I think that the ambiguity also brings the freedom that we can divide the verse into three parts by rendering the Hebrew in this way: They speak useless things; every man hath hypocritical lips against his neighbor; they speak sometimes out of one heart, sometimes out of another; that is, every teacher teaches useless things, and every man hath flattering lips against his neighbor, and they speak out of discordant (*duplici*) hearts.

(10) First, "they speak useless things," that is, vain things, which do not serve salvation, but which (as we have often said) are very useful to them, and which alone seem very salutary to them. For that he is not speaking here of private useless talk and gossip, but of the ministry of the word, will be clear from what follows, where he opposes the word of the Lord to these useless talkers of souls.

(11) And this word [Vulg.], "Every man against his neighbor false lips," is spoken after a manner of speech quite common in the Hebrew, as in the Song of Songs Cap. 3, 7. 8: "Around the bed of Solomon stand sixty strong men; one man, his sword on his hip," where we say, "And every man's sword is on his hip. So also here: They speak useless things, one man against his neighbor a lip of flattery, where we must say: And every man's tongue is against his neighbor.

1) Vulgate: Vana iocuti sunt, unusquisque autem proximum suum labia dolosa, in cordis sui coram locuti sunt.

is flattering, that is, each one flatters his neighbor by not telling him the word of the cross in truth; otherwise they would not be able to persuade them of useless things, if they did not speak flattering things to them, and which pleased them. For what is written here: dolosa, and Ps. 5, 10.: "They pretend" (dolose agebant), Jerome translated there: And their tongue they make smooth, that is, soft, kosend, schmeichlerisch.

12] These are the ones who prick men's ears [2 Tim. 4:3], of whom Paul predicted, according to the example of this Psalm, that not only would there be some, but that they would come in multitudes, 1) that is, that there would be many of them, so that even the saints would fall away, of which there is abundant mention in the 5th Psalm, 31 ff.] is abundantly spoken of. And yet not enough can be said about this, because the inclination of nature is so fundamentally evil, especially in these spiritual things and in what concerns God, because the carnal mind is not subject to God, nor is it able to be, as the apostle says in Romans 8:7.

13 [Vulgate] "From one heart and from another heart" (corde et corde) can be referred to the same person, so that [in Latin] he is said to speak from a double (duplici) heart who means it differently than he pretends, and I allow that it may be so taken here. But I refer it to different persons. For just as Christ, by the word of God, makes "men of one mind dwell in one house" [Ps. 68:7, Vulg.], and "brethren dwell together in one accord" [Pf. 133:1], and "the multitude of the faithful are one heart and one soul in the Lord" [Apost. 4, 32], for it is "One faith, One Lord" [Eph. 4, 5]: so on the other hand with the ungodly, because of the lack of right and united faith, it is impossible that they should be of one heart, but there must necessarily be many factions and divisions among them. For no sect has ever arisen from which others have not soon sprung up. Thus the synagogue at the time of Christ had the

Pharisees, the Sadduceans and the Essaeans. The Arians produced the Eunomians, 2) and the Macedonians; the Donatists the Maximinians, and today Aristotle the Scotists, the Thomists, the Occamists. Thus the apostle Hebr. 13, 9. says: "Do not be carried away with various and strange doctrines", who elsewhere [Eph. 4, 14. 1 writes, "that they are weighed and swayed by all kinds of wind of doctrine", and [2 Tim. 3, 7.] "are always learning and can never come to the knowledge of the truth". In all these there is never one heart, though they agree in this, that they all speak useless things, and every one flatters his party, and fastens his opinions and doctrines. Therefore, I think that by the separation of the heart, this separation of the sects is to be understood, as Daniel Cap. 11, 27. describes the heart of two kings, who speak falsely with each other at one table.

14 Therefore he also speaks in the plural, so that it is not understood that he is speaking of one sect alone, while in the 10th Psalm he speaks of the Antichrist in the singular, and there is an emphasis in the words "in the heart and in the heart" (in corde et corde), because they sometimes seem to agree, namely against the truth. Thus Ps. 2:2 [Vulg.] says: "The kings of the land are rebellious, and the princes are become one against the Lord and his anointed," who were yet quite different among themselves, Pharisees, Sadducees, Romans, Gentiles and others.

(15) Samson showed this [Judges 15:4] with the foxes, whose tails he tied together, while their faces were turned in different directions. For the face of the foxes is the character of the wicked before God, and how it is known in the spirit: there they are divided into exceedingly many parties; the tail is the last end, and indicates what standing they have before the eyes of men: there they become one in the fire of persecution, to destroy the seeds of the land, that is, to lay waste the doctrine and the works of faith or of the spirit. Hosea also speaks of these Cap.

2) In the Erlanger, in the Weimarschen and in the Baseler: Limomiauo". Equally following in all Latin editions: OeeLuiktss.

1) In the Vulgate: Ooueervuiumt sidl ruar⁴istros. Luther: "They themselves will charge them teachers."

10, 2.: "Her heart is cut in pieces, now she will find her guilt", since he had said before: "The vine of Israel, as much fruit as it had, as many altars it had made", that is, it was cut in sects.

This is what prompted the prophet to exclaim that the saints had declined because there were many sects, and yet they all stood against the truth of the faith and devoured the people of God. Who can resist all of them, since hardly any of them can be resisted? This is how it is with the church today, since new sects are invented every day and the old ones have increased, so that it is divided into the smallest parts, and in the meantime the unity of love is completely neglected.

V. 4. May the Lord cut off all hypocrisy and the tongue that speaks proudly.

17) Namely, if God does not exterminate the locusts, the caterpillars and these things, as Joel 1) Cap. 1, 4. calls it, then the diligence of the saints fights in vain. And the interpreter (since he could have done it according to the Hebrew word [XXX]) would have said [instead of disperdat in the Vulgate] more appropriately: The Lord may cut out (excidat), because tongues and lips are used to be cut out. Otherwise (as Jacobus [Cap. 3, 8.] says) no man can tame the tongue. But here he wishes them a spiritual cutting out, which consists of the ungodly changing (or being removed from office) and teaching something else, namely the right wisdom of the cross.

Why was it not enough to say "hypocritical lips" (that is, smooth and flattering), but he adds "all"? Only because he has seen the multitude of divisions, he asks that not only the lips of one party, but the lips and the flatteries of all be eradicated, since all speak useless things.

19. the Latin interpreter rightly added the connective et ["and"], which is not in the Hebrew: "And the tongue that speaks proudly," which in the Hebrew is represented by two

This is understood not only of great things (as the ungodly are wont to boast), but also of the arrogance in which they are wont to contemptuously suppress godly doctrine and raise up their own with glory. This might be interpreted as a fox's tail, as it were, which is large and hairy (but has a very small thickness and little flesh), more than is fitting for the whole body, especially the head: so the ungodliness is greater in outward appearance and show than in fact. "It is a fox's tail."

(20) This animal [the fox], which is distinguished by cunning and craftiness, is not in vain taken in Scripture as a simile for the exceedingly cunning and crafty craftiness of the flesh, which in holy things and the ministry of the Word commits all the abominations foretold in Scripture.

V. 5 Those who say, "Let our tongue have the upper hand; it is our duty to speak; who is our Lord?"

(21) He explains what this magniloquent tongue is and what it speaks, namely, such a tongue that speaks most hopefully and most contemptuously against the doctrine of the godly. First of all, it says: "We want to magnify" (magnificemus), that is, we want to strengthen, fortify, make strong our doctrines, on the other hand, we want to break their bands and throw off their ropes; we want to destroy what the godly build, we want to weaken and dampen their tongue, we want to draw the peoples and the princes of the people to us. Not as if they thought they were acting against godly people, but they make themselves think that they are doing God a service by strengthening their boastful and false tongue and propagating it to many, as if it were a sincere and humble one, so that God alone must be the judge here.

Secondly, it is said: "Our lips are of us", which Jerome translates: are with us, and Augustine: are with us. I would say: "Our lips are ours", so that the emphasis would be on the last pronoun "our", so that the capital "our" would be connected with their "our".

2) Vulgate: tzulüixeruut: I'inAuauniostram raaZuiüeadimus, ladia nostra a nobls 8uM, yuis nvktsr äomiuus 68t?

1) In the Erlanger: sso. 1"; in the Basel: "Aoan", in the Weimar: "lod.,

The key of knowledge is to be understood as if they were speaking: No one hears anyone but us; We are the teachers of the nations, ours must be heard, and (as the puffed-up popes and the bulls of the popes puff up in the church) it is ours to interpret the Scriptures, it is ours to give laws, it is ours to approve and condemn every man's speeches and writings, By the power of the keys alone, so that the pronoun "our" indicates the godless in such a way that they take away from everyone the power to teach, to judge, to speak, and only usurp it and ascribe it to themselves, even if they are the most unlearned and most godless.

(23) I would also attribute this to the people of our time, if they did not lack the beautiful appearance and the fox's tail. For their ignorance and godlessness is evident to all, and there is not a hair of that tail to be seen, that is, there is no knowledge and no holiness, except that they have the name and the rabble think highly of them: yet they trust in it more than any people have done who have shone with the most respectable knowledge and the most beautiful holiness. Therefore, in our time, the church is in a much worse state than this verse says, since the godly are forbidden to speak (*labia esse piorum*) merely by force and tyranny, without any pretense.

(24) So they said to Christ when he was teaching, Matt. 21:23, "By what authority do you do this?" as if to say: The lips are not yours, but ours; the authority to teach is ours. So it says Apost. 5:28: "We have earnestly commanded you, 1) that ye teach not in this name." This is what the priests did to Jeremiah in Anathoth, to Isaiah in Ahaz, to Amos in Amaziah, and to all the prophets, forbidding them to speak as if they had no lips and no power to teach. Since the true prophets did not deny to them that they had power, but said that they were mistaken and taught falsely, the same ones put

1) In the editions (except the Weimar one): *praeivimus*, but according to the Vulgate *xraeopimus* should be read.

The priests could not err in the law, nor the wise men fail in counsel, nor the prophets teach falsely," Jer. 18:18.

25 This is exactly the same way they conclude today from the quantity of teachers, from the size of the audience, from the length of time, from the immutability (*indefectibilitate*) of Peter's faith, from the custom of the whole church (that is, of those who hear theirs). Puffed up by all these things, they say: The lips are ours and have the upper hand. With these exceedingly apparent and plausible reasons they can easily capture the minds of the people, as before ages these three things captured the people: The law is with the priests, the counsel with the wise men, the preaching with the prophets.

26. "Who is our Lord? This is what the wicked say, not as if they wanted to deny that they have God as their Lord, since they praise him only against the godly, and adorn their own with his name and blaspheme the cause of the godly, but because they do not want the godly to be preferred to them and to be heard, since they alone have arrogated to themselves the authority to teach. And this questioning has in it a very special and exceedingly pompous vehemence, by which they strongly persuade themselves and their own that they are acting rightly, and accuse the godly of a great sacrilege, in this way: Behold, we are set by God to be shepherds of the people, and have to give account for them; we alone have the power to teach and to judge what anyone has said. All the people must hear us, but we hear no one, for where the rulers (*majoritas*, as they call it) are, there is the power to command; but the others must necessarily obey. But this one is a new prophet; what he speaks must have been spoken from heaven [Ps. 73:9], and in setting out to instruct us, he diminishes our authority and is disrespectful to his superiors (that is how we speak today). He is not satisfied with neither hearing nor obeying us, nor is he satisfied with taking others away from us, but even wants to

head and make us his disciples and rule over us completely.

27 Shall we then tolerate this? Shall we suffer this one to rule over us? Shall he give us laws and make regulations? And as the Jews said Joh. 9, 34. to the born blind man: "You teach us?" and Ps. 4, 7.: "How should this one teach us what is good?" and Gen. 37, 8. the brothers of Joseph said to him: "Should you become our king and rule over us?" With such horribly pompous and detestable pride, I say, this Moab accuses the humblest efforts of the godly for God's word of arrogance and sacrilegiousness, interpreting it that this is done in order to rule, and to diminish or suppress his power. For either one must not tell the truth at all to the great ones, and then the divine majesty is offended, or if it is told, one will bear the accusation that this was done, not to tell the truth, but to offend the majesty and to impair the power. So necessary is it that a messenger of truth should always give offense, either to God or to the great among men.

028 For them to say, Who is our lord? is the same as saying, Only desist from thy purpose to teach us, and desist from hearing or condemning what is ours, lest thou bring upon thyself the appearance that thou wilt not be both our teacher and our lord. For so Amaziah sent (Amos 7:10. f.) unto king Israel, saying, Amos maketh a tumult against thee in the house of Israel; the land cannot suffer his words. For thus saith Amos, Jeroboam shall die by the sword. "2c. See how he is accused of sedition, and that he usurped dominion, merely because he preached the truth. What would happen today if the theologians (as they should do) confessed the truth publicly?

29. However, it is also true that the wicked reject even the rule of God from themselves, although they pretend the opposite very strongly; first, because every high-minded person, and a man who is wise in the

Secondly, because they reject and defile the messengers of the Word of God, they reject at the same time God who sent them, as Christ says Matth. 10, 40: "Whoever receives you receives me, and whoever receives me receives him who sent me." And 1 Sam. 8:7. it is said, "They have not rejected thee, but me, that I should not be king over them." In this way Jeremiah Cap. 5, 12. says: "They deny the Lord and say: He is not, and so evil shall it not be unto us; sword and famine shall we not see."

(30) Thus it comes to pass that they at the same time most obstinately boast that they have God as their Lord, and at the same time with quite frightening arrogance reject Him in His servants and in His words. And so the appearance of humility in them, and the appearance of arrogance in the godly, which is very obvious, moves the foolish great multitude to hate godliness. Therefore, the prophet tells us to look at the ungodly in the spirit, for there they speak, because they hope to despise the word of the cross: "Who is our Lord?" as much as they let themselves be heard by heart in praise of God: To God alone be the glory, and: In the name of the Lord 2c.

V. 6. because the miserable are cast down, and the poor groan, I will arise, saith the LORD; I will provide a remedy, that they may teach with confidence. 1)

From this verse we have made two (in the Vulgate). Anstalt miseria would have been translated puffing vastitas, so that it referred to the first verse, where he said that the saints had fallen away and that the truth had been made little or an end, that is, that it had been laid waste, except for these remnants, for whose sighing, as he says, he wants to make himself out. And therefore it is certain that not all the saints have fallen away, and in the first verse there is an obviously exaggerated speech (hyperbole). Therefore, the prophet consoles himself with the verse

1) Vulgate: kropter miseriam inopum st Aernitum pauperum nune oxkurZam, äicit Vomiiuk; pouam m saluturi, Lüueialitor uZam L" eo.

He is sure that he will punish the arrogance that despises God's word and devastates the saints and the truth, and that he will exalt his people, as the following will show.

It has often been said that the saints of God are called poor and wretched in the Scriptures. Because of this reputation, they are exceedingly despised by the worthy, and suspected of usurping authority and magisterium over them, and are detested for sedition, disrespectfulness and disobedience (as they are wont to speak).

What this means, that the LORD rises, has been said in the 3rd Psalm, v. 8, namely, that it indicates the efficacy of salvation: "Arise, LORD, and help me, my God." So also here: "I will arise, and establish a help." And not without great emphasis is added: "saith the LORD," whereby the promise of GOD is extolled to awaken our faith and hope in such a tribulation. For in all Scripture there is nothing more precious than the promise of God. If it were not for this, there would be no place, neither for prayer, nor for works, nor for faith; indeed, not even for life, nor for any thing. For the promise of God sustains us and comforts us in all physical and spiritual distress.

Jerome says thus: *Ponam in salutari auxilium eorum*. I wonder what he wants to say by this, since it seems to me that the Hebrew text does not have the words *auxilium eorum*, and in the 10th Psalm, v. 5. [§ 48], he uses the

has translated the same word [XXX] by *despicit*. I cannot teach anything certain here, and meanwhile will indicate my thoughts. Where we have here in Latin *fiducialiter agam*, in Hebrew is exactly the same expression translated by *dominabitur* in the 10th Psalm, v. 5. in the words: *Omnium inimicorum suorum dominabitur*, as we said there. Therefore, it cannot be said here in the first person: *Agam fiducialiter*.

34 Now let us give this half verse its two limbs. The former is this: *Ponam in salute*, the latter this: *Loquitur ei* or *ad eum*. The meaning of the former is

be this: For this purpose I will set up (*ponam*), or establish, or fortify salvation, that is, I will establish a firm, lasting salvation, which even the gates of hell shall not be able to destroy, and I will save in such a way that no one henceforth shall be able to condemn, desolate, or put an end to my saints. For it is a speech in Hebrew without a closer determination (*absoluta*): "I will set" (*ponam*), that is, I will establish firmly, I will lay a firm foundation, I will be a founder. "To salvation" (in *salute*) means that this foundation does not consist in riches or things of the world, but in blessedness, so that those who are placed there shall be eternally blessed, and no one shall snatch them out of my hand.

35 This true opinion is almost the same as that expressed in Isaiah Cap. 28, 16: "Behold, I lay in Zion a foundation stone, a cornerstone. He that believeth shall not flinch"; only that this saying is shorter and darker. But it undoubtedly speaks of Christ, who is the firm foundation of salvation and the insurmountable rock for all who believe in him, whose name also comes from salvation, who is called here XXXX XXXX, I will put my trust in Jesus. This is contrasted with the ungodly, who will not be established, but will be driven away like the wind, not even to salvation, but to destruction and ruin, like a house built on sand. For this part of the verse is a word of promise, which comforts the miserable and terrifies the wicked, as I have said.

The meaning of the last part will be the same as the second part of the word in Isaiah: He that believeth shall not be put to shame. So also here: "He speaketh unto him," that is, he despiseth those, and speaketh confidently the word of the cross and of faith, as the apostle 2 Cor. 4, 13. introduces the 116th Psalm, v. 10: "I believe, therefore I speak; so also we believe, therefore so also we speak." For those who are saved by faith, founded on the rock of Christ, are bold to preach the word of God confidently to everyone who will believe, not being afraid of anyone, no matter how many, and not being afraid of anyone.

The powerful sects of the hypocrites, which, as Lucas Apost. 4, 8. ff. is fulfilled in the apostles. But those who do not have this faith do not dare to murmur.

Therefore, this very dark and short part of the verse must be taken as a whisper of the Spirit in David's ears, which he heard. When he sighed because of the devastation of the people and the faith, a short divine answer (oraculo) was given to him, in which it is indicated to him what means God had devised against this evil, namely this: "I will base myself on salvation; he speaks to it. 1) That is, you should know that I intend to do this against the destruction of the saints, that I will lay Christ as the foundation on which I will build my church and save it. They shall do nothing against it, nor shall they harm any believer. But I will not be satisfied with this, for it will happen that after they are saved in this way, they will dare to come out publicly and speak the word with joy, by which they will not only protect themselves, but also disturb their destroyers and convert many who had turned away.

38 And so everything can easily be brought into harmony, *Fiducialiter agam in eo*, that is, I will make them act confidently in the word of faith, as Lucas seems to have intentionally used this verse in the Acts of the Apostles, since he tells Acts 9, 27 that Paul acted joyfully in Damascus in the name of Jesus. 9, 27. that Paul at Damascus acted with all joy in the name of JESU, and Cap. 14, 3.: "They had their being there a long time, and taught freely (*fiducialiter agentes*) in the Lord," and Cap. 18, 26. it is said of Apollo: "This one began to preach freely (*fiducialiter agere*) in the school." It is peculiar to Lucas to praise the joyfulness in preaching the word of God, so that it is evident that he used this verse as a constant proverb.

39. the reputation of this man almost moves me to believe that this Hebrew word (of which we find in the 10th Psalm [§ 48] the statement

(In the first place, it means: to bring forward, to bring to light, to rule, to despise, and in this place, as Jerome gives it: to be a help, to consider and speak to oneself), it most properly means "to act confidently" (*fiducialiter agere*), which our Latin interpreter has placed, since Lucas understands nothing else by *fiducialiter agere* than: to preach the word confidently, that is, according to the 116th Psalm, v. 10, to believe, and therefore to speak. And this is the same, though somewhat darker and shorter: to despise, to rule, to come to, to consider, to speak, to be our help. For by what other power do we despise, rule, come to light, think, speak, have help than by the word of faith, which has been proclaimed with gladness? Therefore, just as the wicked rules over his enemies and confidently speaks his word against them, so the godly rules over his enemies and confidently speaks the word of God against them.

40 By this we are again taught that the power of the church is none other than the word of God, which is the power of God that saves all who believe in it, Rom. 1:16, and "the scepter of the power of God," Ps. 110:2. So Hosea Cap. 1, 7. says: "I will help them by the LORD their GOD (namely, who is preached by the word); but I will not help them by bow, sword, battle, horse, or horseman." Therefore, the meaning of this verse is recently that the godly are given a twofold help against the ungodly, namely faith and the word; faith, by which they themselves are saved; the word, by which they disturb the ungodly, and make much of the saints and the truth among men, whom those have disturbed. It is of faith that the prophet speaks, saying, "I will base myself on blessedness or salvation"; of the word, saying, "I will act confidently against him," or, "He speaks to him" (as it is said in the Hebrew).

41 Against whom does he speak and who speaks? Here no person is indicated, so unlimited (*absoluta*) and general is the utterance, as if he wanted to say: "I want to establish on salvation" or: I want to fortify by faith; and behold, by this the one who comes into the

1) The Weimar edition did not include the words: *ei* in the citation.

Being (hoc ipso est) who speaks. For as soon as someone believes, he also speaks immediately, as it says Apost. 2, 4: "They were filled with the Holy Spirit and began to preach."

The prophet also does not indicate the one to whom the speech is addressed, for the sake of the same generality [of the saying]. "He speaks to him" or "against him," namely, the ungodly or the ungodly desolate. And so, after faith is laid as a foundation, there is he that speaketh, and he that heareth, and there follows the gift of faith, both the speaking and the hearing; by these two there is much of mercy and truth.

But note also this, that the reasoning for salvation is the effect of God alone, but that the speaking to the ungodly is our cooperation. Therefore, God attributes this to Himself, this to man, which, however, our Latin translation also attributes to God, since it says in the first person: Fiducialiter agam. See then, how short, dark and rich in content this half verse is. But it would have been proper that the connective word "and" would have been inserted, namely in such a way: "I will base on salvation; and he speaks to him"; in order not to speak in the Hebrew way.

44 The same thought is treated in the 120th Psalm, v. 3 f. [What shall they give thee, or wherewith shall they equip thee, 1) against the false tongue, which maketh the saints and the truth to fall among men? He answers, "The sharp arrows of the mighty with the coals of junipers," that is, the words of evangelical grace with the examples of the ancient fathers, which agree with the gospel. For a scribe taught to the kingdom of heaven bears forth new and old. And Christ feeds great multitudes with the five loaves of the law of Moses, which is interpreted in the spirit, and with two fishes, that is, with the examples of the fathers, which are killed by the same spiritual law, and roasted by the fire of twofold love.

45 But let no one forget that the first thing is to be established in salvation, and only then to speak against it.

For faith and burning must be there rather than teaching and shining, if one wants to teach otherwise with fruit and joy. For without faith the word of salvation will not be taught. He says [Ps. 116, 10.]: In the time of persecution I believed, therefore I spoke.

V. 7 The speech of the Lord is pure, as silver refined in an earthen crucible, seven times.

This is to be understood as a contrast and dispute in which he holds the words of men and the words of God against each other. The words of those are vain, flattering and inconstant. But they are not purified by them, but only stained more in the spirit; by them mercy and truth fall away among men. God's words, however, are chaste, pure or pure, then also hard, but righteous, reliable and firm; by them men are purified, so that mercy and truth again become much, and vanity, falsehood and discord are destroyed.

47 This verse introduces a figurative speech of silver, which he also uses as an example, calling the speech of the Lord silver that has been tested, proven, and purified sevenfold, while in the eyes of the wicked it is indeed hardly the dross, scum, and filth of the world by which they think they are defiled and dishonored. So, on the other hand, he called their words vain, flattering, and inconstant, with which they bring mercy and truth to naught, but which seem to them to be something else altogether; on both of which ropes he spoke in the Spirit.

48 By "sayings of the Lord" he understands not only those that are written in books, but especially those that are spoken orally. Just as he said of the words of the wicked [v. 3]: "One speaks useless things to another, and hypocrites, and teaches out of a divided heart," so he does not call the Scriptures of God, but especially God's speeches "loud". For the Scripture does not harm or benefit as much as the speech, since the voice is the soul of the word. And it is not necessary that one should speak under the speeches of the

1) Instead of apxonetur in the editions should probably be read with -er Vulgata axponatur.

We do not understand the Lord to mean only that which is brought into oral speech from the Scriptures, but everything that God speaks through man, whether he be unlearned or learned, even without making use of the Scriptures, as He spoke in the apostles and still speaks in His own. Therefore, when the Lord speaks in us, these are the speeches of the Lord, but not when anyone refers to the Scriptures, for the devils and the wicked can do that too; yet God does not speak in them, nor are they speeches of God, but a foam of the speeches of God, like the dross of silver.

Therefore the means of salvation against the destroyers of the wretched and the destroyers of the saints of the earth is the word of God, which is established against the word of men. Since this is completely pure (like silver that has been purified, proven, and purified seven times), it purifies, fortifies, and proves the heart of man by making it like itself, so that it has nothing of what is its own on earth, but what is God's in heaven.

50. But the word of men, the dross and the foam of this silver, pretends to be silver by a certain lying appearance, but it is void. Then it is not only not pure, but impurity itself, since it is the impurity of silver, that is, they pretend to teach God's words, although they leave his pure, true and proper meaning in place and rather teach the foam or dross and the rest of the impurity, which, as it is impurity itself, so it does not purify anything, nor does it prove or make it reliable 1). Thus it is said in Isa. 1, 22: "Your silver has become foam, and your drink mixed with water."

(51) Let us show this by an example. If you were to teach these sayings of God: "Thou shalt not kill," "Thou shalt not commit adultery," and the like (to say nothing of human ceremonies) in such a way that you would say that someone has not killed or not committed adultery, if he has not killed or committed adultery by performing the work himself, then you would have impure, null and void, and you would not be able to say that he has not committed adultery.

1) In the original, in the Weimar and in the Basel: *üäsww*; in the Wittenberg and in the Jena: *üä*" levs, hence Greifs translates: "by faith light."

The people are taught inconstant dross instead of the solid, genuine and pure silver, since man meanwhile in spirit and will seeks death and adultery, and when this is done by others, does not bear sorrow nor punish it, but rather laughs at it and sings about it, as it is the general custom (*mos*), even the death (*mors*) of all men, since they are all bloodthirsty.

52. Again, if you teach that one who prays, fasts, or does any good work purely externally (*secundum facti substantiam*, as is now spoken of) serves God and has kept the holiday, you have again, with a hypocritical mouth, taught dross instead of silver, since he has done all this either with an unwilling heart or out of a desire for his own benefit, that is, without the Spirit, and therefore has not done them, but is found to be a false man, as is also the general custom or death of all men here, since they are all false, who not only do not punish these things, but boast of them as virtues, sing of them, and praise them. And by these things then the saints decrease, and the faithful become few among the children of men. For [Rom. 7, 14] "the law is spiritual." Therefore, by these useless and hypocritical lips it is not taught, but rather destroyed. Any one can perceive similar things in all other things throughout the Scriptures.

This verse follows the previous one, where the prophet had said: "And he speaks to him", in order to show who speaks and what he speaks, namely God his louder speeches. And to come to the grammar, the Hebrew does not actually say *casta* (chaste) [as in the Vulgate], but *munda* ["louder"], although in figurative speech (*metaphorice*) one often takes "chaste" for "louder". Nor is it necessary to think that he is speaking either of grammatical purity (of the speeches of God), although this too is not absent from the divine speeches, or of sensual or moral purity, since they often deal with shameful and shameful (*puerendis*) things (as it seems), 2) but of

2) Instead of *traetet* in the editions (only the Jena one has *traetat*) must be read either *tEteut*, because "1o-

Theological purity and purity of mind (affectuali), according to which they want to make man like themselves and purify him only from impure minds, 1) with which no one stains man more shamefully than the hypocritical teachers of human things, who teach their own righteousness and even increase and blow out the impure inclinations, so that they boast of their filth, let alone that they should be purified. For no man's heart is cleansed except by the word of God received in faith, Apost. 15:9, "He cleansed their hearts by faith," and Ps. 19:8 [Vulg.], "The law of the LORD is without change, converting souls"; Ps. 51:9, "Defile me, O LORD, with mop, that I may be clean."

54. "Tested in the fire." Our Latin translator has added the words "in the fire"; the Hebrew says only: "refined silver" or melted or proven; because this is done by fire, the interpreter has added this for clarity.

55. almost all think that probatum terrae is spoken in the Greek way, saying that it is as much as pure and clean with respect to the earth or from the earth, as one says: clean from the blood. And Jerome translates: Separate from the earth, where they treat the earth in many a secret interpretation. But I am completely blind here. That is certain, that terrae in Hebrew is the dative, which can be translated: for (ad) the earth, better than: of (a) the earth. Furthermore, Neuchlin says that baß (which our Latin interpreters translated by probatum) is the name of a small vessel in which metals are melted, to which the preposition "in" is added.

It is as if you translated this part as: silver melted in an earthen (terrae) crucible, or for the earth (ad terram), which reads: for a thing or for the use of the earth, that is, which those who are on the earth, namely men, use. If this were true, then

one assumes that the prophet took the simile from the procedure of the silver workers (as it happens in general 2) with all prophets), and that he applied the secret interpretation of the same to the speeches of God. For the silver is of no use on earth if it is not first melted and refined, so that one must distinguish the silver for the earth from the silver in the pits, in the veins and passages (minerarum). For this use, however, it cannot be melted in any other way than by fire, and by fire again in any other way than in a vessel.

56 Now let us indicate the secret interpretation of these things. The speeches of God, said or written in the coarse letter and in a carnal sense about the opinion of the cross, are the silver in the veins, as Job, Cap. 28, 1. [Vulg.]: "Silver has the beginnings of its ad'ern", or it is piled up in raw mass, as David exemplified, when he prepared for Solomon everything that was necessary to build the temple [1 Chron. 29, 14. ff.]. But the people on earth have no use of this hidden treasure, as Sirach says Cap. 20, 32: "A wise man who cannot be used and a buried treasure, what use are they both?" until they are brought to light and proven, when the wicked, the heretics and the devils lay themselves against them.

But the believers are this earthen crucible, in which this treasure is carried [2 Cor. 4, 7], and it is proved, because he generally lets it go into battle, so that it may conquer, and know that wisdom is mightier than all things, Wis. 10,³) 12. Now after the word of God has been proved and found reliable in such a way through the fire, it benefits many people through the preaching of those who are proved. This is what the apostle touched on in 1 Cor. 11, 19, when he says: "There must be brethren among you," that is, fires that melt you, "so that those who are righteous (probati) (that is, the vessels in which the silver of the speeches of GOD are

Huia äivinn is the subject, or (what seems forced to us) a new subject, namely seriptni-n must be assumed.

1) Only the original Erlanger and the Weimarsche have xnrZant, the other editions pnrⁿt.

2) Jn the original of the Erlanger and in the Jenaer: vcn-6; in the Baseler, in the Weimarschen and in the Wittenberger: tere.

3) In the issues: 8nx. 16.

purified) become manifest among you" that they have become the salt of the earth and a light of the world, that is, that they shine on the earth to men who have been stirred up to the praise of GOD, and who have thus been supported and enriched by the use of this silver. This is certainly what he expresses here by "for the earth" (terrae) or "for the use of the earth".

Because the wicked detest this melting and proving of the word of God to themselves and do not want to endure the pain of the cross, they seek to please men and become useless talkers, false, deceivers, unstable, as the apostle explains in the letter to the Galatians and this psalm says. Therefore, the speech of God is not understood, nor does it bear fruit, if we are not killed and afflicted, that is, if we are not well challenged and tempted for the sake of the word, because it is not both we who suffer, but the word that suffers in us.

(59) To this sense our Latin translation can be drawn, by passing over the glosses of others, in such a way: "Proven for the earth" (probatum terrae), that is, invented faithful, pleasant, and pleasing to men on earth, who have come to know by experience its faithfulness, power, and soundness, and trust in the same, and, having lost the shameful trust in all other things, which those ungodly teach, are purified only by the very pure faith in the very pure Word. And so terrae remains quite properly the dative, as it is in both Greek and Hebrew.

60. "Prove seven times." Here one deals more thoroughly with the sevenfoldness of the gifts of the Spirit than my little mind and the meaning of the letter can suffer. I take "seven times" simply for: wholly perfect, for seven is a number denoting a whole, and I do not know whether he here refers to the purification of silver, by which it is purified, not in the crucible, but in bone ashes with an addition of lead, 1) so that it becomes wholly and completely pure.

1) This statement by Luther is erroneous. The lead is the impurity that is almost always attached to the silver, from which it is freed in the leniency process.

And how wonderfully does the wisdom of God play in the world, that the lead serves to purify the silver! namely, that the speeches of the hypocrites, since they are similar to the speeches of God, as the lead is similar to the silver, nevertheless work in the fire of persecution in such a way and at the same time suffer the effect that, as the lead disappears and the silver is purified, so in the end the right wisdom shines forth and their foolishness becomes nothing (as the apostle says 2 Tim. 3, 9.). For thus the exceedingly apparent doctrine of the ungodly, by resisting godliness, serves for the glory of right doctrine and for its own disgrace. Therefore it was not improper to attach the first purification by the crucible to the persecutors, the tyrants, the latter by the lead, to the heretics and the false brethren, who are worked with us, as the lead is worked with the silver in the same ashes and vessel, so in the same church and in the footsteps of the dead fathers and the martyrs. But the tyrants work outwardly, like the bellows on the crucible.

(62) Thus we see how the prophet takes everything from works and attributes it to faith, assuring that the words of God are pure, and at the same time sharply rebuking those who want to become pure by works. For what is the use of doing many works if you do not become pure? But purity is nowhere but in the sayings of God, and by the sayings of God no one is purified unless he believes. But no one believes unless he suffers more than he does. Therefore, the purest and most sinless life is not found in works, but in faith in the Word and in suffering.

But why does he compare silver to the speeches of God rather than gold? Gold is actually compared to love in the Scriptures; its nature in fire is different from that of silver, which we will discuss below.

V. 8. May you, Lord, preserve them and protect us from this generation forever. 2)

64. the latin translator could have better said in the optativum:., du

2) Vulgate: Oomine, servadis nos, et eustodies nos a Generatione liae in aeternuni.

You will keep, you will preserve, since it is indeed a prayer of the prophet against the generation of the saints of works. And although *servare* and *custodire* are not very different, the Hebrew text places *servabis* in the last part, and *custodies* in the first, as Jerome does. For he asks to be protected (*servari*) from the sex, in such a way that it may be resisted (*prohibendi modo*), namely, that we may be resisted from agreeing with them; and that his speeches may be preserved (*custodiri*), he asks in such a way that they may be protected (*protegendu modo*), so that they may not steal them. Instead of *servabis nos* [you will preserve us] in Hebrew is *servabis ea* ["you will preserve them"], referring to the speeches of GOD, as Jerome translates. But it may perhaps also refer to the saints, since it is masculine, *servabis eos*. I would not reject this either if someone wanted to understand "thou wilt preserve them (*eos*)" from the ungodly, that GOD preserve them and forbid that they henceforth speak useless things, and cut off the saints from among the children of men.

But we see that it is not in our power that the words of the Lord remain true and that the saints on earth do not fall away, but in God's power. You, Lord, not we men will preserve; as Christ taught [Matth. 9, 37. f.]: "The harvest is great, but few are the laborers. Therefore pray the LORD of the harvest, that he may send forth laborers into his harvest." He commanded us to pray the same in the Holy Our Father, teaching us to ask for our daily bread, that is, for the speeches of GOD. But we leave the prayer, trust in science, gifts and diligence, and live in security until we ourselves have become such people who speak useless things, and a godless generation, from which the prophet asks to be protected here.

From this it must be concluded that this psalm, although it actually refers to Christ's time like everything else, nevertheless also, because this generation will not pass away until everything happens, it extends to our time and all times. Truly for our

Since the beginning of time, the Turks, the Jews and the ceremonialists have greatly increased this race, and have trampled underfoot almost all faith and the whole word of faith. Against them we can do nothing but ask the Lord of the harvest to make Himself known, to establish salvation firmly, and to speak to them.

v. 9. for it becomes full of the ungodly everywhere, where such loose people rule among the people. 1)

The word *multiplicasti* is not in Hebrew. Jerome has it thus: *In circuitu impii ambulans, cum exaltati fuerint vilissimi filiorum hominum*. I think that this verse has not yet been pulled out of the darkness by anyone, just as little as the word that is found above [v. 7, § 59], *probatum terrae*. With regard to these two passages, I confess my ignorance, and do not hesitate to say the same about all others who have written about them so far.

²⁾ [First, in Hebrew there is not in circuitu, but the transitive verbum in Hiphil (terti) XXXX, which means: He has surrounded, so that one could translate in such a way: He hath surrounded the ungodly, they go thither; that is, this generation, from which thou mayest preserve us, loads itself with heaps of ungodly teachers, and people who prick their ears; to these it attaches itself, with these it joins in multitudes, and teachers and pupils alike walk in their own ways, and grow worse and worse, are deceived and cheat, as it is said in the first Psalm, v. 1: "Blessed is he that walketh not in the counsel of the ungodly." Therefore, the connective word "and" must be placed between: He has surrounded the ungodly, and they go, according to the ordinary Hebrew way of speaking. "They gather with heaps, and go thither." And the sense

1) Vulgate: *In eireuitu impil ambulans, aeeunäuin altituünem tuaru multiplieaati ülios bominum*.

2) This paragraph is found only in the first original edition and in the first Basel reprint. In his letter to Pellican (in this volume after the 31st Psalm) and at the end of the interpretation of the 22nd Psalm, Luther says that what is said in this passage is not correct and that he wants it to be deleted.

would be clearer if the pronoun were put in front of it (as it is usually done), namely: *Quae circumdedit impios et ambulabunt* (which (gender) has surrounded the wicked, and they go there). Now if one wanted to say this in the neuter: It has surrounded, and the wicked go there, the same sense remains, only that then *circumdedit* [it has surrounded] stands alone, without a thing to which it refers (*absoluto statu*), and means as much as: It has caused many to surround it and adhere to it, so that now, in the same way as their teachers, the ungodly pass away in their obstinacy).

In the second part (of the verse) our Latin interpreter said: *Secundum altitudinem [tuam]*, 1) but the pronoun *tuam* is too much, and Jerome says: When they are raised. The word "height" must definitely stand here. It seems to me that *XX* is an active stem verb (*verbum primitivum*), that is, He has exalted or raised, so in my judgment it should be translated thus: As he hath exalted the worst of the children of men. For where in Latin we have *multiplicasti*, in Hebrew it is in the feminine gender, which means bad, rejected, frivolous people, as there are the revellers and gluttons. For in Hebrew also those who give themselves up to gluttony and feasting are called *XXXXX*, in the masculine gender.

(69) The meaning is this: this generation has surrounded the ungodly teachers, and at the same time they go, as they themselves have exalted and willed those who are the worst to the children of men (or among the children of men), that is, this generation gathers ungodly disciples and exalts the worst teachers. As the disciples, so are the masters, so the blind lead the blind, and both fall into the pit. If the opinion of this

Is it not nowadays fulfilled to the highest degree? For who is put at the helm of the church today as the yeast of the world? namely, such people whom the world can neither use nor enjoy, and this our ungodly ingratitude well deserves.

(70) Again, we see here that the ungodly teachers are ascribed the care of the belly, as the prophet said in the 5th Psalm, v. 10: "Their mouth is an open grave", and the apostle called the belly their god in Phil. 3, 19, while the prophet here calls them by the most ugly name, that is, slavers, who seek nothing but their food. And it seems not in vain that the one X is missing in the word *XXXX* and the letter X in the verb *XXX*, as if on both sides there was only a pretense, but the thing itself was missing, since they were in fact not exalted, and they themselves wanted to be taken for something completely different than slavers. But this we want to leave to the cabalists or rather to cheeky and idle people.

Our Latin translation can be adapted to this sense: In *circuito impii ambulans*, that is, many who are surrounded and environed on all sides, both the disciples and the ungodly masters, go along and persevere in their ways, because you have made many of the children of men according to your height, that is, in the place of your authority you have decreed not children of GOD, but children of men, and not such as are rare and good, but many, and those who are the worst of them. The holy fathers refer the "children of men" to the children of GOD; and "height" (*altitudinem*) some hold to be the secret counsel (of GOD), others the grace and mercy of GOD shown without merit of men. I do not reject their opinion, but I do not believe that it is according to the letter.

1) Added by us.

The thirteenth Psalm.

V. 1-3: To sing a psalm of David. O Lord, how long will you forget me? How long will you hide your face from me? How long shall I be troubled in my soul, and daily fear in my heart? How long shall my enemy rise up against me?

The simplicity of the expression in Hebrew, that four times the same word "how long" is repeated, is more pleasing and serves more to bring out a strong emphasis than the translation of the Latin interpreter, who loves variety, and has put in the third place [instead of *usquequo*] *quam diu*, not without great impairment of the emphasis. It seems to be a general saying in this psalm, spoken in the person of those who suffer similar things as David, that is, death and hell. This position of the heart is similar to that in the sixth Psalm, for here too he speaks [v. 4.] of death and struggles with despair, but praises the mercy of God.

2 This is also indicated by the extremely violent entrance, that he bursts forth with four struggling and sharp questions. For although in every affliction the delay is severe, in this spiritual one it is most severe, so much so that in the 6th Psalm he says [v. 8, Vulg.]: "I have grown old among all my enemies," and Ps. 32:3: "For when I would have concealed it, my bones fainted, through my daily weeping." Thus he complains four times about the excessive delay of divine help and laments that he has been abandoned, that he has been given over to oblivion, that is, that he is in despair and will never be accepted for mercy; for this is what happens to those who are in this fear of eternal death.

3 There is now an emphasis on the individual words with which he expresses that God is angry as far as the feeling and the attitude of the spirit are concerned. You do not only rely on me as if you wanted to test me and observe me, but you also forget me as one who has been destroyed and extinguished.

out of the book of life and out of your memory, who is utterly rejected, and whom you will never see; and not merely for a time, but utterly (in *finem*) and forever, so that there is no hope left, but I must be eternally lost with the damned. Even though I cry out and cry out to you here, behold, not only do you not hear me, but so that you do not hear, you even turn your face away from me and have become implacable.

4 Does he not depict with appropriate words this extremely bitter anguish of heart, which is felt everywhere that God has turned away, is hostile, unforgiving, implacable, eternally angry? For here hope despairs and despair hopes at the same time, and only the inexpressible groaning lives, with which the Spirit represents us [Rom. 8, 26], who floats on the waters covered with darkness, as Gen. 1, 2. says. No one understands this who has not tasted it; it does not happen with imaginations and play of thoughts, as those who play with thoughts (*speculatores*) can calmly do their play, but it is in the innermost feeling of the immortal life, that is, of the soul. Immortal is the one who suffers, immortal are the things that oppress us, namely sins, immortal is the final purpose for which this happens, namely God who rejects, and immortal are those who oppress us, namely the devils who accuse us before God, as Revelation 12:10 says.

5 And so this affliction is eternal and inevitable from all causes (as they say), according to the essential cause (*materiali*), according to the final cause (*finali*), according to the effecting cause (*efficiente*), according to the manner (*formali*). For the soul suffers less in the part according to which it is temporal and mortal, that is, through the flesh and sensation. But in the part according to which it is immortal, it is tormented in such a way that its

cannot be consoled. I call the soul mortal and immortal to express the nature of the thing, so that someone could not catch me in my words. For the soul dies to this life, while it nevertheless lives immortally for the life to come. Thus it suffers less from men, from the world, from the flesh, than from the devils who oppress it by reproaching it with sins, death and hell; it suffers less in sensual sufferings than in the fear and terror of conscience; less because of the satisfaction for sins and the hoped-for reconciliation with God, than because of the eternal and immutable foreknowledge of God, according to which it is rejected.

(6) Therefore, let no one think that these words are ordinary afflictions: You forget, you turn away, you do not hear, you do not decide to be heard, you erase me from your memory, you will never look at me again, and even (as Job Cap. 9, 16. says: "Even if I call upon him and he hears me, I do not believe that he hears my voice," as if he wanted to say: "He appears to me to be so adamant that even though someone might assume that I am heard, I do not believe it so completely that I cannot hope that my voice is heard, let alone heard.

(7) Now, when someone feels that God is thus against him, the wretched man, left to himself, does what follows, that is to say, he anxiously tries to make himself free by trying on all sides, takes many counsels, but always remains in such a way that he does not know any counsel, as Hezekiah says in Isaiah Cap. 38, 15. [Vulg.] says: "What shall I say? Or what will he answer me, since he has done it himself?" For when a man is seized with distress, he knows not whither to turn. For when he wants to flee to God, he hears this, "You hide your face from me," and, "What will he answer me, since he has done it himself?" If he wants to flee to someone else, there is no one else who could pull him out, yes, everything pleads with God against him, and so he is driven by fear to seek much advice from all sides,

and yet they cannot be found. That is why he says [v. 3, Vulg.], "How long shall I take counsel in my soul?" for it is the same expression as in the first Psalm, v. 1, "the counsel of the wicked," namely, the counsels of the heart, according to which he should keep and guide himself.

(8) No one knows what the trials of such a sorrowful soul are, except the one who suffers them. But Job gives us an excellent example in the entire ninth chapter, as he lists the glorious and wonderful works of God, and shows how the soul thinks many things in this hour that is given to it. Soon it straightens up to see what God has done to the wicked, so that it wants to comfort itself; again, since it hopes that its previous good works will be respected, it falls down again, and says [Job 9:20]: "Though I am pious, yet he makes me wrong," yes, he even says this: Even if someone were innocent before him, he could still destroy him (for this is how one feels); therefore he says [v. 22], "He kills both the pious and the wicked," as if to say, "It matters not whether you are righteous or unrighteous here; he can reject any one. And he cannot find anything here that he could set as a difference between a godly and an ungodly, since he recognizes that everything is God's, freely given.

(9) But neither the place nor my ability allow me to treat this chapter with dignity. Christ suffered the same tribulation on the cross; since he says [Math. 8, 20.] that he does not have where to lay his head; and [Ps. 142, 5.]: "I cannot escape, no one takes care of my soul", because restlessness, fear, flight, consternation prevail here.

(10) "And have sorrow in my heart daily," that is, sadness, affliction, dejection (for this is what the Hebrew says) all day long. For he fears every moment as he worries about being eternally rejected. It is precisely the fear that causes the pain that does not allow the challenged to flee. Therefore Paul expresses all this with these words, Rom. 2, 8. f.: "To them that are contentious, unkindness and wrath, tribulation and anguish upon all the souls of the

People who do evil, especially to the Jews and also to the Greeks."

11. *ponam consilia in anima mea* [I will lay counsel in my soul] is spoken after the Hebrew manner, as: I have put my words in your mouth, and: Put this in your heart. I have put my soul in my hand. In Latin, we would say for it: *Capiam consilia*, to take counsel], and "in my soul", that is, with myself, because there was no one from whom I could have received counsel, since no man knows this sighing, let alone could counsel it. So, as he suffers alone, he also anxiously discusses various things alone within himself; there is no sharing of advice or of the pain he has in his heart. And it is precisely this that troubles him most, for in other, ordinary tribulations one can find people who have suffered similar things and know how to advise and comfort.

12. "How long shall my enemy rise above me?" Before he attributed this to God, who forgets him and turns away from him, does not hear him; now he attributes it to the enemy. And here the victory already begins to lean toward the challenged, and the temptation to come to an end. For it is part of the victory to recognize the enemy in this challenge and to gain the upper hand over him. For even though the enemy is elevated by God's decree, in the midst of the temptation the enemy is not before one's eyes, but God alone seems to do everything. And the enemy also strives with great zeal that the one who is challenged should not ascribe it to him, but to God alone, as was shown in the case of the crucified Christ, whom they attacked with blasphemies in such a way that it seemed as if he were hated by God. Thus he says in the 3rd Psalm, v. 3: "Many say of my soul, 'It has no help from God'."

13 He does not call the enemy by name, but speaks in general terms, but he understands the devil and his plots, because he actually reigns in this temptation. Therefore there are some who believe that Christ also suffered this temptation many times, especially in the garden, and Joh. 12, 27. f., where He

said, "Now my soul is saddened. And what shall I say? Father, help me out of this hour. But this is why I have come to this hour. Father, glorify your name." These are wonderful words and certainly full of anguish. See how he also here takes counsel in his soul, which is afflicted. First, "What shall I say?" Secondly, he asks, "Help me." Again he retracts this [v. 27.], "But therefore am I come to this hour," until he said, "Father, declare thy name." Here, at last, the struggle is ended, which, no one should be surprised to learn, is wrought by the devil. For Lucas writes Cap. 4, 13. that the devil, when he had tempted him in the wilderness, departed from him for a time. From this they conclude, and not unreasonably, that he was often challenged after that. For there is no need to listen to those who want to present Christ as an insubstantial block, of whom we must believe that he, as a pure and true man, was subjected to all temptations, as he also says to his disciples [Luc. 22:28]: "It is you who have persevered with me in my temptations."

14 Therefore, after recognizing the enemy who does this, the ray of divine mercy immediately begins to shine and strengthen the soul, so that it accuses the enemy and has good confidence in God, which could not be in the midst of the whirlwind of the storm. Therefore, this is also the last part of the complaint, that the enemy rises against him.

V. 4 Look and hear me, O Lord, my God. Enlighten my eyes, so that I do not fall asleep in death.

In the section of verses that is confused in Latin, I follow the Hebrew. Behold, how different a heart is here! Since he complained before that he had prayed in vain, that God had forgotten him and had turned away and not heard him, now that he has stopped, he has gained the confidence that his prayer will be heard, as Christ taught Luc. 11, 5-8. about stopping in prayer by the example of a friend who refuses and another who stops. So also God beats for a little while the request

For if the prophet did not believe that he would be heard, he would not pray. Therefore he now comes forth almost victorious, and asks that the challenge be ended, and that he may be graciously looked upon, since he is indeed already looked upon and heard. For we do not ask that we may be looked upon sooner than he looks upon us; but [we ask] that we may also be able, through peace of heart and good confidence, to be looked upon, since, looking upon us by his obliging grace, he has caused us to ask to be looked upon and heard, so that there is not only the grace of God who has mercy on us, but also the peace of the man who knows mercy.

(16) But he opposes each one with another: he had complained of four evil things, so now he demands four good things. "Behold" refers to the word, "How long wilt thou forget," as if to say: Not only did you not see me, but you also did not think of me, but now do not remember me alone, but also come closer and look at me, so that the more frightening the evil was, the greater the good you do me. "Behold," however, according to the Scriptures, denotes the active intervention (effectum) 1) of the merciful God, as is said of the word "make up" in the preceding Psalm [v. 6, § 32], and "behold" denotes a sooner and lovelier activity (effectum) than "remember," just as it is harder when God does not remember than when He does not behold. Thus, in a beautiful and appropriate contrast, he puts the evil he has suffered together with the good he is to receive.

17) "Hear me, O Lord, my God," refers to the word: "How long hast thou hid thy face from me? You were distant and implacable, as if you wanted to do nothing but condemn me, like a severe, harsh judge. Not only did you not hear me, but you also turned away your face so that you would not hear me. But now that you have become "the Lord my God," do not turn to me alone.

me that thou hearest me, but that thou also hearest me, as if thou wouldest do nothing else but preserve me, so that instead of an angry judge I might have an exceedingly gracious God.

18. "Enlighten my eyes, lest I fall asleep in death," refers to the word: "How long shall I trouble my soul, and be afraid in my heart daily?" For when God's face is turned away from us, there immediately follows affliction, dismay, darkness in the mind, and that one knows no counsel, so that we grope, as it were, in darkness, and search on all sides for where we can escape. So when the Lord lifts up the light of his countenance upon us [Ps. 4:7], and turns his face toward us to hear us, our eyes are again enlightened, and all is full of the most fruitful counsels. For "he that walketh by day doth not stumble, because he seeth the light of this world" [John 11:9]. So we come to him and are enlightened, and our faces are not put to shame [1Kings 2:16].

(19) To this word, "How long shall mine enemy exalt himself over me?" refers what follows [v. 5], "Lest mine enemy boast that he hath become mighty over me." But here he adds, "Lest I fall asleep in death," remembering the danger. For "fall asleep" is the same expression which in the Vulgate] Ps. 4, 9. by *requiescam*, and by Jerome by *dormiam* there translated, "I lie and sleep all in peace," that is, I shall, when I have died, lie in peace with my fathers. For thus he uses the word "sleep," because he speaks in the Spirit, and the custom of Scripture so entails, not to denote bodily sleep, but death.

20. and, as I have said, in this verse is indicated the great strength of this temptation, which consists in the fact that death and hell are held forth as momentarily imminent, and that this terror oppresses with intolerable bitterness, and (as Hezekiah says Isa. 38, 10.): the gates of hell will now swallow me up into the eternal pit, and, as it is said in another place [Ps. 69, 16.]: "Let not the hole of the pit close upon me." Therefore pray

1) In the Basel: EeturQ instead of: eKeetuin.

that he will not fall asleep in death, that is, that he will not die and lie dead in eternal death, which he expresses more extensively in the 6th Psalm, v. 6: "For in death you are not remembered; who will thank you in hell? The opposite saying is found in Ps. 4:9: "I lie down and sleep in peace." For while the light of the face of GOD is upon him, he is joyful, and he dies in peace. But where he turns away his face and lets him labor anxiously in his soul with his counsels, he fears with pain that he will die in death, that is, in utter restlessness and eternal disgrace, as dust, seized by the whirlwind, is driven about.

Therefore this verse is the light for this psalm, in that it clearly shows that this challenge takes place in the high things, namely faith, hope and love, where distrust, despair, hatred, blasphemy and the like abominations of hell and the damned contend in the bitterest battle with faith, hope and love. The struggle (negotium) of unchastity, anger, pride, avarice with chastity, meekness, humility, generosity, yes, the fury of bodily persecution, be it fire, famine, sword or disgrace, is nothing compared to this evil. Therefore, it must be understood here that he fears death for this reason, because in death there is no praise and remembrance of God, but hatred and blasphemy, which he detests most.

V. 5. lest my enemy boast that he has become mighty over me, and my adversaries rejoice that I lie down. 1)

(22) Since this is a verse in Hebrew, the sense becomes clearer if the connective et is inserted in the middle to indicate clearly the repetition of the same thing, in this way: Ne forte dicat inimicus meus: Potui ei, et tribulatores mei exsultent, quod motus fuerim. For the verbum: Potui ei ["I have become powerful of it or: Praevalui

1) Vulgate: "Zioat irūruieM
k^usvutui udversus eum. Hui tridulaut ine, exultadunt, si ruotus kuero. -The Jena and the Erlangen offer: ǒxaltabuut.

adversus eum [I have prevailed against him] the Latin translator rendered Ps. 129, 2. like this: Etenim non potuerunt mihi ["but they have not overpowered me"]. For this is how it is spoken in Hebrew, where we say: to have the upper hand against someone. It is the same thing, then, that the enemies boast that they have prevailed, and that the oppressors rejoice that he is defeated, which would happen in any case if he were to pass away in death. In the same sense he also speaks in the 6th Psalm, v. 9, against them: "Depart from me, all evildoers (that is, you who cause me XXX or pain), for the Lord hears my crying." And Ps. 38:17: "For I think that they will not rejoice over me. If my barrel were shaken, they would boast highly against me." There almost with the same words the same thought is expressed, as one can see.

This is the boasting and shouting of the devils, as they did through the Jews against the crucified Christ [Matth. 27, 42. f.]: If you are the Son of God, then come down from the cross. Help yourself. Deliver him, lusts for him; where the enemy rises, as he complained in the third 2) verse. That this does not happen, or does not happen eternally and irretrievably, is what he asks for here. Since this is already exceedingly burdensome when it is done by men in the victories in temporal things, which are to be regarded as child's play, this humiliation is incomparably more terrible when it is done by devils in the victories that concern eternal things. This is the extreme misfortune, whereof it is said: Woe to the vanquished! where, in addition to the misfortune and the tribulations, the reviling, rejoicing and boasting is added, which tends to hurt more than the battle itself, yes, more than death and destruction itself. By this similitude (symbolo) we are taught what will happen to the conquered when they become eternally disgraced. But how the devils can rejoice, of whom we believe that they suffer their damnation everywhere, I leave to others to explain. There are plenty of examples that they rejoice over the fall of the saints.

2) The text says: ynarto.

and even if the examples were not, the sight of this scripture is enough to make believers certain of the truth of this matter.

v. 6 But I hope that you will be so gracious; my heart rejoices that you are so willing to help. I will sing to the Lord that he is so good to me.

This is a verse in Hebrew, and the last part [in the Vulgate]: *et psallam nomini Domini altissimi*, is taken from the 7th Psalm, v. 18. For the Hebrew text closes the second part of the verse thus: "That he hath done so well for me," or, to render it literally: For he has rewarded me. Therefore the first part has three parts: "I hope that you are so gracious"; "my heart rejoices that you are so glad to help"; "I will sing to the Lord". These movements of the heart have been abundantly spoken of in the 5th Psalm.

25 But he seems to oppose this to the boasting of his enemies, as if to say: They boast that they have prevailed, and rejoice that I am defeated. But I boast not of my strength, but of thy mercy; I rejoice not in my victory, but in thy help, that is, in the salvation whereby thou hast made me blessed by thy mercy, who was unworthy, and deserving of something quite different; so that there is a strong emphasis on the words, "that thou art so merciful". (*miseriordia tua*) and "that you are so glad to help" (*salutari tuo*).

(26) Hereby is again inculcated what must often be inculcated because of those who know nothing of God and because of the arrogant hypocrites, namely, that there is no one who is not found to be a damned sinner before God, that also no one can stand before this rough storm (*aquilonis*) of the devils, however holy and full of good works he may be. For the devils immediately make these good works stink by their exceedingly powerful accusations, if one does not despair in sincere faith and hope of his own merits and worthiness, and grasps only the mercy of God, and holds that God has done them in vain.

and trusts that through it alone one attains blessedness, so that in such a way there is the opportunity to sing to the Lord alone, not to us, since he has made the unworthy blessed out of pure mercy, and our heart can rejoice in this blessedness. For if something else could serve for blessedness than the mercy of God, he would undoubtedly have stated this here as well; rather, he complained that all the counsels of his soul, among which he also spoke of his merits, had caused him nothing but pain. Mercy alone is so completely necessary, and suffers nothing beside it, for which man could hope at the same time. For that would mean "grabbing with the legs" [Ezek. 16, 25] and "limping on both sides" [1 Kings 18, 21], and after the manner of the Samaritans, honoring God and an idol at the same time. But GOtte serves no one but by faith, hanging purely and solely on His one mercy. Otherwise, not only the Lord is sung and thanks are given, but also our idol, that he had a hand in it; but let that be far away.

27 "For he has repaid" (*reddidit*). One need not dream here of merits worthy of merit, of merits worthy of eternal life, of merits to which the grace of God is due in equity (*merita digni, condigni, congrui*), as we take this word *retribuere* or *reddere*. For what is given out of mercy alone (*redditur*) is given to the unworthy and for nothing; for this is due singing, praise and thanksgiving. But what is recompensed for merit, without mercy, even out of the requirement of justice, praise and singing is due to him who does it, not to him who recompenses. Such godless teachers, by these their harmful teachings, extinguish the joy of the heart and the kindness of God among men, and take away His praise, as Micah Cap. 2, 9. Says: "You drive the wives of my people from their dear homes," that is, from the confident heart that rejoices in the help of God's loving mercy, "and always take from their young children my ornaments." This is certain and is also confirmed by the custom of all people,

that those who rejoice in their benefactor, sing to him, bless him, who realize that they have been helped in vain. In order for us to recognize how much more this is to be done to God, and to do it, we must know 1) that what a person has lost or seemed to have lost in the temptations, he will receive again all the more abundantly afterwards, because God will give it back to him.

Therefore, the word "retribute" indicates a loss of goods rather than a gain, if one pays attention to the use of Scripture, or rather a change of things, in that God kills and makes alive, makes sinners and makes them righteous, and generally takes everything away and gives everything back. Whoever does not have this knowledge of the cross must be driven by these dreams that merits must be collected, which are balanced by rewards according to equity, dignity and worth (congruis, condignis, dignis) also with God. For also the word of the apostle [2 Tim. 4, 8.]: "Henceforth there is laid up for me the crown of righteousness, which the LORD, the righteous judge, shall give me at that day," I would prefer to interpret it in such a way that he refers to his adversaries, rather than to his merit, in this way: Since GOD is a righteous judge,

1) In the Jena: seiendes instead of: seienänin. The Weimar one puts a period before 8eienönin.

In that day he will give me the crown for the disgrace with which the world disgraces me in this time; but he will repay it for its honor, with which it flaunts itself as an unrighteous one in this time, and will change it into shame in that day, so that he definitely indicates that one thing should be taken away and another given in its place, both out of mercy, for nothing, as the priest Joshua in Zechariah, Cap. 3, 1-5, his unclean garments are taken off, in which Satan resisted him, and he is clothed with ceremonial garments, as it says there.

29. that which is expressed in the Latin by mihi, and in the Hebrew by over me, is the same expression as above [v. 3.], "How long shall my enemy rise over me?" and Ps. 7, 9. [Vulg.], "According to my innocence over me," where we would more properly have said: [Judge me] according to my innocence benefit me (mihi), than what we have [Ps. 7, § 66], taught and accepted from Jerome, since this expression indicates only a movement toward a place, as also in the 38th Psalm, v. 17. "If my foot wavered, they would boast high against me" (super me). So also there [Ps. 7, 9.]: Judge me according to my innocence, or: Judge for me (ad me) or for my benefit (mihi), so that "judge me" must be connected with the verb "judge", not with "innocence".

The fourteenth Psalm.

V. 1. A Psalm of David, to be sung. The foolish say in their heart, There is no God. They are good for nothing and are an abomination with their nature; there is no one who does good.

I. These two verses are one in the Hebrew, and the words [in the Vulgate]: Non est usque ad unum [there is also not one] are superfluous in this place, since they stand [in the Hebrew], only once in the third verse. In Hebrew it is said: The Thor says in his heart: There is no God. Corrupt and abominable have they made their doings; since

is not the one who does good. There "the Thor" stands after the figure of the synecdoche in the singular for the whole people, because it follows, "they have made" in the plural.

2 This Psalm is taken from Genesis 6:11, 12, where it is said in similar words that the earth was corrupted by the children of men, and that the Lord looked upon the children of men and their unrighteousness or wickedness, which in Hebrew is called "wickedness".

XXX [v. 11], that is, that injustice, violence, oppression have taken over.

which he expresses here [v. 4] in this way: his people will be devoured. Therefore, the course of this very history will explain this psalm quite nicely, since it describes the generation of the wicked in equal destruction either in the present, or prophesies that it will get the upper hand in the future; for this generation lasts on and on, although it rages more cruelly at times.

3. Now in this psalm the prophet does not speak of the persecution of the godly, nor of false teachers, but his purpose (scopus) is to describe the manners and life of sinners or the evil generation, and to show, that all men are sinners and wicked, who walk apart from grace, living only in pride, pleasure, robbery, deceit, murder, and similar sins, though they strive to give all these things a beautiful color, or yet neglect to take heed. And for this purpose Paul introduces this Psalm Rom. 3, 10. ff.

The first evil, namely the source of all evil, is that they know nothing of God. For whoever sins against the first commandment will not let any of the other commandments go unbroken. But since all the commandments hang on the first commandment [Matt. 22:40], and they are judged and practiced according to it, and since no other commandment is violated in a more diverse way, nor by more people, it is easy to see from this how few good people there are, and that there is not one among the children of men who does good. For though not all commit adultery, or are unchaste in works, or kill, yet all sin, one as well as another, through the same unbelief against the first commandment, and when occasion offers, they perform unchastity, kill, and do all evil. Therefore, every child of Adam is a Thor and an idolater who knows nothing of God, as it is said here.

5. But this must not be understood as if they knew nothing at all about God, since the apostle Rom. 1, 19. teaches that it is evident to all men that they know that God exists. For if knowledge of the Godhead were not indelibly imprinted on all men, idolatry would never be invented.

be. For why did they worship idols, if they did not all have the conviction that there was a Godhead? How could they have attributed the same to men and devils, and thus turn the truth of God into a lie, if they had believed that there was none? Or how could they have thought to honor those to whom they ascribed a nothingness, that is, a nowhere existing Godhead? So they recognized them, but in this they erred, that they turned the truth of God into a lie, and again the lie into the truth of God, that is, what is truly God, they attributed to man or the creature; and conversely, what is not God, but a lie, they attributed to God. This is what those have done, and still do, who do not recognize the work and word of God, blaspheme it and ascribe it to the devils, but ascribe to God what they like, both word and work, even if it is inspired by the devil. This is the most common of all evils.

For also of the people of Genesis 6 it is not written that they had no knowledge of God in such a way that they did not know anything about Him, since Noah, the preacher of righteousness, preached God to them, but it is said: "My spirit will not remain in these people forever, because they are flesh", or as the Hebrew text has it: My Spirit shall not judge, shall not contend with them, shall not have His work in them, because they will not suffer the crucifixion of the flesh, and for that reason will not accept the judgment of My Spirit. By these words, whether they were spoken by Noah or (what I rather believe) by others, he wanted to say the same thing that this psalm says, namely, he publicly punishes them for being flesh and without spirit, that is, abominable and depraved people who do no good, not even one.

7 Thus he speaks here in the spirit, despising outward appearances, searching hearts and kidneys, saying that this one denies God, not with the mouth and with outward gestures and ostentation, since he boasts that he knows God even better than the right lovers of God, but in the heart, that is, according to his innermost disposition, on whose blindness he has been able to see the truth.

In this way, the blindness of the mind soon follows, so that it can neither think nor speak of God properly, nor do right works, as is stated in the 11th Psalm [§ 4 ff.], and Paul testifies in Titus 1:16: "They say they know God, but with their works they deny it. Therefore, those alone have GOD who believe in GOD with unfeigned Faith; all others are fools and say in their hearts: There is no God.

8. the other evil, namely the stream, yes, the maw of evil, which comes out of this source of unbelief, is that all their doings (that is, everything they think, hold, speak, do, order, or do in any way) are evil and abominable, as if one would say, according to the words of Paul, Tit. 1:15: "Nothing is pure to the unclean, but both their heart and conscience are unclean". And thus in One Word he briefly pronounces the whole life of unbelievers, as Rom. 14:23: "That which is not of faith is sin." For the expression XXXXX, which is here rendered by studiis ["in its essence, as also Ps. 9, 12.: "Proclaim among men his doings" (studia), is a general word to designate by it everything that someone can undertake, plots, undertakings, words and works, so that we can understand that everything [before God] is either approved and pleasant by faith, or bad and an abomination by unbelief, whatever man is even able to do or does. For even the apostle, when he gave Titus 1:15 as the reason why nothing is pure for the unclean and their heart and conscience is unclean, gave no other reason than that they were unbelievers and for that reason an abomination and incapable of all good works [Titus 1:16].

(9) What will the people say to this, who have raised the little fief that there are morally good works and those that are neither good nor evil (neutralia)? Truly nothing else than that they imagine that the corrupt action and the abomination and the unclean and stained and the unbelief are the same thing, as not meritorious, but also not reprehensible, not sins, but also no merits. For so speak the wretched deceivers, who extinguish the fear of God, flatter men, and make the

They disparage the grace of faith. But the apostle Rom. 14, 23. resists them, even according to their own understanding, since he calls everything that does not come from faith sin. For here they themselves understand by faith the conscience, speaking very well, and no less salutary than Caiphas prophesied, only that they do not understand their very good speech, any more than he did. For if a man does or lives anything that he does not believe is pleasing to God, that is, that which is contrary to his conscience, he builds to hell, in truth, all their works and undertakings that they do contrary to their conscience, that is, that which is not of faith, or which they do not believe is pleasing to God, they build to hell; and this is absolutely true, for a Christian man must believe that he is pleasing to God in all things.

But since this passage calls us 1) to speak of faith and works, we must say something more about this, as we did in the 5th Psalm [§ 170 ff.], when we spoke of hope and suffering, and will do the same when the time comes to speak of love and good deeds.

First of all, it is certain that among the commandments of God the highest, greatest and first is the one that is written first in the holy Ten Commandments of Moses: "I am the LORD your God, who brought you out of the land of Egypt. You shall have no other gods beside me" 2c. The actual works of this commandment, and (as they are called) the [through the soul) produced and immediate works (elicita et immediata) are to believe, hope, love, fear GOt, and that which is GOt's. These works our theologians call habits and actions produced [by the soul] (habitus et actus elicitos). Therefore, because they have fallen for the dead letter, they assign to it external works, such as praying with the lips, bending the knees, and other such ceremonies. Blinded by this theology, they cannot understand the words of the divine Scriptures, where they speak of the works of God, of faith, of the

1) Weimarsche: von instead of nos; probably a printing error.

Hope, of love, of fear. For the greater part of Scripture deals with praising the work of the Lord, that is, faith, as Is. 5:12 says: "They do not look at the work of the Lord," and Jn. 6:29: "This is the work of God, that you believe in Him whom He has sent," and Ps. 81:10: "That there be no other God among you, and that you worship no strange God." As if to say: This shall be God's work, this shall be the service of God, when you hear or believe, that is, faith is in truth a service of God and the first work of the first commandment.

11. Therefore, the one who wants to understand the Scriptures must stop the philosophical procedure of the theologians and learn to draw the little word "work of the Lord" with such great diligence to the inner things, to the actions of the soul, which those call [actus] elicitos, as those have drawn it outwardly to the (as they call it) commanded and indirect actions (actus imperatos et mediatos), or the more they are blinded, also to the works of creation, which are outwardly accomplished by God.

(12) Just as he who ignores the first commandment and keeps all the other commandments, both divine and human, does nothing, so he who does all possible good and refrains from evil, if he does not believe in God, does nothing. For just as the first commandment is the test, the measure, the guideline, the strength of all other commandments, in which, just as on one head, all members hang, live and prosper, so faith, the work of this commandment, is the head, the life and the strength of all other works, and, in fact, the general foundation (universale reale), which is one and the same in all things, so that no work is good unless faith has wrought it, nay, unless it is thoroughly mixed with and permeated by faith, as with a new leaven.

13. but it cannot be faith in any way unless it is a living and undoubted opinion by which man knows with the utmost certainty that he is pleasing to God, that in all things he has a gracious God who forgives everything he has done or done, who is favorable to him in the

Good, forgive him in evil. For what kind of faith is this that is not such an opinion? The apostle proves it as such in his letter to the Hebrews, chapter 11, with many examples, and when Christ wants to perform a miracle in the Gospel, he first examines whether they believe that he can and will do it. That is why it is written in Matth. 13, 58 that he could not have done many signs in his homeland because of their unbelief, and in chapter 17, v. 20, he says that the disciples could not have cast out the devil from the moonstruck man because of their unbelief.

14 From this we can see where the word of the apostle comes from, Rom. 14:23: "What does not come from faith is sin," and Titus 1:15: "Both their mind and conscience are unclean. Why? Because they are unbelievers, since faith alone purifies the heart (Apost. 15, 9.) and fulfills all the commandments 1) of God, as Sirach Cap. 32, 27. says: "Whatever you undertake, trust in GOD with all your heart, for this is GOD's commandment kept." Note [Vulg.], "In whatever you undertake, believe," and, "Faith is keeping God's commandments." Is this not considered a new opinion among our theologians? 2)

15. So also it is said in Ecclesiastes 9:7: "Go, then, and eat your bread with gladness, and drink your wine with a good courage; for your work pleaseth God." There it is said in Heb: XXX XX

XXXXX-XX XXXXXX XXX. XX, however, can be translated differently: For as a son (or a chosen one, or a pure one) pleasing to God are thy works, or thus: For as a son pleasing to God are thy works, so that the meaning is: Be always cheerful and of good cheer, knowing that whatever you do is such before God as the doings of a beloved and chosen son before his father, as it is Mal. 3:17: "They shall be my inheritance in the day [saith the LORD of hosts] which I will make, and I will spare them, as a man spareth his own.

1) Erlanger and Weimarsche: manäati instead of: mandata in the other editions.

2) This sentence: Nonne nova nostris tNoolofis sententia? could also be translated like this: Don't our theologians have a new opinion? The meaning remains the same.

Son spares, who serves him." Then follows [Eccl. 9, 8. 9]: "Let thy garments always be white, and let not thy head lack ointment. Use life with thy wife whom thou lovest, as long as thou hast the vain life which God hath given thee under the sun, as long as thy vain life endureth; for this is thy portion in life, and in thy work which thou doest under the sun." Here, I believe, "the garments" and "the ointment," though many take this according to a not unsuitable figurative interpretation for works and merriment, are yet said in a literal sense, because in the days of merriment one is wont to use white garments, as in mourning dark and black, or sackcloth, at least the people in those lands, so that he indicates the expression of joy as well by food as by clothing, as also Christ Matth. 6, 17.: "When thou fastest, anoint thy head, and wash thy face," that is, be joyful 2c.

(16) Those, then, who pretend to be enlightened teachers of faith, and deny that it is necessary to have this faith at all times 1) and, indeed, in every work, are leading an exceedingly pernicious doctrine, inventing for us a kind of general faith which is snoring in a habit (in habitu) or rather is dead, which only temporarily produces an act of faith (eliciat). For what time do they want to attach to this action? Only the time while one is searching for it? But an exceedingly great folly has possessed them, that they have compared faith and its work with the exercise of the other virtues; namely, (ut) because we do not at all times pray, read. They believe that faith, too, is active at times and rests at times, but they do not understand that in all the diversity of works there remains one and the same faith, which believes and trusts in every work that it pleases God, or rather that God forgives and is merciful.

17 It is a mistake, then, to place faith and its work alongside other virtues.

1) Weimar's: opere instead of: tempore in the other editions.

He must be exalted above all else and, as it were, be regarded as an unceasing and universal influence, higher than all works, since through his movement and effect everything in a person is moved, effective, powerful and pleasing. So Samuel, when he spoke to Saul, 1 Sam. 10, 6. 7. did not prescribe any work for him, but said: "And the Spirit of the Lord will come upon you to prophesy with them. When these signs come to you, do whatever comes to your hand, for God is with you.

(18) Therefore, in faith all works are equal, however they may be presented to us, for faith alone is the work above all works. But where there is a difference of works, either faith is lacking, or there seems to be a difference of works in the eyes of the unintelligent. For to him who believes in God, it makes no difference whether he fasts or prays or serves his brother, for he knows that he serves God in all things, and pleases Him in the same way, whether the works be great or small, great or small, short or long. Nor does he choose any particular work, nor does he reject any, but does, as Samuel says, whatever comes under his hand. But where there is no faith, there is the exceedingly miserable task of distinguishing between works, choosing or rejecting them, because in foolish and godless delusion they believe that through this work they would be more, through that less pleasing. This godlessness, which is full of trouble, worry and sorrow, is called XXX and XXX in Hebrew, as sufficiently said above [Hs. 5, § 63; Ps. 10, § 61].

19 The ungodly folly of these people is that they want to buy the gift of God through a kind of spiritual simony. For this is how they go about it, that they want to have faith in God through their works, and after (poet) them, that they want to make themselves pleasing to God through their behavior, whereas one must first have a gracious God in faith, and only then can one do good works in the same faith, so that it is due to grace, not to the merit of our virtue, that we please God. For no one can please God by doing good works, but he does good works because he pleases God.

so that the cause of good works is faith that we please God, but not works are the cause of faith that we please God.

(20) Therefore, it is impossible that they should not trust in their works more than in God, even though they boast (as hypocrites tend to lie) that they trust in God alone. Thus, they always remain reprehensible with regard to faith, even though they constantly pretend to trust in God. And it is unbelievable how hidden, deep and great an evil this affliction of the human heart is, that it not only clothes and feeds itself with good works until it falls into an insurmountable and desperate perversity, but also wants to sell itself under the title and for the price of faith, which it nevertheless flatly contradicts, and also flatters itself with it. Against this David prays Ps. 51, 12: "Create in me, O God, a clean heart, and give me a new and certain spirit." And Ps. 19:14: "If they [the proud] rule not over me, I shall be without change, and innocent of great iniquity."

(21) If any one could see how many exceedingly beautiful glittering work-doers this shameful nature has brought to ruin, he would understand the word, Eccles. 8:10 [Vulg.]: "I saw ungodly men buried, who, while they yet lived, walked in holy places, and were praised in the city, as having done the works of the righteous." Yes, no other infirmity clings so strongly to man by nature, and none should be eradicated with greater care, than this deep-concealed (*subtilis*) presumption, which always endeavors to forestall God and make him incline to itself by its works. From this abomination, which is in human nature, have also flowed in the Church those ungodly teachings by which men, in order to please God and to do enough for sins, are driven to works and indulgences, leaving faith in God altogether. Yes, I believe that this very deep-rooted evil and this very beautiful glittering idol in the spirit (as the 32nd Psalm, v. 2. ["Wrong in the Spirit"] calls it) will not be eradicated, indeed, will never even be recognized.

The only way a man can be martyred is by the greater temptations of death, hell, conscience, or faith, hope, providence, and the like. Everything else rather makes it greater than it should take away the same, however great the virtues or works may be.

(22) In the same ruin are those who deny that all works done apart from faith are sins, as we have touched upon above. If you were to say to these people, whether a good work done with the intent to commit adultery, to kill, to steal, or in a riot or disobedience, is sin, they would answer without a doubt that it is sin. Why then do they ascribe so much to him who sins against the first commandment, and who does a good work in disobedience to God (that is, in unbelief), that they deny it is sin? Is not disobedience to God and unbelief as great a sin as the intention to fornicate or the neglect of chastity?

(23) But the sin of unbelief is a grievous one, and of all lies most in nature, yea, having become the very nature of which it is said [Ps. 116:11.], "All men are liars," man cannot recognize it in himself, but the sin of the flesh and of theft and of death and of human rebellion, because it takes place in his grosser part, in the senses and the body, man can easily recognize it in his finer part, namely in the soul and in the mind. But even the soul is not aware of its incomparably greater defect and of the beam in its eye; therefore it easily sees the splinter in its body, as is the manner of hypocrites, and of all who are unclean in spirit, until they are tested by the strong and spiritual dangers of death and hell, just as (that I may give the best simile) the lime is cold until it is watered. Therefore the wise man [Sirach, Cap. 10, 14.] rightly says: The beginning or the head of sin, or rather the main and highest sin is when a man falls away from God. The limbs of this head, as it were, are rebellion, dis-

chastity, murder, theft and everything that can be called sins. By this, God reminds us, as it were, that we should consider, if these things are so great and abominable, how great and abominable then must be the head and the many-footed and many-headed king of these rats, unbelief itself, yes, a basilisk, because he alone by his look kills all works. What are many good works without faith but (as Christ says) a whitewashed tomb, which is full of filth and ungodliness within?

(24) There is also a widespread doctrine that a bar can be put up and taken down again. For if to commit adultery or to steal or to kill is to put up a bar, no matter how much good a man does or sets out to do, how much more is it to put up a bar if he does not believe, even though he does all good works in the meantime? For it is much more strictly commanded that we should believe in God than that we should not fornicate or not kill. Therefore, not believing, which is commanded in the first tablet, is far more serious than committing the sins forbidden in the second tablet.

(25) Therefore, just as unbelief, the source of all evil, does not allow a good work to be done, or if it is done, it defiles it and makes it inclined to all sins, so faith, the source of all good, does not allow evil to be done, or if it is done, it immediately removes it and purifies it, making it inclined to all good works. Therefore, Adam and Eve, after they had sinned through unbelief, immediately felt the evil desire as a fruit in their members. On the other hand, John 7:38 says, "He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water." And 2 Tim. 2, 19: "And let him depart from unrighteousness who calls on the name of Christ".

(26) Therefore we should hold most strongly that the first commandment is the head and the beginning of all commandments, and that the work of the same is the head and the beginning of all works, and that the moral doctrine of the Peripatetics is entirely lacking in the way, which says: By practicing righteousness, temperance, we become righteous, temperate 2c. Not so,

as godless people, not so, but having become righteous and temperate, we perform righteousness and temperance. But we become righteous through faith, which believes that God is gracious to us. This he commanded us to believe, saying, "I am the LORD thy GOD; thou shalt have no other gods beside me." But as we believe, so shall it be done unto us, for this faith is not deceived, but rather he is deceived who fears or has misgivings about believing this.

27. But you will say: How is it possible that I should believe that I please God in all works, or that God is always and continually favorable to me, since I sometimes talk, drink, eat, laugh, and even sometimes joke with my neighbor, and we cheer each other up with pleasant talk? But how then, if I commit a manifest sin, and even a great fall, but that I fall into wrath, evil desire and lust? And who is so perfect a man, that he should also not lack in any word, as the apostle Jacobus [Cap. 3, 2.] says? But even you yourself teach that there is fault in every good work; can any fault please God?

(28) I answer, first, in regard to the works that intimate intercourse entails. The hypocrites, who have enclosed the works of God in their sad and narrow confines, are severe and unforgiving judges of the works which intimate intercourse brings with it in all honors, such as cheerful intercourse, perceptive or witty speeches, laughter and fine jokes. For I say nothing here of buffoonery, frolicsomeness, and shameful speeches, since even the humanly ordered way of life does not approve of these things. But since this life cannot go on without intercourse with others, you must certainly believe that it also pleases God if you address the brother with a cheerful countenance, invite him with a friendly smile, and sometimes delight in a jocular or perceptive speech.

For this is of course the "kindness" that Paul praises Gal. 5, 22. which is also called kindness or sweetness (*benignitatem seu suavitatem*) in dealing, of which he commands us 2 Cor. 6, 4. to prove it,

saying, "But in all things let us prove ourselves servants of God, in great patience," and afterwards [v. 6.]: "in kindness (suavitate), in the Holy Spirit", where he adds "in the Holy Spirit", lest this sociability (comitas) or cheerfulness (hilaritas), as is generally the case, degenerate into levity and boisterous merrymaking and a licentiousness that takes the liberty of saying and doing anything, until they turn the fruitful kindness of the Holy Spirit into the deadly kindness of the unclean spirit. Thus we read of St. Bernard, who wanted to cheer up a brother who was exceedingly sad, and joked with him that he had tripped him up so that he had to fall, saying that it was a useless deed, but not useless (otiosum, sed non otiose). Now, even if (as is to be feared) something sinful should have crept in through ignorance, it is overcome through faith in God, through which I believe that we are so well pleasing to Him that He forgives us what has been sinned against, since He shows Himself to be so toward us as we believe about Him.

29. but of the manifest sins I say the word, Proverbs 24:16: "A righteous man falls seven times, and rises again; but the wicked sink into misery." For therein lies the difference between the righteous and the wicked, that the wicked fails to propitiate and overcome GOD by works; therefore, when he has fallen, he never rises again, because he has no other way to rise again than his works, by which, as he fancies, he can direct GOD. Since this is impossible, and he can never find peace of heart, he must necessarily despair. But the righteous man, who knows that God has not only promised him [His grace] and thus has preceded him, but has also commanded that one should believe in Him and hope in Him before all works, does not get up again for this reason, because he relies on works, nor does he remain lying down because he has fallen, but, mindful of the promise and commandment of God, he has before his eyes the mercy of God that is well-disposed toward him, of which He commanded that it alone should be before one's eyes.

when he said, "I am the LORD your God." So does David Ps. 26:3: "For thy lovingkindness is before mine eyes, and I walk in thy truth." Therefore, the righteous is upheld by the word and commandment of God, so that he does not fall with the wicked into the calamity of despair.

(30) As they rely on different, even opposite, endeavors, they come to opposite ends. The wicked strives to enter into God by works, but the righteous is eager to come out of God by faith and be born. The former sets out to overcome the justice of God by his own efforts; the latter sets out to overcome the mercy of God, which can heal all his infirmities. And here one must apply the example of a father and his son mentioned earlier. For even if the son has sinned once, he fears the father, but does not abandon his trust in the kindness of the father, and is also willing to confess his sin humbly and to suffer the chastisement of the father, as we have quoted from the prophet Malachi Cap. 3:17: "I will spare them, as a man spareth his son that serveth him." And Ps. 89, 33. f.: "I will punish their sin with a rod, and their iniquity with plagues; but I will not turn away my mercy from them, neither will I fail in my truth."

(31) I carefully and knowingly pass over the questions of the new theologians, whether faith perishes by mortal sin, and what is mortal sin, since this question is not yet at hand for those who do not know what faith or mortal sin is, and presume to rob God himself of pronouncing the decision as to how much sin faith may or may not endure. My secret is with me, says Isaiah, and: "The secret of the Lord is among those who fear him", Ps. 25, 14.

Thirdly. Of sins in good works, I admit that there is no good work by which we can please God, as the church prays, saying, "Lord, do not judge me according to my deeds; I have done nothing that can stand before you. And how-

Therefore, since we are not able to please you with what we do, you will give birth to your son 2c.

(33) And this is the glory and grace of faith, that it alone is the work pleasing to God, which makes all that is ours pleasing, and takes away all that is not pleasing. For if the other were not sin, even if it were not displeasing to God, faith would not need to represent us. Therefore, we learn from the power and necessity of faith that we must despair of all our works and fight against the judgment of God by holding out the mercy of God, as Jacobus says Cap. 2, 13 [Vulg.]: "Mercy rejoices over judgment," that is, mercy boasts against judgment, and faith in the mercy of God does more for our justification than fear of the judgment of God for the condemnation of our conscience.

(34) Therefore we always have cause to fear, since everything we do is evil and condemnable in itself. Again, through the same fear we always have the opportunity to believe, and to fight against the fear of judgment through faith in mercy, to triumph and to glory, so that the word Ps. 147, 11. stands: "The Lord is pleased with those who fear him and hope in his goodness. Thus it is written in 1 John 2:1, 2: "And if any man sin, we have an advocate with the Father, Jesus Christ, who is righteous. And he is the propitiation for our sin." And the same Cap. 3, 20: "If our heart condemn us, God is greater than our heart, and knoweth all things."

From all this it is clear what is to be thought of ceremonies and how far they are to be used. Since there have been many disputes about them, even among the ancient fathers, and since they are nowadays venerated to the fullest extent by many, but completely despised by others, a little must be said about them.

First of all, it is certain that in the New Testament there is only one ceremony instituted by God, namely the Sacrament of the Holy Communion.

This was done for no other purpose than that the people might come together for the word of God and for prayer, while at the same time those who had been converted and instructed by the word were to be baptized and strengthened by the reception of the holy bread. All other ceremonies have been instituted by ecclesiastical ordinances and increased in such a way that today they let the church be nothing but ceremonies, while all of God's commandments have been completely abandoned.

(37) Therefore, we must learn here not to deviate either to the right or to the left, that is, not to exalt the ceremonies too much, nor to despise them too much, but to walk along the right road and the middle way, either observing them or letting them go according to the circumstances of the time. In this, nothing can guide us more faithfully, more surely and more securely than faith and love, far more surely and more faithfully and more securely, I say, than all the dispensations, mitigations (epiikiae) and interpretations of all the popes and teachers.

38 So let it be known that it is impossible to live this life without ceremonies. For since we are in the body and in the midst of temporal things, we cannot do without differences in works, places, offices, lines, persons and other things, and as Paul says in Rom. 12:4 and 1 Cor. 12:12: "Many members and one body, but all the members have not one business." For if you were to take away all ceremonies, where would any emperors, kingdom, principality, authority, even any government exist in the world? For you could not govern even your house or your servants, nor your children, if you did not distribute times, places, offices and works and administer them with certain ceremonies; but neither could you govern yourself if you did not bind yourself to certain hours, certain duties, certain places. For even your body will not let you live in any other way, at least as far as usefulness and health are concerned. For what could you do, or how could you live, if you did not bind yourself to work, place, time, office and person?

39 Then, what are the outward works?

even according to the commandments of God and the whole Gospel, as a kind of ceremonies? What is praying, fasting, watching, working with one's hands, helping one's neighbor but ceremonies? But as the worldly ceremonies or worldly customs and the rights of worldly things or the habits, or whatever one may call them, are indeed much more necessary and are necessarily much more and various than the ceremonies of the church, yet the sacred ceremonies and the ecclesiastical customs or the rights of spiritual things (as they are called) are much more dangerous, because if one performs them, there is a tendency to put a vain trust in them, or if one has omitted them, a foolish fear (that is, on both sides, a very bad conscience).

For even faith, which is directed against God, is put in danger here by great floods, if there is not a faithful and wise servant of the Lord, who knows how to separate the precious from the insignificant. For when he begins to trust in ceremonies, or to have a distrust without the ceremonies, the faith which should have used ceremonies, like a rider of his horse, has already perished, and they alone then rule, namely, the persons who are servants, and it is written, as Eccl. 10:7, "I saw servants on grates, and princes walking as servants." There is danger, I say, that a ceremonialist will trust that he pleases God through the ceremonies, deceived by their holy appearance, and that in them is performed what belongs to God. This danger either does not exist at all in the worldly ceremonies, or is only slight and so gross that the one who wanted to blow himself out with them and be arrogant would also be censured by men for his foolish trust, or as it is called, for his self-love, since they are performed in things that belong to the world.

(41) Therefore, ceremonies in faith and love must be used so that they may be useful; without these, they must be harmful and a cause of destruction. For if all other good works outside faith are harmful, how much more so the works in love?

the ceremonies which are ordered by men! But then they are done in faith and love, if they are not done because they are necessary in themselves, nor because they are good, nor because they are commanded, but out of the freedom of the spirit, that is, if someone trusts that he will please God even in these things, which are in themselves mediocre things, by making a profit for himself through this faith from the thing that is neither profit nor harm, and a good thing from the thing that is not good.

42. He is not moved to do this by the fact that he thinks to gain much merit by it, but only by the reason that he must necessarily live in the body, which cannot do without ceremonies, even though he himself does not need them at all, since he has enough and superfluous merit through his faith alone, then also, because he must necessarily have contact with those who either need worldly ceremonies to govern the perishable nature of this world, or with holy ceremonies, as little children and weak in Christ, as it were under the disciplinarian of a bodily law, must be nurtured and cared for until they also grow in the knowledge of our Lord Jesus Christ, as Peter [2. Ep. 3, 18.] says. For he is a debtor to both according to love, that he should conform himself to the manner of those with whom he lives, yea, not only conform, but also thereby serve them, lest in their foolish confidence they despise the weak, or the worldly government, and so give them both offence, which is contrary to love.

43 Christ, Matth. 17, 27, so that he would not offend the tax collectors of the Roman authorities, commanded Peter to pay the tax, and Paul commands Titus, Cap. 3, 1. that they should be subject and obedient to the authorities, ready for all good works. Likewise Rom. 13, 1. 1 Petr. 2, 13. [Vulg.]: "Be subject to all human creatures (that is, order) for the sake of the Lord, be it to the king, as to the ruler" 2c. Not as if this were necessary for the justification of believers, whose righteousness is Christ, but so that they might serve all men in love, and by this good conduct might bring the

To provoke and entice unbelievers and the wicked to Christ means (as Titus 2:10 says) "to adorn the doctrine of our Lord Jesus Christ in all things", and 1 Corinthians 10:33: "to please everyone in all things", as the apostle says that he pleases everyone in all things, not seeking what is pleasing to him, but what is pleasing to many, so that they may be saved.

44 And to come to our ceremonies, since children and young people of both sexes grow up in the church every day, who, because of the heat of their age and ignorance of things, cannot possibly lead a good life by themselves, it is necessary that both parents be their disciplinarians, and bring them up to godliness through the ceremonies laid on, so that they do not fall into ruin through idleness and licentious living. Therefore it is necessary that they themselves observe the same ceremonies for the sake of the example, and do what is superfluous and not necessary for them, but for the sake of those for whom it is necessary. Thus the apostle says in 1 Cor 9:20 that he became a Jew to the Jews and a Gentile to the Gentiles so that he might win them all, and to those who were under the law he became under the law, even though he was not under the law. So also of Christ it is said, Deut. 32:11, that he is like an eagle that stirs up his young to fly, and soars above them. For if the parents or superiors in the church leave the ceremonies altogether, or despise them, how should not a child or an inexperienced young man fret, who should be nourished by this example of milk, until he could enjoy perfect and strong food.

Therefore, those who are superior and spiritually minded in the church, who have already recognized the truth that righteousness lies in faith alone and that ceremonies are nothing, as Paul says in his letter to the Galatians Cap. 5, 6, 6, 15 [1 Cor. 7, 19]. He should be of the same mind as Christ and take on the form of a servant, not proudly despising the weak who still need the ceremonies or think that they are something, but walk with them two more miles and also let them have the mantle [Matth. 5, 40], making his freedom a servant (exi

nanire), nor for any other purpose keep the ceremonies most strict, except that they may not give offense to the weak or annoy the little ones, whom they must rather precede by a good example, even in the ceremonies, until they bring them to the same knowledge.

46. and it is not valid for anyone to boast that he knows all things are neither good nor evil, and that they are mediocre and permissible, and that faith alone makes righteous, since the apostle has long since cut this off, saying, 1 Cor. 8:1: "We all have knowledge; but knowledge puffeth up, but love mendeth." And Cap. 10, 23: "I have all power, but it does not make all things good. I have all power, but it mendeth not all things." And again, v. 29: "Why should I let my freedom be judged by another's conscience?" Why does not everything pardon and amend, since everything is permitted? Because not everyone knows that I have all the power. Therefore, although my knowledge cannot be judged and condemned by the conscience of another who does not know this, it must nevertheless submit and serve that person's ignorance for a time, not even blowing itself out against him, so that the love that serves his ignorance or weak conscience may be more powerful than the puffed-up knowledge that rules over his ignorance, just as Christ died for us for a time, serving our sins and our weakness, as it says in Romans 5:6.

(47) To this end we should be moved, so that this knowledge of ours makes us sure that the works of the ceremonies will not harm us, since we have come to know that we are justified by faith, and that in Christ we have all our goods, and that we no longer need to worry about how we will be justified. Therefore we must live everything that I live henceforth for the benefit of our neighbor, as Christ has done for us, and since we are to do everything for their good, this must be done much more in the ceremonies, which are means. And so we will owe nothing to anyone but to love one another [Rom. 13:8]. And by this love it comes about that everything we do is good, and yet we do not seek to be good for the sake of the good.

To become righteous for the sake of works; that is to be a Christian in truth.

(48) That which we have said must be observed in order to nourish children and young people by the use and example of ceremonies, is equally to be said of converted sinners, who are made weak in conscience by the excessive tyranny of ecclesiastical ceremonies, which are handed down and used in such numbers that there is no end to them. Indeed, in general, the more they are children and fainthearted, the more they need that their opinion, which they have of these ceremonies, should not be annoyed, but rather should be cured gradually, by strictly fulfilling these ceremonies with them for a while by example and work, until they also grow up to the same knowledge that we have.

49. But indeed the Roman popes and ecclesiastical tyrants are worthy of all curses, who are silent about the faith in Christ, and increase their laws ad infinitum, and thus ensnare the exceedingly wretched consciences of the Christian brethren. They abuse them only to strengthen their tyranny, and, while they themselves daily observe nothing of it, to the most serious annoyance of the weak, they do not refrain from frightening the fearful souls, from subduing them, from plundering them, and from withdrawing them altogether from Christ.

(50) It is true that their laws must be tolerated by faith and love, however tyrannical and much they may be, just as the laws of the civil government, as has been said, and one must set an example to the weak in it. But the ungodly authors (conditores) of these laws themselves must be abhorred, who have no mercy on so great a multitude, as if they were appointed only to give laws, and to terrify souls with their pernicious ordinances. Thus it happens that the superiors, the bishops in the church, do not exercise any other office today than to make the consciences dismayed, confused and entangled. To us

But it is up to us to calm the disturbed consciences, to fortify the confused ones, to make the fearful ones confident, but in such a way that we do not resist their executioner-like tyranny, because they want the right, yes, the work of putting consciences into turmoil, to be kept completely unharmed. And the word is fulfilled which the wise man saith [Sir. 34, 28. Vulg.], "If one buildeth, and another breaketh, what have they but work?" For indeed the superiors, who tyrannize with the word of men, destroy that which the inferiors, the preachers of the word of GOD, build. See now, dear Peter, this is your primacy and your ecclesiastical monarchy.

51 Now let us make the decision. First of all, the little ones in Christ (that is, children, adolescents and young people) do the ceremonies; they must not be despised by the superiors in these works, but they must be supported in them by the superiors through their example, even though it is not necessary for them themselves. For their love is free in spirit, and does not trust in them when it has done them, nor would it fall into disbelief if it omitted them; but it puts itself outwardly into bondage to the body, to the service of its neighbor, that it may win them, and keep them from the sins by which they are inflamed, by good example and good government; and thus they fulfill the law of Christ. He who would take away the ceremonies from these would do nothing else than to take away the sword from the worldly power, and fill the world with adulterers, murderers, thieves, and all evil-doers. For these must be shut up by fear and the prison of the laws until Christ, as Paul teaches the Galatians [Gal 3:23].

Secondly, the little ones in the faith, even if they are old, which they do out of fear of sin and conscience, since they do not yet have this knowledge of freedom, must be instructed in the faith, and they must be made to cling to such works, which they cannot suddenly abandon, until they realize that not

They are the only ones in whom righteousness stands, but only in faith. Therefore we must be very careful not to reprove the ceremonies of these people before they are taught, as some are too reckless (confident) to do. These do very well in censuring the ceremonies and human statutes, but they do very badly in that they have no more regard for the souls who cling to them out of weakness, and no more desire to heal them and gently wriggle them out, than to censure the ceremonies.

These fools are like those who, when they see that a friend's neck is entangled in ropes, hurl themselves at the ropes in a hasty rush, and with all their impetuosity 1) tear them away, and rather suffocate the friend than help him. Rather, one should have gently and slowly untied the ropes first, and thus set the friend free. In the same way, since we cannot take away the laws of men by force, we should gradually teach the mind how to use them properly. Thus Paul says in 1 Timothy 1:8, 9 that the law is good if a person has a right use for it, namely, if he knows that no law has been given to the righteous. For since even the worst things must be for the good of the faithful, how much more must the statutes, however harmful they may be, be for the good of those who are ignorant, if they are rightly used?

(53) But there is no other right custom than faith and love, as has been said. But by this the lawgivers are not excused, just as by the fact that I am justly in need of death, dishonor, robbery and all misfortune, my death-slayer, my slanderer, my robber, my persecutor cannot be excused. Thus the ecclesiastical overlords (pontifices ecclesiastici), by their pernicious laws, are guilty of all souls, even of those who, by the right use of their laws, have worked their own best.

54. thou shalt also have no doubt, and a sure conscience, that the laws of men in the church are to be regarded as nothing else than plagues and

1) In the Erlanger, the Weimarschen and the Baseler, ao is still inserted here, which seems to us to be too much.

Let the bowls of God's wrath be as the sword of the Turks, as a plague on the body, as a famine in the land, and as you are taught to behave toward these evils, so behave toward the laws of men. For how do you behave in the face of these evils? First, you use them as a remedy for your sins by bearing this scourge of God in patience. Secondly, you use them as a preventive medicine, so that you, oppressed by these evils, do and omit many things that you would neither have done nor omitted if you had been free of them. Doubt not, then, that the laws of men have been made many, that thou mightest have a scourge; and be sure that thy shepherds have become thy masters of the stocks, by whose violence thou art oppressed and martyred, if thou be patient, thou wilt forbear and do many things, which otherwise thou wouldst never have forbear and done. "For who is there that could harm you (says St. Peter [1 Ep. 3, 13Z], if ye follow that which is good?" "The good" (boni), that is, the good thing, or the righteous being (bonitatis), or that which is good (lest the ambiguity of the expression [amphibologia] deceive anyone). But this is done by those who have the knowledge of the law and its right use, namely those who follow the good; but the small and weak do not grasp this, therefore they perish by these soul-murdering and word-producing 2) spiritual superiors.

55. thirdly, 3) do the works of the ceremonies of Moab and Ammon, and the worshippers of the calves of BethAven, and those who trust in the mountain of Samaria [1 Kings 16:24.], that is, who boast of their works and in their works, who are blind guides for the blind, not needing also instruction in the faith, such as the first [§ 51] have, before their all-sufficient wisdom and righteousness, of which they are full like Elihu [Job 32, 18. f.], as a barrel is full of Moses, which hath no vent. Of course these burst before

2) keminiverdios is without doubt a word formed by Luther himself, which we cannot prove lexically. We trace it back to keininin and verdünn Jn § 73 it occurs once more.

3) This "for the third time" refers to § 52.

Wisdom and justice this and all the other psalms punish, of which we have often said. Only these need to be punished severely, as the apostle teaches; nor do they ever desire to be taught like the second

52] but the whole world is too small for them to contain their learning. This is the nation of Behemoth, whose heart is hardened like an anvil, Job 41:15, and whose eyelids are lifted high, Proverbs 30:13.

Fourthly, these works are done by spiritual workers, of whom we have said, people in the freedom of faith and in the bondage of love, who use them only to exercise their bodies in this life, as in any other worldly craft, or to stir up and encourage the little ones and the weak by a good example, and to be careful not to give them offense until Christ takes form in them. Namely, this is the reason that Paul takes such great care, wherever he mentions the various gifts of God, that he persuades to unity, because he knows that not only various ceremonies, but also even the gifts of the Spirit fight very strongly against unity, when the cleverness of the flesh and Satan come among the children of God. From all this we conclude that it is not necessary to neither praise nor blame the ceremonies before this kind of people.

(57) But before the third kind of people, ceremonies are to be strongly rebuked and abhorred, because the wretched people trust in them. Hence come the fools who speak in their hearts: There is no God, they are good for nothing and are an abomination in all their being, so that they cannot do anything good even once. But if you do this, you will arouse the whole body of the Behemoth with all its scales against you, and they will say to you, "You are a heretic, a rebel, dishonorable, angry, because you have denied the good works and the holy statutes (canones) of the fathers and the counsels (consilia) of the church, which cannot err.

58. before the second type of people, one must praise the ceremonies moderately, and for a time

long, so that her weakness does not get angry, which, although she is ready to improve herself, is not yet able to do so, nor does she grasp it. This kind is to be cherished and cultivated in a motherly bosom, to yield to it, and to praise what they praise, to do what they do, so that they, caught by this pleasing nature, believe and improve.

(59) Before the first kind, they are to be praised and demanded very much, because those people of no understanding can be moved to good and deterred from evil by fear alone, but at the same time, the truthful doctrine of faith and freedom must also be brought forward, so that their spirit may imbibe the same and they will bear fruit one day, when the body, weakened and exercised by ceremonies, has learned to submit and serve the spirit more smoothly, after the inclinations that rise and rage after the manner of youth have been cleared.

(60) And let it not be strange in our eyes that the same ceremonies are treated so differently. Is not the teaching and practice of food and drink different among intemperate people than among the weak, different among healthy and moderate people, and different again among those who fast superstitiously? With gluttons, food and drink must be rebuked, the weak must be kindly invited to it; with the superstitious, it must be praised, the healthy and moderate must be left to their free will. And just as this is a very harmful steward, who demands of all members of the household without distinction that they all eat the same excess of food, or that they all make do with meager morsels, so this is a very harmful authority of the church, which extorts from all that they should keep the same mixture of its laws with equal obedience. For it will inevitably kill a great many.

(61) From all this, a prudent Christian can determine the rule by which he should live in the ceremonies, and also help other people by counsel in this matter. First, if he is not sure that he has the third kind of people before him, he should be careful not to blame the ceremonies or judge him,

whom he sees walking in the same. For who knows whether he will not walk in them out of necessity (like the first), or out of weakness (like the second), or out of freedom (like the fourth)? But if one judges one of these, is it not judging Christ? Now if the great clusters of monasteries had many people of these three kinds, their quantity would do no harm. But now only people of the third and most unfortunate kind of ceremonialists are abundant in them, who should not own a monastery or convent in the church, since they are only a burden and a nuisance for God's people. But who can remove all the wicked from the earth? We are on earth and must also deal with earthly people.

62 Now let us add one more thing and conclude. If any man think to place his confidence in the works of the ceremonies, let him be bold, and sometimes refrain from them, neither seek therein the dispensation or authority of the ecclesiastical superiors. For in these matters concerning the faith, every Christian is a pope and the church for himself, nor can anything be imposed on him, nor can he regard anything as binding, which can in any way turn out to be a danger to the faith. Now if anyone wants to consult with his neighbor in this matter, so that he may be all the more confident, on the basis of that word [Matth. 18, 19]: "Where two of you become one on earth, why it is" 2c., he will do very well.

(63) I say this because I know how obstinate is the evil of trusting in our works, and how dangerous is the superstitious adherence to human laws for the integrity of faith. See, then, how free we are through faith, and yet how serviceable we are through love, so that at the same time there is bondage to freedom, and freedom to bondage, that we owe nothing to anyone except to love one another (Rom. 13:8). Thus Christ says John 10:9: "I am the door: if any man enter in by me, he shall be saved, and shall go in and out, and find pasture." The entrance to Christ is faith, which sets us up in the riches of righteousness.

God's righteousness, by which we have already done God enough and are righteous, so that we do not need any works to bring us righteousness. But the outcome is love, which directs us, who are clothed with the righteousness of God, to serve our neighbor and to exercise our own body, so that we may help the neediness of others, so that they also, drawn by us, may enter with us into Christ. For just as Christ went forth from the Father and drew us near, seeking in his whole life not what was his but what was ours, so we also, having entered by faith, must go forth to draw others also, seeking nothing else but that by serving all we may make many blessed with us.

But let us return to our psalm. It is sufficiently known that nothing is pure to the unbelievers, but because they are flesh and the spirit of the Lord does not reign in them, their doings are also rotten (*putrida*) and entirely of the same nature as the flesh, namely, abominable, corrupt and abominable, which the same sufficiently shows not only in death, but also in life by its manifold corruption. But in Hebrew, each of these two verba [XXXXXX and XXXXXX] is an active one: "they have corrupted" and "they have made abomination (*abominaverunt*, if one may so 1) say) of their doings," or better in the transitive meaning of Hiphil (*terti*): they have made their doings corrupt and abominable, since it is the same verb as Gen. 6, 12: "All flesh has corrupted its way," that is, has made it corrupt. So that our neutralists 2) do not want to deny that the whole nature of the fools is corrupt and an abomination, he adds: "There is no one who does good," so that he teaches that there is absolutely nothing good but only evil in men.

The Lord looks down from heaven upon the children of men, to see if any are wise, and to inquire of God.

1) In the original and in the Basel: *sjeut* instead of: *sie*.

2) more neutral -- the papal theologians who teach that there are works that are neither good nor evil.

This verse speaks in the same way as Moses (aemulatione Mosi) in the first book Cap. 6. For the same says [Gen. 6, 5.]: "But when the Lord saw that the wickedness of men was great upon the earth," and again [v. 12. Vulg.]: "And when God saw that the earth was corrupt." For by the same words (aemulatione verbi) he also intends to express the same morals (aemulationem vorum), so that, just as these resemble those before the flood of sin in their morals, they are also punished in such a way by the same words, but for a different purpose. For those were corrupted by the flood of sin, but these are provoked to the knowledge of their sins, that they may be preserved by the better flood of baptism. For this is also what Paul does in the first and second chapters of the letter to the Romans, when he explains that all are sinners, Jews and Greeks, so that God may have mercy on all. Therefore, this psalm also closes with a sweet promise, as it says [v. 7, Vulg.]: "Oh, that help would come upon Israel from Zion! When the LORD shall deliver his captive people, Jacob shall rejoice, and Israel shall be glad."

66. But it is said that God looks from heaven upon the children of men, against the foolishness of the fool who says that there is no God, as if to say, Not only is there a God, but he also sees, yes, he looks upon everything, that is, with his seeing he penetrates everything and extends to everything. Then, so that no one would think that those fools and those who corrupt their actions are only people in some corner, among whom there is no one who does good, he expands his statement and applies it to all in general, saying that the Lord looks from heaven, from where he sees all people on earth, and no one is hidden from him. Thus he saw in Genesis 6:12 that the whole earth was corrupt.

67 And he says: "the children of men", by which is understood the entirety of men. In these words two things are secretly implied. First, that there is One Son of Man, in whom alone all the children of men can be justified, for whose sake the Scriptures also retain this manner of speaking, that they very frequently refer to "the children of men.

Children" for "men" says, because he also is a man, but not a child of men; and all the others are both children of men and sinners, conceived and born in the sins of men. For the mouth of the Holy Spirit is very humble and kind. Since he could have called them exceedingly wicked men, he accuses them by a much milder name, that they are children of men, wherein, though in a small word, all the misery and wickedness of men is sufficiently comprehended.

Secondly, that men appear quite differently before the sight of God than before the sight of men. "Before the face of God no flesh boasts," says the apostle Rom. 3:27 [1 Cor. 1:29], beautifully indicating that this twofold appearance is understood in this verse, where it is said that the Lord from heaven, not a man from earth, has seen and judged this. For men not only do not see in one another (at least not in all things) that their doings are corrupt, but also sometimes praise them and extol them with great glory, as there are their talents, their art, their doings, and their moral virtues (morales virtutes, as they are called). But among all other things, do they not praise most highly that which is the very worst? For who does not make the distinction (gloriam) in war (that is, the shedding of human blood) an epitome of virtue among men? What are Homer, Virgil, and the rest of the poets of heroic songs but the very bloodiest and cruelest instigators, stimulators, and eulogizers of murderers, tyrants, and the most terrible enemies of human blood and sex? So that there is danger for a Christian man, when he reads their books, that he might also imbibe the inclination to this bloody glory, or, tickled by the honeyed eloquence, or rather, corrupted by the innate thirst for human blood, take pleasure in such great murder of the human race.

69. therefore, to get away from dirty poets and

1) Wittenberg and Jena: aonsxeotu instead of: prospeetn.
2) Instead of Ztoriatnr in the editions, the Vulgate reads Zlorietur.

If the children of men were unscathed in all other things, would not the desire for war alone prove with full right that they were all quite nonsensical down to the last man? Dear, how great is this fury! How great is the darkness that one can even rejoice, sing and praise the slaughter, the defeat, the blood, the murder, and the whole great heap of misfortune that war brings with it, where it would be fitting to weep all with bloody tears, especially when war is waged not by God's command, but out of nonsensical lust for dominion and possession, as the pagans did and still do, and nowadays, alas for God! even the Christians, the people of peace, the children of God, do it even more cruelly than all the pagans.

So Homer and similar people have this praise, as Horace speaks:

**Post quos insignis Homerus, Tyrtæusque
mares animos in Martia bella Versibus exacuit. 1)**

[After these, the excellent Homer and Tyrtæus inspired the male hearts with verses to the wars sanctified to Mars]. Only a Christian should know that this raging praise of raging people is excellent in the eyes of the children of men, but in the eyes of God an exceedingly great abomination. And hence it is that this happens to the poets who are praisers of sins, as all confess that the poet's vein flows much more fully and better for them when they speak of works of Mars or Venus than when they speak of works of peace or chastity, or of any divine things. So even the spirit, of whatever kind it may be, by whose activity they warm themselves, cannot suffer peace and tranquility, and it is as if you were to compare the waters of Siloam, which are still, with the strong and many waters of the river, as Isaiah chap. 7 and chap. 8, 6. 7. does.

71 The Hebrew text also speaks here through a transitive verb: The Lord has made to look. Thereby he indicates that the LORD does not

He revealed it to the prophets, who were to announce to the children of men what they were and what they would do in the sight of God. How else could Noah have known that the earth was corrupt in the sight of God, if God had not revealed it to him? And even the Scriptures did not conceal this, since they pronounced [Gen. 6:11]: "But the earth was corrupt in the sight of the LORD." "In the sight of the Lord," it is said, because it seemed quite different in the sight of the children of men, so that in these words faith was necessary, as it is also necessary to believe Paul when he punishes all together as sinners and as those who lack the glory they should have in God [Rom. 3:23], since he speaks this from revelation.

72 At the same time, the general principle is stated here that we should not judge anyone unjustly in an unheard matter, or if he has not been convicted of it, because even the Lord Himself does not pronounce judgment on the children of men that they are not good without first looking, yes, not only looking, but also seeing and knowing. For it is said, "The Lord looketh, that he may see," as it is said in Genesis 11:5, "Then the Lord descended, that he might see the city and the tower which the children of men builded." And Cap. 18:21: "I will go down, and see whether they have done all things according to the cry that came before me, or whether it be not so that I know." For the Lord always sent messengers beforehand, who revealed to men their sins, and held out threats, as often as he wanted to do something special. Thus Jonah was sent to the Ninivites, Elijah is believed to come before the judgment, 2) and much more like that. Therefore Amos says Cap. 3, 7: "For the Lord does nothing, but reveals his secret to the prophets, his servants."

73 [The Vulgate reads:] "Whether a man be wise, or ask after God." The conjunct "or" is not in the Hebrew, and it is ill placed here. Rather, it should have been

2) Cf. Walch, St. Louis edition, vol. VII, 327 f" p21 ff.

1) Horat. [^]rs xoet., v. 401 8^.

Conjunction "and" should be put, although according to the peculiarity of the language it is not in Hebrew either, since the sense demands a connection: "Whether someone is wise, and asks about God. The Hebrew language is very rich in words that express to be wise, to know, to recognize, but I dare not teach the exact and constant difference of them.

¹⁾ [I take the liberty of stating my thoughts here: I mean that by the word used here is meant wisdom or cleverness, which is not merely acquired by revelation of contemplation (speculatione), but by the tasting (gustu) of things and by experience, as it is found in the fathers, who by the Spirit were much occupied with [God's] word and work, and "by habit have exercised senses, for the discernment of good and evil," as the apostle says in the Epistle to the Hebrews Cap. 5, 14. For the doctrine or learning of godliness is of such a nature that it can be easily spoken, written and thought by many, which is why these people are called wise among men because of the excellent gift of wisdom and knowledge they have received, as described in the first letter to the Corinthians Cap. 1, 19. ff. and Cap. 3, 18. 2), but that it cannot be understood and rightly tasted (ipso gustu sentiri) (which is actually wisdom) if it has not, through application in life, made the man who has practiced it experienced and certain and constant in all his ways, so that through this experience he can judge not only the lives of those people, but also the teaching itself, however sound it may be. These are the ones whose doctrine is not a mere word but life, not smoke but fire, not a letter but spirit, who are full of the truth.

are not of the wisdom of the spirit, but of the spirit of wisdom, as Is. 11, 2. 3) is said of Christ. But the others, however much 4) they know, belong only to the number of those whom the apostle 1 Tim. 1, 7. characterizes, since he says that they want to be masters of the Scriptures, and do not understand what they say or what they set. That is, as they say in common life, they cannot bring their doctrine to the man (applicare), since they speak into the wind. For when the occasion arises that wisdom should be applied, they are found to be nothing less than wise, and while they teach other people everything, they cannot be taught in a single word. Such people must necessarily be all the frogs, the talkers (seminiverbios), 5) who talk much and understand nothing].

Such fools, I say, the prophet seems to depict by this word, that no one among the children of men is learned or wise, as if he wanted to say: Not only those who are exceedingly unlearned before others are not wise, but also those who gossip much, like the friends of Job, Elihu, Bildad 6) (whose wisdom, compared with the unlearnedness of other people, is not to be counted), understand nothing, because they have never known this by any cost in life and experience.

74) To this meaning of the word I am moved by the fact that also in the 32nd Psalm it is written in the title: A knowledge or "an instruction (eruditio) of David", and in many other Psalms, in which the life and experience of a well-instructed person seems to speak; the experience, I say, that has not been exercised through the infirmity of nature, but through the gift of grace. But it is a speech without a closer relation (absoluta): there is no one who is wise (intelligens), for he does not add what he does not know (intelligat), whether God or other things, so that we may see that this

1) The following passage enclosed in square brackets is designated by Luther himself, both in his letter to Pellican (in this volume after the 21st Psalm) and in his postscript to the 22nd Psalm, as one that should be omitted, and is therefore found only in the first edition.

2) 1 6^{is} found instead of the indicated digits:

3) In the original: les. 6.

4) Instead of *multi* in the original, read *multi*.

5) Compare 8 54 in this psalm.

6) In all the gifts: Nalaam, which does not fit here. Instead of it, Lulckäü (as Bildad is called in the Vulgate) will undoubtedly be read.

The first thing that happens is that the unrestricted (absolutam) well-instructed is brought about by experience in life, which causes a person to be able to judge wisely in every kind of thing and teaching and to have a right opinion of God and all things. Therefore, it happens that he is able to teach other people rightly. Therefore, we could not inappropriately understand this word as punishing the unintelligent and garrulous teachers, as the following: "There is no one who asks about God" punishes the listeners or followers.

75 "He who asks for God." With this word he punishes the corruption of the mind, as with the preceding one the blindness of the understanding, because where there is not the right knowledge of God, there is also not the right love, for everyone seeks what is his, says the apostle [1 Cor. 13:5], except love, which does not seek its own. And this defect of the human heart is far too subtle for man to recognize, of which we have often said. For these two pieces, not being wise and not inquiring after GOD, include all the abominations of which in the 5th Psalm

[§ 46 ff.] is said, ungodliness, wickedness, unrighteousness, speaking lies, 5) for by these things both their minds and consciences are defiled [Tit. 1, 15.].

Therefore, we must be careful that we do not take "being wise" here to mean the high thoughts (speculationes) of people who have learned to talk many, great and strange things about divine things, but [of people] who have so grasped a few things through much practice in life that they can judge about everything in all things, and, as they say, recognize the spirit (animam) of the Law. And "inquiring after God" is not to be understood in such a way that someone seeks to take hold of God with little prayers or self-discovered miserable works or any of his own undertakings and, as it is said, to do good, meritorious works for the attainment of eternal blessedness. But this means to ask for God.

not to seek one's own in all things, but to do and suffer everything for the glory of God and the benefit of one's neighbor. This is denying oneself with all that one has, becoming a servant of others, namely the highest godliness against God and men, against which no one fights more fiercely than the bloodthirsty and the false, who consider themselves to be seeking God, and yet seek themselves.

Therefore, let us not apply this word "inquire" to works, but to the attitude and desire of man, and we will see that among the children of men there is no one who inquires after God, but that all are wicked, either through obvious sins, or even worse through their hypocritical appearance. In this way Paul introduces this passage Rom. 3, 9. ff., both against the Gentiles, who are manifest sinners, and against the Jews, who are saints in shadow, by saying: "We have proved above that both Jews and Greeks are all under sin. As it is written, There is none that is righteous, neither is there any; there is none that hath understanding; there is none that asketh after God; they are all gone astray, and are all unrighteous; there is none that doeth good, neither is there any." The apostle seems to summarize and explain the meaning of the first verse by this little piece: "There is none that is righteous," which is not in this Psalm: "The foolish say in their heart, There is no God. They lie not, and are an abomination with their nature; there is none that doeth good," if he did not mean by that that there is none righteous, the same as that there is none that doeth good. And we see that he does not refer to the Scriptures literally, but only according to the sense.

Where, then, is free will? Where are the moral virtues? Where are prudence and practical knowledge, which guide men in all that can be done? They are, of course, only infirmities of nature, or rather gifts of God, which have become defiled, abominable and reprehensible through the infirmities of nature, that is, the blindness of the intellect, which recognizes nothing, and the corruption of the mind, which asks nothing of what God is.

1) Baseler, Weimarsche and Erlanger: msrntnees. Wittenberg and Jena: msuääciuiu; we take the latter.

V. 3. But they have all gone astray, and are all unfit; there is none that doeth good, not even one.

(79) Behold, how many words he overflows with, that he may draw in all men, and leave none out. First, he says, "all," then, "all together," then, "not even one. But the adverbium simul [in the Vulgate] is a Hebrew way of speaking, by which he means that a multitude is gathered together in one, as in the 122nd Psalm, v. 3: *Cujus participatio ejus in id ipsum*, "which are joined together," 1) that is, Jerusalem is joined together, with all that are therein. And Ps. 34:4, "Let us exalt His name with one another (in *id ipsum*)," that is, all gathered into One heap at once (in *unum simul*). Thus here: *Simul inutiles sunt* ["they are all together unfit"], that is, all taken in one heap (in *nimm*).

80) And one must pay attention to what the prophet has in mind, since he saw that among men at least some seemed to walk rightly, to keep to God, to be efficient, to do good, as the glittering saints of works, the doers of the law, who were pharisaei, that is, separated from the public house of sinners, and in a peculiar way of life and manners, which was quite unlike that of other people, were considered excellent people. Especially for the sake of these he repeats in such a way and doubles the words: "all", "all together", "not even one", so that he might blessedly draw them into sins and make them guilty, or as the apostle says [Rom. 3, 19.], "that all mouths may be stopped up, and that all the world may be guilty to God," because they have all too unhappily drawn themselves out, lest it seem as if they had part in the shameful titles, that they had gone astray, were unfit, had not done good.

He says three things: "All have gone astray," "They have become unfit," "They do not do good. The deviation refers to ungodliness or unbelief, which is the source and head of evil, whereas godliness or faith is the beginning of good, through which we come to God.

1) Compare to this translation Ps. 4, Z73, note.

approach. "For whoever wants to come to God must believe", as the apostle says, Hebr. 11, 6. And what he ascribes here to those who deviate, or retreat, or go away (*discedentibus*) (for it is the same word at this point as Ps. 6, 9: "Depart [*discedite*] from me" 2c.), he has ascribed above to the fools who speak in their hearts: There is no GOt. For "to depart from God" and "to say in his heart that there is no God" are the same thing, namely, not to believe. Thus it is said in Heb. 3:12: "Take heed, brethren, lest any man have an evil and unbelieving heart, which departeth from the living GOD."

82) And this falling away from the faith, which will occur in the church, the apostle seems to call 2 Thess. 2, 3. *apostasiam*, saying [Vulg.], "Unless the departure (*discessio*) come first," or the apostasy (that is, *apostasia*). I say that I understand this to mean that Paul spoke this about faith, not about falling away from the Roman kingdom, namely, since the church will be devastated by the works of men, having forsaken the Prince and Author of faith, JEsum Christ. But the apostle also lays himself out 1 Tim. 4, 1. ff.: "But the Spirit saith plainly, that in the last times some shall depart from the faith, and shall cleave unto the seducing spirits and doctrines of devils; through them which are in glibness liars, and have brandings in their consciences, and forbid to be married, and to shun the meat which God hath created, to receive with thanksgiving them that believe." These are harsh words and a sharp judgment about the tyranny of the Roman laws, which he paints beautifully with their right colors.

83. But he says that all have departed, so that he also draws in those who seem to draw closest to God, just as the apostle 2 Tim. 3:2, 5 draws in those who have the appearance of godliness but deny His power, along with the hopeful, blasphemers and others whom he predicts will be in the last annual times. Yes, it is because of these hypocrites (as I have said) that everything is said in this psalm, because those who manifestly sin are less harmful than these hypocrites, with their beautiful

n appearance, who both believe themselves and persuade others to their ruin (perniciose) that nothing of what is said by the wicked and ungodly concerns them.

(84) "They are all unfit" is the same statement he made above: "They are good for nothing and are an abomination with their nature," which already refers to the customs and works of the apostates or deviants. For what should an ungodly and unbeliever do but what is useless, an abomination, corrupt and rotten in the eyes of God, even though everything seems to be useful and good in the eyes of men? Thus it says Isa. 59, 6. "Their spider's web is not fit for garments, and their knitting is not fit for covering, for their work is toil [Vulg. inutilis = useless], and in their hands is iniquity." And again he adds simul ["all together"], so that he understands both kinds of ungodly people, namely those who show the ungodliness of their heart by obvious sins, and those who clothe ungodliness with a beautiful appearance, coming in sheep's clothing, but inwardly are ravening wolves [Matth. 7, 15].

85. "There is none that doeth good, not even one." With this he punishes their sin of omission, since they not only do evil and are unbelieving, but also never do good, and are never godly, so that in this way, by asserting (affirmationem) that they do evil, and denying (negationem) that they do good, he absolutely and completely sums up all, and says that all the children of men are sinners. For that he also adds here: "Not even one," expresses here a general denial, as in the first two pieces a general assertion. Again, he does this for the sake of the hypocrites, so that they do not think that they are doing good before the obviously evil ones. He says: None of them does good, that is, none of them has faith and good works, but either obviously evil or good works only in appearance.

Therefore, when the Spirit, with such powerful words, assembles assertions and denials, and proclaims that all are altogether evil and not good, it is to be marveled at with what subtlety the neutral

The theology of Aristotle can crawl through the affirmative and negative propositions of general validity and slip away in such a way that it dares to argue against the spirit and say: Not all the works of men are evil, but some are good, although all of them are not meritorious, or neither meritorious nor incurring a debt (demeritoria). But the Scripture must be a sign that is contradicted, and a water of harlotry, by which the judges and the elect in Israel were taken away, because the children of Israel disputed.

(87) Paul explains these three things briefly, Titus 1:16: "Being abominable, and unbelieving, and unto every good work abominable." "They that are abominable" are here called unfit, slothful (putridi), and corrupt; "the unbelieving" or disobedient are here called the ungodly and the faithless people who have gone astray or gone behind; but "they that are unfit for every good work" are here said to do no good. They confess that they know God, but with their works they deny it [2 Tim. 3, 5]. In this he understands the hypocrites in the same way, as the Psalm does in this passage.

(88) Now see that the same three things are repeated in this third verse that were said in the first; but this is the difference, that in the first verse the prophet states his judgment, but in the third he confirms it by the divine judgment, which not only agrees with him, but also speaks more broadly and generally, namely, that the Lord from heaven saw the same things that he saw on earth. Therefore the apostle Rom. 3, 10. only mentions what, as the prophet says, the Lord had seen and spoken from heaven. This also served the purpose of Paul, who had set out to generally put all the works of all men under sin, so that they, humbled, would recognize that grace was necessary.

[In the Vulgate as part of the third verse:] **Their mouth is an open grave; with their tongues they act deceitfully; viper poison is underneath**

their lips. Their mouth is full of cursing and bitterness; their feet are hastening to shed blood. In their ways is all calamity and heartache; and the way of peace they know not; there is no fear of God before their eyes.

The correct Hebrew text (hebraica veritas) does not have these three verses, 1) also it is not certain to me whether the seventy interpreters translated this Psalm in such a way from the beginning. One could believe that the apostle followed them, because at that time among the Gentiles no other translation was available than the Septuagint, which was used quite generally. To me, it is more likely that the apostle himself, out of his own spirit, from the fullness of his wisdom, brought together these words, spoken in holy enthusiasm, from the holy Scriptures and reproduced them here. Whether someone inserted them later into this psalm or whether the seventy interpreters translated them themselves is not important to me.

The first: "Their mouth is an open grave; with their tongues they pretend," is from the fifth Psalm, v. 10, as is quite clear. The following: "Viper's poison is under their lips," is from the 140th Psalm, v. 4. The third: "Their mouth is full of cursing and bitterness," is in the 10th Psalm, 2) v. 7. The fourth: "Their feet are hasty to shed blood," is in Proverbs, 1, 16. and Isa. 59, 3) 7. The fifth: "Their way is vain destruction and harm; they know not the way of peace", is Isa. 59, 7. 8. The sixth and last: "There is no fear of God before their eyes", is from the 36th Psalm, v. 2.

90. what is in the fifth and tenth 4) Psalm

1) About this passage Philippi says in his "Commentary on the Epistle of Paul to the Romans", p. 9t: "The citations contained in [Rom. 3] v. 13-18. are found in editions of the HX as the 4th verse of the 14th Psalm. But they are taken from other Old Testament passages and added to Ps. 14 from the Epistle to the Romans in the margin of the Codex Vaticanus of the CXX. In Hebrew they are found only in one codex, apparently transcribed into Hebrew by a Christian reader." Cf. below L 106.

2s Erlanger, Wittenberger and Jenaer (which otherwise have the count of our Bible): ksutmi 9.

3) In all Latin editions except the Weimar edition: Isa. 9.

4) In all editions (according to the Vulgate count): LOL0.

It does not need to be repeated here, but it only needs to be reminded and emphasized that those who are without faith, that is, the ungodly, are stained with all these vices, or that they defile themselves with them when the opportunity arises, since they lack the strength to resist any sin and are inclined to all evil, as Gen. 6:5 and 8:21 are written. Therefore, all from the first to the last are an open grave and insatiable slaves of riches, belly servants, "to whom (as Paul says Phil. 3, 19.) the belly is their god".

(91) Then they all have a false, covetous, flattering tongue; they do not teach the truth, nor do they defend it, but speak what is pleasing to the great, lest the belly and the food and the gullet perish. Although this evil is common to all, it is chiefly suffered by those who preside over the ministry of the word. This I say, lest there be any contradiction in what we have said in the 5th Psalm 125 ff.] that this verse refers to the teachers of the people, which Paul, as you can see, applies to all, and not badly, since the disciples become as the masters are, and both either perish or are preserved by the same word.

92: "Viper poison is under their lips. This goes quite actually to the teachings, may it be said of those who recite them or of those who accept them. For all are infected with poisoned doctrine who are not filled with faith. But in this little verse there is an emphatic speech. For the adder, as they say, is a kind of snake in Africa, against whose sting there is no remedy, signifying how incurable is the doctrine of ungodliness, which has ingratiated itself by a beautiful appearance, which also sufficiently proves the persistence of the heretics and the ungodly. In Hebrew, instead of poison, cup or a bottle seems to be said. By this image the meaning of the teaching is expressed exceedingly appropriately, because the vessels, as we have often said, signify the verbal word, but the liquid itself signifies the meaning of the words.

93. "Under the lips" contains the same thing

Secret as Ps. 10, 7. [Vulg.]: "Under his tongue is toil and labor", because he has another corrupt and poisonous doctrine on his tongue than under his tongue, that is, it appears lovely, right and wholesome, while in fact and truth it is very bitter, perverse and deadly.

94 "Their mouth is full of cursing and bitterness" has been interpreted in the 10th Psalm, v. 7. But since it is certain here that Paul does not use the original Hebrew text, but the Septuagint and the translation common among the Gentiles, which has "bitterness" instead of "deceit" [Ps. 10, § 53], we want to allow, yes, believe, that here "cursing and bitterness" is taken for scolding and anger, while in the 10th Psalm we have taken "cursing" for the ungodly teaching. Whether this is a simple explanation or forced, let the reader judge. But, if there is a darkness, there is no harm in holding the different opinions, so that in both places "cursing" can be taken for scolding or evil teaching. But in this place, because follows: "Their feet are hastening to shed blood," it behooves (as I have said) to be understood of words of wrath and fury.

(95) Therefore every man is a bloodthirsty man, even those who shine with the holiest splendor; indeed, these are the most vituperative of all, bitter and venomous, not still against all (for with this cover they cover their wickedness), but against those by whom they are offended or not honored, as in our time there are abundant examples at hand, which are everywhere in circulation among scholars and clergymen (sacris initiatos). This is nothing, then, if someone wants to deny that he is vituperative and bitter, if he treats some good friends most sweetly, if he hates and accuses even one, if he himself hates and accuses his adversary. For here the tree is known by its fruit, not there by the sheep's clothing.

96. "Their feet are hasty" 2c. Proverbs 1:16: "For their feet run to evil, and haste to shed blood." Almost likewise it is said Isa. 59, 7. For they are not bloody in word alone, but also in deed. For when

they kill, or if they do not kill, they at least rejoice when those they hate are killed; likewise, if they do not revile themselves, they rejoice when those they hate are reviled. Since all the children of Adam are corrupted by this vice. Dearly beloved, how many then are they that perceive that they are corrupted by the same, or think that this befalleth them, when it is said, "Their feet are hastening to shed blood"? For he has not said in vain that their feet hasten to shed blood, but does not say that they are shedders of blood, so that he may make all those guilty of shedding blood who have approved, rejoiced, not hindered, not resisted, at least have not suffered, that blood has been shed or is to be shed, namely by punishing their attitude, not merely their work. Who is there, then, who could deny that he is guilty here in this common vice, which extends so far that the prophet can hardly let the righteous be blameless?

97. "In their ways is all calamity and sorrow of heart. This little verse best explains the nature of the works of the wicked, and shows once and for all what it means that they are so often called XXX and XXX. For what do the wicked do in all their works, especially in those which they call good works, but that they consume all their strength, which they put into it, in vain, and, as they say, lose oil and work, and not only lose, but also destroy, and destroy themselves, that is, that they, with the bloody woman [Marc. 5, 26], turn all their goods to the physicians, and it becomes worse and worse with them?

As an example for both types of the wicked, we want to set before our eyes this woman with the flowing blood who consumes all her goods, and the Prodigal Son [Luc. 5:13 ff.], who likewise consumes his goods, so that the latter may be an example to those who want to live a pleasant life in the bars of this world, in honors, pleasures, riches, but the latter may be an example to those who want to bring themselves to peace by their own powers and works, and make their conscience secure. Here we want to consult experience, and

see if these two kinds of people are not martyrs of the devil, who go to hell with greater wretchedness, harm, desolation, anguish of heart (and suffer more) than those who are martyred over and over again with all misfortunes and sins for the sake of faith.

It is certainly the case that the more abundantly a person enjoys earthly goods, the more unhappily his soul is shattered, since his conscience constantly receives shocks. For the more he sins, the more his trust in God perishes, and the conscience worries, remorse, restlessness, fear and anxiety of the conscience increase. While outwardly it seems that everything is going well and is progressing nicely, in the meantime the strength of good confidence is sucked out of him to the marrow, and, since all strength is exhausted, he is brought to ruin in the most miserable way, so that in the end he must despair in eternity. It is the same with those who know nothing of faith and try to overcome their sins and conscience with works. The more they strive, the more miserably they are crushed, until they speak the word, Weish. 5:7 [Vulg.], "We are wearied in the way of wrong." So he rightly says, "In their ways is vain accident and heartache," or (as Jerome translated), Desolation and destruction is in their ways. So also it is said Jer. 2:37 [Vulg.], "The LORD hath destroyed thy confidence, and nothing shall prosper thee."

So there are two evils, devastation and destruction, or destruction and misfortune; the former because confidence is destroyed; when this is destroyed and devastated, everything he does or undertakes grieves more than it comforts, it makes more miserable than it helps. All this is better understood from the contrast of the opposite. For the righteous (as Ps. 1:3 is written) "is planted like a tree by the rivers of water," grows, bears fruit, blossoms and increases, "and what he does is well done. And again [Ps. 92:13], "The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon." On the other hand, the wicked withers like the cursed fig tree.

(Matth. 21, 19.) and like a branch that is not on the vine; then it declines and perishes until it becomes dust. All this goes on in the spirit in the conscience, to such an extent that it also affects the body, and also weakens the natural powers, for, as the wise man 1) says [Proverbs 15:15], "A good courage is a daily well-being," so "the sadness of the heart kills many people, and yet serves nowhere," as the same [Sir. 30:25] says. And we also see just this, that it thus happens that the works of the wicked are generally buried with them.

100. "And the way of peace they know not." Why? Because they pursue earthly goods (rem), and, like a horse and a cattle, have not the understanding which is faith in invisible things. For sensual men seek peace in the things of this world, but the hypocrites in their counsels, pretensions, and works; both in the things which they feel and grasp. But true peace is in believing the word, and in the things which are neither felt nor apprehended, but they apprehend him that believeth, as Christ saith unto the Jews [John 8:37.], "My speech soweth not among you." For the fish do not catch, but are caught with the net. Therefore, when riches, favors, good life, honor have fallen away from sensual men, and poverty, disgrace, sickness, sorrow, contempt have befallen them, we see how restless they are. For they are troubled not only in this way by outward unrest, but also by inward. For since they have lost the trust in God that was based on their well-being, they are troubled and shattered by a miserable conscience, so that in this way they have peace neither before God, nor in themselves, nor before men.

(101) But if the hypocrites are forsaken by their works, whether in death or in danger (as it must be), and it is found that all this is their sin, they will be put to shame and disgraced.

1) In the text: KLpisntSm, the wise man, that is Sirach. But this place is in the proverbs.

They are in such consternation that nothing can comfort them. By this evidence it is also shown that they have accomplished nothing by their works except to destroy the faith of the heart, which should have been their life, their strength, their glory, their good. And not only in this way do they become disgraced, but also, when their works and their conduct are in danger before men, and are punished or slandered, they seek to agitate heaven and earth and cause trouble, because, having lost trust in God and basing themselves on their own doings, they have peace neither with God, nor in themselves, nor before men. Thus, both types of these godless people have no peace on either side, neither inwardly nor outwardly. And all the great turmoil in the world arises from the inner turmoil. For he who is inwardly tranquil does not arouse outward unrest; but he who is inwardly full of unrest cannot be tranquil outwardly either.

102. But he says not only that they do not have peace, but that they do not know the way of peace, that is, they do not know the way by which one must go to peace, namely, through the cross. For the cross, which kills all [carnal] mind and inclination, itself leads to peace. And Christ, being crucified, hid our peace with Himself in GOD, which is hidden under the cross, and is not found elsewhere. But the wicked of both kinds seek something else, only not the cross, but strive to keep their mind and inclination in their things and counsels. Therefore, it is impossible that they should know peace, let alone have it. Therefore, the way of peace is the way of the cross, and peace is not peace, as the prophets say. On the other hand, the cross is not a cross. For he has peace who does not seek peace; he has cross who flees the cross. But here, nothing else can teach but the experience of life; words do not make a difference.

103. "There is no fear of God before their eyes." It has often been said in the foregoing that this is the title of the wicked, that they live safely without fear of GOD, ent

Neither trusting in the quantity of their goods, nor in their good intention, as they were also punished in the prophets [Jer. 8:11] of old, that they said, Peace, peace, and yet were not peace. There will perhaps be an opportunity to speak of fear and peace in more detail.

It may be enough here to state this briefly, and to know that a godly man so arranges his life that in good days, and when there is peace, he fears God, being exalted by faith above all that he has both within and without. Therefore, the fear of God is before his eyes, lest in prosperity he fall into a perverse disposition and safely whore with them; but in adversity and in trouble he trust in God, being likewise exalted by faith above all that he feels both within and without. Therefore it is said of him that he knows the way of peace, which is higher than all reason [Phil. 4, 7.], in that he remains equanimous on both sides, neither hangs his heart on it when riches come to him, nor also retreats when the time of battle comes. For so it is said of them in regard to both times [Ps. 147, 11.]: "The Lord is pleased with those who fear him, who hope in his goodness."

Because the wicked do not have faith, it necessarily follows, since their hearts are attached to earthly things, that they are founded on sand, from which it follows that wherever their goods may come or fall, they themselves will also be carried away with them. Thus it happens that even while they seek peace in earthly things, they cannot find it, since the things themselves, by their nature, cannot endure.

V. 4. Will none of the wicked take notice, who devour my people, that they feed, but call not upon the LORD? 1)

This verse and the following one seem to me to prove that the three preceding ones [in the Vulgate, above § 89] are subordinated, since they contain almost the same opinion. It is not likely, however, that the same thing is connected with over-

1) Vulgate: eoZmoseent omne", well ope-
ruvturqM eevoraMmeum
sieut: eseava panis? Oonainuva rwn invocvsrunt.

The first part of the text is repeated in liquid words, especially in the same place.

"They will recognize" (cognoscent [in the Vulgate]) stands without closer relation instead of: Will they not at last come to the knowledge that they know and realize how much evil they do, they who, with certainty and setting aside the fear of God, even think that they do good, since they are blinded by the fact that their heart is set on earthly things, which alone they recognize. Furthermore, they believe that nothing less can be said of them than that they do not know what they are doing. We know, they say, what we do; indeed, they are at hand to become the judges and teachers of all other people.

(107) We have abundantly spoken [Ps. 5, § 55 ff.] that "evildoers", XXX XXXX, are those who do such things by which one cannot obtain peace of heart, the possession of which (as I have said) one attains only by the work of faith and godliness, but rather labor, misery, and as the preacher Solomon is wont to call it, vanity, toil, sorrow, destruction, or corruption of the spirit. For we have said that it actually means laborious work (dolorem) [Ps. 5, § 63 ff.], which is the fruit opposite to peace in all who do works without faith, whether they [the works] be good or evil in the eyes of men.

Therefore it is a word of long-suffering, or of weariness, or even of pity, when he says [Vulg.]: "Will they not recognize? How long do these wretched people want to postpone recognizing their misery and that they are nothing but perpetrators of XXX? Don't they finally want to realize that they are only wearing themselves out and becoming more and more sad on their ways, that they finally want to seek the way of peace, which is higher than all reason? At least the preceding verse thus gave this opinion [Vulg.]: "Destruction and unhappiness is in their ways, and the way of peace they know not." For the XXX or laborious work is nothing but destruction and unhappiness. Then, "that they know not the way of peace," is the same thing that he says here: will

don't they finally realize that they are the perpetrators of XXX?

109 It would have been more appropriate to put the question with the simple negative, so that wnnschweise would have been said: Non cognoscent? [For norme or numquid indicate the disposition of a man who prophesies, the one in the affirmative, the other in the negative, as the grammarians teach. But if someone wanted to claim that the affirmative question word norme indicates that the wicked will finally come to knowledge, at least in death and in the last judgment, and the negative numquid that they will never come to salutary knowledge, then I have nothing against it. Perhaps the Hebrew word can be rendered by all these three question words.

110. "Those who devour my people, that they may feed." Those who devour the people, namely the tyrants, he punishes with this word. Those devour the people (says Augustine) who seek their profit from them, not judging their office by the honor of God and the blessedness of those over whom they preside. He therefore punishes the insatiable avarice and the robbery of the great, who suck the people dry with cunning and violence and all artifices, as we see today in the actions of the Roman court and the bishops, which cannot be called an example, but rather an abomination. Thus it is written in Amos 2:6, 7: "For three and four vices of Israel will I not spare them; therefore they sell the righteous for money, and the poor for a pair of shoes (that is, as it is written in the Hebrew, for money or grain). They tread the head of the poor in dung, and hinder the way of the miserable." And Micah 3, 1. ff: "Ye ought to be cheap that know right. But ye hate the good, and love the poor; ye flay off their skin, and the flesh from off their legs, and eat the flesh of my people; and when ye have flayed off their skin, ye break their legs also; and break them as into a pot, and as meat into a caldron."

We will keep silent about the artifices they have used to achieve this among the people of Israel. Certainly they do the same.

The same in the church with the pallia of the bishops, with the annals, the indulgences, the indults, 1) the privileges, the exemptions (exemptionibus), the quite impudent fair with the priestly offices, to say nothing of what is devoured by the interest, redemption and begging.

If someone were to add this up with the taxes paid to the temporal authorities, he would find that not even the third part of the people work for food and possessions and goods, and that all the rest enjoy this part; secondly, that one and the same people suffer extortion more than sixty times in every year. Thus there are many more eaters and devourers than workers, so that it is to me the greatest miracle of all miracles that men can be nourished for even one year from what the earth produces; yes, I believe that all yields are increased continuously by an invisible miracle, not unlike how Christ increased the loaves in the Gospel [Matth. 14, 17. ff].

And we have the Roman tyranny to thank for this, which has brought about nothing else with its laws than that everywhere under the appearance of religion and under the name of the church the number of idlers and gluttons is the greatest, and in the church only one thing is done, namely avarice, robbery and extortion, as it happens today. Why are we surprised that Turks or Jews are rich? Because with them one works, but with us one is eaten.

114. But we also have above in the 5th Psalm

125 ff] Said that those who do not teach the truth outright, but entangle souls by their statutes, are called in Scripture insatiable dogs, covetous, an open maw, devouring houses, belly servants, to whom the belly is their god. For since they do not feed the soul, it remains that they feed the belly alone; since they do not seek what is God's, they must seek their own, and since they do not seek what is above, they must seek what is above.

that which is on earth. But if the shepherds are like this, even if they do not teach what is God's, then, because God's word is not there, the people must also be like the priests (as Isaiah used to say [Is. 9, 16, 24, 2.]), and all seek their own (as Paul says [1 Cor. 10, 24.] until there is nothing else in the people but that one robs the other, covetousness, falsehood, violence, injustice, and, as it is said here, devouring of the people of God, until they present again the customs of the old Jewish people, Is. 56, 11.: "Every man looketh to his own way, every man misereth for himself in his own state." And Jer. 8, 10: "They are all stingy, both small and great."

(115) Nevertheless, they can praise justice and virtue, teach and act on the laws, both civil and ecclesiastical, by which justice and righteousness are considered to be administered, and also preach the doctrine of morals and the short summary of virtues and vices. For so did they also, as Jeremiah continues there and says [v. 11]: "And they comfort my people in their misfortune, that they should esteem them little, and say, Peace, peace; and yet is not peace", as we see today, how in all parishes, monasteries and foundations avarice is raging, and yet even so much good (as they think) is taught and done.

Therefore the prophet connects these two things beautifully: "They do evil", and "they devour the people", because they are stingy, and yet they seem to do good or at least, even if only to a few, to render philanthropic services (humanitatis officia, as they call it), while faith, which is the service against God, cannot exist next to stinginess, which is the service of idols. Thus wickedness blinds them, that they cannot see both, as he says, "Will they not then know it?"

Therefore this verse belongs to the lesson of avarice, yes, it is a paraphrase (periphrasis) of avarice: "to devour the people so that they feed themselves", as it must necessarily stand with all those who have no trust in God and are called children of unbelief by Paul, Col. 3,

1) About Pallien, Annaten and Jndulte compare Walch, St. Louiser Ausg., Vol. VIII, 1453 in the text and in the note.

5. 6. "Mortify therefore your members which are upon the earth, fornication, uncleanness, vile concupiscence, evil desire, and covetousness, which is idolatry; for which the wrath of God cometh upon the children of unbelief."

This is the most abominable kind of unbelief, that one does not trust God so much that He can and will feed the body, which feeds the birds of the air and clothes the grass of the field so wonderfully, as Christ speaks against this abomination, Matt. 6:26 ff. For what should they believe God in spiritual things and in the greatest temptations, who do not even believe that God will feed them the stinking belly? Or how should they in death command their souls into his hands, which he should feed for eternity (if they are to live), since they do not entrust their bodies to him for an uncertain moment? Therefore it is written in Hebr. 13, 5. 6. concerning this abominable pusillanimity: "Let your walk be without stinginess; and be content with that which is. For he hath said, I will not leave thee nor forsake thee. So that we may say, The Lord is my helper; and I will not fear. What shall any man do unto me?"

(119) Not to have this vice (as I have said) is most common to pastors, who not only (if they are stingy) by their example, but also by their reputation, and then also, which is the greatest evil, by the word, do harm to those who are under them, since they teach nothing else, nor permit it to be taught, than what either increases or preserves their profit. It is not necessary to show examples of these things, since they have already become customs, even articles of faith, and he must be a heretic who punishes the avarice of the bishops and the monks, which today they call by the beautiful name of governmental power, monarchy, governorship of God on earth. So true is what Paul says [1 Tim. 6, 5.]: "Those who think that godliness is a trade", or, as he says here, "thalers of the XXX, and yet eaters of the people". Therefore also Jethro, when he wanted to give advice to Moses in Ex 18, 21, what kind of people he should put over the people, says: "But look around among all the people for

honest people who fear God, who are truthful, and who are enemies of avarice; set them over a thousand, over a hundred" 2c.

120 In Hebrew it is said: The eaters of my people, they eat food, in order to explain, so that no one would think that he is talking about a spiritual eating, as our Latin translation seems to read, which says at the same time that they eat the people, like a food of the bread. Here, however, he says that they do nothing else among the people than eat bread or food, that is, they feed themselves and serve the belly with insatiable avarice. This eating they do to the detriment of the people, whose goods and chattels they devour in innumerable ways. And by devouring the people in such a way, they devour them for the purpose of eating and satisfying themselves, by giving nothing but payment for their devouring, as the raging avarice does today to Rome and the Romans.

121 "But they call not upon the Lord." Here he gives the cause and root of the ungodly nature of avarice, namely, the distrust or shameful unbelief that they do not trust in the Lord. For because faith teaches that one lives only by the word of God, it constantly calls upon the Lord in every need and depends solely on the goodness of God. Therefore, since the shepherds do not teach the faith, nor do the people know it, there is nothing left but to do XXX and be stingy, and to speak to the gold: My comfort, and to the gold nugget: My confidence, Job 31, 24. and collect the gold, in which the people put their trust, Baruch 3, 17.

Since God commanded in the first commandment that one should have no other God, that is, trust in nothing else, and call upon him alone in all needs, it is evident that avarice is a servitude of idols, which causes them not to call upon the Lord, nor to trust in him, but rather to trust in gold and call upon it. Since they are corrupted by this ungodliness, all the good they seem to do is futile, labor, unrighteousness, that is, XXX; therefore the conscience has nothing but restlessness and vain toil.

V. 5. There they fear, but God is with the generation of the righteous. 1)

The words [in the Vulgate]: "Since nothing is to be feared," are not in the Hebrew and seem to be added to make the sense clearer. But the Spirit quite appropriately and actually paints the nature and manner of the wicked. For it is impossible for a man's heart to be without fear; for if his love is right, he himself also stands right, but if it is wrong, he himself also becomes wrong. But since the wicked have lost confidence in God, and are attached to gold and their works, it is necessary that they be tormented by a sorrowful anxiety and fear of losing the gold. Furthermore, because they are not justified by faith, they must be tormented by miserable statutes and with great anguish of conscience, so that they are tormented by twofold fear: the one lest they sin, the other lest they suffer want.

This misery, as we can see, is nowadays so widespread among the bishops and all the clergy that everyone can understand this verse very clearly, without any explanation being given, if one only looks at these people. For what do they fear nowadays but that the goods of the church might be stolen, diminished, confiscated, that the inheritance of the Crucified, of St. Peter, of the Blessed Virgin and others might be endangered? How many decrees have been issued to prevent anyone from speaking against these things? With how many thunderbolts do they shrink lest they be touched? With how many indulgences, privileges, liberties have they fortified them, so that temporal goods are not temporal? With how many blessings, promises, indulgences, titles, bulls, and innumerable artifices have they acted, and do they still act, so that they may be increased, strengthened, and made eternal?

Where do all these multitudes of sorrows come from? Certainly from the fact that God does not

1) Vulgate: *Ilitio trāpictaverunt tinaore, udi non erut timor, qnoniana Oominns in Mniki-ntionk bkt.*

Therefore they are afraid here, and seek to fortify themselves by their own counsel and powers, so that they do not even suffer lack, the completely insolent dogs (as Isaiah [Cap. 56, 11.] says), who can never be satisfied. But since even the common sense cannot bear these crude and useless pretexts at length, and at the same time some godly and spiritually minded people do not let this wickedness go unpunished, it comes about that they always have a reason to fear and always hate the truth, just as the Jews did when they said against Christ [John 11:48], "Let us leave him so, and they will all believe in him." It is easy to understand that all the ungodly have been, still are, and will be such people, especially the great ones of the people, from the beginning of the world to the end, if we observe that man's heart must be either in what is God's, or in what is his own, and that it must have either gold instead of God, or God instead of gold.

126 The same example you can see in the other fear, namely concerning their statutes, as Isaiah [Cap. 29, 13.] says: "They fear me according to Meuschen commandment, which they teach." Dear one, with how many cords of laws are the consciences of believers entangled here? With how many heavy services, with how heavy works in clay and bricks do Pharaoh's oppressors oppress the children of Israel and make their lives sour? [Who is so afraid of the commandments of God as of the commandments of the priest? For thou canst not interpret even that thyself better than by applying to it the servitude of the children of Israel in Egypt.

In this way, the Church is full of frightened, confused and extremely anxious consciences, which the wretched Roman (Roma-nistae) tyrants daily increase by their reserved cases, exceptions, threats, ecclesiastical punishments, and a thousand such artifices, which serve to corrupt the Church of God. In addition, take the customs, orders, and ceremonies of the monasteries and convents, which are understood in a wrong sense, and, in even more

2) Instead of perverse, the Jenaer has *xerv^rsu* due to a printing error; this has been imitated by the Erlanger.

so that everywhere, for the reward of unbelief and neglect of faith, the god of this world works the wrath of God in them, that they are stingy and do their works with a sad heart, restless on both cords, fearful, and as Jeremiah [Cap. 17, 18] they are broken in two, and in eternity they must be broken still more, since they will be deprived in eternal despair both of the gold and of the works which they possessed in fear and anguish of conscience.

This will happen to them because they have not called upon the Lord, for faith alone could have been the remedy for this wrath and misery. Because they lack it, they also do not have the Lord, who alone is with the generation of the righteous, that is, with those, with those, and in those who believe in him and are justified by this faith, whether a Jew or a Gentile, great or small, so that no one may boast of his person or generation, as Samuel said to Saul [1 Sam. 10, 7.]: "Do what comes under your hands, for the Lord is with you." And Paul 2 Cor. 3, 17. "Where the Spirit of the LORD is, there is liberty." For here are neither works of sm, nor care for goods, nor conscience because of statutes, but all is free, pleasant, quiet. He has the confidence that everything he does pleases God. He does everything he can for God's people and uses the statutes as he pleases, since no law is given to the righteous and he has no need of one. He is content with the Lord alone, whom he has received as an inheritance instead of all things, as it says in Psalm 142:1, v. 6: "You, Lord, are my portion in the land of the living," and Psalm 16:5: "But the Lord is my possession and my portion; you receive my inheritance."

For when it is like this, it happens that when everything leaves us and forsakes us, at the same time the trouble, the worry, the fear because of it leaves us, and the Lord Himself approaches us and receives us, and at the same time we find rest, security and freedom for our souls, as He said Matth. 11, 28-30.

says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am gentle and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." So the 27th Psalm, v. 10. boasts, "For my father and my mother forsake me, but the LORD receiveth me."

130] So we see also here that the righteous will live by his faith [Rom. 1, 17], since he opposes the perpetrators of the XXX, the miserly, the works saints and those who do not call upon God, with the generation of the righteous, which has the Lord, since no one can have God other than through faith. For the generation of the righteous calls upon God in all things, therefore it does not fear, is not grieved, is not stingy, does not do useless things, but is in all things the same, equanimous, it is of one mind (indifferent), as it is said in Phil. 4, 4-6: "Rejoice in the Lord always, and again I say, Rejoice. Let your joy be known to all men. The Lord is near. Do not be anxious, but in all things let your petition be made known in prayer and supplication with thanksgiving before God." See how beautifully the apostle agrees in these words with the content of these two verses, where he takes away worry, commands to call on the name of the LORD, promises that the LORD is near, and teaches that one should rejoice, not in goods, as the stingy do, but in the LORD 2c.

131 The word [Vulg.]: "They tremble with fear" is a manner of speaking peculiar to the Hebrew language, like Ps. 132, 9: And his saints will rejoice with joy, 2) and Ps. 21, 7.: "You make him glad with the joy of your countenance," to indicate that they fear without a cause, since there is nothing that frightens them, as it is said in Proverbs 28:1: "The wicked fleeth, and no man chaseth him," and Deut. 26:³) 36: "A rustling leaf shall chase them."

2) This citation, given by Luther according to memory, is erroneous. In the Vulgate is only: "xultont, not exaltation" oxnlaitinnt. Also in Hebrew there is only

3) In the Latin editions: I, "vit. 16.

1) In all editions: 119.

and Deut. 28:1) 65: "The LORD will give you a trembling heart." Therefore they are afraid of their own fear. For if poverty, which the miserly fear, or man's statutes, or any evil, by its nature, were terrifying, it would also terrify the righteous. But these things do not frighten them according to their nature, but the fault lies in their heart, just as the Lord, through the gift of faith, makes the heart glad, so that it rejoices with joy, while it sees the Lord no other way than through faith, and rejoices in no other thing than in this confidence in God.

132. But you may say: Perhaps the wicked would recognize it and do the same, if someone reminded them and taught them rightly; but now, because they do not hear this, what wonder is it, if they do not recognize it, and remain perpetrators of XXX. Miserly ones who know nothing of God and are troubled by fear everywhere? The prophet answers: It is not so; there are people who remember them, but they not only do not hear them, but ridicule them, do them all shame and persecute them, as follows:

V. 6. You desecrate the poor man's counsel, but God is his confidence.

133. he does not say: the counsel of the generation of the righteous, but "of the poor", while by both words he means the same people, because in fact the generation of the righteous and those who despise all things do not shine before men by any reputation, likewise they are of no value before those pompous people and false idols of the unrighteous and perverse generation, in the midst of which (as the apostle says) they shine as lights of the world, because they hold on to the word of life [Phil. 2, 15. 16.]. Therefore they are a righteous generation before God, but before men they are not worthy to be believed, yes, as it is said in Wis 5:3, 4, they have them for a mockery and for a scornful example. They consider their life nonsensical and their end a disgrace. But their counsel is put to shame, because it is not only a mockery.

is not received (as it should be) with the highest reverence, but is also condemned, hissed out and mocked as heretical, seditious, vexatious, sacrilegious, erroneous and blasphemous. For in this way you will also be called and received today when you punish the tyranny of the great. 2)

In Hebrew, a transitive verb is used: You have caused him to be put to shame (*confundi fecistis*), that is, you have caused his counsel to be put to shame, and to be regarded by you and by all as defiled with shame, just as Christ, the Truth Himself, was reckoned among the reprobates (*latrones*). [The poor man's nath] is counted among the wicked doctrines, which is done by ordinances, condemnations, and commandments of men, as the apostle writes of the Jews to the Thessalonians [1 Thess. 2:16], that they refused the apostles to tell the Gentiles, that they might be saved.

This is what the heretic judges (*haereticae pravitatis inquisitores*), the exceedingly godless suppressors of truth, are doing to their own in our time. And he has truly put an emphatic word: "You desecrate", not: You have eradicated, since also those eradicate the word of God either in themselves, who do not believe him, or, if they believe for a while, nevertheless go under the worries of this life and suffocate, as the Lord [Luc. 8, 14.] teaches about the seed that was sown among the thorns. These do not desecrate the counsel of the righteous, because they believe it to be true, holy, good, or have such a delusion. But those bloodthirsty and raging people do not eradicate him unless they have first defiled him with the worst name, that is, as I said, they condemn him to the most shameful death as a heretic, false teacher, rebel 2c.

(136) Since the Scriptures so accurately portray the customs of the wicked, one must be careful of those who are inclined to condemn what is foreign as heretical. Since Scripture so actually paints a picture of the morals of the ungodly, we must pay careful attention to those who are inclined to condemn what is foreign as heretical, especially if, by reputation and by name, they have something to say to the

2) Compare the verdict of the theologians in Paris on Luther's teaching, Walch, St. Louis Edition, Vol. XVIII, 932 ff.

1) In the Latin editions: Deut. 32.

people. For it is actually these who, as we see, are depicted in this verse, and we need not be frightened by their frenzy, since we are well protected by this word which God has written for us, and know that those who do not know God are wont to do so, but rather let us lament for them and pray for them.

(137) And this also punishes the conduct (ingenium) of the wicked not a little, that he says, "But God is his confidence," as if to say: For no other cause do you condemn Him, but because He does not rely on the multitude and greatness of men, as you do. But now, because he is alone and relies only on the Lord, while you are surrounded by a great multitude of great and small, you confidently condemn him. For we have said above that this is the most obvious reason of the wicked, which they take from the prestige of the great and the many, then also from the length of time, again from the contempt and the small nature and the small number of those who speak the right. By this twofold larva they are so blinded that they close their ears and do not even want to hear, let alone look well at what is said. For so also the Pharisees armed themselves against Christ with the multitude and greatness of the Herodians and theirs.

Therefore also this is emphatic: "of the poor", XXX, that is, of the afflicted and humiliated, who is despised precisely because of that in the eyes of XXXXX [the Behemoth], who only look after high things.

139 But he calls it "counsel," not a word or a punishment, by which he reproaches them for their frenzy and makes their guilt more grievous. For their sin would have been less if they had rejected his punishment, but now they condemn the useful and salutary word through which their salvation is advised. But this verse is spoken in a compassionate spirit, in this way: Are you not the most wretched of men, who, trusting in the multitude and greatness of men, not only do not hear, but also blot out, yea, with imposition of the most shameful name even corrupt the word which is brought to you only for your salvation, as

a godly remedy and advice? Of course, you only resent the poverty, the lowly reputation and the lowliness of the preacher, and you are not moved by the fact that even though he is not surrounded by many and great people, the Lord still supports him and is his confidence.

(140) There are indeed many among men who, considering the word about which the controversy is going on to be nothing, are driven by favor alone, sometimes here, sometimes there, where they see that the great multitude is inclined; and when they see that the thing is inclined again to the other side, they again follow the multitude. Thus many followed Christ, who afterwards, when he was crucified, were vexed, fell back again, and returned to the Jews. These are a reed that the wind weaves to and fro [Matth. 11, 7], who are good for nothing but the destruction of the truth in the time of temptation, since they strengthen the enemies of the truth by the trouble they give, to which they had previously given prestige and strength by their faithless following; but now they do more harm than they had previously done good. Of such people the 78th Psalm, v. 9, says: "Like the children of Ephraim, who, hardened, led the bow, fell away in the time of battle"; for the Lord was not their confidence, but the glory of their teacher, in whom they delighted. Thus Christ says on the cross [Ps. 88, 19.]: 1) "Thou makest my friends, and my neighbors, and my kinsmen, to put themselves far from me, because of such miseries." And again [Ps. 31:12]: "I am become a great reproach unto my neighbors, and a reproach unto my kinsmen."

v. 7 Oh that help would come to Israel from Zion, and that the Lord would deliver his captive people! Then Jacob would rejoice and Israel would be glad.

I see that this is understood by famous fathers that the Jews should eventually be converted. If this is true, then the psalm must be referred from its beginning to the time of Christ, since the synagogue was so blinded that many (namely the Sadducees) even said that there was no spirit, no angel, and no resurrection of the

1) The Weimar has erroneously: Ps. 38, 12.

Flesh, as Lucas reports in the Acts of the Apostles Cap. 23, 8. and Christ Matth. 1) 22, 29. says to them: "You are mistaken and do not know the Scriptures nor the power of God" 2c. For they said so in their heart, There is no God; then they were corrupted by avarice, hypocrisy and unbelief, and were an abomination with their nature, and the counsel of poor Christ and the poor apostles they not only did not receive, but also condemned it with the highest reproach. On this opinion Paul also seems to say Rom. 3, 19. of this psalm: "We know that what the law saith, that saith it unto them which are under the law." In this sense the whole psalm is treated by St. Augustine.

Then follows, spun from the same thread, the meaning: "Oh, that help would come to Israel from Zion! (Quis dabit ex Zion salutare Israel?) As if he wanted to say: In vain is it preached unto them. It is not up to us to save them, even though we counsel them and pray diligently for them, as Paul says in Romans 10:1. This question (in the Vulgate) expresses an anxious desire and, as it were, the attitude that is found in a person who is in the process of giving birth and desires to be banished from Christ for them (as Paul says Rom. 9:3), where he wants to do everything and must finally say, hindered by an insurmountable mystery: But what do I do? Why do I bother? Who can make them blessed? For it must finally come to this, that God intends a mystery here, because: "Blindness happened to Israel in part, until the fullness of the Gentiles came in, and so all Israel would be saved; as it is written: He will come out of Zion, who will redeem and turn away the ungodly from Jacob; and this is my testament with them, when I will take away their sins", Romans 11:25-27. 11, 25-27. For this is a very difficult passage, not even clearly interpreted by Paul himself, because even the passage Is. 59, 20, which he introduces, he does not change a little, therefore I have not sufficiently understood this mystery or this hidden plan.

1) In the text: es usäera instead of: Dlattü.

143 If we now (as we have begun) understand this psalm in a general way of all people, then we do not understand it badly. For even if, according to the letter, it speaks only of the Jews, as indeed Paul enforces in the passage to the Romans just quoted, it is nevertheless true that in this passage they are an example of all the ungodly who have been in the church at one time or another, and especially in the last times, and are there now. Thus it is said in 2 Pet. 2, 6. that the Sodomites were set as an example to the ungodly who would come after; likewise also [v. 15.] that Balaam was set as an example to them; and Jude [Ep. Jude, v. 11.], even John, 1 Ep. 3, 12., set Cain as an example of those who were of the devil. Since all these things are said and done in vain, one must finally leave the matter to God's secret counsel and has nothing left but sighing, wishing but not despairing that God's mercy will come in the end, just as we also wish and hope today that the captivity of the church will be turned around.

144 Who then shall bring salvation upon Israel, and shall bring it out of Zion? No one, until the Lord Himself turns the captivity of His people, that is, of the people who are Israel according to the flesh, and who are now held in the greatest and longest and most terrible captivity, being captives both in body and in spirit; likewise, according to the example of this people, the Lord will turn the captivity of any people who are His, even though they are not Israel according to the flesh and God's people. For [Ps. 127:1], "Where the LORD buildeth not the house, they labor in vain that build it."

But he adds, "Out of Zion," to show that neither they nor any man shall have any help except that which is in Christ, which is given in Zion, and from thence spread abroad over the whole earth; and by this means Jews and Gentiles should be converted, however much they rage against him now. [Luc. 1, 37.:] "For with God no thing is impossible." And Rom. 11, 23.: "God is able to graft them in again."

146 Therefore, the raging of some Christians is

condemnable (if they can be called Christians in any other way), who think that they are doing God a service by persecuting the Jews in the most hateful way, thinking everything evil about them and mocking them with pride and contempt at their unfortunate misfortune, since according to the example of this Psalm and Paul's Rom. 9, 1. one should be sad for them with all one's heart and bear sorrow and pray for them constantly. They should at least see how they hear Paul, Rom. 11, 18: "Do not boast against the branches. But if thou boast against them, know that thou bearest not the root, but the root beareth thee." And again [v. 20.], "Be not proud, but fear." But these ungodly men, who are Christians by name, do no small harm by their tyrannical behavior, both to the Christian name and to the Christian people, and are guilty of the ungodliness of the Jews, whom they repel, as it were, from Christianity by this example of cruelty, while they should attract them with all gentleness, patience, supplication and care. And the ravings of these people are also defended by a number of quite unrighteous theologians, who, with prideful presumption, say that the Jews are the servants of the Christians and belong to the emperor, while in truth they themselves are just as much Christians as in truth any man today is a Roman emperor. 1)

1) That is, nowadays, in truth, no one is Roman Emperor, but only by title.

Dear one, who would convert to our religion, even if he had the most gentle and patient mind, who would see that he is treated so cruelly and hostilely by us, and not only not Christian, but more than cattle? If hatred against Jews and heretics and Turks makes Christians, then we raging people are truly the most Christian. But if love against Christ makes Christians, then we are undoubtedly worse than the Jews, heretics and Turks, since no one loves Christ less than we do. The frenzy of these people is similar to that of the fools and children who poke out the eyes of the Jews painted on the walls, as if they wanted to come to the aid of the suffering Christ. And most preachers of the Passion do nothing else than try to make the cruelty of the Jews against Christ even greater, and to make the hearts of the faithful bitter against them, while the Gospel alone deals with it by praising the love of God and of Christ in this piece only and only and to the highest degree. But they never think of this with a single word.

Therefore, the emphasis here is on the word "the Lord," as in the third Psalm, v. 9: "With the Lord one finds help. So no one brings help, no one turns away captivity, but the Lord alone. And the movements of the heart: "He will rejoice and be glad", are in the 5th Psalm

168 ff], but we have discussed the names Jacob and Israel in the 4th Psalm [§ 75].

The fifteenth Psalm.

V. 1. A psalm of David. Lord, who will dwell in your tabernacle? Who will dwell on your holy mountain?

1. this psalm follows in better order the previous one, for as in the latter the pattern or example of the wicked is described, such as the Jews gave in the time of Christ and

Even now, this Psalm describes an example of the godly, so that it may teach us in such a way not only to turn away from evil, but also to do good, to first strip us of the old man and his doings, and then to put on the new man, who is created according to God.

2) And 1) first it must be noted that it presents the image of a godless people in and of itself (absolute) by not showing where it must be taken from or where it comes from. Therefore, it happens that an unintelligent person could attribute what is said in this psalm to moral virtues and free will, which is all a work of grace, 2) so that this psalm is one of the easiest, since it depicts the walk in justifying grace, of which it is completely silent. At the same time, however, it is incomprehensible to those who are not well fortified by the knowledge of grace, just as the preceding psalm is exceedingly clear, since it condemns the walk of the wicked and the work of original sin, of which, however, it is silent; But very obscure for those who are without knowledge of this sin, and there see only the free will, to which they attribute that it can turn the captivity and the ignorance 3) in relation to God with the other evils.

But this psalm fights especially against the reputation of the persons and against those who look at the person. It also fights against the ceremonialists. For the Jews boasted exceedingly before other peoples with the twofold reputation that they alone were the descendants of the fathers and alone had the law of God. Thus, because of the glory of their lineage, because of their wisdom and righteousness, they presumed to dwell alone in the tabernacle of God, as the Baptist said to them Luc. 3:8: "Do not presume to say, 'We have Abraham for a father. GOD is able to raise up children to Abraham from these stones.'" And Rom. 2, 23. 18.: "You boast of the law and test what is best to do" 2c.

4. from the presumption of these people wen-

NUN the prophet sets his face to the hidden prestige (conspectum) of God, before whom there is no prestige of the person. Since the prophet wants to present the truth, he accuses them, but at the same time he has pity on their blindness and says:

(5) O Lord, how do those men boast of the glory of their race, of their wisdom and righteousness, which is of the law, and admit none but themselves into thy tabernacle? For thus they judge men; but thou, before whom there is no respect of persons, judge otherwise. "For what is high among men is an abomination in the sight of God" [Luc. 16:15]. But by the tabernacle of God and the holy mountain of God he designates the church of God, not only of the Christian, but also of all the righteous, even in the synagogue, but this doubling or repetition of the tabernacle and the mountain is not in vain, for the tabernacle or tent is a dwelling place of the warriors; so that he indicates that the people of God dwell in the church in such a way that they constantly have to struggle with the sins, the world and the devils, and in this piece are not without fear and anxiety. This belongs to the killing of the old man.

6. but "abide," which in the Hebrew is also to dwell, but peacefully and quietly, as in a city and in a camp, which our Latin interpreter has translated par excellence by *requiescere*, signifies to have a safe and quiet conscience through faith in Christ, even in the midst of the tumult of battle. This belongs to the justification of the new man, therefore [in the Vulgate] it would have been better to put the conjunct *et*, instead of *ant*, as it is in the Hebrew.

We see, then, that here the question is not asked with regard to anyone who is in the Church of God, since in the threshing floor there is much chaff among the wheat, but only with regard to those who are in truth in the Church, to whom the Church is the tabernacle of war and the mountain of peace, who always fight in it and always triumph. Let us hear, therefore, what his answer is to this exceedingly mean question, in which all ask what a good, just, and holy man is.

1) Erlanger: Lx instead of: Lt.

2) Jenaer and Erlanger: *Zratiaoperantis* instead of: *Zratias operantis*.

3) It seems to us that *iANorantiaru* should be changed to *iKNoruntE* in the editions, depending on *oonveiAonein*; according to this we have translated. This agrees also with what is said in Z106 of the previous psalm. In the reading: *oni tridhunt ... i^norantiam vei*, they ascribe to the: free will ignorance with respect to GOD, the godless would be right in this.

V. 2: He who walks without change, and does right, and speaks the truth from the heart.

8. namely, by their fruits you shall know them, of which he puts three after the division in the Hebrew in this 1) verse. The e^hth is: "to walk without change." This is also how the 119th Psalm begins: "Blessed are those who live without change," that is, as Jac. 1, 27. says, "who keep themselves unspotted from the world."

(9) But he does not speak of carnal purity, which is kept in the garments, food, drink, members, and other righteousnesses of the flesh, whether in the Levitical priesthood or in the worldly trappings. For he speaks in the spirit of spiritual purity. Purity, however, is twofold, since Paul distinguishes between the uncleanness of the flesh and that of the spirit, and states in Titus 1:15 that both their minds and consciences are unclean, and because of this defect he announces that nothing is clean for them. This impurity is godlessness itself, a delusion, an erroneous opinion of God, namely, the scarf-eye, which makes the whole body dark, even their most apparent works, words, counsels, thoughts: such a powerful evil is this spiritual impurity. The other is the uncleanness of the flesh, unchastity and lust; although this stains the heart and will with unclean desires, it is called carnal because it comes from the evil lust of the flesh.

(10) These are contrasted with a twofold purity, of the spirit and of the flesh. The spirit is godliness itself, which Job and Baruch call wisdom, Peter and Paul faith. For so Peter says Apost. 15:9, "He purified their hearts through faith." For this makes the mind and conscience pure, and keeps right of God. Therefore the prophets mention fornication very often, because of which they punish the people of Israel, because they are stained, defiled, polluted, corrupted, become a whore, adulterous. Again, they call the people who stand in the true faith a virgin, so that chastity and defilement

of the flesh are generally considered to be an image of godliness and godlessness. For so the Lord in the first and second chapter of the prophet Hosea takes the image of a woman and a man as a likeness between him and the synagogue.

11. purity of the flesh is chastity or chastity itself, which is sufficiently sung about and known, and this also works through faith, as it is said in Isa. 11:5: "Righteousness shall be the girdle of his loins, and faith the girdle of his kidneys. This purity of the flesh is also called purity of the flesh, although it goes into the inner being and is especially in the spirit of man, because it expresses itself in things and works of the flesh, just as purity of the spirit is called purity of the spirit, although it comes out and pours itself out especially in all works, purifying the whole life, because it comes from the things and works of the spirit. Paul puts these two pieces together beautifully 1 Tim. 2, 2: "That we may lead a quiet and still life in all godliness and respectability" (castitate), Greek: εὐσεβεία κα: σεμνότητα.

by which God is served and lived honorably.

(12) So then, he is silent about faith, but he praises its fruits, since no one can walk without change except the one who believes, and "walking without change" is the same as living by faith, thus beginning at the first commandment.

(13) "And does justice" (operatur iustitiam - he does justice). Here the word righteousness stands without closer relation (absolute), without the pronoun your or my, because the righteousness that is valid before God is that (as we have said enough) by which we are righteous before Him by His grace, of which He does not speak here, but of the righteousness according to which we live among men, harming no one, giving to all what is ours, as also the apostle Tit. 2, 12. says: "Live chastely, righteously and godly in this world."

14 But note that he says, a doer of righteousness, but not, he who speaks, thinks, hears righteousness; for not the hearers, but the doers of the law shall be justified.

1) Here in the Latin still primo is added. In the Vulgate only two fruits are indicated in this second verse, the third in the following verse.

2) In the text here (probably only by mistake) ÜÜ6S is written instead of iustitia, which is also to be read according to the

But what do we owe to others? That which Christ teaches in Matt. 7:12: "Whatever you want people to do to you, you do to them," even to your enemies. Namely, we should harm no one, repay no one for evil, come to the aid of those who suffer injustice, do good to all. But this (as I have said) is spoken more against the reputation of the persons, as if he wanted to say: Not because you are a priest, not because you are a monk, not because you pray much, not because you do miracles, not because you teach well, not because you have great prestige through the title of the fathers, nor as the doer of any work, except righteousness, will you dwell on the holy mountain of God. If you do not have it, all other works will not benefit you, not even indulgences, not even the way of help (suffragia), not even the intercessions of the saints. The saying is certain: "He who walks without change and does right shall dwell in the tabernacle of the Lord."

(15) For how many people are there who build, multiply and adorn churches, monasteries, monasteries, altars, vessels, garments, who in the meantime do not even think of righteousness, even, in order to do this, trample righteousness underfoot, and finally hope forgiveness for their unrighteousness through these works. To very many who are deceived in this trade, he will speak like this on the last day: I have been hungry, I have been thirsty, I have been naked, I have been imprisoned, I have been sick, I have been a sojourner, but he will say nothing of the works that will be highly raised and regarded today. Again, it matters not whether you are a layman, poor, sick, despised, and however small; if you do right, you will be saved. This is the only thing to which one must pay attention, that he may do right, since everything else appeals and entices in vain under the appearance of godliness.

16 "And speak the truth from the heart" (in corde suo). A beautiful order: first, a person is required who is pleasing through purity, then the work through justice, and finally the word through truth. Thus God first looks at Abel, then also at his sacrifice. And

He that is mighty in works is mighty also in words; and a tree that bringeth forth his fruit in his season, and his leaf also shall never wither, lest he be of them that say, but do not.

17 Speaking the truth in his heart, Augustine thinks, is spoken by him who speaks the truth without knowing it, while he wants something else than is indicated, like Caiphas Joh. 11, 50: "It is better for us that a man die for the people. For he wanted to create the benefit that the people would not be cut off from the land, even though he knew that this would not follow, or at least could not know it. So he spoke the truth with his mouth, not in his heart, but according to the heart of John, because John understood with a true heart what the latter said with a lying heart but with a true mouth.

18 Such people are also those of whom it is said in Paul 1 Tim. 1, 7 that they do not know what they say or what they say. This is an extremely common evil, which also happened to many holy fathers, in that they sometimes distorted the holy scripture, which is the truth itself, according to their inclinations. And who can boast today that he does not have this error? For there are more than many perverters of the word of God; not that all of them knowingly lie, but that they do not sufficiently recognize their heart, which holds just the opposite of what is spoken with the mouth in completely true words, and understands neither itself nor the words of its mouth. This happens because they speak things that they have not attained through purity of faith and through the life that does right; therefore it is necessary that they have only assumptions about all things and understand nothing.

19 The same must be said of those who do not teach, but only speak in conversation. For very seldom do we speak one to another as we mean, fearing to give offense, so that I do not know whether I can exempt even one man from this sin, except Christ, just as I do not believe that there is even one who has done right, or one who has done wrong.

I know that no one has led a spotless life without any fault, except Christ alone, who alone has not committed any sin, nor has any deceit been found in his mouth. For if we were all to speak, one against the other, as we mean, with how many enemies would we be burdened? how many friendships would be severed by this sword of truth, which now seem most closely united? Therefore, as much humanity remains in us, as much lies and vanity also remains in us. Therefore, no one is without dissimulation and flattery, not even without false delusion in relation to God's word.

20 Again, as I have said, here he punishes the appearance of the person, which deceives very many, so that they also do not realize that they have this defect in themselves. So no one is open and sincere enough. And yet we do not take care to put away this evil, but in the meantime do our miserable works, in which we trust, just as if we could dwell on the holy mountain of God with this defect.

V. 3: He who does not slander with his tongue, and does not do evil to his neighbor, and does not revile his neighbor.

(21) There is no doubt that what he said, "He who walks without change and does right," signifies the whole righteousness, which he then expounds in its parts. One part is that one speaks the truth from the heart, does not flatter, does not close one's eyes, does not let go; by this injustice we sin against our friends and comrades. The other part is that one does not act falsely with his tongue, which in Hebrew means: He who does not speak in a diminutive way or play the braggart. Jerome gives it: Who is not light with his tongue. But it signifies the wrong wherewith we sin against our adversaries, in that we bear to our friends that which we have only ever heard from the enemies of the same, and interpret this most grievously, and daily scout, that we may bear similar things. From this word [XXX] Joseph called his brethren spies [XXXXXX] of Egypt, Gen. 42:9. This is truly a far-reaching and quite common vice, which is

at the same time serves most powerfully to arouse dissension; then it sometimes adorns itself quite beautifully with the appearance and pretense of a counsel and a warning. It is, however, a very beautiful larva, since it pretends to be an angel of light, brags out of zeal for God, investigates, accuses the neighbor of heresy, error, ungodly life. For such a person expects a reward for having served God by killing the godly and condemning the godly teachings.

(22) So the prophet wants us to keep silent about the evil that is found in our neighbor, even if he is our enemy and deserves it for our sake [that we speak evil of him], and also to speak nothing but good of him, and only such things that serve to establish, maintain and increase harmony, because this is what we want to be done to us. Yes, we should take the utmost care not to condemn and condemn someone's word and work sacrilegiously, lest we violate the truth for which we seem to be making a special effort. Augustine writes that his mother behaved in this way with wives who were enemies of one another in the 9th book of his Confessions.

(23) Therefore, a great part of the wrong is done in this. There are many testimonies against this vice in the Scriptures, but we do not mention them, because this vice is exceedingly well known in itself, and is condemned even by the teachings of men.

(24) But there is not one man in this life who does not have this vice, so great is the misery of this life. For although there are people who do not demand that the evil deeds of their adversary be told to them, and that everything he does be interpreted in the worst way, yet they do not dislike to hear it spoken and interpreted to them in such a way, and they allow it to be said, nor do they reject it and resist the one who says it, nor do they interpret it for the best, and at least give room to suspicion. It is written that Gedaliah son of Ahikam excelled in this virtue, Jer. 40:13-16, and when he was followed by Johanan son of Kareah,

and said with truth that Ishmael the son of Nethaniah was after him to slay him, he would not hear it, nor would he believe him, but said, "It is not true that thou sayest of Ishmael." And because he persisted in this godly opinion, he was killed, preferring to risk his life rather than to suspect evil of his neighbor (which was true) and believe the boaster.

(25) "And does no evil to his neighbor," that is, causes loss or harm. If this vice is taken in its entirety, no man will be entirely free from it, any more than from the preceding. For even if there are people who do not give their hand to it, they rejoice that according to retribution (nemesi), the virtue of the peripatetic, evil befalls the wicked, do not hinder this either, yes, also praise the justice of God that he gives those who have deserved it the deserved punishment, but in doing so do not see how they would not want such a thing to be desired of them by any adversary. And this law of nature has not seen the famous light of nature, Aristotle, because he has sullied his moral doctrine with this retribution and with many other vices, which he has listed as virtues.

26. But even this abomination not infrequently puts on the garb of an angel of light, so that it cannot be recognized, since the saints of God are burned and killed, and truth and righteousness are persecuted in order to do God a service, and out of zeal for truth, as nowadays the sophists and the bishops, the idols, who do not care that they would not have such things done to them. Thus you see that the prophet particularly attacks the reputation of persons, because it is mainly those who presume to dwell in the tabernacle of God who are most defiled with these vices, deceived by the appearance of good opinion (intentionis), good name and high reputation, which they have in their own eyes and before men.

27. and does not revile his neighbor, (et opprobrium non accipit adversus proximos suos). The verbum accipit [he has accepted

men] would have been better translated by levavit [he has lifted up on high]. So also it is in Ps. 24:4 [Vulg.], "Who hath not accepted (non accipit, not lifted up, not exalted, not raised on high) his soul in the vain." So here: He who has not cried out, exalted, exaggerated, magnified, spread the evil name, dishonor, reproach, blasphemy against his neighbor, which enemies are wont to do against one another, but especially those against whom he speaks the most, who cover themselves (personati = verlarvt) with zeal for GOD and love of the truth, for he speaks in the spirit. For the rude reproachers soon realize that they have done evil, but those continue in the merit that is due to their zeal, and it would be heretical to say that they have not done well. Therefore it comes to them to cry out against their neighbors, to call them heretics, schismatics. Therefore, it is their duty to shout against their neighbors, to call them heretics, schismatics, to give them a thousand evil names and to spread and raise them among the people, to make them great before the great, to bear witness with their hands, with their voice and with all their strength, until they move heaven and earth, if they can, and stir up the depths of the sea.

28 But behold, the Spirit does not refrain from calling them "neighbors," even though they are enemies one against the other, calling them to peace and harmony by an exceedingly powerful word, and punishing their exceedingly great nonsense. For who should declare his neighbor, harm him, revile him, if he were not nonsensical? How should they excuse themselves for having done to the enemies what the latter deserved, and deny that they are neighbors, against the Holy Spirit, who claims that they are neighbors? But so it must happen that, forgetting the law of nature, they do what they would not have done to them.

29 Note also the beautiful order, for this whole verse is about enemies. For the first thing is to find out the evil of one's neighbor, to declare it, to accuse him, then, when he is accused, to harm him, to kill him, to burn him; finally, so that it does not appear as if they have acted or are still acting unjustly against him, to blaspheme him, to bring shame on him.

They raised him high, shouted out his transgressions, and thus showed that he had suffered the punishment he deserved. Thus they first found out false testimonies against Christ, accused him and brought charges against him, and after he had been accused and condemned, they crucified him; but they blasphemed the crucified one with the most shameful names. This is how the prophet actually, puffingly and briefly, depicted the life of the wicked.

30 On the other hand, it behooves a good man not to allow his neighbor to be insulted, to erase it, to praise the opposite of him, to protect him, and if he cannot protect him, to excuse him, or at least to suffer and have compassion, even for the enemy and the evil one; for this is what everyone wants to happen to him. Thus he will not only not harm or do evil to his neighbor, but also do good, whether he be friend or foe, according to Christ's saying Matt. 5:44; he will also not scout nor brag, but resist the braggart, shut the mouth of the ear-blower. This is great and difficult, because it must offend the mountains of Israel and the courts of Jordan itself, the highest bishops, authorities, rulers, sages and saints. For these are far more involved in these vices than the common people, and they also rage and do far more harm, because with them there is a beautiful appearance, and their power is to be feared. That is what he says:

V. 4: He who does not respect the wicked, but honors the godly; he who swears to his neighbor, and keeps it.

31 The prophet would have said, "A high priest, a king, a prophet, a prince, the elders, the scribes, the Pharisees, the bishops, and everything else that has a great name in his sight is not to be feared, if one does not have to distinguish between the persons and their faults, between the power and the abuse of power. For the names of the powers are to be feared, but their vices are to be despised; neither is it necessary, for the sake of violence, to conceal or approve of vices, nor for the sake of vices to insult or despise violence, since no violence is without

from God, and it does not belong to men, but to God, Rom. 13, 1. The vices, however, are not of God, but of men. Therefore, prudence is needed here, but also great courage, so that violence does not frighten the one who despises vice, but also so that vice does not trap the one who looks up to violence in foolish humility.

32 Thus the meaning is: Though the boasters, the wicked and the blasphemers are great, and though wickedness proceeds from the great men of Babylon, who, as is seen, rule the people, yet the righteous is not frightened by their greatness; he despises them as wicked and acts confidently in defending his neighbors, though he honors them as great men and humbly yields to their authority. If the Christians had kept this verse against the great men of Rome, the church would have less evil today.

33. the Hebrew text speaks more delicately [than the Vulgate] in this place: Despised is in his eyes the despiser, namely, by indicating the whole manner of the great and proud, who by the confidence in their power and by the glittering prestige of their person want to be puffed up, to be feared by all; but they themselves want to despise all, want that everything is permitted to them, but nothing is permitted to others without their advice, as in Rome our idols say of the Germans: How many grooms we have Romans! And again: You German beast! 1) For thus the most holy shepherds of Christ's sheep feed us for the pallia [which we must buy from them] and all our goods and chattels, which the exceedingly strong robbers seize. Are they not then also handsome and sure despisers of GOD, men, and all things? But who, in turn, despises these people? The flatterers? These even make it their business to claim that one has offended the violence [ordered by God] if one only punishes their vices. In this way, they make violence, which is a service to eternal bliss, a protector of injustice and murder and a workshop of ruin.

1) Cf. Walch, old edition, vol. XVII, 1287, § 15. St. Louis edition vol. XVIII, 1008, 8 7.

34) On the other hand: "But honor the God-fearing. A beautiful juxtaposition: those are despisers of God, these are God-fearers; those he despises, these he honors. Is he not moved by their low esteem, which they have because of their poverty, their small number, their lowliness, their lack of learning, their low status, their oppression? No, but [he does] like Moses, who, as it is said in Heb. 11:27, 25, 26. "forsook Egypt, and feared not the king's wrath, and chose rather to suffer mischief with the people of God, than to have the temporal pleasure of sin; and counted the reproach of Christ greater riches than the treasures of Egypt," just as Ahimelech did not fear Saul and his princes, but spoke confidently for poor David, 1 Sam. 22:14 ff.

(35) There is a special emphasis in the fact that the prophet reverses the movement of the heart and gives honor to the small and despised, but contempt to the great and glorious. The great and those who are despisers of the small, he not only does not honor in their wickedness, but also despises them; The little ones and those who are despised by them he does not only respect in the good that is found in them, but also honors them, while a worldly-minded heart acts quite differently, since the vices of the great are praised as virtues, or everything is interpreted very mildly, while the virtues of the little ones are accused as offenses, or everything is interpreted in the worst way, as the little fable of the fox and the lion, likewise of the wolf and the sheep 1) illustrates very well. Therefore the courageous work of a bold spirit is necessary, that one despises the honored and honors the despised. Thus Elisha said 2 Kings 3:13, 14 fearlessly to Jehoram, the king of Israel: "What have you to do with me? As surely as the LORD lives, before whom I stand, if I did not look at Jehoshaphat king of Judah, I would not look at you nor respect you."

36. "He who swears to his neighbor." Jerome translates: He swears so that he will be-

clouds, and does not change it. The Hebrew word, since it is ambiguous and can mean both affliction and a friend, can be translated by affliction, but the sense of our translation pleases me better, since the psalm deals entirely with works against one's neighbor, except in the second verse, which dealt sufficiently with the works one should do on oneself to purify oneself.

(37) He touches on a common vice among men, about which everyone complains, namely, disloyalty, which comes from the root that everyone seeks his own, especially in commerce and business, without which this life cannot exist. For just as the desire for one's own advantage lies deep within, which no one recognizes enough in himself, because it is very cunning and false, so it is difficult and rare that one keeps and does not change what one has promised and sworn. Even if some keep it, they do not keep it with a willing heart, especially if something comes up that has happened in the meantime, which could result in either a profit or an opportunity for greater advantage, which at the same time causes one to regret having made the promise. But even if someone overcomes (although nature cannot do this without the grace of God), few overcome, even if the grace of God is there, either when they are forced to swear to an enemy, or when they have to keep an oath to one who has become an enemy in the meantime. Therefore, no child of Adam fulfills this commandment, and a child of God hardly fulfills it, or rather begins to fulfill it. Therefore, none of those dwells in the tabernacle of GOD, since the latter can hardly dwell in it either, and as Peter says [1 Ep. 4, 18.], the righteous will hardly be preserved.

Therefore, everyone should beware of the tasteless, even godless and heretical decrees under the title: Of Vows and of the Release from a Vow, where the Roman Pontiff, or rather some quite unlearned writer of the same, dares to declare that it is in his hands to dispense with vows and oaths and to change them, or (as some put it more mildly) to change them.

1) Cf. Walch, old edition, vol. XIV, 1371 f. and idiä. Col. 1369.

to declare which vows are or are not, by saying against the explicit text Deut. 23, 21. that he is not guilty of having violated his vow, who postponed the fulfillment of it by order of the Roman pope. He does this not as a shepherd but as a destroyer of Christ's sheep, citing as a cover for his ungodliness or as a reason for his statement what is written in Exodus 13:13 and 34:20, that the firstborn of the ass is to be killed, 1) or redeemed with a sheep. He is not satisfied with the fact that this scripture does not speak of an oath or a vow, then he also does not see that this change was not ordered by human arbitrariness but by God's command. So he twists the words of God to strengthen his tyranny, but he also defiantly boasts with the mouth that speaks great things, that he has shut the mouths of those who spoke ungodly things. With this he shows that in this piece, as if he were God in the temple of God, he is able to do the same thing of which he has read that it was in God's power, yes, he dares to dissolve what God has commanded. But if only an explanation is sought, then here it is not a power that is in place, but a knowledge that decides whether it is a vow or not. Therefore, some godly and learned man will give a better explanation than the all-capable (omnipotens) and all-willing (omnivolens) apostolic chair, which is mostly unlearned and ignorant of the Holy Scriptures.

39 Since the prophet in this passage requires the oaths taken by men as necessary for salvation, no one can break the vows or oaths taken by God. Therefore the children of Israel, Jos. 9, 9. ff., even though they had sworn to the Gibeonites and regretted it later, when the matter came to light, still kept their oath. On the other hand, King Zedekiah was severely punished by the prophets, especially by Ezekiel [Cap. 17:16], because he had not kept his oath to the king of Babylon, and was finally miserably imprisoned and blinded.

and punished [2 Kings 25:7]. This also happened to the king of Hungary in the last century, because he had broken the treaty with the Turks at the behest of the apostolic legate. But even such great examples cannot take away the sharpness of this heretical saying (mitigant), and the heretical judges like to sleep here.

40 But I believe that what he commands here about keeping an oath must also be understood at the same time about any promise. For his intention is to teach faith among men; faith, I say, not with which one believes in God, but with which we must believe one against another and keep our promise, as Rom. 3, 3. says of God's faith: "Should their unbelief nullify God's faith?" Paul says this elsewhere, 2 Tim. 2, 13, in such a way: "If we do not believe, He remains faithful," so that in this way we may be God's children, and one another's God, faithful to the one who believes us, just as God is faithful to all of us who believe in Him.

41 But the prophet stops at the oath mainly because in this kind of work faith is kept or broken in a very special way; just as chastity is taught in the prohibition of adultery, and meekness in the prohibition of killing, and much more like that. But in all these things the grace of God is praised, for it is not in human but in God's power that one should not swear falsely, as also that one should not break marriage, not kill. For he has looked upon the common life of men, which Hosea, Cap. 4, 1. f., thus describes: "There is no faithfulness, no love, no word of God in the land; but blasphemy, lying, murder, stealing and adultery have abounded, and bloodguilt comes one after another." And who will boast today that he is safe from perjury, since we are bound, one to another, by so many oaths, first by the spiritual, then also by the temporal authorities? For who else has sworn to no one but a babe in the cradle? But who has kept all oaths? Thus it comes about that the great quantity of oaths truly floods the church with

1) Weimarsche: mutanciura instead of: umetanäum.

Perjury, and the amount of laws is the cause of most sins. So there is no one who has not sworn, no one or only very few who do not repent of having sworn, or from the heart do justice to the oath. Thus, this life entangles us wretched people in sins from all sides.

(42) But here the question is raised whether a Christian may swear, since Christ teaches Matt. 5:34: "I say that you should not swear about anything. Many and great books have been written about this. Dangerously and all too slowly they give their decision, since we are all involved in oaths and caught in them, and in the common life of men the custom of swearing is so frequent that there is almost nothing that happens more often; and even today they do not agree on this. Certainly this verse indicates that it is permissible to swear, even to one's neighbor or friend, lest anyone think that one must swear only to a superior when the latter requires it. Nor does it speak merely of perjury or false swearing, by which one knowingly swears falsely, but rather of keeping the oath, which the Hebrew text expresses more clearly than our Latin interpreter, for there it says instead: Who does not deceive (non decipit [in the Vulgate]): who does not change, does not fall away, does not rebel against, that is, who does not break his word given on faith. Although Christ's words forbidding the oath are so obvious, since he says [Matth. 5, 37]. Again, it is no less evident that he himself has sworn very often, since he says so often in the Gospel, "Verily, verily, I say unto you," and Paul so often swears, who has nowhere forbidden to swear, but everywhere commanded that one should keep faith and speak the truth; I know not what to say, or whom to believe.

In the meantime, I will indicate my low opinion, which is not far from the opinion of all others. I will first of all follow the common life and mind of men, then take the words of Christ as simply as I can. All men are so minded that they condemn many vices which they themselves do not refrain from,

as the conscience of each one testifies. So they also unanimously condemn those who swear easily in ordinary speech or conversation, which is difficult to guard against, as experience testifies. Moreover, no one condemns swearing that is not done in ordinary conversation, when it is a matter of covenants, treaties, or faith, so that in this way a distinction must be made between ordinary speech, narrative, or conversation, in which something is told, recited, and various things are said, and between agreements, treaties, covenants, promises, vows of fidelity (fidem), and the like.

44 Thus Christ and Paul swear as often as they persuade to faith and make the holy covenant of faith with men. But Christ speaks of ordinary speech, therefore he says quite explicitly: "Let your speech be: yes, yes, no, no", in order to prevent frivolity in swearing, since in ordinary speech there is no need to swear. I think that Augustine was also of this opinion, since he says that the inclination to swear is forbidden. Thus the word of Christ stands firm in the simplest sense: "That which is above is of evil," so that it is not necessary to invent this as an evil, that one does not believe him, since in truth the evil is on the side of him who in ordinary speech (where there is no promise, no covenant, no vow of fidelity, and therefore no necessity) is at hand with swearing.

(45) With this opinion we shall not entangle so many consciences, since, as I have said, it expresses the life or common disposition of men, from which the doctrine of Christ, if rightly held against it, does not differ much as far as morals are concerned, and agrees with the word of Christ, if it be plainly understood; but it also fits in very well with its original source, from which Christ took his doctrine. For it is said in Deut. 19:11, 12: "Ye shall not lie, nor deal falsely, one with another. Ye shall not swear falsely by my name, and profane the name of thy God." There he speaks, as one sees, of the speech in the ordinary life and in the contact,

since it deals with lies and false speeches (which are lesser sins, since they occur in ordinary conversation, than perjury and disloyalty in contracts and agreements).

46 But also this verse of the Psalm shows that he does not speak of ordinary speech, since he says: "And keep it" (*non mutat*, by obviously punishing faithlessness and perjury, since he has punished lying and false speech or false swearing in daily speech above [v. 2.]: "He who speaks the truth from the heart." Concerning the same swearing he says Ps. 24:4 [Vulg.], "And swear not falsely to his neighbor." Thus both opinions are certain that a Christian is absolutely commanded not to swear in any way in any matter, whether divine or human, in any speech, and yet the oath taken in any matter or contract is to be kept. Therefore, swearing is like the carnal work, which is not permitted apart from marriage, and is both required and rightly performed in marriage. Thus it is not lawful to swear where it is not a matter of contract and faith, but where it is, it is lawful and even beneficial.

V. 5 He who does not give his money usurpingly, and does not take gift over the innocent. Whoever does this will remain in good standing.

This verse does not need interpretation, but fulfillment, and Augustine says that this is not something great and only for the beginners, because the prophet started with the high and great things. The same opinion is St. Jerome and others. But if we take care that the prophet speaks in the spirit, what man is there who is not entangled in these sins? It may be that not all lend on usury, but all hate the fact that it is not permitted to lend on usury, and would turn themselves in if it were permitted, having in mind their own benefit and not that of others. Then, even if the wickedness of the old Adam is hidden here, there is no one who would not become a usurer if lack oppressed him and no other way were open to him.

48. Therefore all the verba of this psalm are: "He will dwell, he will abide, he will walk, he will do [right], he will speak, he will not slander, he will not do evil, he will not revile, he will swear, he will keep it, he will not give, he will not take, he will do," are to be understood in such a way from the works, that it may be seen that everything flows from a pure spiritual will, although the hypocrites can feign all this, or much of the like, for a time, but at the evil time they do the opposite. Otherwise this is indeed a very small work, that one does not give his money on usury, since we are commanded to do good even to the enemies and to lend to all for nothing.

49 But does not the prophet contradict Moses, who says to the children of Israel, Deut. 23:19 ff. [Vulg.]: "Thou shalt not usury thy brother, neither with money, nor with food, nor with anything that is usurious. All the stranger thou mayest usury, but unto thy brother thou shalt lend without usury all that he hath need of?" It cannot be denied that he punished the customs of his people, that, not content with usurping strangers, they usurped their brethren also. As this people was then, so it is still now the most avaricious of all, and exceedingly eager for usury. Therefore the prophets have attacked them in many ways, among them Amos, Cap. 8, 4-6. Hear this, you who oppress the poor and destroy the wretched of the land, and say, "When will the new moon 1) end, that we may sell grain, and the Sabbath, that we may sell corn, and wrestle the ephah, and increase the sekel, and counterfeit the scales, that we may sell the poor for money, and the needy for a pair of shoes (Hebrew: for grain), and chaff for grain?" Ibid Cap. 2,²) 6. f.: "You sell the righteous for money, and the poor for a pair of shoes (that is, for your grain). You tread the head of the poor in dung, and hinder the way.

1) Here all editions have: ruessis instead of: meusis. It seems to be messis in some editions of the Vulgate, so Luther remarks in the second interpretation of the prophet Amos to the words: Huando transikit mau-.

2) In text: xrimo.

of the wretched" (declinant, that is, they invert it).

(50) But not only does the prophet have to deal with this (as I said), but all movements of the heart that are directed toward usury, even the most secret ones, he plans to eradicate, so that he can put goodness in the place of usury, so that they "give gladly" (as the apostle teaches 1 Tim 6:18) and lend for free, as Christ commands Luc 6:35 and Matth 5:42.

(51) But in our time, usury has an exceedingly blissful progress, since it has become a justice and a lawful contractus through the Roman Pontiff, in that the name usury has been eliminated and a new name has been attached to it, since it is now called a contract of redemption. For this is now called by a beautiful apparent name (figura), and by this righteousness the whole world is made righteous today, especially the clergy, and this abomination reigns quite securely, after the gospel and all its righteousness with the kingdom of God has been extinguished in this way; and yet no one wants to believe, although it is said that the Antichrist is present. Secondly, this same contract serves by a new miracle to make temporal goods no longer temporal, because the interest, which is the nerve, the essence and the power of this contract, is immortal, even with idle and unfruitful money.

How devoutly we allow this gross wickedness of Satan and worship it only because the name of the Roman pope is invoked! Therefore, it seems to me that among all the miracles that God works today, the one that stands in the first place is that the world can endure and endure the incomprehensible usury of this interest. So it may be something small that one does not give his money on usury, but nowadays it is certainly something great and rare, of which I have said elsewhere abundantly.

53. "And does not take gift over the innocent." This also seems low

1) In the two sermons on usury (1519). Walch, St. Louis Edition, Vol. X, 824 and 856.

But this is also something rare and great today, not to mention the Jews. Here the judges sin, and those who initiate, 2) defend, cause legal proceedings, that is, the pope, the bishops, the officers, the lawyers, the tongue-thrashers in the courts, and the yeast of men, which feeds on the sins of the people, as the harlots do on the ravishment of women. In general, it is easy for someone to give good advice, to make a judgment and to pass a sentence, just by the reputation (intuitu) of the matter, but when selfishness (affectus) sets in, namely the hope of gain, favor against a friend, hatred against an enemy, contempt for the lowly, fear of the great, you will not only see what Deut. 16, 19. and 2 Mos. 23, 8. is written: "Gifts blind the wise, and pervert the things of the righteous", and Is. 1, 23.: "They all gladly take gifts, and seek after gifts", but that also all the just mentioned movements of the heart (affectus) will do the same. No one but he who has experienced it knows how flattering and formidable an evil this is.

54. Now there are those who, even out of ambition, pervert the cause of another, that they may be thought the more shrewd and learned. But what is the matter if you take no gift over the innocent, yet take honor or vengeance or favor from it? Now if the princes and the bishops kept this verse, thinkest thou that the Roman furie (curie I meant to say) would give birth to so many monsters? But just as there all abominations of shameful deeds reign in the highest degree, so also this injustice must reign there, so that Satan again obtains his seat and the temple of all idols (pantheon), from where all evil floods the whole world.

(55) But lest any part of mankind be free from this vice, it happens that very many also condemn the cause of faith and the Word of God, partly by gifts and partly by favors,

2)
Lexicon does not.

This word offers our Latin

Envy, hatred, ambition, the desire for fame, not a few also out of fear of the great, some also out of contempt. Do not all of these do something against the innocent? Besides these, there are also some who do it out of ignorance, out of zeal for God and (as they boast) out of love for the truth. Who can free the monasteries, convents, high schools from this evil, which (let alone ignorance) also publicly confess that they would speak and do anything for the truth, if they did not fear to be deprived of their income, honors, favors or even life? What is this but that, while they do not take gifts over the innocent, they wickedly keep over the innocent that which they have rightly received? Woe to you!

Who would dare to say that the revenues, honors, dignities of all monasteries, convents, high schools have become gifts taken from the innocent because of the dreaded tyranny of one man, the pope? Already from this one piece you can see how dangerous it is to be a pope, then also how many shameful deeds in the whole world he is the author of, if he should have abused even once his power against the truth. But now, since he abuses it only for the destruction of truth, what else can we believe than that in Rome is the chair of Satan, and that the Antichrist is doing his business there, since only through the fear of him truth is extinguished in such a large area, and error and lies are established, through such easy and quick destruction of countless souls? Dear one, who should not fear to live in such great peril of these times, when souls are plunged into ruin in heaps? These are the times of which Paul foretold [2 Tim. 3:1], "Dreadful times are coming, for there will be men who think of themselves." 2c.

57 He concludes correctly: "Whoever does this will remain. Mark well:

"does". If he who says and teaches this but does not do it will not stand, where will those remain who, even though they know and think that this is true, dare not murmur? Where will those remain who, out of an incomprehensible zeal, act contrary to it? Therefore, in Hebrew the distinctive sign of this verse is set in such a way that the words: "He who does this" belong to the first part, namely, "He who does not give his money on usury, and does not take gift over the innocent by doing this; he will remain well. As if he wanted to say: Not he who knows or speaks of it. So that the last part of the verse belongs to the whole psalm, and the first shows how strange and difficult it is to live without usury, without blood money, yes, that this is not possible, unless someone is willing to give up his income, his honor and his life, and to suffer everything, even the utmost, for the truth.

(58) From this we see how false everything is that shines with a beautiful appearance and name. For today we are of the opinion that Christianity is primarily among the clergy, and behold, everyone in the whole world lives in usury and takes blood money out of fear of the Roman pope. In Rome they boast with unrestrained vehemence that the pope feeds all the sheep; and behold, he himself is the wolf that chokes all the sheep! See what the apostle said [2 Thess. 2, 11. 10.]: "Therefore God will send them strong error, that they may believe the lie; for that they received not the love of the truth, that they might be saved." In the meantime, we nevertheless read the seven times (horas canonicas), offer many masses, and do and say what can be said and done without danger for us; truth and faith with the Gospel may take care of their danger themselves. What is that to us, who instead of Christians have become Romans, from believers saints of works, from evangelicals decretalists, from spiritual people ceremonialists, and in general from a free people of God the servants of the most godless people!

The sixteenth psalm

V. 1. a golden jewel (mihtham) of David.

1 This word has been treated in many ways. The old Latin Bible has, as Augustine says: Tituli inscriptio, because the same Hebrew expression also means a mark or sign, so therefore XXXX, with a sign, with a mark, or 1) with a mark (titulo). But that this refers to the sign (titulum) of the cross is probably godly, but nevertheless forced. Jerome, however, reproduces it by two expressions, by going into the derivation of the words, as it were (etymologisans): Of the humble and righteous David. Lyra makes it the name of a particularly beautiful (decentioris) song, and I like his opinion almost best of all. For Burgensis refutes Jerome's opinion in an erudite manner. Burgensis himself, however, says that by this word gold, or a golden jewel (aureum), is signified, as it is said in High. 5, 11: "His head is the finest gold." Therefore, when the letter X is put in front of it, it becomes XXXX, that is, of gold or a golden jewel, and he says that by this is signified the suffering of Christ, which is sung about in this psalm.

2) Based on all this, I would like to assume that XXXX is the name of this psalm. For this is how the name of the psalm is usually placed next to the name of any author, as: a Song of David, a Psalm of David, a Testimony of Assaph, an Instruction of David, and the like, as we have seen and will see. So here, because this is an excellent psalm, and deals with a particularly glorious object, namely Christ, the head over all, he did not want to name it with an ordinary word, but distinguish it with a very special, new and lovely one, and call it David's, as if he wanted to say: A golden jewel of David. Thus com-

Lyra and Burgensis agree on the same opinion, which they in any case drew from Hebrew sources.

But there are six Psalms in all distinguished by this title, this sixteenth, and the fifty-sixth with the four following. But those have many other things in their titles, this one as a special one before all, is simply called XXXX. For no other speaks so clearly of the suffering and resurrection of the person of Christ, therefore the apostles also use this psalm almost before all other scriptures to confirm the resurrection of Christ, as we can see in Apost. 2, 24-28. and Cap. 13, 35. where Peter says: "God raised Him up, and dissolved the pains of death, after it was impossible that He should be held by Him. For David says of him, "I have set the Lord always before me, because he is at my right hand, that I should not be moved. Therefore my heart is glad, and my tongue rejoiceth: for my flesh also shall rest in hope: for thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known unto me the ways of life; thou wilt fill me with joy in thy sight." "Lovely is at your right hand forever", Ps. 16, 11. 2)

4 From this, the meaning of the whole psalm is easy to understand, and it does not need our explanation, as far as the brief epitome of opinion is concerned, but rather faith and emulation, since the holy apostles have interpreted it so clearly through the Holy Spirit. Yet it is full of very dark words.

5 And in this Psalm is founded the article of faith: "Descended into hell, on the third day risen again from the dead", so that it is to be wondered at that once

1) In the Erlanger and the Weimarschen: sive; in the Baseler, Wittenberger and Jenaer: sine.

2) This last sentence, which is mentioned in all editions as part of the citation from the Acts of the Apostles, is only found in 1s. Psalm, and seems to have come by a memory mistake here into our text.

Theologians who have a great name have taken it upon themselves to deny that this article is found in the Holy Scriptures, namely after its first part: Descended into hell.

Keep me, God, for I trust in you.

This is the last part of the verse in Hebrew, because the first part consists of the title. But it is the words of Christ throughout the whole psalm. For he begins in such a way, that he must now perish, and be forsaken of all, and die, in this manner: Behold, now I die; my strength hath forsaken me, angels and men have forsaken me, yea, the devils and all men do destroy me. "I cannot escape, no one takes care of my soul" [Ps. 142, 5.], to all men I am regarded as one who is in despair and lost. Therefore thou preserve me, who alone art my sustainer, who savest the lost, quickenest the dead, exaltest the afflicted, as if to say the word [Luc. 23:46.], "Father, I commend my spirit into thy hands."

7 He does not only pray for the time of suffering that he will be preserved in this way, but confesses that in his whole life he clings to God, his sustainer, and dies daily, as Paul praises [1 Cor. 15:31]. Thus the godly always perishes and is always preserved. And this is the new life in faith and hope, which is praised in this psalm, namely the life in the cross, that is, in death, and also in this not different from the most shameful death.

8. Whoever, then, leads his life in peace, or preserves himself by his or man's strength, can he say to God, "Preserve me, God"? For he would receive the answer: What shall I preserve thee for, since thou art not yet perishing nor lost? So we should learn that we should cry out especially when we are perishing, when people cry out least of all, but rather despair.

9. "For I trust in you." Behold, trust and hope call. How should he call who did not trust? Trust itself is cited as the merit,

to whom, according to equity and dignity (as we see), eternal life is due. Why does he not cite works and virtues as merits? Of course, because nothing can stand and nothing can save in this tribulation but the pure and firm faith, which is based on the mercy of God alone, which builds nothing on itself, but provides everything for itself, as Christ shows here with his exceedingly beautiful example.

(10) This attitude of heart and the emphasis on these words, "I trust" and "in you," is abundantly spoken of in Psalm 5, 169 ff. has been abundantly spoken of. For if one trusted in anything other than in GOD, it could already no longer be said, "I trust in you." And who could be presumptuous on his merits, since here the head of all, Christ, is silent about his merits, and bases himself only on faith and trust in the merciful GOD? Therefore, this position of the heart in all things and everywhere fits those with whom it stands in despair.

V. 2. I said to the Lord, "You are the Lord; I must suffer for your sake. 1)

Jerome translates the last part thus: Bene mihi non est sine te [I am not well without you]. It seems to me that rather it should have been translated like this: I have not been well with you, so that XXXX is a verb without closer relation (absolutum), which, if one might so say, could be expressed by bonavi, that is, I have been good and beautiful, so that the meaning is: Therefore I have said to the Lord that He would be to me God, from whom I would have everything, and He would have nothing from me (that is, in truth, to be God), because I have not been good to Him, for I have not done Him good. For, Rom. 11, 35. f.: "Who gave him anything before, that it should be repaid to him? For of him and through him and to him are all things." This sense was recognized by our Latin interpreter when he said: You do not need my good. And Jerome's opinion agrees in such a way that we GOTte not only nothing, but also nothing.

1) Vulgate: vixi voruluo: veus vaeus es tu, douorum meoruru ouu Inãï'es.

can give, but have all good from him, and without him have nothing good.

12. But Christ says this in praise of the cross, looking at two opposite kinds of people, one of which, that of the godly, he sees being born of him, and being prepared for him for kingdom and inheritance; but the other, that of the ungodly, he has to let go, because it resents the cross. As if to say, Behold, I die, and in the eyes of the ungodly there is nothing less clear than that I please thee, or that I shall be king and thine heir. But thus they hold themselves, because they rely on their goods and powers and merits, and do not choose thee as their God, nor think that they receive all good from thee, but rather presume to do thee good, attaching to thee what they ought to expect from thee, since for this cause thou takest away all things from me, that thou mayest show that from us nothing comes to thee, but from thee all things come to us, if we trust in thee and put ourselves into thy hand.

(13) And so the duke of the new people teaches here by his example and pronounces in which goods the new people will have abundance, namely only in divine ones, while all others will be made nothing. The Jewish and ancient people, who were accustomed to the promises of temporal abundance, did not grasp this; but nature itself also bears this very unwillingly, indeed, in no way. But meanwhile there is no one who does not babble that the Lord is his God; but when he begins to show that he alone is their good, and takes away all else, then it is found that nothing less was their opinion. For they cannot suffer the taking away of their goods, their good name, their life, their righteousness, and the things that they have, that they should cry out in faith and hope alone, "Preserve me, O GOD, for I trust in thee," and, "I have said unto the LORD, Thou art the LORD; I do thee no good." For this is what the good deed of the cross entails, which kills us and all that is ours, so that through it we become partakers of the divine nature, as 2 Petr. 1:4 says.

14. and it is in truth something exceedingly hard, indeed, hell itself, to feel that all the

Our good is with God, and that there is nothing in us by which we can earn merit for Him, please Him or favor Him, and here the godless theology of those who presume to buy God's mercy by doing as much as is in them, or to do enough for sins by their wretched works, falls away fundamentally. For they do not know that all this is done by faith alone in the mercy of God, since it is precisely these wretched works that must be erased and completely despaired of, by which they endeavored to do enough and prepare themselves for the mercy of God.

(15) And from this it is evident what is the use of the great splendor of pardons and indulgences, which has been introduced into the Church of God by the most heretical Magistri nostri 1) through their ungodly statutes, decisions, reserved cases, indulgences (*induitis*), permissions (*concessionibus*) and such exceedingly pernicious and worthless things, with which they most shamefully ensnare the souls of the whole world. What do we learn from this other than that we believe that God requires our good, and that we would not become blissful through communion with the divine nature, but that God would become blissful through communion with our nature, in that we do not set about transforming ourselves into Him by faith, so that He would be our God, but strive to transform Him into us by our works and to make Him similar to our desires, so that we would be idols for Him? As he saith in Isaiah [Cap. 46, 5], "After whom do ye form, and to whom do ye compare me?"

16 For does this not mean that I want to conform God to me when I strive for Him to conform to my opinion, inclination, sense and desire? if He does not, then I do not want to trust Him, nor suffer His hand, while we, on the other hand, should become nothing, and make Him powerful in us of His sense, desire and desire, that is, die, be condemned and be made nothing.

1) Cf. Walch, St. Louis edition, Vol. XVIII, 988 f.

17) The title of this psalm is therefore rightly: "A golden jewel", since it speaks of the highest and most important movement of the heart, and that in its highest and best way, as it was in the head of all things, Christ. For by this movement of the heart Christ's people are distinguished from those who are not His people, despising the prestige (personis) and name of all men and things (omnium), as follows:

V. 3. for the saints who are on earth and for the glorious ones; in them I have all my pleasure. 1)

18 Jerome: For the saints who are on earth and for the glorious ones; all my will [is] with them. The Hebrew text literally reads thus: For the saints who are on earth they, and the glorious ones, all my pleasure [is] with them. It should therefore have been omitted [in the Vulgate] the pronoun ejus, and in eis, which according to the Hebrew manner of speaking is wont to be added after the relative qui. And it is certain that the interpreter has put the verbum mirificavit instead of the noun, because in Hebrew it denotes glorious, great, admirable, as it is said in the 8th Psalm, "How glorious is thy name in all the earth." Then he omitted the connective et, which would have easily prevented him from making mirificavit out of magnificis.

19 So without Hebrew idiom the verse will read like this: In the saints, or with the saints that are on the earth, and the glorious ones, is all my delight; so that the meaning is, Since all are vexed with me, who are entrapped by the great prestige of things, and are enemies of the cross, I again let them go, whatever their generation or name may be, and it does not move me that they are the seed of Abraham. But I take care of those who are holy and excellent in spirit, but are despised by the world and by those people. In these I have my delight, my favor, my inheritance. These will be the people whom the Father has given me, wherever they may be on earth. They do not necessarily have to be in Jeru-

1) Vulgate: Nanetis, aui in terra suat sjus, nririUeavit ornns voluntates in eas.

salem or in Zion or in Rome, but as Peter says, Apost. 10, 34. f.: "Now I know with truth that God does not look at the person, but at all people, whoever fears Him and does right, He is pleased with. This is what the Jews did not want, this is what their kindred spirits (aemuli) deny even nowadays, the Romanists who strive to bind us to Rome, and in this they have the upper hand. This opinion will reinforce the following.

20. Christ thus says: "If I, who am the head, must despise everything and cling to God alone, and thus enter into my glory through suffering, then the people who are given to me as an inheritance will also be such that they will rely on no place, no family, no name, except on this one thing, that they have God with me, to whom they can assign nothing, but must receive everything from him; who must become nothing, so that he becomes everything. This is what he says Matth. 24, 23.: "If anyone shall say to you, Behold, here is Christ, or there, believe it not." For a Christian man knows of no place, not even of any temporal thing, although nowadays the godless Roman popes with their flatterers condemn this opinion as heretical and show us Rome as the place where one must find Christ, by pandering to God's foolish desires. But he himself not only teaches us the opposite, but also shows it in fact, by letting nothing but Satan reign in Rome under his name, as everyone grasps with his hands, and the whole world sees.

(21) We have said in the foregoing that holy is that which is set apart and hidden, and only before the face of God; not that worldly sanctuary, of which nowadays only houses, garments, the clergy (clerus) are called holy by the popes in order to deceive the minds of men, but that which the Holy Spirit sanctifies with His anointing. So the saints are not the Jews, not the clergy (clerus), not a man who has any name, but only the one who is attached to God through faith, who has become partaker of his nature through the same, whose life is with Christ in the Lord.

God is hidden. To all others Christ gives the letter of separation in this and the following verses, saying: My delight is in the saints on earth and in the glorious ones, as if he said the word Ps. 101, 6.: "My eyes look for the faithful in the land, that they may dwell with me." Of this separation the Lord also says to the Jews, Mal. 1, 10. 11. "I have no pleasure in you, saith the LORD of hosts: for my name shall be magnified among the Gentiles."

22. but in this verse the same expression "pleasure" (voluntas) is used as in the first Psalm, v. 2: "He has pleasure (voluntas) in the law of the Lord." Similarly, he calls them "glorious ones" in spirit, since they are reckoned before men among the wicked and despised and full of disease, like their Head, Christ. But by faith they are sanctified, by faith they are also great and glorious in the eyes of God, for with a great courage they despise everything, good and evil.

But he says, "For the saints on earth," not, "For the saints in heaven," so that he may indicate that he is speaking of men on earth, and at the same time, so that he may strengthen and fortify those who believe in him with a certain promise, so that they may know, no matter how great afflictions they may have to suffer, that they nevertheless please Christ their Lord, but the adversaries dislike him. Therefore, this verse is a word of sweet promise, which stimulates and sustains faith, just as the following one is a word of severe 1) threat, which condemns unbelief.

(24) It is easy to harmonize our translation with this, so that the meaning is this: My God has done to my saints everything that I have willed and desired. But I have willed nothing else than that they should be like me, slain with me according to the flesh, and made alive according to the Spirit; which is marvelous in the sight of all, that it should be said, and that it should be so, that the dead should live, that those who are corrupted by shame should be glorified, that the unholy (profanati) should be holy. But by the Spirit

he has fulfilled and executed this wonderful will of mine. Therefore, only in these saints, but not also in others, is my pleasure. For since it is said that I have all my pleasure in them, it is shown that I have no pleasure in the others. Thus it happens that he who believes is saved, but he who does not believe is condemned, because Christ has all his pleasure in those, but no pleasure in these.

V. 4 But those who go after another will have great sorrow in their hearts. I will not sacrifice their libation with the blood, nor take their name in my mouth. 2)

In this verse he describes and rejects the other generation, which is hostile to the cross, in which he has no pleasure, because it does not receive him, the head, because of the lowliness of its death, nor does it allow itself to be transformed into God through faith, so that it has God as its Lord with Christ, but struggles with the idols of its heart and with its works. Therefore, we must look at the Hebrew words, because their meaning cannot be rendered in Latin. And Jerome differs from our Latin translation and translates thus: *Multiplicabuntur idola eorum post tergum sequentium ; non libabo libamina eorum de sanguine, nec assumam nomina eorum in labiis meis* [There will be many idols of those who go behind; I will not offer their drink offerings of blood, nor will I take their names on my lips]. For this verse we have divided [in the Vulgate] into two.

26. what Jerome rendered by *idola eorum* [their idols], we have rendered [in the Vulgate] by *infirmitates eorum* [their heartaches. The Hebrew text has XXXXXX. But the verbum XXX means to form something with sorrow and toil, as silversmiths labor to give images their form. Therefore, in the 115th Psalm, v. 4, of this sad and labored work, the idols of the Gentiles are mentioned, namely of

1) aspere in the editions is to be resolved by asxeras and belongs to eonninationis.

2) Vulgate: *NultiMeaMesunt inürinitateseoruin, postsa seeeleraverunt. Kön eon^rsAatio eonventieulu eorum 6s sanAuinidus, nee ineinor sro noininum ooruin per ladia inva.*

the art and effort with which they are formed. And Ps. 127:2 [Vulg.], "Ye that eat the bread of sorrows," is what some have rendered: The bread of them that labor in pain, others: A bread of sorrow. Now, however different this may be, all agree that 0'2.^ is that which is prepared and made with art and great labor.

(27) By this name the Spirit calls the teachers of ungodly doctrines and works, which are also their idols, because the lie requires much effort and care to appear as truth, whereas the doctrine of the wise is easy, as it is said in Proverbs (Cap. 14:6, Vulg.), and the truth is simple. But not only in this way are they sorrowful and miserable, but also by the works which are done according to these doctrines. For since they have no faith, they must necessarily be plagued without ceasing by the teachings and works of men. This we have described above in the words and in the 10th Psalm [§ 16 ff. § 61] enough in the verse [v. 2. Vulg.]: "They are seized in the plots which they devise."

The actions of these people are punished by Isaiah Cap. 44, 9-20. in a very sharp equivocation by introducing an idol maker in a long sermon text. This passage fits very well to this verse; whoever wants to, may read it. Therefore, if one says "idols" or "heartache", one is speaking correctly, if one only understands the godless, useless, sad and sorrowful behavior of those who, without faith, want to repay God with their works and teachings, I don't know what, by not being formed by God, but wanting to form God.

For I have said above [§§ 15. 16], whoever thinks differently of God than one must think, makes God conform to himself, not to God. But without faith no one thinks rightly of God. Therefore Isaiah rightly says there [Cap. 44, 9]: "The idolaters are all vain. Who are they that make a god, and cast idols that are of no use? Behold, all their comrades become ashamed; for they are masters of men." For while they presume to make themselves vain by these

[If they try to strengthen their conscience, they only become weaker and weaker, and their conscience gets worse and worse day by day. Therefore, their idols, in which they trust, are their weakness, through which they get used to distrusting God more and more, and the more they distrust, the more idols they form.

30 Therefore the Hebrew text says: They will make their idols much, with an active (*activo*) verbum, to express the wrong and unfortunate actions of those who always learn and never come to the knowledge of the truth [2 Tim. 3, 7. For this reason they invent innumerable doctrines, sects and works in order to serve God, as can be seen today in the Jews, but much more in the Christians under the pope. For since their consciences are not calm, nor do they know any other way of peace than their works and doctrines, they inevitably engage in various questions and undertakings without ceasing, but do not hold fast to any of them and are not satisfied with them, as experience everywhere abundantly testifies.

What are the monasteries and convents of today, since they know nothing of the faith, but the most miserable torture chambers of consciences, which then blind the wretched people, whose leaders they are, with their godless opinions, instead of teaching their works of faith? Thus one blind man leads another, and both fall into the pit, so that it is far more desirable and safer nowadays to become an oxherd or some kind of craftsman, to take a wife and live in a common estate, than to become a monk or a priest, or even to occupy oneself with the sciences; 1) for these people are the least removed from the faith of all, have the best opinion of those others [the monks 2c.], are not presumptuous of themselves. If now the faith would arise again, no state would be to be despised, or even dangerous.

1) The words: *autliferis tantummodo* are missing in the Wittenberg; in the Jena they are in parenthesis with the note: *Hæe nndita. snnt irr ellitions Lnkilisusi*; but they are also found in the Weimar.

32. "After that 1) they hasten." This is also translated and interpreted in various ways. Some have: *acclamaverunt*, others: *dotaverunt*, Jerome: *post tergum sequentium*. I follow our Latin interpreter, so that the sense is: After 2) the wicked have put everything into it with unfortunate efforts, they finally attain nothing but only greater flight, terror and consternation of heart, as I have quoted from Isaiah [Cap. 44, 11.]: "All his comrades become ashamed." For he alone who trusts in the Lord will not flee (*festinabit* [Isa. 28, 16.]), but is as confident as a lion [Proverbs 28, 1.], and fears nothing that meets him, while the wicked flees and rushes at the sound of a flying leaf, as is said above, Ps. 1, 4. "The wicked are as chaff before the wind." So it is said Is. 30, 15-17.: "If you remained quiet, you would be helped; by being quiet and hoping you would be strong. But ye will not, saying, Nay; but on horses will we flee. (Therefore you will be fugitives.) And on runners we will ride. (Therefore your pursuers will overtake you.) For your thousand will flee from the rebuke of one, yea, from five will ye all flee, until ye remain, as a mast tree upon a mountain, and as a banner upon a hill."

(33) Such haste, fear and terror is just the evil conscience, which always flees and never escapes, always fears and always encounters what it fears, is never calm, because the wicked have no peace (Is. 48, 22.). Therefore he says quite rightly that in order to obtain peace of conscience they multiply their idols, and yet after all this have increased nothing but their haste (*accelerationem*), or rather, their flight and hurried terror.

34 [Vulgate:] "I want their heaps, the

(*non congregabo* - not to accept as a congregation). Here Christ clearly puts an end to the countless questions about his church, of which some have invented that it is a church of power (*virtualem*), others that it is a church of representation (*repraesentativam*), 3) others have brought up something else. Christ says: He does not gather those who are of the blood, as John 1:13 says: "Who are not born of the blood, nor of the will of the flesh, nor of the will of man, but of God." The same doctrine (*locum*) Paul acts upon, as everywhere, so also in the Epistle to the Romans [Cap. 9, 6. ff.] and in the Epistle to the Galatians [Cap. 4, 21. ff.] quite explicitly (*ex professo*) and quite gloriously, where he proves that not all who are children of Israel according to the flesh, but only the children born by promise, and the children of the free woman, Sarah, not those of the handmaid, Hagar, are the seed of Abraham, so that he takes away from the church of Christ all respect of person, and, as he says elsewhere (Gal. 3, 28.) says, in Christ is neither male nor female, neither Jew nor Greek, neither free nor bond, so also neither Roman nor German, but [Gal. 3, 9.], "They that are of faith are blessed with believing Abraham."

Therefore, Roman godlessness, which dreams its lies about the Church, must be detested, since the Church cannot be anything else than a spiritual gathering of people, not to any one place, but to the same faith, hope and love of the Spirit. But not satisfied with this, it (Roman godlessness) binds the church to one place, namely to Rome, and does not let anyone be a Christian who is not a Roman one, by directing its lie with impudent outrage against the article of faith.

For we believe that the holy universal (*catholicam*) Church is the communion of the saints. We do not say: the communion of the Roman or any other place. Also Christ says Luc. 17, 20. f.: "The kingdom of God does not come with outward gestures. Nor will it be said: See here or there it is. For

1) In the text (before? 25) the Erlangen like the Vulgate has: *postsa*, hereabove: *kosten*.. The Basel has throughout *posteu*, the Wittenberg and the Jena throughout: *post ea*. That *posteu* is also read here proves? The Weimar has *posteu*.

2) Erlanger, Weimarsche and Baseler: *post^uam*, Wittenberger and Jenaer: *postoa^uam*. Because of the conjunctive *ludoravsrint*, the latter reading is preferable. The sense is the same in both cases.

3) Cf. Walch, St. Louis Edition, Vol. XVIII, 314.

behold, the kingdom of God is within you." Likewise Matth. 24, 4. 5. 23.: "See to it that no one deceives you. For many shall come under my name, saying, I am Christ; and shall deceive many. If then any shall say, Behold, here is Christ, or there, believe it not." Against such revealed words these wicked dare to say, Behold, to Rome is the church, to Rome is Christ, to Rome is the governor of Christ.

37. Since this time of which Christ spoke is now present, and the raging of Roman godlessness so obviously resists the Gospel, neither recognizing itself nor allowing others to recognize what the church is, we must arm our minds with the word of God by firmly believing and knowing with the utmost certainty, that the Church of Christ is nothing other than a spiritual assembly of believers, wherever they may be in the world, and that everything that belongs to flesh and blood, that is, everything that concerns the appearance of the person, the place, the time and the things that flesh and blood can use, does not belong to the Church of God.

Therefore, we must be careful not to howl with the wolves and romanize with the Romans by blaspheming as heretics those who are not in the assembly of the Roman church or rather the Roman court. For since Christ and the apostles Peter and Paul saw that their bodies and names must necessarily be on earth in a certain place, and that this necessity would give rise to this superstition and godlessness, that they would bind the church to these places, and thus draw the church from the spiritual assembly to a temporal one, they have forestalled this and have diligently warned us. Moreover, in order that they might not turn to Christ Himself as their protector for this very ungodliness, He took care, according to His unsearchable counsel, that Jerusalem should be destroyed and trodden down by the Gentiles. If this had not happened, no one could have prevented them from making the place at Jerusalem, which had been favored with such a great appearance and name, the head of the church.

39 Since this was prevented, this evil was started in Rome under the title of St. Peter and St. Paul, by twisting the words of Christ: "You are Peter" and "Feed my sheep" with great pretense. But even here Christ resisted mightily, for he never allowed the whole world to be subject to the Roman Pontiff, which should have happened if this supremacy (*primatus*) existed according to divine right, because no one can resist the divine word and promise. And yet, since it stands thus, we do not open our eyes that we should see the deceits (*figmenta*) of Satan. Therefore Peter proclaimed these deceits even beautifully before, 2 Pet. 2, 1. 3.: "There shall be false teachers (*pseudomagistri*, he almost said *magistri nostri eximii*) among you, who by avarice shall deal in you with fictitious words." For how can there be a greater invention than to say that "the rock" [Matth. 16, 18.] means the governmental power of Peter, and "pasture" [Joh. 21, 15. ff.] means the sole rule of the pope? Or what is the purpose of this autocracy other than avarice, which is used for its manipulation of us?

40 Therefore, in order that I may save my conscience and not be called to account at the hour of my death and in the last judgment for ungodly silence, I confirm and confess by this writing before all who read and hear it, and before heaven and earth, the articles which I have undertaken to defend at Leipzig as evangelical and supremely Christian: The general (*universalis*) church is the entirety (*universitas*) of the elect (*praedestinatorum*), and the articles which follow therefrom. And I say and testify that they have been ungodly condemned, and the Concilium of Costnitz, as far as this piece is concerned, has been a wretched Concilium (*conciliabulum*) of Satan, since it has condemned them. I condemn, put in prison, shun and abhor all who have been present at this concilio and have given or still give their consent, be it the pope, or bishops, or kings, or any who will do so in the future, so that I will not be stained with innocent blood.

I further testify that if John Hus and Jerome of Prague were burned for no other reason than because of these articles, they were wronged, and that the pope and his followers were and are the most cruel and godless murderers, enemies of Christ and his church. All who read this shall be witnesses for this faith and confession of mine. At Leipzig, I truly did not yet know the meaning of these articles, whose words, as I saw, were exceedingly Christian. Thus, at that time, I could not refute the meaning that the flatterer of the pope gave them. But now, since the book of John Hus [de ecclesia]¹

) is available, I see from

what precedes and follows, that also the sense of the same is exceedingly Christian. What is the pope, what is the world, what is the prince of the world, that I should deny for his sake the truth of the Gospel, for which Christ died? Let it happen to me as it may, I will always hold on to this opinion, if God is merciful to me.

But let us return to our psalm. Christ first speaks against the presumption of the Jews and completely destroys everything they trusted in. They trusted in three things: first of all, that they were the seed of Abraham and of the flower of the patriarchs; therefore they alone wanted to be the people of God. But just this (he says), which you cite as a proof for yourselves, I turn against you, that just by this you are not my people, by which you test yourselves to be my people. Until me, you were my people according to the outward assembly (synagoga), but now that the promise and the law have been fulfilled, my people are not of the blood but of the spirit.

43 Secondly, they trusted that they would be many. For it did not seem credible to them that the whole nation or such a large

The part of it should be left. For the Hebrew expression in this passage, as Reuchlin testifies, means a great multitude of gathered people, as also Ps. 42:5: "For I would gladly go with the multitude," that is, I would go with a great multitude of gathered people, as if to say: I would gladly abide in the fellowship of the saints. So also here: I do not want to gather those who gather together in a great number, as if they wanted to be considered worthy of being excluded because of their multitude. But not so, ye wicked! For the destruction, and that the destruction be controlled, the Lord will do (and, as Isaiah Cap. 10, 22. says²), in such a way that "though your people, O Israel, be as the sand of the sea, yet the rest of them shall be converted. Against this reason of proof, which is taken from the multitude, and on which they rely no less stubbornly than on the reason of the lineage and the flowering, many things are said everywhere in the other prophets. For they boasted: Peace, peace, and God could not be angry with such a great multitude, and what such a great multitude held and believed could not be false. That is it that he says, "I will not gather their multitudes," I will not accept them, should they become as much as the sand of the sea.

44. the third thing [in which they trusted] was the glory and the name of righteousness and the worship of God (religionis), because of which they boasted especially one against the other as the people of God, since they alone had received the law and trusted in it, what God had spoken, as Paul says Rom. 3, 2. and Ps. 147, 19. 20.: "He shows Jacob his word, Israel his customs and rights. So he does not do to a Gentile, nor does he let them know his rights." With what vehemence Paul fights this their trust is shown before others by his letters to the Romans and to the Galatians. And they trusted in this piece more than in the

1) Marginal gloss in the Wittenberg and Jena editions: lüfter Huss 4s l'edesiu. - This writing was sent to Luther by Wenceslaus Rozdalowsky on July 17, 1519, and by October 3 it was in his hands. Cf. De Wette 1, 340; Enders, Luthers Briefw., II, pp. 79 and 183; Köstlin, Martin Luther, 1, 290 (Weim. Ausg.).

2) ait is found only in the Erlangen and Weimar editions. In all other editions available to us, the parenthesis is missing and a new sentence is started with "L!", because they did not recognize that the preceding words are also taken from Isaiah, Cap. 10, 23 [Vulgch.

The first two, how even though they believed that they deserved the wrath of God because of their sins, even though they were Israelites and a great multitude of them, they could never abandon their trust in their righteousness. This confidence is the most stubborn, and against the same he says: "I will not carry their name in my mouth", rather I will blot out their names; they shall not be considered my people because they are called righteous, wise, God-fearing (religiosi), great, or with any other noble] names, but these shall be my people, born of me through the spirit of faith.

45 Now see if the same extremely frightening judgment is not passed in the church before our general public. Have we not also set up these three supports for our exceedingly hopeful confidence? First of all, they boast of [apostolic] succession and, as it were, of the apostolic lineage, and from the bloom and this empty splendor they want to be taken for the people of God, while they are without faith and spirit, and say: The pope is the head of the church. But they call this bunch of flowered people the church, and everything that is due to the apostles, they presume as if it were also due to them.

46 Then, with how full cheeks they raise the great multitude that is on their side, as if they had the right opinion because they held the same with many, as if Christ had not foretold [Matt. 24:5], "And shall deceive many," and Peter s2. Ep. 2, 2.]: "Many shall follow their destruction," indicating without doubt that few remain who are not deceived. But this reason of proof does not receive the pope less powerfully nowadays than the first, however much they always act without faith and spirit.

The third reason is the most powerful one, superstition, which they have established with laws and ceremonies in such a way that, although they are exceedingly godless, they nevertheless sell their righteousnesses and merits, as if they alone were Christians, to the others for all the good (substantia) of the world, because here too they rule only by name, without anything behind it (sine ulla re).

But Christ does not take their names in his mouth, nor do his own. He does not teach these their righteousnesses and ceremonies, yes, he condemns them and contends against them, so that he may establish the righteousness that is valid before God (which we [wrongly] offer to God by works of the law and in proud confidence), so that the word may stand [v. 2. Vulg.]: "You do not need my good" [§ 11], nor have we done anything good to you, but you to us. And this is Christ's pleasure in His saints, that they should be and act in this way, rejecting all others with their idols and their glory.

(48) So we see that this is the purpose (scopum) of this psalm [to show] that Christ, since it is proclaimed of Him beforehand that He will be a great King and Lord in a great and glorious people, begins to reign, which could not have occurred to any man. For other kings are born to reign, but this one dies to reign; to others also are born the nations over which they are to reign; so that this is a marvelous kingdom, which has its existence not from the bloom and dignity of a race, nor from the multitude and power of the world, nor from its own righteousness and strength, nor from any thing that is seen in the world, but from the Spirit before the face of God. Thus it is said in Ps. 22, 30. f.: "He will not let his soul live. A seed shall serve him; of the LORD shall they proclaim unto babes." 1) And Isa. 53, 10. 12.: "When he hath given his life for a trespass offering, he shall have seed, and shall live to the length of the days, and I will give him great multitude for a prey." So it is also said in Isa. 11, 10.: "His rest shall be glory."

In all these passages the death and resurrection of Christ is described, as also in this whole psalm. For reason does not understand that the honor of the reign (regni) should be given to him who died and rests in the grave, and that the new generation is the seed that serves him who gives up his life and does not give up his soul.

1) Thus, in the first translation of the Psalms in this volume, Luther translates this verse according to the Hebrew (cf. Lrl. 6X6A. opp. tönn. XV, p. 356 and 360), not, as Greifs says, according to the Latin Bible.

and that he who gives his life as a guilt offering shall see such a seed living forever. For who can say to a dying man, Behold, thou shalt be king, and the nations shall be thy subjects for ever? A king who is born is certainly wished for, so he had to rise again from the dead, so that this scripture would be fulfilled.

50. so also here; since he asks as a dying man to be preserved, and commands his soul into the hand of the Father, he nevertheless says that he has his pleasure in the saints, and that his inheritance will not consist of those of the blood, but of the glorious ones, as will be said, by apparently teaching by these wonderful words that he will rise again; for as a dead man he could not reign, and yet as a dying man he says that he reigns. Therefore Paul rightly writes to Timothy [2 Ep. 2, 8.] that he should have in remembrance that the Lord JESUS has risen, adding [1 Cor. 15, 4: "according to the Scriptures, 1) as we also sing in the Nicene Creed, namely, because it is most contrary to the mind of all men that one who has died should attain a kingdom, and it is necessary that we base ourselves on these Scriptural passages. Now if the Spirit had not interpreted them, who would have understood them? Who would have read in these verses that Christ will rise again? Or how many are there today who understand this passage in this sense?

v. 5. But the Lord is my goods and my portion; you receive my inheritance. 2)

Jerome translates the last part thus: Tu possessor sortis meae [you are the owner of my inheritance]. The pronoun mihi is too much. But this verse is taken from the Law of Moses, where it is written that the Levites and the priests have no inheritance among the children of Israel, but "the LORD" (Deut. 10:9, Deut. 18),

20. f.] is their inheritance." According to this it is also said here: The Lord is my inheritance, and I believe that from this example, that the land was divided among the children of Israel, but the same was denied to the priests, the prophet, out of enlightenment of the spirit, drew the psalm in this place, namely, that the inheritance of Christ would not be an inheritance common among men, nor such an inheritance as was received by blood and by earthly things, just as the Levites had no inheritance among the children of Israel.

(52) But I believe that this is a Hebrew way of speaking, hereditatis instead of pars hereditaria, or a part that must be allotted to me. For many understand by the inheritance the church, of which it is certain that the Lord is its part. But it seems to me that Christ speaks for his person of the inheritance that falls to him. This is confirmed by the following: Et calicis mei [and my cup]. For we have said in the 11th Psalm [§ 50 ff.] that "cup" according to the use of Scripture means the measure which is appointed to each one by God, and which must be given to him according to his merits, and "to drink the cup" is to suffer, or to receive this appointed measure. And here is also a Hebrew expression: Dominus pars calicis mei (the Lord is the part of my cup) instead of: The Lord is my cup, or that which is appointed to be given to me, so that I receive nothing else as recompense but the Lord Himself.

(53) It is therefore a marvelous thing that a dying man should boast that he has the inheritance, which is the Lord Himself, again indicating that he must be raised from the dead in order to receive this promised inheritance. But what should he not have who has the Lord above all things himself? But who has the Lord above all things? He who has nothing else and seeks nothing but what is God's, even through death and all evil. Thus it happens that he finds everything, while he loses everything; while he chooses no inheritance, everything falls to him of its own accord.

54. Therefore he surely says [Vulg.], "It is you who restore my inheritance to me." Better according to the Hebrew, "You receive my inheritance," for he does not speak of the re-

1) At the quoted place in the Epistle to Timothy is added: "according to my gospel".

2) Vulgate: vominus pars bsreätLiis rnsas st ealieis mei. TU ss, Hui restitnes üei-ediUUsm msani Midi.

but from the onset, as if he wanted to say: It is mine to do and suffer all things, to lose and forsake all things, that I may obey thee. You will, without me caring for it, preserve and fortify what is to be my possession. I do not seek it, and am satisfied that you are my heir and my portion. When I have that, my inheritance is well established and made secure.

Thus we see how Christ does not presume anything and how he is not at all concerned about himself; he only desires to obey God the Father and confidently relies on everything else being well taken care of. And we miserable people, how great a noise we make nowadays because of the [episcopal] parishes and spiritual (ecclesiastic) dominions, in which we are only foreign servants, as if in our hands lay the salvation and the ruin of the church. Why do the Romans not entrust the cause of their servile primacy to God with the same confidence, since Christ, the heir and Lord of all things, nevertheless entrusts his cause to the Father and does not worry about it?

V. 6: The lot (funes) has fallen to me in a lovely way, a beautiful inheritance has become mine.

56 He sticks to the custom of the Scriptures, according to which funes or funiculi are called the measures, divisions or boundaries according to which the inheritance of the land is distributed, as Ps. 78, 55 [Vulg.]: "And by lot he divided unto them the land with the measuring cord (in funiculo distributionis), and Ps. 105, 11. [Vulg.]: "And said, Unto thee will I give the land of Canaan, the cord (funiculum) of your inheritance." Hence Jerome translated, "The cord (lineae) is fallen to me most beautifully, for the most glorious inheritance is mine." Deut. 32:8, 9: "He set the bounds of the nations according to the number of the children of Israel. For the LORD's portion is his people, Jacob is the cord of his inheritance."

57 He treats this here in a spiritual way, as if he wanted to say: Just as there the

The cord fell no further than where the number of the children of Israel was, and where the number of the children of Israel ceased, the borders of the nations began, from which he chose no one, but his part and cord was this people: so also now I will not suppose any yeast of men from the flower, but as there I made a bodily separation of the bounds of my people from the Gentiles, so now I have set much more spiritual bounds of the nations according to the number of spiritual children, so that whithersoever in all the world my faithful cease, as the nations of unbelievers begin, even according to the spirit they may not mingle with one another, though they may mingle according to the body.

58. But faith is this border or cord which distributes the inheritance, because it forms the border for the number of believers. Everything outside of it are the borders of the nations, and these are called Mal. 1, 4. "the damned border" (termini impietatis). For "he that believeth shall be saved, but he that believeth not shall be damned" [Marc. 16, 16.]. Thus we see that nothing can be called a church but the church that believes. Therefore the Roman popes with their church are in truth idols and deceptions of godless men. For they strive to break this measuring cord (funes) and to extend it wherever they want, namely also to that which is not lovely, yes, to the utter darkness. But in vain. For he does not say, "The lot is extended," but, "It is fallen"; you will not be able to extend it, but it must fall from heaven.

So he describes the inheritance, which the Lord has determined for him, instead of those who are of the flower. He says [v. 4. Vulg.], "I will not gather those of the flower." Which ones? The glorious, the beautiful, the pleasant, the lovely. Which are they? They have no name nor great renown (personam), they are not Jews nor Gentiles, not Romans, not Babylonians, they are not here or there, but are in spirit, by faith pure, beautiful, lovely before me. For the Hebrew expression in praeclearis actually denotes the lovely and pleasant, so that they are the pleasing

1) In all editions: prassmunt, for which probably praesarueus, or praksuruit, should be read. After that we have translated. - The Weimar one has assumed praesamit in the addenda.

Christ to His believers, in turn, also expresses the abomination He has for unbelievers and those who boast of their flesh and blood.

60 Again, as I said, the resurrection is witnessed because he says, "me." What "me?" Do you not say [v. 1.], "Preserve me, GOD"? It is so, I die in truth, but I shall rise again, and an exceeding lovely inheritance shall be given me. He says *funes* in the plural, because the whole church, although it is one, is scattered throughout the world because of the ministry of the word and baptism, since one cannot minister to all, so that the individual *funes* are the individual churches in which the same Christ, the same baptism, the same word is.

61 [The lot] "is fallen," because not by human agency and work, but by the power of God's grace are the faithful of Christ multiplied, and for us all who are converted are by accident, and people of whom we could not foresee it, as it is said Isa. 49:21: "Thou shalt say in thine heart, Who begat me these? I am barren, single. Who brought up these for me?" For so Christ also shows here that he received everything from the Father without his care, and that, as it were, by lot this inheritance fell most sweetly to him.

(62) Also this is not without emphasis, that he says: "It is pleasing to me" and: "beautiful to me" or "beautiful with me", namely everything against the pretence (*larvam*) of those who measure the church according to the outward appearance, and bind it to places and describe it according to the temporal boundaries of the parishes. For we say nowadays in another way that one church is greater than another, according to the earthly space and the number of people, while in truth it can be either great, or beautiful, or strong, by faith, hope, and love alone; indeed, because it is lovely and beautiful in the eyes of Christ (as he says here), it is understood by the contrast that it is bitter and shapeless before the world and itself, as it says [in Song of Songs Cap. 1, 5. 6.]: "I am black, but altogether lovely. Do not look at me that I am so black, for the sun has burned me like this," that is, Christ.

has subjected me to the cross and to misfortune, and so I am outwardly black, inwardly beautiful. For the one who wants to please Christ must be displeased with himself, he must appear unattractive (*obscurum*), if he wants to be glorious before Christ. For he who pleases himself belongs to the heap of the flower and the flesh.

(63) Why then do we presume to be great in the world and according to the flesh, one bishop above another, one church above another, since Christ here does not call the church good according to what can have prestige in the eyes of men, but according to what he himself sees, that is, in faith, which humbles and crucifies it among all? But we want to let it go. Our church regiment (*hierarchia*) has the name of a holy supremacy (*principatus*), therefore it falls under the word [v. 4.ft "I will not have their names in my mouth." They are works of men, therefore they please men.

V. 7. I praise the Lord who has counseled me; my kidneys also discipline me at night. 1)

Jerome and the Hebrew text have thus: I will praise the Lord, who has given me counsel; even by night my kidneys have instructed me. Here certainly a great and difficult work is indicated, namely to be a counselor, that is, who in death and suffering, when he is frightened on all sides and stands in terror, knows what he should do and where he should flee. For those who are without this counsel flee, but they do not escape. Therefore the prophet Isa. 11, 2. puts counsel and strength together, saying, "Upon him shall rest the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and fear of the LORD." For if a man be not rich in counsel, there can be no strength in death.

Therefore, not only is it God's gift to suffer misfortune and death, but also to know how to bear them and from where to seek help, as it says in Wis 8:21: "When I learned that I had no other choice

1) Vulgate: *Bsusäisain Domiuuu, triduit midi iuteNvetum, in super st usyus a<l noetsru inerspusrunt ws reues msi.*

could be chaste, if God would give it to me (and that same was also prudence, recognizing that such grace is)."

What then was the counsel that was given to Christ? Without a doubt, that he did not flee in death, did not go behind himself, but said, "Protect me, God," and commanded his whole cause to God. For this is how we are wont to boast in exuberant joy when we are saved from danger, not both because we are saved, but because we behaved in such a way that we could be saved. There is a lovely narrative of the dangers avoided, the accidents averted, the enemy's ambushes thwarted, and all the taking of the anxious care that had made us wise in the present danger. 1) So Christ also boasts that he did wisely in enduring adversity, and that in his divine office, that he did not answer the blasphemies [Isa. 52:13, 53:7], did not flee from death, and was not moved by any words or deeds. For it is sweet to remember that by which one has obtained help, as one knows.

(67) One finds people who, when they are healthy, can give good advice to the sick, and as long as there is no danger for them, they know everything in the best way and can teach everyone; but when the floods rise up to heaven and fall down again into the depths, their soul despairs in misfortune, they fall into fear and stagger like drunkards, and all their wisdom falls away, as it says in the 107th Psalm, v. 26 f., so that no one is more in need of advice than these masters in counsel.

(68) Therefore, the divine mercy shines forth excellently and gloriously here, which is near in the time of such great need, and enlightens a frightened, helpless and poor heart with the counsel for which it asked above, when it said, "Keep me, God. For by this counsel the soul is preserved in the midst of the shadow of death. But

He will also say in the following verse what kind of advice this was.

69 From this it can be seen how our translation can be drawn to the same meaning, so that *intellectus* is the very counsel by which he knows what he should do and not do in the midst of adversity, so that he does not offend God, but by which he can rejoice, exult, and praise the Lord for being saved.

70 But what is this: "My kidneys also chastise me at night"? What are the kidneys of Christ that either mend (*emendant*) him, as Augustine reads, or rebuke (*increpant*) him, as our Latin translator gives it, or chasten (*erudiunt*) him, as Jerome and the Hebrew text have it? It is nothing else than what the apostle Hebr. 5, 8. f. wants: "He has learned obedience from what he suffered. And being made perfect, he became to all them that obey him a cause of eternal blessedness," and the word Matt. 26:41: "The spirit indeed is willing, but the flesh is weak." For although he was full of counsel, he nevertheless felt the weakness of our nature, which resists this counsel. Through this struggle he learned from experience to be obedient, just as we are instructed all the more the more we are attacked by temptations, if we can suffer them wisely and willingly (*consulte*), as then what seemed to work against the willing spirit of counsel, where one has carried away the victory, is found to be of such a nature that it only stimulated it the more and made it more lively, as Paul boasts 2 Cor. 12, 10. 9. "When I am weak, I am strong. For [Vulg. strength becomes strong in weakness." And Ps. 68:10, [Vulg.] "Your heritage has become weak, but you have made it strong."

Thus the kidneys of Christ, though holy and undefiled, yet, being also weak, were afraid of suffering and death, since the weak nature rather desires to live and to have good days, yet through this fear the council drove him to be all the more watchful and careful in that which was of God. It has been said above in the 7th Psalm [§ 69] that the kidneys have the pleasures or the capacity

1) In the original of the Erlanger, in the Weimarschen, in the Baseler and in the Wittenberger Ksorsrat, what the Jenaer and the Erlanger changed (not well) in Ksersrant.

The spirit of the Lord means to lust (*vim concupiscibilem*), which hates everything that grieves (*tristitias*), loves pleasures and tranquility, which causes suffering and death to be hard and bitter in all men, including Christ; this must be overcome by the spirit of counsel and strength.

He expressly adds: "at night" (*noctibus*), which is better than "until night" (*usque ad noctem*) in our Latin translation. Although the night could be taken figuratively for repulsiveness, - for the kidneys or the faculty of desire (*vis concupiscibilis*) do not chastise when there is no repulsiveness, because then it [the faculty of desire] neither penetrates nor is penetrated, so that it is proper for it to discipline and awaken the spirit in temptations, - so here we simply assume, without figurative speech, the time of the night, which is suitable for fear and terror and all the secret workings of God, so that in this way the time also corresponds to the work.

73 Thus we read in Gen. 15, 12, that after the sun had set, darkness and great terror overtook Abraham, and Cap. 32, 24, that Jacob wrestled most fiercely with the angel until the dawn broke. So it is also said in the following Psalm [Ps. 17:3], "Thou provest my heart, and visitest it by night." For just as the night is the best time to pray, as we read of Christ that he often prayed at night, so also to ponder and suffer all that God sends us (*omnia divina*). So also Christ began to tremble at the coming of night [Matth. 26, 37]. Thus it is said, Job 4, 13. f.: "When I contemplated visions in the night, when sleep falls on the people, fear and trembling came upon me, and all my bones trembled" 2c.

In the Scriptures we read many such things. For since at night man is free from business and everything is quiet, night makes man most fit for those divine effects, that is, for inward sufferings, such as the fear and terror of death, by which the spirit of man is violently chastened, if he is wise and lets it pass over him. Therefore, this is also a proverb in our prophet.

He speaks this without doubt as one who has learned this through much experience, as he says in the 91st Psalm, v. 5: "So that you do not have to be frightened by the horror of the night," by not expressing what this horror of the night is, because it is learned only through experience. If you want to know more about these nights in a figurative sense, read Tauler's sermons.

V. 8. I have the Lord always before my eyes, for he is at my right hand; therefore I will abide.

(75) Here he reveals the secret of his counsel, on account of which he praised the Lord, namely, that he has set the Lord alone before his eyes, but as one who is at his right hand, that he may not be made to waver, that is, as a gracious and merciful Lord.

This was indicated in the beginning of the Psalm: "Keep me, O God, for I trust in You," that is, what is so often said in the previous, that no one can endure suffering or death unless he uses this counsel and models the Lord on Himself in the most merciful way, as it is said in Wis 1:1. 1, 1 [Vulg.]: "Remember therefore the Lord, that he is good," and Ps. 3, 3 f.: "Many say of my soul, It has no help from God. But you, O LORD, are the shield for me, and the one who sets me in honor" 2c. And Ps. 26, 3: "For your goodness is before my eyes, and I walk in your truth."

For we have said that what hope is based on (*objectum spei*) is nothing other than the pure and undeserved goodness of God, which is promised freely by grace and is to be invoked by those who are not worthy of it; therefore, those are exceedingly wicked and devilish counselors who either press their sins hard upon those who are in suffering or dying, or present God to them, as it were, as a hard driver, by holding up satisfaction and good works. The Lord did not give them this advice, but Satan did, and therefore they come closer to despair and blasphemy than to praise and thanksgiving.

78. [Instead of: *I'rvviäedain Ovminuni* etc. in

The Vulgate has] the Hebrew text and Jerome: I have set the Lord always before my eyes [proponēbam etc.]. But this imagining of the Lord makes the heart brave, joyful, and willing to do all good works and to suffer all evil, and from this imagining, as is often said, the good life and the good work must begin. For what should he not do and dare with exceeding pleasure who has confidence that he pleases God, and that God is favorable and well-disposed toward him? What sin, no matter how lovely, should he not despise, since he bases himself in this trust in God? Truly, this faith does not and cannot do evil, just as it cannot be overcome by evil.

No one who has not experienced evil can believe that this confidence will move him away from evil and toward good. Therefore, in this verse the spirit paints for us the nature, the attitude and the work of faith directed toward God in the most beautiful way. For what does believing in God mean but to firmly imagine that the Lord is at his right hand so that he will not waver? And whoever persists in imagining this (in eo proposito), how can he not always live and work in the right way? What storm of misfortune could overthrow him? He is founded on a solid rock.

Therefore, the Hebrew text uses more emphatic words. First of all, "I have put", because "put" indicates a firmness and strong foundation, so that it shows that faith is a constant and exceedingly firm disposition of the heart, which does not waver or waver at any time.

Secondly: "The Lord", because faith is not directed to our works, not even to any creature, but only to God, therefore it is also called a theological virtue, because it has to do with divine mercy; but the evil conscience and godlessness has to do with one's own sin and free will.

Thirdly: "Before my eyes", by which he expresses the liveliness and vigilance of faith. For faith is not, as those who dream, a habit (habitus) that lies and snores in the soul below, but

The reason is that he is also the author and the origin of works, indeed, the first and the last in all good works and in the whole of life.

He adds "all the time" because there are two times. For at the time of peace faith does good, at the time of war it suffers evil; it is never idle, but always exceedingly busy. Thus we see how excellent a dialectician David is, who indicates faith in God in such an appropriate description (definitione). And what are all the Psalms but a kind of description of faith, hope and love? For all the Psalms are concerned with these movements of the heart, and they show that faith, hope and love are actually the very best and divine movements of the heart.

For he is on my right hand," that is, in secret, in spirit, he is present, while on my left hand, in what is before my eyes, in the flesh, my enemies persecute me. In the same way it is said in Ps. 20, 7: Et in potentatibus salus dexteræ ejus, that is, his right hand is mightily sustained, however weak his left may become. So also here Christ is left on the left in weakness, but he is received in power on his right. The Scripture uses the image of the right and the left for the inward and the outward man, as Christ says Matth. 6, 3. 4.: "But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be hidden," where he interprets himself by attributing that the alms are hidden to the right hand, that they are revealed to the left hand, of which perhaps more will be said elsewhere.

85. [Vulgate "So that I may not waver." He does not say, Lest I be touched, lest I be challenged, lest I feel it. For faith is a mighty movement of the heart, it wants to be exercised and cannot rest; neither is it left [in peace]; but it always remains victorious and cannot be made to waver

nor fall. For this is our victory, our faith, as it says in 1 John 5:4, and Paul says that we are always led in triumph (triumphari) (that is, become victors) in Christ [1 Cor. 15:57].

V. 9. Therefore my heart rejoices, and my honor is glad, and my flesh shall lie secure.

This is what I have said, that this good trust of the heart in God is infallibly followed by joy of the heart and an exceedingly loving disposition toward God and all creatures. For in this way the Holy Spirit is poured into the heart of the believer, which in turn pours out and expands the heart of man to all willingness to do and suffer everything in vain, both before God and before men. Then he loves his enemies no less than his friends and gladly becomes the servant of all people, so that he can benefit all, since he has not only abandoned care for himself, but has also become a prodigal. Thus in the 4th Psalm, after he had said, v. 7: "Lift up the light of your countenance upon us," he immediately adds, v. 8: "You make my heart glad," by combining these two parts, faith and gladness of heart, as he also does here.

But this joy is soon followed by praising, praising, thanking and praising the divine mercy with the highest joy of the heart. Therefore, he does not simply say: My tongue will give thanks, but: "it will exult" (exultabit), that is, it will speak with exultation and delight (tripudians). This strong movement of joy (affectum) the Hebrew text still expresses by burying another word and emphatically thus: "My glory is joyful." We have [in Latin] *lingua* [tongue] instead of "honor," and it seems to me that David has this as a special thing before others, that he calls "his honor" the verbal and outward praise and boasting in which he not only glorifies GOD, but because of the deep feeling of this movement also boasts of this praise of GOD. For thus he speaks in the 106th Psalm, v. 47. [Vulg.]: "That we may give thanks to thy holy name, and boast in thy praise." And Ps. 30, 13: "That my glory may sing to thee, and not be silent.

I will. O Lord, my God, I will give thee thanks for ever and ever." And Ps. 108, 2. [Vulg.]: "I will sing and write poetry in my honor." And Ps. 57, 9. "Awake, my glory, awake, psalter and harp, early will I awake."

From all this it is clear that "my glory" is the same as my song, or my voice with which he praises and extols. Therefore, even in this Psalm, we must be careful not to think that Christ calls "his glory" his good rumor (fama); but rather the office of which he boasts in GOD, indeed, praises GOD boastfully and cheerfully; and I do not recall reading "my glory," used in this way, elsewhere in Scripture. Therefore, these are words of bursting joy and overflowing exceedingly strong emotion, which again experience teaches, not speech or pen.

Now the question may be raised whether all this was said in the person of Christ at the time of his suffering? For if this is admitted, it is evident that Christ rejoiced with the greatest gladness in the midst of suffering, as these words of the psalm prove. Many have raised questions about this, but I do not know if they have found it. But I believe that it is not necessary to refer it to the time of suffering, because the prophets do not keep the order of events as Christ performed them, nor do they sing everything in one place, and leave many things unsaid (in medio relinquunt). Nor is it necessary to perform the events in strict succession when a prophecy is given in the person of Christ or another. It is enough if the truth is told in all things, and the order is left to the execution of the events. Even the evangelists do not observe order everywhere.

90 It is a well-known rule for the understanding of Scripture, especially prophetic Scripture, that much is said in such a way that it is anticipated (per anticipationem), and other things are repeated. So also here. Since Christ confesses that he rejoices in the Father and glories and praises, he is silent about all his works and virtues, which he has accomplished in the Father.

He jumps over to the last ones as if he wanted to say: "I will not only praise and glorify, but for the sake of my works and virtues and my whole life, I will also gladly die: I will not merely praise and boast, but, to say nothing of my works and virtues and my whole life, I will also gladly die, and am certain in this very confidence that my dead flesh will indeed lie secure, but in the most certain hope and expectation of the resurrection.

The Hebrew verb "will lie down" [XXXX] is the same as the one in the previous Psalm [Ps. 15:1]: He will rest or "he will dwell on your holy mountain". Therefore Jerome translates here: My flesh shall dwell securely, and it denotes, as is said, a quiet and peaceful dwelling, as if he spoke the word Ps. 4, 9. "I lie down and sleep altogether with peace." In another sense it also denotes buried, Ps. 7, 6. "And lay my honor in the dust," that is, bury, so that it might also be so translated, or yet at least understood: My flesh shall be buried in hope. But Peter introduces Apost. 2, 25. f. this verse not according to the Hebrew, but according to the Septuagint, using neither the word "bury" nor "my honor"; but neither translation affects the sense.

Therefore this is a new prophecy of a thing of which no one has heard before. For this Christ alone is the cause of the general punishment that has been decreed for the whole human race, Genesis 3:19: "You shall be turned into dust. Nor does the Scripture speak of anyone else in this way, although we, in a godly way, assume the same of the Blessed Virgin and St. John. For the Scripture hands over all men to dust. He alone, in the new and truly golden, brings the exceedingly joyful message that his flesh shall not turn to dust, but shall die and dwell in peace.

Therefore, all the individual words are golden and should be considered carefully. "My flesh", in that he takes his flesh alone from the flesh of all men, none of which has remained or lain secure, but all the flesh of all men has turned to dust. There he indicates death, because his flesh,

since the spirit was separated from it, had died in truth, like that of all other people. So it is a tremendous miracle that he dies in the same way, but yet does not decompose in the same way.

94. "And my flesh shall rest," that is, even though it will be buried like that of other men, it will have rest and peace, for it will not be touched by any rot or worms. No other flesh has this peace and rest.

95 [Vulgate:] "In hope." For it will not thus rest forever, but will expect to be awakened again and to live.

96) See how the prophet proclaimed in very proper words that Christ would rise from the dead, indicating that he had a very clear and complete knowledge of Christ, that he would die and rise from the dead, and the apostles rightly exalted this passage above others.

V.10. For you will not leave my soul in hell, nor will you allow your Holy One to decay.

97. He declares what he had said [Vulg.], "It [my flesh] will rest in hope." This is the hope, namely, that thou wilt not forsake me, nor suffer me to decay, that is, that thou wilt raise me up without doubt. And it pleased him to say, not: my spirit, but "my soul," Hebrew XXXX, because in Scripture the soul is wont to be taken for life, or for the soul, inasmuch as it quickeneth the body, and giveth it prosperity, that the spirit might show that Christ should truly be recalled again into bodily life.

98 "Your Holy One" in this place is n'yy, who is sanctified by the grace of the Spirit, and Christ is actually called the Holy One of God everywhere in Scripture, as is also the Christ of the Lord. And it is not easy to find any human being who is called a Holy One of God in the singular, or "your Holy One", except Christ alone, whom David also praises here alone.

99. I believe that the Hebrew expression is known: to see the decay instead of: to ver-.

just as seeing death means dying, not seeing death means not dying, as it is found in Lucas Cap. 2, 26. and John Cap. 8, 51. Perhaps the scripture uses this expression to indicate the divine power, before which everything lives and nothing perishes or decays, but before us we perish, and before us we die and decay.

The meaning is therefore quite obvious and abundantly and diligently explained by the apostles. But even here men, trusting in their wisdom, have begun to dispute whether Christ was in hell according to his soul or according to his substance, and what it is that he was in hell.

(101) A large part of them have presumed to contradict the spirit that Christ's soul was not in hell, but only according to its effect; these are, of course, very good interpreters of the word of God: "My soul," that is, the effect of my soul, "you will not leave in hell. He descended to hell," that is, he had an effect on hell.

But let us despise these frivolous and ungodly sayings, and let us understand the words of the prophet, which are plainly spoken, and if we cannot understand them, let us believe them faithfully. Augustine says: "The prestige of this scripture is greater than anything human cleverness can muster. For the soul of Christ has in truth, by its very nature, descended into hell. But what this descent was or is, I believe, is not yet sufficiently revealed, at least not to all.

103 Peter says Apost. 2:24 [Vulg.]: "Him hath God raised up, and dissolved the pains of hell," or, as the Greek text has it, "of death," by which he seems to indicate that Christ was delivered from the pains of death or hell in the resurrection. But I consider the pains of death and hell to be the same thing. For hell is the terror of death, that is, the sensation of death according to which the damned have a horror of death and yet cannot escape. For death, which is despised, is not felt and is, as it were, a sleep.

(104) We see that the Scriptures ascribe two kinds of death to the dead: the pit to the body and hell to the soul. But Peter does not say here that only hell or death is dissolved in Christ, but the pains of hell or death. For although it is believed that many saints have been without pain in the grave and in hell, who also died in peace, yet Christ, just as he died with the greatest pain, seems to have endured pain in hell after death, so that he might overcome all things for us.

(105) Meanwhile, I will stand by the words of Peter until I am taught otherwise, so that I believe that Christ, before all others, felt not only death, but also the pains of death or hell; that his flesh rested in hope, but that his soul tasted hell, and that is what he says here, "You will not leave my soul in hell."

But these negative expressions (*negativae*): "Thou wilt not let, neither wilt thou admit" 2c. are exceedingly strong affirmations (*affirmativae*) and testify to the resurrection more strongly than if he had said: "Thou wilt lead my soul out of hell, and wilt preserve thy saint, as [Luc. 10, 42.] in the passage: "Mary has mentioned the good part, it shall not be taken away from her", that is, it shall remain for her in the most certain way. So also here: "Thou wilt not leave," that is, thou wilt bring her out again as quickly as possible; and, "Thou wilt not allow thy saint to decay," that is, thou wilt hasten to bring me back to health and bodily life.

(107) For it seems to me that the spirit in these words speaks in a simple way and looks more at the time than at the place or any other circumstance, so that the meaning is: You will not leave me as long as the corpses decay according to the course of nature, but within the time when they begin to decay, you will raise me up. Otherwise, it might seem that this speech was said by someone who would be miraculously preserved in hell and in the grave until the day of judgment, although no man has been preserved in such a way.

at least not in the presence of Christ, of whom he speaks first. For although the bodies (as in Egypt) are anointed and preserved with myrrh, which serves against rotteness, yet the flesh is consumed and withered; whereas here it is said: "My flesh shall rest in hope."

V. 11. You make known to me the way to life; before you there is fullness of joy, and sweetness at your right hand forever. 1)

108 Jerome: Ostendis mihi semitam vitae, plenitudinem laetitiarum ante vultum tuum, decores in dextera tua aeternos, where it seems that by the one verbum ostendis the three accusatives are governed, one of which our Latin interpreter has changed into the verbum adimplebis, and the third into the nominative delectationes. But this does not affect the sense, for also Peter, Apost. 2, 28, follows our Latin translation.

But he describes the glory of the resurrection in three pieces: the immortal life, the inward joy, and the eternal sweetness. It is called "a way to life" because he goes from death to life, as if he said the word of the apostle Rom. 6, 9. "Christ, being raised from the dead, dieth not henceforth; death shall not have dominion over him." For Christ did not know beforehand the way to life from experience, since this way is nothing other than the way of death, or rather a course to death. But to rise again to immortal life, that is in truth to know the way to life. This alone is in the power and right hand of God, as he says here: "You make known to me the way to life", and Ps. 89, 49: "Where is there anyone who lives and does not see death? Who shall deliver his soul out of the hand of hell?" as if to say: No one. Thus Ps. 68, 21, is called the Lord: "the Lord who saves from death" and "the God who helps", because after death is swallowed up by victory, He leads out into eternal life, as He promised Hos. 13, 14. f.: "But I will deliver them out of hell, and save them from death. Death, I will be a poison to you, hell,

1) Vulgate: Notas mihi kooisti via8 vitae, a<1impledis mo laetitia eum vultu tuo, deleetationes in Ubxtsra toa U8HO8 in Liern.

I want to be a pestilence to you. But the consolation is hidden from my eyes. For it shall bring forth fruit between brethren. An east wind shall come; the LORD shall come up out of the wilderness, and shall dry up her fountain, and dry up her spring," that is, sin, which is the vein, the fountain, the sting, and the power of death 2c.

The internal joy, which Jerome understands not badly from the fullness of joy before the face of God, is that in which God is seen above all gods [Ps. 97:9] in Zion as He is, and face to face, where there is full satisfaction of our heart, so that it is rightly called emphatically a fullness of joys. For in this life "our knowledge is piecemeal, and our prophesying is piecemeal"; so also our joy is piecemeal, and all we have but piecemeal. "But when the perfect shall come, then shall the piecemeal cease," 1 Cor. 13:9, 10. There shall not be laughter mixed with sorrow, nor consolation with grief, as must necessarily happen in this life, so long as we walk, and are not at home with the Lord [2 Cor. 5:8], and see through a mirror in a dark word [1 Cor. 13:12].

111 Therefore we can call the joy of this life a joy in a dark word, but the joy of that life the joy of the face of GOD or the LORD. For so it is said in the Hebrew without the preposition cum [as in the Vulgate] and ante [as in Jerome]: the fullness of the joys of thy face, that we may know that the fullness of joys depends on the face and manifested glory of GOD, as he will say in the following Psalm [Ps. 17, 15. Vulg.]: "I shall be filled when thy glory shall appear." And Christ says John 14:21: "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." This is the eternal joy, because it is the fullness of joys, while the joys that are allotted to the saints in this misery are but a few drops and a little taste that soon passes away; but the fullness that is revealed through the face of GOD is perfect and abides forever. For "this is eternal life, that

They will know that you alone are the true God and the one you sent, Jesus Christ," John 17:3.

112 "Lovely being at thy right hand forever," where Jerome [instead of *jucunditates in finem* in the Vulgate] has placed *decores aeternos*, seems to me to mean the other gifts of body and soul and all things, or, as our theologians call it, *objectivas delectationes*, the actual enjoyments which Christ has of his glory. For as on the left hand of God, that is, in this life, he has had tribulation in all things, so on the right hand, that is, in the life to come, he will have delight in all things. For he who is blessed in the sight of God is blessed in all things at once. Here is no sad sight, but everything is lovely, everything works with him, applauds him, is favorable to him, laughs at him, as Lactantius sings:

Ecce renascentis testatur gratia mundi, Omnia cum Domino dona redisse suo.

[See, the grace of the universe coming back to life is testified:

All the gifts of the Lord returned with Him now].

Here is the same expression in the feminine gender that was above [v. 6] in the masculine gender [Vulg.]: "My lot is fallen on the beautiful" or on the lovely, teaching in both places the lovely nature of Christ in the things that are apart from God (*existentibus*). In the Hebrew

The construction of the last expression which the Latin interpreter has rendered by *in finem*, Jerome by *aeternos*, is doubtful, so that it can be drawn to all three pieces, to "the way to life", to "joy the fullness", and "lovely being at the right hand of God", so that we can take each one as eternal; or to "lovely being" (*jucunditates*) alone, which Jerome calls an adornment (*decores*), perhaps because we are delighted and pleased by dainty and beautiful things. This will take place when our bodies, heaven and earth will be transformed into new creatures at the end of the world, where everything will be pleasant and lovely. In the meantime the creature waits, longs with us and is anxious until it too will be freed from the perishable nature and vanity, to the glorious freedom of the children of God, Rom. 8, 21. 22.

114. "The right of God" means (as we have said) the future life or the life before the face of God, which now begins by faith and must be completed by sight. Amen.

So we see how this psalm, above all others, preaches the resurrection and the glory of the resurrection so clearly that it has rightly been called XXXX, a golden jewel of David, who in this passage has displayed his knowledge of divine things so magnificently.

The seventeenth Psalm.

A prayer of David.

1. a new title, "a prayer of David", by which it is sufficiently indicated what this psalm is about, which, as it seems to me, is not unlike what is treated in the fifth psalm and many others. For it is a general complaint of the righteous people against the exceedingly harmful persecutors who kill the spirit, the hypocrites, with whom they have constant war, as it was between Esau and Jacob, for the righteousness and the word of the

Truth. Therefore, from what has been said before, which has been dealt with many times, this psalm will also be easy to understand.

V. 1. Hear, O Lord, righteousness; hearken unto my cry; hear my prayer, which cometh not out of a false mouth.

2. the plea, repeated three times and doubled, indicates a great movement and many tears, because in fact the falsehood of the wicked hurts spiritual people more than

their violence. For obvious violence can be recognized, and when the danger is recognized, it can be countered in some way; but falsehood brings destruction sooner than it can be recognized. Hence also Paul, 2 Cor. 11, 29, after holding said: "Who is weak, and I become not weak?" still greater against vexation, "Who is vexed, and I burn not?" He does not say, "I faint," but, "I burn," because it is a lesser thing to suffer with the weak, that is, to suffer with the suffering, than to burn for the sake of the vexed. And Apost. 20, 29. ff. he testifies that for three years he did not cease to admonish everyone with tears that they should beware of the abominable wolves who would come among them after his departure and speak perverse things. And Phil. 3, 18. f.: "For many walk, of whom I have often told you, but now I say also with weeping, the enemies of the cross of Christ; whose end is damnation, to whom the belly is their god."

If then the prophets and the apostles were inflamed and wept over the hypocrites of their time, when the Spirit was still more abundant in the church, what do we not have to fear? What tears can be sufficient for us in these depraved times, when there is such great certainty, when we think that the devils have either died or are asleep, although they reign with frightful tyranny, having taken the name of Christ and the saints on their side and boasting of it? But such times are even superfluously proclaimed before; but we are ignorant, and, like the Jews, ignorantly fulfill all that is foretold to us by the apostles, by the present ungodliness, but dream that this will be with others in the future. Woe to these last and exceedingly evil times!

4 The Hebrew text without the pronoun "my" [in the Vulgate] says par excellence: "Lord, hear the righteousness. In order to overcome the darkness of the Jews, who claim that David, by the sin of boasting of his righteousness here, deserved to fall into the sin of adultery afterwards, our theologians have also used this word.

so that they attributed this word to Christ alone. But it seems to me to be a more urgent request that he asks without further specification (absolute) that justice be heard than if he had said "his justice". For he shows in this verse almost in every single word on whom he had looked, and by what he had been moved to be so heated. For he looked at the multitude and greatness of the hypocrites, who alone presume, as they do all good works and righteousness, so also prayer and the mercy of God, although they do all this only in falsehood and only pretend. In this way, many weak people are deceived, so that the truth cannot be helped by any other means than prayer with tears, so that God may be awakened to hear, receive and defend righteousness, or that which is truly righteous, or the righteous cause, which is faith, the word and the works of faith, against the ungodly and harmful hypocrisy of those people. So it is a movement of godliness and love, in this way: Although I am unworthy, I who ask, yet the cause itself, since it is the cause of your word and faith, and in truth righteousness, is worthy that you do not let it be suppressed, for the seduction of the unhappy souls, whom those cruel wolves devour unceasingly with their fabricated words.

Some want to translate it like this: Hear, Lord of righteousness, like Ps. 4, 2: "Hear me, God of my righteousness", which I leave to the judgment of everyone. The Hebrew text is not against it, but I let myself be content with the former understanding. The other two words: "Heed my cry, hear my prayer," we want to understand just as in the fifth Psalm 17 ff]. understand. Then, what difference there is between "prayer" and "cry" has been sufficiently said in the sixth Psalm [v. 10].

6 "Not from the mouth of falsehood", or "from a false mouth". Obviously, he is here accusing the hypocrites, whose teachings and prayers he assigns to the false mouth. But it can be taken either as an assertion or as a wish, in this way: Hear us therefore, O Lord, for thou knowest our

Heart, that there be no falsehood on our lips; as we pray with our mouth, so we mean it in our heart, and as we teach, so we live simple-mindedly; whereas with them there is nothing that is not pretended. Like this: Hear, O Lord, righteousness, and see to it that we too, like them, do not pray and teach with a false mouth. Thus we see here the zeal and hatred against hypocrisy, which the saints reject and accuse with such great abhorrence.

V. 2. Speak thou in my cause, and look thou to the right. 1)

(7) I believe that the iudicium in this passage is not the discernment or perspicacity of the mind, by which we decide on all things whether they are right or wrong (as some think), but the matter itself about which the opposing parties dispute, as Ps. 140:13: "I know that the Lord will execute the cause of the wretched and the right (iudicium) of the poor. And Job 23:7: "Lay it before me at once, and I will gain my right (iudicium)." And Cap. 31, 13: "Have I despised the right of my servant or my handmaid, when they have had a matter against me?" "This one is guilty of death" (iudicium mortis), "this one is not guilty of death," they said of Jeremiah, Cap. 26, 11, 16.

8 The meaning is this: My cause and my right (iudicium) is righteousness; I beg you, let it go forth from your face, for I know that what is condemned as evil and unrighteous in the eyes of men is righteous before you and in your eyes. Therefore, as it is in thy judgment before thy face, so let it be also before men, by revealing it. Let not the judgment of my cause remain as it is in the sight of men, when it is condemned; for, as Habakkuk 1:4 says, "Therefore it is not at all according to the law, neither can any right thing gain iudicium; for the wicked overrepresents the righteous, therefore perverted judgments go." These words must also be

1) Vulgate: ve vultutuosuäiLiumnaeurlxiroäeat, oeuli tui viäeaut ae^uitates.

pray against the heretical judges and the tyrants in the church, from whom no judgment goes out for the truth, but only a condemnation judgment about it. For there is no other way to resist them than through prayer with lamentations and tears. I believe that this peculiar way of speaking (idiotismum) is sufficiently known, that the right goes out (egredi), that a speech goes out, a word goes out, a thing goes out 2c.

9. oculi tui videant aequitates, in Hebrew: rectitudines, or that which is right, of which above in the ninth Psalm 68 f.] is abundantly spoken of. For the prophet condemns the bloodthirsty hypocrites because of their wickedness, 3) that is, because in every matter they seek their own, therefore they condemn the cause of the righteous, since the same seeks that which is of God, that they may establish their wickednesses. For in this way the eyes of men look and notice wickedness (pravitatem). But since your eyes, O Lord, look only at what is right, show this also before all. This you will do when you defend my cause and suppress the cause of others. For as long as thou dost not do this, they will be hopeful without ceasing and boast that thine eyes look upon them and their wickedness as if it were righteousness, and that thou dost not respect and detest our righteousness as if it were wickedness.

(10) This verse has the same meaning as Habakkuk 1:13: "Thine eyes are pure, that thou canst not see evil, neither canst thou look on the affliction. Why then dost thou look upon the despisers, and hold thy peace, that the wicked devour him that is more pious than he?" Thus he again shows that it is something different when God is looked upon than when men look upon, and something different when judging according to the eyes of men than when judging according to the eyes of God.

2) In the original edition üaeretioos, which all editions have (as it seems to us, arbitrarily) changed into tieretmas.

3) It seems to us that Luther here by the expression: ü^pooritas suLKulnarios xravitatis leads a side blow against the inquisitores daereticae xravitutis, so that also well could be translated: So the prophet condemns the bloodthirsty hypocrites who persecute heresy.

(11) At the same time, as I have said, we must keep in mind that we should not rely on our strength or our wisdom. For no one has ever overcome a perverse man with words or with wisdom, nor has he ever defended the cause of faith by his own efforts, as has been proved in the case of all heretics, since neither the apostles, nor the prophets, nor even Christ himself could not overcome his hypocrites, since the wicked, even when they are overcome, do not want to be overcome. What should we wretched little worms presume to do against the antichrists, the strongest enemies of the church, if we leave our prayers and lamentations pending?

(12) I said above that our Latin interpreter liked to use the abstract "equity" (aequitatem) instead of "righteous being," while in concreto he translates not "an equitable one" but a righteous one (rectum). Equity seems to us to refer more to a moderation of the law than to the righteous being, which is the perfect fulfillment of the law.

V. 3. 4. You test my heart, and visit it by night, and purify me, and find nothing. I have determined that my mouth shall not transgress. I keep myself in the word of thy lips from the works of men, in the way of the murderer. 1)

The Hebrew text is not a little different [from the Vulgate], which Jerome translates thus: Probasti cor meum, visitasti nocte, conflasti me, non invenisti cogitationes meas transire os meum, in opera hominum propter verba labiorum tuorum ego observavi vias latronis. But what can be the meaning of this? Certainly Jerome has omitted the adverbium of negation before the verbum transire; nor does he observe the distinction which the verse has in Hebrew. However, although our [Latin] translation is not at all

If this translation is very much in its own sense, let us see if it is in harmony with the Hebrew. Not that I think it should be rejected for that reason, or that I want to blame the Church of God for using this translation for such a long time. For what harm is there in the church having a different opinion of words that are badly translated than the words actually give, if only the latter is godly, since many things are also translated in the best way, the understanding of which the church has not yet had and explained, such as the prophecies of Christ and the apostles about the last times. For who in the church understands them? And yet the words are translated in the most authentic way. Yes, who can doubt that the church has the actual understanding of this passage, even though she does not know that the same is indicated by this passage? The same is the case with many others. For what should she [the church] not have that has the mind of Christ? And yet it is not necessary for her to know every passage of the Spirit in Scripture.

(14) This is what I want to say against the disgruntled people who, if anything is found to be different from what has been generally accepted, immediately interpret it as blasphemy against the church. We praise the diligence of others, but we must believe that we, too, are called to cultivate a portion of the Lord's field, not merely to eat from it, since it is written in Deut. 26:10: "When the new things come, you shall put away the old things." They were not able to eat all of it; some of it has been left for us. Otherwise, if it is enough that they taught, why is it not enough that they lived a good life? If it is enough in the same words, why not also in the same works, so that, being satisfied both in their words and in their works, no one teaches and does anything else than St. Jerome taught and did?

But let us return to the Psalm, in which I translate these two verses literally like this: Thou hast tried my heart, thou hast visited it by night, thou hast purified me, thou shalt not find, my thoughts my mouth shall not transgress. On the works of the

1) Vulgate: Probasti cor et visitasti nocte, IMS in examinasti et non inventa in nie iniHuitas. It non loyatur os meum opera Uominum, propter verda tadorum tuorum ego custodivi vias uurus.

People, in the word of your lips, I have been mindful of the ways of the destroyer.

(15) First, let us deal with the first verse. He had asked that the Lord would judge the right and his cause, and look upon his righteousness; now he explains in what confidence he dares to ask thus. He says, Thou hast tried and tested me in many ways, that thou mightest know whether I am in an evil way, as he says in the 139th Psalm, v. 24, whether I sought mine own, as it is also said in the law of Moses, Ex. 16, 4, "That I might try the people, whether they walk in my law or not." And Deut. 8, 2: "The LORD led thee forty years in the wilderness, that he might humble thee, and try thee." Yet you have found nothing, but I have remained righteous in all things in your eyes, always seeking what is yours. Now this righteous being may thine eyes come to see, and judge my cause according to thy sight (conspectum), since they have never tried and examined that which is mine, and condemn and persecute it for no other cause than because they do not understand it, being blinded and captivated by their wickedness.

This abundance and accumulation in the prayer: "You test my heart, you visit it at night, you purify me," not only indicates temptations of various kinds, but also serves as emphasis and shows the greatness of the movement. It is as if someone who trusts in God in a clear conscience, who has been tested by long experience of temptations, and who in firm hope cannot now be put to shame, as the apostle Rom. 5, 3-5. but finally becomes discontented that his adversary stubbornly works against him, and irritated by the fact that he deceives very many, begins to confidently justify his cause before God against them and to say: "Behold, you know, Lord, that what I have said and done was right in your sight, and yet those wicked have such an abhorrence of it as if it were condemned, and deceive very many by their falsehoods. Jeremiah also experienced this in himself, saying, Cap. 17:16, 17: "Therefore, my shepherd, I did not flee from you, because I did not desire the days of the Lord, you know that.

I have preached, that is right in your sight. Be not thou terrible unto me, my confidence in adversity."

(17) But since everyone is going over this verse, we have to be somnariere here and bring our own opinion, until someone else will offer something better. The first part, "You test my heart," seems to me to refer to the temptations by which man is afflicted in himself, namely, lack of goods, grief and other damage to goods and body, and temporal danger. For here man is examined whether he trusts more in God than in gold or any other good of fortune.

The other part, "Thou visitest it by night," refers to the spiritual temptations by which man, in his sins, is afflicted by his conscience with the fear of death and the terror of hell, so that he may be tested as to whether he trusts more in his works, wisdom and counsel than in the mere mercy of God. For we have said in the previous Psalm that the night is the appropriate time for these temptations, with which God Himself actually visits and severely punishes us.

19. The third part: "You purify me", or you test me by fire, like gold, is supposed to be the outward persecution, where man is deprived of his good name by poisonous tongues, is sullied with the most shameful names and disgraces, just as Christ was counted among the evildoers on the cross and seemed worthy in the eyes of all that he should suffer the greatest of evils, so that he, well afflicted and tested on all sides, may attain hope that does not come to shame, in which he dares, trusting in God, to justify himself in the cause of the word and faith against the hopeful hypocrites, even though he is not hopeful because of righteousness and the perfect use of the word and faith. For the cause of faith is always just and right, however wicked or perfect he may be who practices it.

20. "You will not find." Here is the middle of the verse, where the interpreter has added "in me" from his own, and "iniquitas" from the second part of the verse;

in a proper sense, but with a confused division. For this expression denotes both unrighteousness and a thought, counsel, or intention by which we undertake anything in the heart, as Ps. 10:2: "They devise wicked deceit." So it can be said that it is a speech in which something is omitted (ellipticam): "You will not find," namely, that I am on evil ways, as Ps. 139, 23. 24. says: "Search me, GOD, and know my heart; test me and know how I mean it. And see if I am in an evil way, and guide me in an everlasting way." For this is why he tests the heart, to see if it is evil; this, he says, is not found in him. But he says in the future tense: "You will find," by which he indicates that he was not only not found evil, but also intends to persevere in such a way that God will never find it. But in the following part, he completes what is omitted.

21. "My thoughts my mouth shall not transgress." I cannot even imagine why the interpreter, instead of saying: "my mouth shall not transgress," wanted to say: "that my mouth speak not," attaching to it from the beginning of the following verse: "the works of men." Though I do not remember to have read in Scripture this expression, that the mouth transgresseth the thoughts, yet I suppose that the sense is the same which is expressed in the first verse, "That goeth not out of a false mouth." For the mouth transgresses the thoughts or passes them by when it speaks more and further (ultra) than the heart thinks, so that heart and mouth do not remain the same, which is especially fitting for teachers who speak useless things and make many words and seduce souls. In order not to suffer the pain of the cross, they teach all kinds of things to please people, because they desire people's days and want to please people. It also applies to those who deny the truth out of fear of persecution or hope of gain. For among these are such people whose heart knows otherwise; yet their mouth transgresses these thoughts of the heart, that they may not suffer; a great

The part looks through the fingers and keeps silent, for the sake of this very fear or hope of gain. It is so necessary that a man either perish if he contradicts, or offend God if he does not contradict the statutes and works of men.

22 Jerome has escaped [the difficulty] quite nicely, so that one cannot know whether he intended the thoughts to pass the mouth, or the mouth to pass the thoughts, since he changes the indicative of the verb into the infinitive by saying: You have not found my thoughts passing my mouth, with confused division, as I have said, and with omission of the adverbial "not". But the verbum is the indicative of the future tense, in the singularis, "It will not pass," as well as, "Thou wilt not find," praising his perseverance in the same way. Our [Latin] translation can also have this sense, namely, that he was tested, and that unrighteousness was not found in him, that he spoke works of men, that is, that he could not have been brought by any temptations to leave the sorrow of the cross and the reproach of Christ, and to teach works of men, and by this unrighteousness to please men. "For if we were still pleasing men, we would not be Christ's servants," Gal. 1:10. Therefore he asks that righteousness be heard and that righteousness be looked upon.

23. "The thoughts" is the same word as Ps. 10, 2.: "They devise wicked wiles", which we usually call premeditation or plots, like Deut. 19, 19.: "As he thought to do to his brother." And it is 1) a very shrewd and fine saying, "The mouth passes by the thoughts," "when the mouth washes more than the heart knows," or, It passes by, that is, it despises; for it is a very special wickedness and perverseness (pravitatis malum) to despise the good thoughts of one's own heart for fear of the words and works of men. Now follows the other verse.

1) Erlanger: et statt est.

24. "On the works of men, in the word of thy lips, I have been mindful of the ways of the destroyer." The expression XXXX, which our Latin interpreter duras, Hieronymus latronis, translated, comes from the verb XXX, which means to destroy, to divide, to tear, therefore Reuchlin writes that instead of duras it should have been said dirutas. Now this ungodly ripper is a teacher who teaches works of men, by which the soul is more corrupted, destroyed, and divided in infinite manifold ways, as it is said of them Isa. 28:10: "Give here, give here; wait here, wait there; here a little, there a little." And Paul says [Eph. 4, 14.], "Lest we be weighed and swayed with all manner of wind of doctrine." And Heb. 13:9: "Be not carried about with divers and strange doctrines: for it is a precious thing that the heart should be established; which is by grace, and not by meat, whereof they that handle it profit not." Dear, what is this but to be divided and divided into innumerable parts, when we leave the unity of faith, and are given over to works of men, sometimes to this, sometimes to that, sometimes again to another, and so on without end.

(25) Here belong the ceremonies of our time and the statutes, customs, places, festivals, pageants, sects, prayers, and such innumerable things as the sands of the sea, so that if we ourselves had to invent a name by which to call these teachers, we could not invent one more suitable than tornado, murderer, highwayman, who despise the public highway and wander about in their ways. They are in truth rippers, or, as Christ and Paul say, ravening wolves, who tear us from the faith in Christ and tear us into so many sects that no one can count them.

(26) So the meaning is: Against the works of men, which they pretend are taught by the word of your lips, although nothing less is taught by them, I have behaved in such a way that I was careful not to walk in the ways of these ravening robbers. And here, great attention is truly needed, because if the words of God are twisted to this, it is not at all possible.

It happens easily that one agrees to this tearing apart and this robbery. Isaiah also explains this beautifully and abundantly when he says: "Therefore the word of the Lord (see, the word of the Lord Himself) shall be to them: Give hither, give hither; give hither, give hither; wait hither, wait hither; wait hither, wait hither; here a little, there a little; that they may go, and fall back, broken, entangled, and captive." And 2 Pet. 2, 2. f.: "By covetousness with fancied words shall false teachers work upon you, by whom shall the way of truth be blasphemed."

27 For even today the word of Christ, "He who hears you hears me," which he said of the word of the Gospel, has been used to fortify the whole shrine that is in the heart of the Roman Pontiff. Likewise the word Matth. 23, 3.: "All things whatsoever they say unto you, do", which is said of the law of the Lord, has likewise been twisted so that they may destroy the church by the laws of men, as they please. But above all, this most salutary word [Matth. 16, 19.]: "I will give you the keys of the kingdom of heaven" 2c., has been made a protection for this tyranny of the laws. So now the keys of the kingdom of heaven are the power to make many laws. Thus, since no one pays attention to the ways of the ravening wolf and the ripper, we have all been most miserably drawn into and entangled in works of men, as if they were commanded by the word of the lips of God.

28 Here there is a Hebrew idiom and an omission, since the relative and some verb is omitted, which we complete thus: To works of men, which they teach in the word of thy lips, as if he would say: I have seen that, while they lead us to works of men, which they lie that they are commanded in thy words, they draw us into the ways wherein they would exercise their rapacity against us. But he beautifully punishes their lying fiction, because he does not merely say, your word, but: "the word of your lips" is drawn to works of men. For in truth, since they are without right judgment, they do not take the meaning, but only the sound of the words, as it were, from the lips,

and puff the same to their inclinations, as they please, as can be seen in the law and theology faculties, which award certificates of qualification and honorary titles (qualificatrice et graduatrice).

29. our [Latin] translation can give this sense, in this way: "Because of the words of your lips I have been careful not to follow hard ways", as if he wanted to say: I was the more careful not to follow their ways, because they made use of the words of your lips to make them firm, and thus handled me with fictitious words (as Peter [2 Ep. 2, 3] says), while in truth they were hard and difficult ways, since I was miserably torn by them, was in all things like one who is astray, and could not get a firm foothold in any thing. Is this not the very hardest work? Thus, what was a cause for others to follow them, was a cause for me not to follow them, since I know that nothing is subject to greater abuse than your word and name, and that therefore one must be more careful for the sake of your word than for any other thing.

(30) At the same time we want to indicate here that the Hebrew word is a generic or ambiguous one, which denotes both *custodiam*, by which something is preserved (*servatur*), as in the first verse, and also *custodia*, by which one turns something away from oneself, as in this verse, which in Latin would be more correctly expressed by *observare* than by *custodire* and *conservare*. For the word *observare* can be taken in both meanings, as in German "Acht haben," or actually, as Tauler often uses, "to perceive.

V. 5. Preserve (perforce) my walk upon thy footsteps, that my treads slide not.

Jerome has better (than the Vulgate, which puts *perforce*): Sustain (*sustenta*) my walk, namely, because one cannot in any way guard against the wiles of Satan, with which he seduced Eve, by one's own powers, lest he should warp our senses from the simplicity in Christ (2 Cor. 11, 3.), unless the Lord sustain our walk, provoked by our

humble prayer. For here free will is useless, nor is the first grace (as they call it) enough, but perseverance is needed, which is not in the will of man, but in the preservation of God.

(32) And take heed to the emphasis that it is greater to persevere than to begin, because it is necessary for those who will persevere that the hand of God sustain them. For many begin, few increase, the very few persevere to the end (*perveniunt*), as the Lord teaches in the Gospel [Luc. 8, 5. ff.] about the seed that was cast on different lands. And Moses began to pray with his hands held up [2 Mos. 17, 11. f.], but since he was weighed down by stopping, he needed those who held up his hands, Hur and Aaron. For "he that endureth to the end shall be saved" [Matt. 24:13]. But what is perseverance but a continual beginning, and a tireless suffering of resistance both from the devil and from our nature weighed down by sins.

33. "On your footsteps," as has been sufficiently said, is said in contrast to the ways of men. For we are more willing to do anything that either we ourselves have chosen, or that men have ordered, than what God has commanded. For with the commandments of men, nature remains, in that the old man is not touched, yes, the old man is nourished by the commandments of men, but with the commandments of God, he must be killed, changed and renewed. For man does not choose that in his ways, nor follow that which is contrary to or above his reason. But he cannot walk in God's commandments if he does not do and suffer many things that he does not want, that he flees, hates and does not understand. For here the old man is taken out and the new man is put on.

34. "That my footsteps do not slide." In Hebrew, it is not "that," but it seems to be a repetition of what has just been said (*tauto-logia*). For it is the same, that the feet slide not, and that the walk be preserved. He confesses, however, that his steps or feet should slide badly, that is,

They will become fickle and be led astray if they are not kept on the footsteps of God. For this is how those who are driven to and fro by the statutes of men like a reed is driven by the wind, which is proven by experience in all those who undertake to obtain rest by their own works, who are always learning and never come to the knowledge of the truth, and yet have the appearance of a godly being [2 Tim. 3:7, 5].

(35) Perseverance has another, much more serious danger from the other side, that is, from the right side, which is the safety, happiness and peace of the wicked, of which the 73rd Psalm, vv. 2-5, says: "But I almost stumbled with my feet, my footsteps almost slipped. For I was displeased with the glorifiers when I saw that the wicked were doing so well. For they are in no danger of death, but stand firm as a palace. They are not in trouble like other people, nor are they afflicted like other people." Here, in truth, ten thousand fall on the right, where there hardly a thousand fall on the left. For he speaks not only of the welfare of the wicked, who have their welfare and are secure in the gross sins of unchastity, gluttony, excess and treasure, for these deceive no one but those who willingly and knowingly allow themselves to be deceived, but most of all the hypocrites, who shine beautifully through the works of men, who are not troubled by any cross, and seem to lead an exceedingly good life, who draw the words of God's lips to their works, as is the life of bishops, priests and monks today. From these no one can be safe enough; here, if it is possible, even the elect are led into error. For in this way the pope and the bishops have become masters of the whole world, to whom the other clergy and monks bravely flatter.

(36) In all of these we do not see the least bit of the cross of Christ and true godliness, rather they are the greatest enemies of the cross, and yet they are famous because of the delusion they have and

Gives them the name of being godly for the sake of human works alone. For as people of no understanding we think, because they are fortunate in their ways, so that they have also humiliated great kings and condemned the most learned and best of men, that all their things are of God, while this prosperity is nothing but a powerful error, which the apostle preached in 2 Thess. 2:11. This is the maw and the open door of hell. Against this the prophet prays with such great fervor; therefore now follows, continuing the prayer he has begun:

V. 6. I cry unto thee, that thou, O God, wouldest hear me; incline thine ear unto me; hear my speech.

The two pronouns "to you" (te) and "to me" (mihi) have been omitted by our Latin translator or by some scribe, so Jerome has better translated it this way: I have called to you, for you, GOD, will hear me; incline your ears to me; hear my speech. But he begins with gratitude and the confession that he had been heard before. By this he seeks to win goodwill, and prepares, as it were, an attack of prayer. For as we shall see, he will immediately bring an emphasis into the prayer, moved by the size and quantity of the rippers and the wolves, which he would like to resist, and save so many wretched souls, and yet he cannot. As if he said in fervent and, as it were, presumptuous displeasure: Behold, thou hast heard me often before, when I called upon thee; now also I pray; incline thine ears unto me, and hear my words, since I ask for so great and necessary things for so many thousands of those who perish, against so great persecutions of those who bring them to ruin.

38. nor is there anything wrong with the fact that the Hebrew text says in the future tense: You, God, will hear me, and our interpreter: You, God, have heard me, in the past tense; for it is in the prophetic manner that the prophet comprehends both the past and the future, and this seems to be the meaning, which we would say in common speech: I have confidence that I shall not speak in vain, knowing how thou (according to thy goodness) hast graciously rewarded me.

you are accustomed to listen to. The Hebrew language does not have a conjunctive, but instead uses the indicative of the future tense. In this way Christ says Joh. 11, 41. f.: "Father, I thank you that you have heard me. But I know that thou hearest me always." And thus this difficulty is removed, which also plagued Augustine at times, since it seems that just the opposite should have been said: Thou hast heard me, because I have called unto thee. But it is much more beautiful, I have called because thou hearest, that the mercy may be praised according to which he either promises or hears, which moves to this and is the cause that we dare to call upon him, much more than the calling of the one who prays, to whom in and of itself nothing is due.

39 "Incline thine ears" is a common expression in the Psalter, by which, however, (as was said in the preceding [Ps. 5, § 17 ff.]) the humility of the praying is expressed and the height of the listening majesty, which looks upon the lowly in heaven and on earth [Ps. 113, 6.], that is, inclines its ear to the petitions of men, turning away its face without doubt from the hopeful.

v. 7. 8. Prove your wondrous goodness, O Savior of those who trust in you, against those who oppose your right hand. Protect me as the apple of your eye; shelter me under the shadow of your wings.

40) For so 1) these two verses are divided in the Hebrew. And with much greater emphasis the Hebrew reads XXXX XXXX thou Savior of the faithful, or of the trusting, without nearer relation (absolute) than [as it is said in the Vulgate]: who makest blessed them that trust in thee. For "in thee" is added by the interpreter. Behold, then, the force and impetuosity of the prayer in all the individual words, with how great a movement and with how great an anxiety it persists and urges.

41 First, it is said: "Prove miraculously" (mirifica), not merely: Show. That is, make them see how wonderful mercy is. In what way? "Behold, brethren, your profession; not many wise according to the flesh, not many mighty, not many noble, are called. But whatsoever is foolish in the sight of the world, that God hath chosen to shame the wise; and whatsoever is weak in the sight of the world, that God hath chosen to shame what is strong; and what is base in the sight of the world, and what is despised, that God hath chosen, and what is nothing, to bring to nought what is something; that no flesh should glory in His sight" [1 Cor. 1:26-29]. And again the same Paul says 1 Tim. 1, 15: "This is ever certainly true, and a precious word, that Christ Jesus came into the world to save sinners." For these are wonders of God's mercy, that He makes blessed the sinners whom He should condemn, and makes glorious the unworthy who should be despised, and in short, exalts the lowly, the rejected, the lowly. This knowledge of God is sweet, fills the hearts with the Holy Spirit, and makes them joyful and strong.

42. "Thy goodness." He does not say, The righteousness, the power, the wisdom of those people, as he had said in the preceding Psalm [v. 4. Vulg.], "I will not gather their heaps that are of the blood," 2c. For this is not only wonderful and lovely in our eyes, but also vexatious and condemnable in the eyes of the wicked, who will not be fools, sinners, and wicked men. Therefore they cannot bear that their wisdom, power and righteousness should be punished, despised, condemned, nor that the mercy of God should be praised. Therefore, they always resist God and boast of Him that He alone is God to the righteous, that He makes no one blessed but the righteous, and that He condemns no one but sinners. They never understand neither what sin is, nor what justice is, nor what mercy is, nor what God is, just as our scholastic theology, that is, the godless, unintelligent, seductive theology, errs. For God does not make fictitious sinners blessed, but true sinners, for His mercy is

1) "so", namely as in our Bible. In the Vulgate, the words: "Against those who oppose your right hand" are drawn to the following verse, which all editions except Weimar's have falsely imitated. That Luther wants these words to be taken to the seventh verse is proven by this passage, but especially by the following

not a fictitious one, but a true one; he does not act against us with words, but with deed (rebus). For a righteous man is he who in truth acknowledges himself to be a sinner, as Paul says [1 Tim. 1:15.], "Among whom I am the foremost."

43 "You Savior of those who trust" or believe. He beautifully reminds God of his work and his glory. For his work is to make blessed those who trust in him, as he says Ps. 91, 14. [Vulg.]: "For in me he has trusted, and I will deliver him; I will protect him, for he knows my name." And Jer. 39:16-18: "Go, and tell EbedMelech the Moor: Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and for no good; and thou shalt see it in that day. But I will save thee in that day, saith the LORD; and thou shalt not be given to the men of whom thou art afraid. For I will save thee from falling by the sword, but thou shalt bring thy life as a prey, because thou hast trusted in me, saith the Lord.

44. Dear one, who should not be moved to trust in such a rich promise of majesty, which is advertised to a man with so many words? The Lord is truly kind (dulcis), but only to those who have experienced it. Therefore, as his work is, so is his name; "as his name is, so is his glory" [Ps. 48:11]; as his glory is, so is his love; as his love is, so is our blessedness. He is not, therefore, a Savior of the wise, the mighty, the righteous, the holy, but only of those who trust, whoever they may be. It does not matter if you have been a sinner, a tax collector, a prostitute, a robber [Matth. 9, 2.]: "Be of good cheer, my son, your sins are forgiven you" for the sake of this very trust of yours; and they will not only be forgiven, but this trust will also produce love towards God, through which you will henceforth avoid sin, overcome it and despise death and all evils.

45. "Against them that set themselves against thy right hand." This must be referred to the word "thou Savior," viz.

of those who trust in you against those who oppose your right hand. Thereby he arouses bitter hatred against the adversaries, since their nonsensical behavior already rages no longer against what is his, but against what is God's. They set themselves against your right hand, it is about your cause.

See, then, how soon a violent movement can make an excellent speaker. Does he not prove to be an exceedingly good orator? He praises his cause, he puts himself in favor, he accuses the adversaries, he stirs up hatred against them, and with marvelous art makes the judge not only benevolent, but also heated and eager, and that (which is the highest adornment of oratory) with very short and substantial words; not as if God required this in order that he might be moved, but the more our faith flares up, the more God works through him. But we have said that the wicked, because they do not recognize God nor His works, since they do not think of Him as wonderful, but rather think of Him according to their own sense, necessarily set themselves against the right hand of God.

Almost everyone is unanimous in the opinion that the arm and right hand of God signify the power and strength of God, since this figurative speech is taken from people who use the right hand as their most effective and powerful limb and instrument of the body. However, Augustine almost everywhere takes the right hand of God for the gracious disposition of God, which does not contradict the truth, since the right hand, the power or strength of God is the grace, the favor, the mercy of God Himself, through which He powerfully sustains us against the will of all enemies. Therefore Isaiah, Cap. 53, 1 Christ calls us "the arm of the LORD". And Ps. 98, 1. it says: "He conquers with his right hand, and with his holy arm." Paul calls Christ 1 Cor. 1, 24 "divine power and divine wisdom"; Rom. 1, 16 he calls the gospel "a power of God".

In short, the word of God, that Christ is preached to us, is that by which we are preserved, sustained, built up and united, as it were by an unconquerable right, an immovable rock, an unshakable foundation, a cornerstone, a victorious horn.

to gain the victory in everything and through everything. This is to be said once and for all of the right hand of God, because by nothing else than by his word he makes us alive, begets, nourishes, educates, trains, protects, preserves us, and leads us in triumph into eternal life. Thus it is said in Ps. 118, 15. f.: "The right hand of the Lord keeps the victory, the right hand of the Lord is exalted" 2c. But I do not know if the opinion of Augustine can always hold true and exist everywhere, because of Ps. 21, 9. where it says: "Your right will find those who hate you." In this passage the right of the Lord does not seem to be taken for grace, mercy or the word of grace, one would have to understand it in the way Christ says Joh. 12, 48: "The word which I have spoken will judge him at the last day."

The other verse: "Keep me as the apple of his eye." This is taken from Deut. 32:10: "He led him, and kept him as the apple of his eye." The second part of this verse is also taken from the same chapter: "Protect me under the folds of your wings," for it says there, v. 11: "As an eagle carries out its young, and hovers over them. He spread forth his wings, and took him, and bare them upon his wings." So also Christ says Matt. 23:37: "How often have I gathered thy children together, as a hen gathereth her chicks under her wings!"

But this verse contains a repetition (*est tautologicus*), by which he makes the danger great, and in the movement of a great concern behaves as if he could not be sufficiently protected from the persecutions of the wicked. This is indeed so, and we see it also in the apostles Peter and Paul, who so often inculcate and repeat the dangers of human statutes that it seems they could not have made us as careful as they would have liked. Therefore, here is the emotion of a man who is afraid of a very great danger and flees from it, as we see in little children who rush to the bosom of their parents and cling tightly to their necks as soon as they fear any danger.

51 We must also have such a mindset.

against God, our Father, against the fear of hypocrites and saints of works, from whom we should take care, as Christ also commanded [Matth. 7, 15.], so that He may guard us most diligently and carefully. For in truth one cannot be sufficiently aware of this evil, since it derives its origin and reputation even from the example of really and truly godly and holy fathers. Since everyone now considers it extremely godly to follow their works, no one at the same time takes care that he should not have imitated their works, but the faith that was the source of them, even though one must do far different works. For to follow the works of the fathers is said to belong to the pagan virtues, and Virgil may praise the brave deeds of the fathers, represented in gold in chased work (*caelata*), 1) and Cicero may seek glory in the fact that he is rich in examples of virtue in his family. We Christians must certainly look more to faith, as it says in 2 Cor. 4, 13: "But because we have the same spirit of faith, we also believe, therefore we also speak." And Heb. 13, 7. "Remember your teachers, who have told you the word of God, which end look on, and follow their faith." And in the eleventh chapter he only cites the faith of the fathers as an example, as he also says in Rom. 4, 23. f. that the faith of Abraham was written for our sake, so that we also might believe.

Since even the most holy works of the holy fathers are dangerous and harmful, if an example is made of them without the faith by which they were sanctified, what dangers and prayers must not so many rules, statutes, decrees, laws of the most godless men bring with them, whose works they cannot prove by any examples of the fathers, but invent everything from their own heads, and deceive the souls of men?

And from this you can see what need there is for the request of careful guarding, for such an extensive prayer, for the so persistent and urgent concern of this prophet, yes, of the people of God in this Psalm.

1) VirA. lit). I, v. 640 f.

In truth, a thousand fall on the left and ten thousand on the right, because the cunning of the dragon corrupts more people than the violence of the lion. And what do the great multitude of preachers in the church, who are not right in the doctrine of faith, present to us from the stories of the saints but some wretched works? until, since faith has been extinguished, there is nothing left but pagan superstition, where once the church of God was, and only the name of the church has remained, but the thing itself is completely lost.

But even the request that the eyeball be protected is not without mystery. For faith is the eye, yes, the apple of the eye, which man must guard very carefully, because it is very easily injured. For just as a man, when the apple of his eye is corrupted, walks blindly in darkness, so a man without faith is completely in darkness. Thus it is said in Luc. 11, 34: "The eye is the light of the body. If then thine eye be single, thy whole body is light. But if thine eye be evil, thy body also is dark.

The same secret is found "in the shadow of the wings". For the two wings are the words of both testaments, but the shadow is the faith in God's word, the darkness of the spiritual soul, in which it is safely hidden from the vultures and predatory teachers.

V. 9. before the wicked who disturb me (affligerunt, before my enemies who stand around and around after my soul.

56. This verse is connected with the previous words: "Protect me, shield me from the wicked" (that is, from those who are holy, righteous and great by their works, not by faith). Jerome, instead of affligerunt [they have afflicted], has more properly vastaverunt [they have disturbed]. For this is lamented, that by ungodly teachers mainly the church of God is disturbed. So also Paul says of himself Gal. 1, 13: "I persecuted the church of God and disturbed it." For the persecution as a very obvious evil does less harm than the disturbing, which is a glaring evil under the name of something exceedingly good. But affligerunt can stand for the pain that the people of God suffer through the disturbance of the church of God.

tes, which is hardly surpassed by any other pain.

57 In Hebrew it is more emphatically said: "Before the wicked"; they have disturbed me. As if he wanted to say: I fought with the tyrants as with quite external enemies, and here I increased and became strong. But these ungodly ones, these inward enemies, who instead of being shepherds, prove to be wolves, instead of angels of light are angels of Satan, instead of servants of Christ are servants of Antichrist, these are the ones, finally, God be lamented, who disturb me in the most miserable way. Here, great and careful protection is necessary, as for the apple of one's eye. Just as 1) I have otherwise disturbed the tyrants and the world, so I am now defeated and disturbed by my own household.

58 [Vulgate:] Inimici mei animam meam circumdederunt. The Hebrew text does not have meam, but so: My enemies in the soul 2) have raised a siege (in anima, obsederunt) against me, where the word "soul" seems to me to refer to the enemies, because he adds at the end: "against me," to describe the snorting rage of the wicked, with which they rage against the disciples of faith, for their own righteousness. For we have said in the 11. 3) Psalm [§ 33] that in Scripture actually the sensation of desire and disgust, or of coveting and loathing, is ascribed to the soul, as Gen. 34, 8.: "My son Shechem's heart (anima) longs for your daughter." Whereas Deut. 26, 30: "My soul shall be disgusted with you." And Deut. 21, 5: "Our soul is disgusted at this loose food."

59 Therefore the meaning of this part is: Those who are hostile to me in my soul, that is, with great desire and heat they have surrounded me, or made a circle against me, as it is said in Ezek. 25, 15. It says: "Therefore the Philistines have smelled themselves and atoned for the old hatred, according to all their will (tota anima), to the harm of my people." This

1) Hua vies. So the Weimarsche, In the original edition of the Erlanger and in the Baseler: Haas viei.

2) Jenaer and Erlanger: animo instead of: anima in the other editions.

3) In all editions: "ks. 10", according to the Vulgate count.

We Germans are also accustomed to punish the nonsense of an impatient desire in this way: "He acts as if it meant his life. An example of this can be seen in the Jews who followed Christ and Paul, and in our time in the magistrates who persecute heretics, in the sophists, the flatterers of the pope, and in the monastic sects. Lucas summarizes this "soul" or burning desire with regard to Paul in these words, Apost. 9, 1.: "But Paul 2) still snorted with threats and murders against the disciples of the Lord." For we see how those who burn with this desire (*hac anima*) draw breath with sharp and hurried snorting, until they can accomplish what they fiercely demand to do, so that it seems as if they wanted to breathe out the soul. But also in Latin *anima* is taken for the breath (*anhelitu*), as in Plautus: Does the breath (*anima*) of your wife stink?

60. in Latin it does not read well: *circumdede runt* or *obse derunt* *adversum* *me*, but in Hebrew it is good and contains much in itself, if one takes the word *circumdede runt* without closer relation (*absoluto statu*), in this way: My enemies have undertaken a siege with incredible eagerness - by which, however, they subdue more than is in their powers - and have set themselves in a circle, and all this against me, that they may disturb me and put me out of the way.

61 Thus you see how suitably and briefly he describes the power, the multitude, and the pretensions of the ungodly teachers, how they conspire together, how they are on all sides inferior to the godly, how they help one another, how they all have good confidence down to the last man 3) and rage against the doctrine of godliness, how all this can be better understood by example and experience than taught by words.

V. 10. Their fat ones hold together, they speak proudly with their mouths. 4)

Jerome has it a little differently according to the Hebrew: *Ore suo locuti sunt superbe*, but it is the same sense. Dear, what is *adipem claudere*? The literal meaning escapes us, so we must resort to the figurative interpretation. It is Ps. 78:31 [Vulg.], "And he slew their fat ones, and the elect in Israel he hindered." And before that, Deut. 32:15: "He became fat and thick and strong," where it is clear that the fat ones mean the rich, the noble, the mighty, "the great Hansen" who stand out before the others. Likewise Ezek. 34, 3. [Vulg.], "That which was fat ye slaughtered." And also in German, in figurative speech, we call the rich and those who (as they say) sit in fat, the fat ones. These form Agag, the king of the Amalekites, a very fat man, 1 Sam. 15, 32., 5) and Eglon, the king of the Moabites, who was likewise very fat. Judg. 3, 17. 22. Therefore it is said in 3 Mos. 3, 16. f.: "All fat is the Lord's. Let this be a perpetual custom." It was also not permitted for the Jews to eat blood or fat, which means that the spirit may have wanted to indicate that we should not let ourselves be blown out by good days, and not be troubled by adversities; nor live calmly and joyfully in that case, and be angry and grieved in this case; nor look up admiringly to the great as flatterers, nor be afraid of their terror.

63 So we have "the fat" of the ungodly teachers, the rich and powerful of this world. For so it goes with the doctrine of ungodliness, that the mighty of the world cleave unto it. For the food of Behemoth is chosen, Habak. 1, 16 [Vulg.], while the poor and lowly only adhere to the word of godliness. But this fatness of the wicked is "closed" (*clauditur*), as I understand it, when the rich and the strong unite, join together, hold the same and do the same, like a circle or a wreath closed and united in itself.

1) *kravitatis uæretica* "ms¹istris can also mean: the magisters who teach heresy. This expression, *mL⁴istris* instead of *In^uisitoridus*, Luther has chosen, because it aims at the *Prierias, muZistruir* "8acri pulatii, who was at the same time the highest heresy judge. Cf. Walch, St. Louis Edition, Vol. XVIII, Introduction p. 16.

2) In all editions: Saul instead of: Saul.

3) In all editions *spertant*, for which probably better *Spirant* they should be read "snort".

4) Vulgate:

suum coualuserunt, os eorum

loeturn est superdiam.

5) In the Vulgate: *pinZuissinus.*

den wird. "They come together and hold over the heap, the great Hansen." This is pictured 1 Sam. 23, 26. since Saul and his men surrounded David like a garland (in modum coronae [Vulg.] that they sing him. In this sense it says Ps. 119, 23: "The princes also sit and speak against me," and again [v. 161]: "The princes persecute me without cause," and Ps. 54, 5: "Defiant ones stand after my soul." The examples in the church are before our eyes.

64 "They speak proudly with their mouths," or pride. This is spoken of in the 10th Psalm, v. 2: "Because the wicked are proud" and Ps. 12, 5 [Vulg.]: "We will make our tongue great." For trusting in their fatness, they not only do not hear the poor man's counsel, as he calls it Ps. 14:6, but also defiantly disgrace him and demand recantation or command silence. We, they say, are the teachers of the people, we teach what is right, but all others must obey. But why does he say, "with their mouth"? can anyone also speak with his nose? But he distinguishes their mouth from the mouth of GOD. For he who speaks the truth speaks with the mouth of God; he who speaks with his own mouth speaks lies. Christ says John 8:44: "When he speaketh lies, he speaketh of his own."

V. 11. Where we walk, they surround us; their eyes they direct to bring us down to the earth. 1)

Jerome: Incedentes adversum me, nunc circumdederunt me, oculos suos posuerunt declinare in terram. I do not understand at all what this [in the Vulgate and in Jerome's translation] is supposed to mean. The Hebrew does not say adversum me, nor projicientes me. But I translate it this way: Ambulaverunt, nunc circumdederunt me, oculos suos posuerunt ad declinationes in terra. Passing over the opinion of others, I venture this explanation: After he said that the wicked had laid siege with burning desire against the people of GOD, then

1) Vulgate: krcchieisntss ras, nnno airennrützäernnt ni6. Oenlvs snos siatnerunt. üeolinurs in tkri-run.

had fortified themselves by the great multitude of the great ones of this world, and had spoken proudly and contemptuously of him and against him, he now reports the ungodly certainty and presumption of them which sprang from this, saying:

(66) Ambulaverunt, that is, they are hardened by confidence in their fat, and walk along proudly and confidently, so that the verb ambulaverunt or inceserunt stands without closer relation (absolute), for: They are incessants; "they walk along, are sure of their things, have already caught me," abide in their ways and counsels, being sure that all they undertake is right, and all that is contrary is ungodly. And so they sing songs of victory even before the victory. And: nunc circumdederunt me, that is, they consider me already captured and defeated, even before they catch me, so sure and certain are they. For thus the adverb nunc seems to me to be used to indicate certainty or presumption, as if it were desperate and already done for the people of God. For such confidence and thoughts and speeches have the wicked, where they see themselves fortified by the multitude of the great, against the poor, solitary (paucum) and lowly, saying, "It is now done, it is finished."

(67) Nor can I see how the adverb nunc in this place could express anything other than what I have said. For since, as is quite clear, he speaks of the future power and cunning, indeed, since he asks against it, it cannot mean the present one, except insofar as it is present in its madness and presumption; therefore he will ask afterwards that God will precede the wicked. For indeed, if God did not precede, it would be the same as if the power were already present, which, in the opinion of all, seems so certain to occur.

How now our interpreter with his projicientes me wants to agree with this, I do not know, unless we wanted to say, that those who step in with too much certainty consider the people of God as a thing that can be thrown away, which is easily and contemptuously thrown out, as the apostle calls himself a refuse and garbage of this world, 1 Cor. 4, 13. And it seems

as if David had drawn this Psalm from his own history, 1 Sam. 23, 19. when Saul with the Siphites persecuted him so that it was desperate for him; and that he had applied this example to prophecy, for the words fit very well.

68 Oculos suos posuerunt declinare in terra. I would like to understand this to mean that it is said of the reputation of persons, that it is a complaint of the godly people against the wicked, who stubbornly cling to persons, seek high things, despise the lowly, contrary to the commandment of the Lord, Ex 23:2: "Thou shalt not follow the multitude to evil, nor answer in judgment, that thou depart from the right according to the multitude." So they do not fix their eyes on the simple matter of truth, but let them be diverted and give them over to obedience to all the will of the great and the many who rule on earth. So the meaning is: They let themselves think that I am already defeated, despise my cause, and look at it and turn their eyes to where their fat is closed. All that they do, their eyes are drawn and led, they agree with it and applaud it, and in this they are obstinate, because they have resolved to keep them so turned away, completely turned away from the cause of truth, as if they wanted to do God a service.

But he adds: in terra [on earth, which must not be referred to the eyes, but to the things (causas). Therefore I have translated: to the deviations on earth (ad declinationes in terra), that is, the earthly (terrenas). That is to say, they follow the hint of the great ones on earth, and wherever those deviate and strive, they also deviate; forgetting all the heavenly commandments of God, they stubbornly follow the earthly 1) deviations and the earthly things of the wise. Therefore they are reminded in vain, in vain I give account, in vain I pray; they are moved more by their fat than by my words. Therefore nothing remains but that I take refuge in you, who judge rightly.

V. 12. like a lion desiring prey, like a young lion sitting in the den. 2)

Here is a manifest error of the interpreter, for the Hebrew has not suscepertunt me, but similitudo ejus [its image]. For in this psalm it does not deal with the catching, but with the taking of the wicked, by which they would gladly cut off the godly. Hence Jerome: Similitudo ejus sicut leonis desiderantis praedam, et quasi catuli leonis sedentis in occultis [his image is like that of a lion desiring prey, and like a young lion sitting in secret]. And the sense is evident and easy, as we had it also in the 10th Psalm, v. 9. "He lieth in wait in secret, as a lion in the den," where, as well as here, the cruel pursuits and lurking of the wicked are indicted. For it has been said there [Ps. 10, § 77] that this hidden thing is that which is concealed with art and cunning, that the simple and godly may be caught. A truly beautiful and appropriate simile, for just as a lion lies in wait to kill animals in the flesh, so a godless teacher tries everything to destroy souls. And Christ interprets this verse Matth. 7, 15. like this: "Beware of false prophets, who come to you in sheep's clothing (behold, the stalking in secret), but inwardly they are ravening wolves."

Thus we see that the Psalm does not speak of the persecution of tyrants, but of the wicked, who deceive many to destruction. But at the same time, when they are resisted, they threaten, and if they can, they even kill the saints of God. But the arrogance and pride of Moab is greater than his power [Isa. 16, 6.], and desires more than he is able, as it is said there.

V. 13. Arise, O Lord, overcome him and humble him; deliver my soul from the wicked by the sword. 3)

2) Vulgate: Zuseepei-not ras sieut teo paratus aã xraedam, et, kieub eatuMs leonls yaditavs in additiv.

3) Vulgate: LxsurM homily, xraeveni eom, kuxplanta euru, eripe animam ineu.ro ad iinxio, krarueam tuurn, ud inimieis manus tuae.

1) Only the Jena edition has here terreoas Indian all other editions terras ^irvine^.

In my opinion, there is hardly a passage in the Psalter that is as dark as this one, even in Hebrew. In our case, however, there is, first of all, the even darker [Latin] translation, and secondly, the confusion in the division. Therefore, we want to divide this verse again as it is in Hebrew, namely, according to Jerome's process in this way: Arise, O Lord, come before his face, bend it, save my soul from the wicked, who is thy sword. So it is obvious that *ab inimicis manus tuae* belongs to the following verse, and that *frangam tuam* is badly put into the accusative, also badly referred to "my soul", since it must be referred to the wicked. But if someone should like to call his soul a sword somewhere, his sense shall not be stubbornly taken away from him.

73. So he says: Since these ravening wolves try everything, and have many and great helpers, so that it is impossible for us, who are few, to endure or avoid their attacks (*machinas*), we have nothing else but to lift up our eyes to you, so that you may hear us and forestall the wicked, and make us cautious and wise by your spirit, so that we may avoid his deadly thoughts, and so that, when he comes, you may humble him through us who are ready, and make us triumph over him.

74 For God does not come before and cast down so that the wicked may no longer fear, but so that he may not harm, just as He does not take away the basilisk and the dragon, but yet gives that one may walk on them and trample them underfoot, Ps. 91:13. He does not remove the temptation, but He does not lead into temptation. So Paul teaches the Ephesians [Cap. 6, 11. ff.] that they should be armed with the helmet of salvation, the shield of faith, the sword of the Spirit, and be booted up on the legs to push the gospel.

75. "Save (*salva*) or deliver (*eripe*) my soul from the wicked, who is your sword." This passage is well to note that the heretics and the false teachers are a punishment (*plaga*) inflicted by God's wrath, not unlike the punishment of old of the

The punishment must rather be averted by a humble prayer to God, and God must be reconciled. Therefore, the punishment must rather be averted and God reconciled by a humble prayer to God than by fighting against them with the powers of reason or learning, so that the victory may be in the mercy of God, who was moved by our tears, not in our works. For it is not for us to save our souls from these ungodly ones, much less to overcome them, as he says here, "Save my soul from the ungodly." Now if we despise this prayer and attack them with violence, fire, and insults (as is done nowadays), there is no doubt that the attackers are twofold heretics and incomparably more wicked than those who attack them, because they attack the wrath of God with their insults, and with their violence, and with mere arrogance: but what nonsense can be greater than this?

But take heed how terrible an expression he uses, that he calls the wicked "a sword" of God; for a rod or a staff would be a lighter wrath. The rod hews and saves the soul from hell, as Solomon says [Proverbs 23:14]. Therefore God out of great mercy says Ps. 89, 33: "I will punish their sin with the rod, and their iniquity with plagues." But the sword kills and separates the soul [from the body], and as GOD is great, so is His sword great, and the great sword corrupts great and many people.

The first, pure church was often beaten with the paternal rod, less often with the sword, and this beating was, in the eyes of the flesh, very harsh and violent, but in reality and in the eyes of the Lord, exceedingly mild. This was followed by the persecution of the heretics, which seemed far less severe in the eyes of the flesh. But it was far more cruel and harmful, because it corrupted many more people. However, there was still something of the mercy of God left, because the truth was given on the day when the fathers fought with the Scriptures, and the Word of God reigned in many.

At this last exceedingly evil time rages

Under the rule of the church alone that sword of the wicked with terrifying tyranny, in that no one opposes it. Here everything seems to be quite peaceful and mild, since the tyrants do not persecute, the heretics are not fought with. Being thus free from these two persecutions, we almost all perish by the sword of the wicked, not seeing that under this peace the most cruel persecution prevails, since, after God's word is extinguished, we are drawn to hell in heaps by the word of men.

(78) In my judgment, however, among all the swords of the wicked, we will rightly have to consider Pelagian wickedness the greatest and most harmful. For, as we see, this psalm, indeed, the whole of Scripture, is especially zealous against it. For what do the prophets and the apostles have more to do with than to fight for the righteousness of faith against the righteousness of men? Therefore the Pelagian error is in truth the error of all lines, which has been suppressed many times, but never eradicated. All other errors have been eradicated after some time, but this one the prophets have put down, Christ and Paul have overcome it, but nevertheless it crept in again and again until Pelagius was born, raised its head and began to defend it freely. Then God had mercy on us again and awakened Augustine, who put him down for a while. But after Augustine, he rose again and finally kept the upper hand, because not only did no one oppose him, but the Roman Church even commanded and forced him, the universities taught him publicly, the bishops, the princes and the whole world followed him, as if he were an exceedingly good and Christian cause. For the fact that some in Paris and elsewhere began to rebel against it, as we see, did nothing.

(79) Yes, this error is the source of all idolatry, and always has a different appearance, depending on when it appears. For when have there ever been idolaters who did not make themselves believe that they pleased God by their virtues and powers? And with what then goes the pelagia

What is the difference between the two? Therefore, Pelagius is justified in taking his name from the sea (a pelago), because this error is a kind of sea of error that floods the whole world. For it is actually the wisdom of the flesh itself, which is always hostile to God and never subject to Him, Rom. 8, 7.

V. 14: Of the people of your hand, O Lord, of the people of this world, who have their portion in this life, whom you fill with your treasure, who have children in abundance, and leave the rest to their young. 1)

This is a verse in Hebrew. We will now continue with this very dark passage as we started and see if we can do anything. First we want to look at the translations. From our Latin translation nothing can be inferred, much less from Jerome, who translated thus: A viris manus tuae, Domine, qui mortui sunt in profundo, quorum pars in vita, et quorum de absconditis tuis replesti ventrem, qui saturabuntur filiis, et qui dimittent reliquias suas parvulis suis. Dear, what must we hear here! I am forced to use the worst teacher, that is, myself, therefore I will present my opinion without prejudice and presumption. Whoever has better, let him help me; whoever does not have it, let him judge mine favorably. I translate first word for word: Of the men of your hand, O Lord, of the men of this world (de substantia), their part is in life, and with your hidden things you will fill their belly, they will be filled with children, they have put aside their leftovers for their little children.

The first part of the verse consists of five members, the last has only one member. But with these words, which are full of extraordinarily diminutive speech (tapinosi), he explains who the wicked one is, that sword of God in relation to whom he has asked that his soul be saved from him, and describes him with six characteristics. The first

1) Vulgate: inimiois inanus tuas, Dominv, u pauois Itzrru Mviäe tzos in vita eorum, ätz aksconäitis tuis ääimpltztus kst veutr korum, saturati suut ülüs, äimistzrulUsuas parvulis suis.

is: "Of the men of your hand, O Lord", which is the same as if he said: Of the lost and hardened people, who must be damned for eternity. For in such a manner he seems to call them men of the hand of the LORD, because of what is said 2 Mos. 14, 30. f.: "They saw the Egyptians dead on the shore of the sea, and the great hand which the LORD had shewed upon the Egyptians." And Deut. 32:41: "When I shall whet the lightning of my sword, and my hand shall take hold to punish; then will I again avenge myself on mine enemies, and recompense them that hate me." Isa. 9, 12: "In all this his wrath is not yet abated; his hand is yet stretched out." Job 19:21: "For the hand of God has moved me." Therefore one also says in German of those who are struck by the blow: "The hand of God has touched him." But it seems to be something common with this prophet that he takes the hand of GOD for the vengeance of GOD, as we have seen Ps. 10, 14.: "It is in your hands," as also Ps. 21, 9.: "Your hand will find all your enemies." And Ps. 39, 11.: "I am faint from the punishment of thy hand." Therefore also the apostle Hebr. 10, 31. speaks with a voice of thunder: "Terrible is it to fall into the hands of the living GOD," as is more expansively said in the 10th Psalm [§89. § 101 f.].

The second characteristic: "Of the people of this world" (a *viris de substantia*). For this Jerome has, "They that are dead in the deep." For it is the same expression throughout; here: "of the people" (a *viris*), which in the first characteristic meant: "of the people of your hand" (although now the word, which stands in both places, has some relationship with the word "death" in the Hebrew), so that for Jerome there can be no reason, why he wanted to translate there "of the people", here "who are dead", because it should have been translated either in both places 1) "of those who are dead" or in both places "of the people".

83) For in both places the Hebrew word is not or another, by which some outstanding

1) It seems to us that the words: *n viris sou* are too much, so we have omitted them.

man, but which is sometimes translated by few or despised people, as Deut. 4, 27.: "And shall be left a lowly rabble," as if he wanted to indicate the yeast of the people and the least among men, as he said Ps. 12, 9.: "Where such loose people rule among men." And Isa. 3:4, "I will give them young men to be princes, and childish ones shall rule over them." This may have moved the Latin interpreter to say, "of few" (a *paucis*), not because they are few in number, but much more in position. Their number is the greatest of all, but among them there is no one or only a few men who have done a great work or have a great name, as it is said in Isa. 3:1 f.: "The Lord will take from Jerusalem and Judah mighty men and men of war," 2c. which nicely explains the meaning of this word. Therefore, they are little people and are kept only for the vengeance of God, among whom there is not one man worthy of God, although there are many of them.

De substantia ["of this world"], which our interpreter *de terra*, Jerome, has translated in *profundo*, is the same expression that David also uses in Ps. 39, 6. "Behold, my days are as the breadth of a hand before thee, and my life (*substantia*) is as nothing before thee," where it is wanted that *substantia* signifies a certain duration of time, as if he meant to say, *Substantia mea*, that is, the time that I am here and live is as nothing before thee 2) as also Job 7:16. [Vulg.], "For my days are nothing," and this meaning pleases me very well. For David took this passage from the Psalm of Moses, Ps. 90, 4. f. [Vulg.], "For a thousand years are before thee as the day that passed yesterday, and as a night watch; what is thought to be nothing shall be their years." Hence comes the word [Ps. 39:6, Vulg.], "Behold, thou hast appointed my days to be measured." In the Hebrew it is said of a short measure, namely, a handbreadth, as if to say the word, Job 14:1, "Man, born of woman, liveth a short time," and after that [v. 5. Vulg.], "The days of man are short."

2) Weimarsche: *äo* instead of: *to*.

The meaning is: Save my soul from the people of this world (de substantia) or from the people of the world (viris substantiae) (that is, from the very least people, who are only here for this extremely short life, that is, from the children of this very uncertain world, who have nothing but the short and uncertain existence or duration of this life), because they are rejected people and people of your hand. And it could seem that our Latin interpreter intended this, since he said: A paucis de¹) terra already few of the earth), that is, of those who are the least and of the earth, earthly minded, and devoted only to this temporal life.

The third characteristic is: "They have their part in their life. In vitis, for it is [in Hebrew] "life" in the plural. So also in the preceding Psalm [Ps. 16, 11.]: "You make known to me the way to life" (vitarum). So the meaning is: The portion and happiness of these people is not in the future life, but in the present goods. For "they grow old in good days," as Job says [Cap. 21, 13], are content with that and consider the valuable (desiderabile) land as nothing, receive their reward here, because they are people of your hand.

The prophet uses "life" in the plural, because of the many ways of using this life, as Augustine aptly says about the word Ps. 63, 4: "For your goodness is better than life" (vitas). He says: "There are many kinds of human life (vitae), one chooses the country life, another the life of a merchant, still another the soldier's life, another again another. So also today we choose different (as it is called) orders or states of life. But few of them prepare themselves for death and long for eternal life; all of them would rather remain in the state they are in, being satisfied with that part of their life, than die. In this crude nature are above all those godless hypocrites, who are most attached to this life, fear death

and do not care about eternal life, like the Jews in the desert.

Is it not an extraordinarily diminishing speech (tapinosis) that the desire of the godless people is directed only to this very miserable life? They are content with it, they do not like to leave it. And it is not to be wondered at, since they not only do not have the faith that overcomes sin and death, which is a mercy of God that is better than any state in life, but also fight it with all their might, although they do nothing but pretend that they desire life and despise death, that they are chosen and desire eternal life. But there is falsehood in their spirit, and in fact they deny it.

89. The fourth characteristic is, "And with your hidden things you will fill their belly." What is this but that they are belly servants, and born only to eat and drink? For it has been said in the 4th, 5th, 10th, and 14th Psalms, that the teachers of ungodliness are everywhere in Scripture ascribed avarice and belly-servants, of whom also the apostle says [Phil. 3:19.], "Whose belly is their god." But God, who hates unbelief and ungodliness, also lets his wrath come upon them, as Ps. 78, 21. f. is said of them, and as Paul Col. 3, 6. speaks: "The wrath of God comes upon the children of unbelief." Therefore, he fills their belly with his bars (absconditis), and gives them what they desire, and "makes them atone for their lust," as it says in the same 78th Psalm, v. 29, that is, he fills their belly, he gives them what they desire, and makes them take their reward in this life, because they do not wait for the one to come.

90. But he says: "With your hidden things", that is, what you have kept (reservatis). Thus he calls the goods and chattels (substantiam) of this world, with which God nourishes (pascit) people in this life. For in every year God lets this come forth again and hands it out, as it were, from His secret store. For a man can neither miss where it comes from, nor could he find it if he sought for it, if God did not of His own free will miraculously provide everything.

1) In all editions cle is missing, which must stand according to the Vulgate.

gave. So this expression is similar to the one in the 135th Psalm, v. 7: "He brings forth the winds out of his treasures" (thesauris, that means out of the hidden), because "the wind blows where it wants, but you do not know from where it comes or where it goes", Joh. 3, 8. So it is also with the bread, wine and all things, of which this life needs; they all come, and we use them, and do not know where they come from. By this word he punishes at the same time in a very special way the foolishness of godlessness, that it knows well that the things of which it uses are not its own, nor even in its power. But even so, it does not yet learn to trust in God. Yes, which word in this whole verse does not attack the foolish godlessness with many images? Everything is said in the most suitable, strongest and most complete way, if only it would be considered with an attentive heart.

91. the fifth characteristic is: "they will be satisfied with children", that is, they will have children in abundance, for this they also desire among other things, that they have beautiful, fertile, rich wives, beget many beautiful, in every respect praiseworthy sons and daughters, so that they get their way and the thing with the children goes out according to all their desires. For the word "they shall be satisfied" refers not only to the number of children, but much more to the condition of them, namely, that they may be rich, honored, prosperous, and fit for all the splendor of this world. Children may have. For we see this desire everywhere among parents, and David says here that this vice prevailed among the godless Jews of his time. And he speaks much more expansively of Ps. 144:10 ff. where he interprets this verse thus: "Deliver me from the murderous sword of the wicked, and deliver and deliver me from the hand of the strange children, whose mouth speaketh vain things, and whose right hand is an ungodly hand, whose sons are as new plantings in their youth, whose daughters are well-formed, beautifully adorned like the temple. Their storehouses are full, and can give out one store after another; their sheep are fruitful, great is their number.

Their oxen are fat; there is no falling down of a wall, nor harm, nor clamor in their streets. Blessed are the people, they say, to whom it is so; blessed are the people, whose God is the Lord. Does he not say here with oratorical fullness the same thing that he touches here in this verse in extreme brevity (dialectico compendio)?

So also Paul says very briefly Phil. 3, 18. f.: "I also say with weeping, the enemies of the cross of Christ; for whom the belly is their god, which end is condemnation, and their glory is put to shame, of those who are earthly minded. And what speech could have more aptly portrayed the lives of bishops, monks and all clergy? Do they not all seek all this more than even the world? But, surely, they are not satiated with children? In any case, they are also sorry that they are not free to do so; without a doubt, they would surpass the worldly people in this respect as well. But what is the matter with them that they do not have children and wives, since instead of these they have their spiritual creatures and flatterers according to their will alone, to whom they turn everything? Not [says the Prophet this], as if one should not provide the children with a respectable sustenance, but that one satiates oneself on the children, that one pleases oneself in the splendid and abundant provision of the children, and thereby wants to be counted among the godly people, this he punishes.

The sixth characteristic is: "And they leave their remaining things to their young. That is, they are careful to set aside and keep much that is superfluous to them (for they are not satisfied with what is necessary), which they may leave to their heirs, only so that their children after them may be rich and prosperous, which is also what the poet Persius punished the pagans for. Thus the bishops and clergy anxiously strive only that they may increase the inheritance of Christ, and thus leave it behind them increased. But they do this only as very good and holy people, that is, as godless. For nowadays it is called governing the churches well, when one increases their treasures, builds houses, provides the children, that is, their descendants, with the means that they can indulge. In this verse, therefore, he has described the whole disposition of the wicked.

who, although they are only earthly-minded, still want to appear as good people, and by their appearance, then also by their hypocritical teachings, corrupt very many.

95 "The rest" in this place is that which is superfluous, and is to be understood as that which is superfluous, namely, the superfluity of the parents, lest anyone understand it as being said of the remaining lumps, which, when the best things have been taken away, are wont to be left, as it were, as lees, since here he understands rich inheritances. Hence it is also derived in Hebrew from a word meaning an advantage, an abundance.

96 And *dimiserunt* [in the Vulgate] stands for: they have put back (*reposerunt*), that is, they have heaped up with all diligence treasures that are superfluous to them in order to enrich their children and heirs.

97 Knowing this, it is easy to rhyme together the Latin translation (*nostram*, the Vulgate) and that of Jerome. For "of the enemies of thy hand" is different only in expression from "of the people of thy hand," for they are indeed enemies and reprobate people. "Of a few from the earth" has been brought into agreement (§§ 84. 85). Jerome calls them "dead in the depths," perhaps because they live in the highest esteem and enjoy only this briefly measured (*spatio*) time, but inwardly they are dead before God. The word: *Divide eos invita eorum* (divide them in their life) will thus coincide with the other: Give them their part (*partire eos*), that is, give them their reward in their life, as they have chosen the lot of this life. The rest is not contrary to each other.

V. 15. but I will behold thy face in righteousness; I will be satisfied when I awake in thy image. 1)

Jerome has more correctly: I will see your face in righteousness, when I will be awake in your image. This he contrasts with what he had said of the ungodly. They are earthly-minded, they are satisfied with children, and they take their part in this life; but to me this life is contemptible, I hasten to the life to come, where, not in riches but in righteousness, I shall see not these perishable earthly things, but thy face itself. I shall not be satisfied with children according to the flesh, but when I shall be awakened) by thy image; as it is said in 1 John 3:2, "But we know that when it shall appear, we shall be like it," so that *similitudine tua* must not be drawn to "I shall awaken," but to "I shall be satisfied"; for by the manifested face of God, which is the glory and the clarity of God, we shall be satisfied. And beautifully he has put a word of resurrection: "when I awake", namely from the sleep of death, so that he may teach us that our satiety is not in this life, but in the life to come. There is nothing that would go against the right sense in our Latin translation of this verse, for the glory of God will appear when we have risen from the sleep of death and have been made like Him. But the Hebrew text indicates the resurrection more clearly than our Latin translation.

1) Vulgate: *nntsrn in fustitin npparetro eon-sxeetni tno, satiabor, euni apparuerit ^loria tna.*

2) Only the Basel edition has interpunctuated correctly here. According to Luther's explanation that follows immediately, there must be a comma after *evi^ilavero*.

The eighteenth Psalm.

V. 1, 2: A psalm to sing unto David the servant of the LORD, which spake the words of this song unto the LORD in the days when the LORD delivered him out of the hand of his enemies, and out of the hand of Saul, saying, I love thee, O LORD my strength.

There are many things in this psalm that compel us to understand it of Christ, and again many that compel us to understand it of David, and I myself have not yet become certain which view is the right and proper one, so that I cannot move freely here without danger. Augustine treats it, without being hindered, of Christ and his body, that is, the church, and Paul Rom. 15, 9. seems to agree with it, since he draws the penultimate verse of this psalm to Christ, saying: "Therefore I will praise you among the Gentiles, and sing to your name." We also want to follow this for the time being, since it is safer to point too abundantly to Christ than to the Christian David, and easier to understand the model from the truth, since there is no doubt that David's wars and victories pictured Christ's suffering and resurrection. For St. Augustine says: "Everything that is said in this Psalm, which cannot really be attributed to the Lord Himself, must be related to the Church. For the whole Christ speaks here, in whom all are members.

(2) Let us assume, then, that David, while giving thanks for his victories, at the same time wove a prophecy into the person of Christ, who is the victor over sins, death, and the world, so that we understand the title to mean: "He who spoke the words of this song to the Lord," that is, he who wrote this song about the Christ who was to come, at the time when he was enjoying a quiet life, all his enemies having been defeated. Therefore, the whole psalm has words of the resurrected Christ. He may have wanted to show this mind in a hidden way, since he names Saul as the last enemy, who in truth was the first enemy of David, so that

he taught by this reversed order that he was not dealing with his victories but with Christ's.

He now says: "I love you dearly, O Lord, my strength. These are the words of one who has risen again, and who has experienced the power of God in tribulation. For in this way we tend to be seized by a sweet and joyful disposition toward those of whom we recognize that we have been saved from a great evil through their benevolence. For the purity of love is expressed when he says, "You, O Lord," not some creature, which was spoken of more extensively in the fifth Psalm.

V. 3. O LORD, my rock, my fortress, my savior, my God, my refuge, in whom I build, my shield and horn of salvation, and my protection. 1)

This is all one verse in Hebrew. Jerome has it thus: The Lord [is] my rock and my strength, and my savior, my God, my strong one, and I will hope in him, my shield, and the horn of my salvation, and who takes me up (susceptor meus). With the same words he translated the same song 2 Sam. 22, only that he said there for susceptor meus more correctly elevator meus [who elevates me]. Who can distinguish and describe by dignity these exceedingly violent movements of the heart? For the Spirit is not idle in his words, so that one might think there is something superfluous here. I am under this psalm, as I have said, and all others either say nothing, or I understand nothing, much less that they should give me any assistance. Nevertheless, I must continue, taking the liberty of allowing each one to speak of it as he understands it.

5 "My strength", which is written in the first verse, seems to me to be that by which man can

1) Vulgate: Donūnus ūroaruEntum ni6um, 6t rstuZium6t livsrator M6us, Dons m6U8, uū-

jutor HI6U8, spsrLbo in eum. krotsotor oasus 6t oornu salutis rasue, st susosxtor meus.

Inwardly he is made confident and strengthened with power from on high. SoPs. 147, 13: "For He makes firm the bars of your gates"; Is. 54, 2: "And set your nails firmly", so that it is the firmness by which He makes the soft and tender minds hard. This strength can only come to us from God, who, as much as there is in us, are extremely easily dissolved and melt like wax before the sun, both in misfortune and in happiness.

Firmamentum meum in Hebrew actually means "a rock", a foundation; it is a rock on which one builds, as Matth. 16, 18: "On this rock I will build my community. Thus, the Lord not only attracts Christ and His own with inner strength and firmness, but He is at the same time the very foundation on which they lean, like a strong house on a solid rock.

7 Refugium meum [Vulg.] or robor meum [Hieron.] actually means "a castle," a tower, a house where one finds refuge, or a fortified place, as Ps. 31:3 [Vulg.], "Be thou unto me a GOOD that protecteth me, and a house of refuge, that thou mayest save me"; so that, adding the foregoing, the Lord is not merely the foundation, the solid rock, but also the fortified house itself, built upon the rock, which sustains and protects him that hath fled to it [the Lord^Λ].

8. liberator meus ["my savior"] actually denotes an escape and the power by which one who is straitened and enclosed by all ropes is freed and escapes, as the children of Jfrael escaped from Pharaoh.

9 Adjutor meus [Vulg.] or fortis meus [Hieron.] in Hebrew again denotes a rock or a pebble, which is often translated by "a strong one. I hold that this is the strength by which one who has escaped and is taken up in a house of refuge remains secure and perseveres against all attempts of those who pursue him.

(10) And these five things belong to the suffering power or endurance of evils. For the first is to be strengthened inwardly. Then, when this strength is challenged, that, lest one fall, one may have a rock on which to rest and stand firm; then, that, lest even through

The last thing is, so that one does not give way, broken by the overconfidence that we have in devils and evil men, that one may be fortified by the power of perseverance.

(11) Very briefly, we can distinguish these five parts by referring the first simply to the adversity, the second to the size, the third to the quantity, the fourth to the strength, and the fifth to the perseverance of the enemies. For when an enemy first realizes that he is being resisted, he takes the great and powerful as his confederates; then he gathers the great multitude to himself. If he does not succeed in this way, he tries with them and through them all violence and artifices. Finally, if he cannot do it in any other way, he uses his perseverance to make the saints weak. "But he who perseveres to the end will be saved," Matth. 24, 13. One would almost like to believe that Paul set these five pieces, Rom. 8, 38. f., but in a different order [Vulg.]: "Neither the present nor the future, nor violence, neither high nor low, nor any other creature can separate us from the love of God."

Now follow the active and driving forces. The first is "the shield" or [Vulg.] "my protector. For the one who wants to attack the enemies must be provided with a shield, with which he can catch the fiery arrows of the enemy and advance and kill the enemies. For he does not need a shield who runs to a place of refuge.

The other is "the horn of salvation," the very power that contends and overcomes. This seems to me to be the power of the word or the confident courage to preach. Thus it is said in Micah, Cap. 4, 13: "Arise and thresh, O daughter of Zion. For I will make you horns of iron and claws of brass,

1) The nou, which is in the original edition of the Erlanger, the Weimarschen and in the Baseler, the other editions have deleted. The sense remains the same.

And thou shalt thresh many nations: and I will utterly destroy their substance unto the LORD, and their substance unto the ruler of the whole earth." "Threshing" is the same as preaching, as the apostle proves 1 Cor. 9:9: "Thou shalt not bind the mouth of the ox that threshes." But what are the "horn of iron" and the "claws of brass" but the word of Christ [Luc. 21:15], "I will give you a mouth and wisdom, which all your adversaries shall not gainsay nor resist"? Therefore this power is called "a horn of salvation" because it overcomes the enemies and provides salvation from the enemies, Luc. 1, 69. 71. Some make a kingdom out of the horn, and this is not out of the way, since the kingdom of Christ consists only in the word of truth; this is indeed the kingdom of salvation, which overcomes everything.

The third power is "He who receives me," or "He who exalts me," that is, in whom I, exalted above my enemies, 1) triumph, as Paul says [2 Cor. 2:14], "Who always gives us victory in Christ." In the same way it is said Isa. 9, 11. [Vulg.], "And the LORD shall exalt the enemies of Rezin above him."

But we see how wonderful the power of Christ and His saints is. The former is the suffering power that develops the active power, as Paul says in 2 Cor. 12, 9: "The power is developed in weakness" (*perficitur*). Thus the world is overcome by no other weapons than patience and the word of God, as Is. 14, 2. says: "They shall hold captive those by whom they were held captive, and shall rule over their beaters." And Joel 3, 15: "The weak say, I am strong." 2 Sam. 22, 3. To this verse are added the words: "and my refuge, my Savior, who help me from iniquity." Why this is omitted in this Psalm, I do not know.

V. 4. I will praise and call upon the Lord, and I will be delivered from my enemies.

016 Where then is the title which says that this song was spoken when David was delivered from all enemies, and that it was spoken

in the person of the risen Christ? Certainly, nothing else can be said here than what Augustine expresses as his opinion, that the whole Christ, that is, Christ speaks with his body and for his body, which is the church that always conquers and always fights, and after the past evils are overcome, prepares to overcome future evils. Or, if one must stand still at the person of Christ, it behooves one to understand it as being said according to the greatness of his heartfelt love (*affectus*) toward GOD, to whom he sets forth the willingness of his mind to suffer still more if GOD wills, as it is said in Ps. 108, 2. [Vulg.], "My heart is ready, GOD, my heart is ready," and Ps. 26, 2., "Test me, O LORD, and try me; purify my kidneys and my heart." For thus, after he is freed from evil and has experienced divine power, he desires nothing else than to suffer again, so that he may again experience divine power, and from this arises a certain wonderful thirst for suffering, and an immense confidence in the loveliness of God.

(17) But all these things are "written for our learning, that we through patience and comfort of the scriptures might have hope" [Rom. 15:4]. For this reason he described the fivefold power of those who suffer and the threefold power of those who act, so that he might instruct us that nothing so evil, so much, so great, so powerful, so enduring, could not be overcome by the power of GOD, if we believe in the same; and especially then it is in the right place to hope in the power [of God] in us when many great, strong, lasting evils befall us, since this is characteristic of the divine power to help the weak, the few, the small, the unprofitable, the fainthearted, not only in evils of punishment, but also of guilt. For what kind of power of God would that be, which alone overcomes the punishments and not also the sins in us? This passage is so full of consolation, since it is contrary to nature and seems to be quite desperate when not only evils come, but many evils, great evils, enormous evils and long-lasting evils. For we see this also in the apostles, against whom, as soon as they had begun to

1) In the Basel, Weimar, and Wittenberg: *olvvatus*; Erlangen and Jena: *etevatos*.

were done with power from on high, not only wicked men arose, but also many and great, and they were mighty. They were also persistent and persistent, as it says in Ps. 129:3: "The plowmen have plowed on my back and made their furrows long.

(18) In the same way, and in every man, Satan works in every temptation, so that he may particularly attack a man with unchastity, anger, pride, avarice, or any other evil. For where he finds a firm resolution to chastity or meekness, he not only sets in motion chastity or anger against it, but also introduces various kinds of thoughts, then makes them great and effective with incredible cunning; finally, he overcomes those whom he could not overcome either by quantity, nor by greatness, nor by powerful effect, more often by stopping and overpowering them, so that when they are tired, he brings them to ruin.

(19) O foolish and presumptuous praisers of free will and of our own actions (*actuum elicitorum*), who believe that Satan is asleep, do not learn to understand and prevent his thoughts, which are indicated to us in these passages of Scripture, and presume to be saved without struggle, surely, by good actions alone. Not so, ye wicked, not so; the enemy is there, numerous, great, very strong, and indefatigable. To say nothing of his multitude, greatness, strength and tenacity, we cannot withstand even a simple attack if the Lord is not our strength, since, even without the enemy's urging, we are inclined by ourselves to all evil.

20 But by what art shall it be, that, with this multitude, greatness, power, and obstinacy of the enemy, the LORD shall be our strength, our rock, our fortress, our deliverer, and our succor? The prophet answers: This will happen if you call on the Lord with praise; for by this praising call you will be saved from all enemies, as Rom. 10, 13. from Joel, Cap. 3, 5. it is said, "He that shall call upon the name of the LORD shall be saved." And Proverbs 18:10: "The name of the LORD is a sure thing.

Castle; the righteous runneth thither, and is protected." This is truly the noblest and most golden teaching in temptation, and the very best counsel by which we can be saved from all evils, if we can justify God in temptation, praising and glorifying Him, as the example of the three men in the fire, Daniel Cap. 3, shows. [Dan. 9, 7.:] "You, LORD, are righteous, but we must be ashamed, as it is now." It is unbelievable what an effective remedy this praise of God is in dangers, for as soon as you begin to praise God, the evil becomes mild, confidence grows and faithful invocation follows.

21. Therefore, all servants of God must be careful not to seek either to receive comfort or to conquer in any other way, even in any other order, than is prescribed in this verse. Not first shalt thou call, but first shalt thou praise. For there are those who cry out and are not heard, as it says afterward [v. 42.] in this psalm, "They call, but there is no helper, to the Lord, but he does not answer them." Why? Because they have called upon him not with praise but with displeasure (*indignando*), not setting the kindly LORD before themselves, but looking only at their own bitterness. But no one is freed from evils by looking at or detesting his evils, but by overcoming them and clinging to God and looking at his goodness, as we have seen in Ps. 16:8: "I have the Lord always before my eyes; for he is at my right hand, therefore I shall dwell." O a very difficult and rare advice, that in the midst of the ills one should model the Lord as lovely and praiseworthy, and that one should look at Him who is absent and incomprehensible more than the present ills that still prevent one from looking at Him. I cannot praise enough the sweetness and the power of this verse, since the words are set so appropriately and emphatically.

(22) But those who do not lift themselves up from the praise of the Lord to overcome, but look to the comfort of men, or turn to their merits, or cling to the hope that their lives will be better in the future, they will never overcome, because the word

is certain: He who calls on the Lord with praise will be delivered from his enemies, and no other. Thus we have quoted above from Isaiah, Cap. 48, 9. "I will restrain thy munt 1) with my praise, that thou perish not." And Isa. 50:4: "The LORD hath given me a learned tongue, that I may know how to speak in season with the weary." This is what we are commanded in the second commandment, "Thou shalt not uselessly take the name of the LORD thy GOD." And we pray, "Hallowed be thy name." This is the reason that he begins this psalm with so many praises to God and is joyful out of love for God, so that in this verse he seems to give the reason why he boasts so much in the Lord and hopes in Him, as if to say, "Thus, of course, one must start from love and praise and call upon the name of the Lord.

(23) Let someone try this when he is in a bad way, and take hold of some praise of God, and he will soon find relief. For every other consolation is either useless or deceptive, that is, it does a lot of harm; indeed, it has the same effect if you praise either the holy virgin or some saint, yes, even some godly person who still lives on earth, in the name of a disciple of the Lord. So great is the power and blessing of the name of the Lord. Thus it is said to Abraham in Gen. 12:3, "I will bless them that bless thee, and curse them that curse thee." By this promise we are certain that we will be blessed by God if we bless His saints; how much more if we bless the Lord Himself! I confess that I have often lightened my heart in this way.

V. 5 For the bands of death encompassed me, and the streams of Belial terrified me. 2)

24. Jerome: Quoniam circumdederunt me funes mortis, torrentes Belial terruerunt me. 2 Sam. 22, 5. is in Hebrew another expression for funes [bands] than in this passage, which Jerome replaced by *outrituos*

1) In the Vulgate, instead of: *os tuum*.

2) Vulgate: *Oireuinflentzrunt ine aiores mortis, et torrentes iniuitatis conturdaverunt ine.*

Reuchlin seems to me to have translated it more correctly instead of "bands" as collections or heaps, like 1 Sam. 10, 5: "There shall meet thee a multitude of prophets", so that the meaning would be: Death has surrounded me with many and great troops, so that the troops of death are put together with the streams of Belial in the last part of the verse, so that it expresses on both sides the greatness and the multitude of the evils, which as it were break in with immense streams and many hosts.

(25) He had said and taught that the Lord must be called upon with praise and love by those who would be delivered from the enemy. Now he reports that he did this, and tells his story as an example of the teaching he had given, beginning with the very worst and most extreme enemies, death and hell. And although it is true that David himself often suffered these punishments of death and hell, as he himself often confesses in various Psalms, especially Ps. 116:3, 4: "The snares of death had compassed me about, and the fear of hell had fallen upon me; I came into mourning and distress. But I called upon the name of the Lord," where almost the same words are found [as in this psalm], not only the meaning coincides with this passage. But we have begun to understand this psalm of Christ, and have left the general sense for the time being; therefore we take it in this place of the death and hell of Christ.

(26) Now this verse speaks of death, the following of hell, and both speak the same thing by repeating the same opinion. For it is the same thing, "The bands of death compassed me about," and, "The streams of Belial terrified me," and likewise, "The bands of hell compassed me about," is the same as, "The cords of death overwhelmed me." This is our opinion; but we do not mind if someone wants to make four different things out of this.

27 The words are also actually and emphatically set. "They surrounded me" is not merely: they confronted me or: they pursued me, but: they held me and contained me on all sides^.

I, who am alone and a single one, they have included what tortures us the most in death. For if one could go to death in the company of a large crowd that one has before one's eyes, death would be a lesser evil.

28 "Ropes" or orders of battle (*cunei*), which our Latin translator calls "pains"; namely, not just one servant of death surrounds me, but many, yes, many troops, many hosts; which again expresses the extremely bitter loneliness in death. That by these ropes or orders of battle may be understood ungodly men, whose service death and devils use, we allow, according to the words of Ps. 22:13: "Great bullocks have compassed me about, fat oxen have compassed me about." And again [v. 21, 22.], "Deliver my soul from the sword, and save me from the unicorns."

But our Latin interpreter understands by these multitudes not unrhymed the multitude of pains, which break in at the hour of death, where there is no creature, which would not have to be subservient to death and terror. For everything that is looked at is death and not life. Thus death arms itself with the whole world, and all creatures fight against the dying man or the one who is afraid of death, abandoned and alone, and surrounded by all things. Hence it is that he can give them no other name than a figurative one, calling them battle formations or troops of death. For death, the outermost of evils, would be lessened if troops of some other evil surrounded it. But it has been said in the preceding Psalms that Christ has in truth suffered the terror and adversity (*taedia*) of death for us, even though we do not all have to suffer the same.

30 "The streams of Belial" is also a figurative speech, which indicates the attack and the army of evils without names. For indeed the pain of death is so great that it cannot be named or thought of, but only suffered. The dying feel that they are in a very bad way, but cannot indicate what it is, therefore

there is no remedy; just as the taste of eternal life is so great that they feel that they are very well, but still cannot tell or indicate what it is. Therefore the latter is called a river of God's pleasure, Ps. 36:9: "They are made drunk with the riches of thy house, and thou dost water them with pleasure as with a river"; but the latter is called a brook of Belial or wickedness, as he says here.

Belial" is a frequent expression in Scripture, which in Hebrew is supposed to mean wickedness, although it is almost everywhere translated by *iniquitas*, in a non-genuine meaning. Hence *fili* Belial (that is, of wickedness), Richt. 19, 22, "bad boys who are not useful." It comes from (meaning, not) and [2', (meaning, he is of use), since they live only to harm others. Therefore also the name was given to the devil, which we pronounce Belial. But that it is taken here for wickedness is certain, namely [the wickedness] of death, which in many ways inflicts evil on those who die and attacks them with streams of evils, since death is a sea and an epitome of evils.

Thus you see how he actually depicts the evils of death, although they cannot be named, that dying is nothing else (for those who lack faith) than suffering armies and whirlpools of evils, and that those who are alone and lonely are surrounded by them and are frightened on all sides, so that they have to say: "I am frightened everywhere" (Ps. 6, 8, § 51).

V. 6. The bonds of hell encompassed me, and the cords of death overcame me.

It is the same expression "the bands of hell" (*dolores*) as in the previous verse "the bands of death". Therefore the same is to be understood by it, namely that the bands or battle orders of hell are nothing else than the army of all things of the world, which all arm themselves for revenge on the damned. The word: "They surrounded me" has exactly the same meaning and opinion as in the previous verse. But it is the hell and

death is little different as far as the sensation of the one who suffers it (dolentis) is concerned. For the death is the bitter separation from the life, but the hell is that the death immediately accompanies the feeling of the soul that the punishment is eternal and inevitable (irreparabilis). For here the soul is caught and surrounded in truth, so that it cannot feel differently than that it must be damned eternally. For if it saw a way out, which would be only a hair's breadth, it would not be surrounded, would also feel neither hell nor death, but would be cheerful full of hope and confidence.

34 And therefore, because the scholastic theologians did not pay careful attention to these words of the Scriptures: "they encompassed", "they overwhelmed", then also never learned anything about these things, they quite certainly dream of the punishment of purgatory, which they only want by assuming that there is no despair in it, but only satisfaction. Nevertheless, they themselves confess that the punishment of purgatory and hell are one and the same, only that they differ in duration. But as they can make very fine distinctions, they say that the punishment is the same in both places, but not all [punishment in purgatory], but only that which is not at the same time guilt (culpa); but since they teach that despair and servile fear are guilt, they exclude them entirely from purgatory. But we, because the knowledge of this matter is based on experience and not on thoughts that one makes of it, will not argue about it, but simply cling to the words of Scripture, even though we do not understand what pains of death and hell the saints complain about, that they are caught and overwhelmed by the same. Those who have experienced such things may see what these words mean; those who have not experienced them we will not believe anywhere, who do not even understand what anger and unchastity are, which are the very grossest and most beastly movements.

35. the same is repeated, as I have said, "death's cords overcame me," where he indicates that he is caught by death, and so caught that he is taken from his

That is, the ropes of death overcame him and were stronger than him, so that he could not escape them. This means being in hell, from which there is no way back, just as a bird caught in a rope does not return. We believe that all this happened in Christ, even though in a miraculous way, that he was caught in truth by the pains, cords and armies of death and hell.

v. 7 When I am afraid, I call upon the Lord, and cry unto my God, and he heareth my voice from his temple, and my cry cometh before him in his ears.

This is a verse in Hebrew, and it has everywhere the verba in the future tense: I will call, I will cry, he will hear, it will come, as Jerome also translated it, and it is read 2 Sam. 22, 7. But there is little need for this, since the prophets have the peculiarity that they usually throw the tenses through each other; however, this does not happen without cause, as we have often said. So the prophet continues to show by his example that what he had taught was true, that all who call on the Lord with praise will be saved. He says: "I too have been in the greatest misfortune, that is, in the pains of death and the bonds of hell, but I have been saved from all these evils; because I have called upon the Lord and cried out to my God, therefore He has heard my voice, and my cry has reached His ears. Therefore, there is no doubt that there is no other way to deliverance than by calling upon the Lord and praising God. For it is said in the 16th Psalm [§ 13 ff.] what emphasis and meaning it has that God is "my God". For no one says: "My God", unless he praises and loves Him, even in the midst of death and hell, as it is written: "Love is strong as death" 2c.

He makes many repetitions because his mind is full of joy, since it is almost the same: "I call upon the Lord" and "I cry out to my God. Likewise: "He hears my voice from his temple.

and, "My cry cometh before him to his ears." For so he seems to say in the Hebrew. But it is all without difficulty, yet also full of the sweetest movements of the heart.

V. 8 The earth shook and was moved, and the foundations of the mountains were moved and shook because he was angry.

38 What David wants to say with what is found from this verse to the tenth, I can not obtain (consequi). Nowhere do we read that the earth was moved, the mountains shaken, and that other things which he lists here were done for David's sake; but neither do we read that it was done for Christ's sake. Others slip through here very easily by making spiritual interpretations (allegorias), and take no account of the context; for what is easier than to attribute to each individual piece its spiritual interpretation?

(39) Lyra says something that has reason, since he says that it is the way of the Scriptures that, in order to praise any particular good deed of God, either all the good deeds of God are repeated in general from the beginning, or from the number of them those that have been shown to the people of God, according to the words of Ps. 119:52: "Lord, when I remember how you have judged from the world, then I am comforted. And Ps. 77, 12. f.: "I remember the deeds of the Lord, yea, I remember thy former wonders, and speak of all thy works, and say of thy doings." Thus begins Deborah Not. 5, when she is about to sing to the Lord about the exodus from Egypt, saying [v. 4 f.], "O Lord, when thou camest forth from Seir, and wentest forth from the field of Edom, the earth trembled, and the heavens dripped, and the clouds were filled with water. The mountains poured out before the LORD, Sinai before the LORD God of Israel." David follows this in the 68th Psalm, saying [v. 8. f.], "GOD, when thou wentest before thy people, when thou walkedest in the wilderness, the earth trembled, and the heavens dripped before this GOD in Sinai, before the GOD who is Israel's GOD." And Ps. 77, 17. f.: "The waters saw thee, O GOD, the waters saw thee, and were afraid, and the deeps raged. The thick clouds poured

Water, the clouds thundered, and the rays drove along."

(40) Therefore, it may be that those who praise God tend to go far with the miraculous deeds of God, especially that they cite the miracle that was glorious before others, which He performed in the Exodus from Egypt; as the children of Israel are punished above all because they forgot this miracle, Ps. 78:11. And they doubtless learned many things by the remembrance of it, through the enlightenment of the spirit, so that they seem to have used it as a very common proverb, and then also to have treated the various pieces of it in various spiritual interpretations: yet I do not understand Lyra to interpret the words of this psalm to this very history.

Therefore I must also venture an interpretation (temerandum). First of all, it is my opinion that the past miracles, which happened at the time of the exodus from Egypt, are repeatedly mentioned here and mixed with the present miracles, according to the lovely liberty [which the prophets take] to wander and digress, since we see that this is the custom in Scripture. For even the secular orators teach that if one wants to state something clearly, not only the present, but also the past deeds of the ancestors of the one who is praised must be enumerated at the same time. However, I do not believe that David does only this, but at the same time, out of overflowing joy, he seems to play with the spiritual interpretations of the history in Egypt for the praise of Christ, of whom he clearly recognized that he is meant by this figure. And we see that those who rejoice exceedingly express their joy by spiritual interpretations and new images in speech, so that one might think they are nonsensical. For it delights them to clothe their joy in beautiful and lovely figures of speech and words; one calls what he praises a golden jewel, another its sweetness, another its manna, still another gives it other names. Everybody becomes a poet here, because joy itself teaches to speak in pictures.

This is what Christ does here. Since he rejoices,

that the Father heard him and brought him out of hell, he in the Epistle to the Romans as the first and best not only repeats the old miracles of God and mixes them interpreter, who says Cap. 4, 15: "The law only brings in, but also changes and renews them at the same time wrath," and 1 Cor. 15, 56: "The power of sin is the law." by an exceedingly sweet spiritual interpretation, as Rom. 1, 18.: "God's wrath from heaven is revealed against Sirach prays, Cap. 36, 6: "Do new signs and wonders." all ungodliness and unrighteousness of men who hold out For this reason, he does not treat the whole story the truth in unrighteousness." And Rom. 5, 20.: "The law according to its order, but chooses any piece that suits came in beside, that sin might become more powerful." the matter.

Therefore, it is necessary to know the spiritual shake the conscience, and to destroy all [false] interpretation of this history, especially that which confidence. And this is what is represented by the image belongs to the fruit of Christ's resurrection, which is of a great thunderstorm, in such a suitable way that it contained in these two pieces, the law and grace. The cannot be shown more pithily by any other simile law humbles the arrogant, grace exalts the lowly; both (allegoria). For the thunderclaps and lightnings move the happen in a miraculous and diverse way. And these are earth and make it tremble, they also shake and stir the in truth new miracles of God, which He performs through foundations of the mountains, and as the poet says: The no other weapons than the ministry of the Word, through lightnings also shatter the top of the highest mountains. In the despised and unlearned fishermen and their followers. To all this, if I am not mistaken, the prophet Vulg.], "At the voice of thy thunder they shall tremble," alludes in the most delightful way through these figures which is what he says here [Vulg.], "For he is angry with them." But that such a thunderstorm was on Mount Sinai when the law was given is perfectly clear to everyone from the words previously spoken, so that at the same time it would be pictured by the figure what was going on in truth at that time, and the sign would be such as the thing itself was.

44 We read now in the second book of Moses, chap. 19 and 20, when the Lord was about to give the law: "Now when the third day was come, there arose thunder and lightning, and a thick cloud upon the mountain. The whole mountain smoked, so the Lord came down on the mountain with fire; and the smoke of it went up like the smoke of a furnace, and the whole mountain shook greatly. And the sound of the trumpet increased. Moses spoke, and God answered him loudly. When the Lord had come down to Mount Sinai, to the top of the mountain, He called Moses to the top of the mountain" [Ex. 19:16, 18-20].

This figure is too rich for me to attain with words; indeed, I cannot grasp it sufficiently even with my mind. And yet the prophet treats it in the most dignified manner. For the other prophets also have taken much from it, since it is exceedingly rich and full of the mysteries of Christ, for the works of nature, law and grace are treated here, that is, the epitome of the whole theology. Therefore, let us take the apostle

For this reason, the teaching and knowledge of the law, because it has to do with eternal threats and demands what we cannot bear, as it says in Heb. 12:20. It says, "For they could not bear what was said," which is frightening and unbearable to the sinful conscience, and all the more so the stronger and clearer its tone or its knowledge, that is, that through the law in truth comes the knowledge of sin, and that through the law wrath is caused, that is, that the conscience of all men is found guilty and worthy of eternal wrath. This knowledge inwardly in the heart fulfills all that turmoil and impetuosity of the storm, which was seen on the mountain Sinai, as it is described. There I the earth is stirred in truth and it trembles,

That is, the earthly-minded hearts, and not only the mountains themselves, but the foundations of the mountains will be shaken and stirred, that is, "those who are hopeful in their hearts will be scattered" [Luc. 1:51]. For the mountains are the hopeful, the foundations are confidence in power, wisdom, righteousness, and any things. For he who is instructed by the right knowledge of the law recognizes that all flesh cannot stand before God, because man is not justified by the works of the law [Gal. 2:16]. Neither power nor wisdom nor any other good (*substantia*) can be of use here, everything is shaken and falls away, because he is angry with them, that is, through the law the wrath of God is revealed, especially against those who, trusting in those foundations, hold court before others.

48. "The mountains" he says here without closer relation (absolute), because there are also holy mountains, Ps. 87, 1.: "It is firmly founded on the holy mountains," and in another Psalm [Ps. 36, 7.]: "Your righteousness stands like the mountains of God." But principally the foundations of the mountains are to be understood of confidence in works, or of the works of the law, or of the law and doctrines by which men dare to be justified. For the word and knowledge of the law is primarily intended to make sinners, and "all the world is indebted to God" [Rom. 3:19]. For this is how the apostle of the law primarily uses it against the arrogance of works, by saying Gal. 1) 3, 22. He says: "But the Scripture has decreed it all under sin," "that he might have mercy on all" [Rom. 11, 32:]. And the grace of Christ fights most against the righteousness of men, for this resists most stubbornly the righteousness of God, as it is said in Rom. 10, 3: "For they know not the righteousness that is before God, and seek to establish their own righteousness, and so are not subject to the righteousness that is before God."

49. this is wonderful and well to note-

1) In all Latin editions: "Rom. 3"; in the German translation: Rom. 11, 32. The Weimar version also has this passage in the margin.

The thunderbolts shake not only the peaks but even the foundations of the mountains, for the whole earth trembles, including the foot of the mountains. Thus, the law not only outwardly strikes arrogance, for even the punitive speeches of men can do that, but it also penetrates and shakes the innermost part of the heart, putting even the most secret trust of the conscience in fear, because the law is spiritual and a living word that penetrates more sharply than any two-edged sword [Heb. 4:12], and is no one who can hide from its heat [Ps. 19:7].

50. the hebrew text says with a lovely play on words XXXX XXXXX XXXXXX [it wavered and swayed the earth], which our Latin interpreter perhaps could not render, but said: *Commota est et contremuit terra*. But it denotes the trembling movement by which someone is moved to flee and run, expressing in the most significant way the power of the law and the fear of conscience. Thus the prophet is lovely, not only in the sayings, but also in the words and in the construction of them, if one would take the time to notice everything.

V. 9. steam went up from his nose, and consuming fire from his mouth, it flashed. 2)

Jerome: *Adscendit fumus in furore ejus, et ignis ex ore ejus devorans, carbones incensi sunt ab eo* (Smoke rose in his fury, and consuming fire from his mouth; coals were ignited by him). This happens in visible thunderstorms, as often as that which is struck by lightning burns, for here smoke, fire and coals are seen. But that there was smoke and fire on the mountain Sinai, Moses sufficiently indicates, 2 Mos. 19, 18., nowhere however one reads there from coals, unless one wanted to understand that from coals that the mountain was fiery and burning. For it is certain that everything that was on the mountain and near the mountain shone, smoked, burned and steamed with fire, as it says in Deut. 5:23:

2) Vulgate: *^äscsnäit knmns in ira esns, st iZnis a kaeis ss us exursit. Oarbonss sneosnsi snnt so.*

"Ye saw the mountain burning with fire." Demi that what was seen was terrible, Paul writes Heb. 12:21, so "that Moses said: I am terrified and I quote". Therefore, at the same time as the fire, the prophet understands the coals, which Moses did not express, and speaks of the same.

52 But he does all this so that he may show by clear signs that he is turning from that history to the secret interpretation and is playing with secrets. Therefore he does not only add the coals, but also some other things, which are not found in the history, or are not read in the same way, like the fact that he says that the foundations of the mountains were moved, since there neither several mountains nor the foundations are thought of, by wanting it to be seen in such a way that the many arrogant ones with their presumptions (*praesumptionibus*) are represented by the One Mount Sinai. It is also of this kind that the Lord was angry with them, although history says nothing about the Lord's anger against the mountain (in *montem*) Sinai. It is also of this kind that smoke rose in his anger, while there is nothing said about the smoke of his anger; and, which most clearly indicates the secret interpretation of the history, that he says that fire was kindled from his face, or, as the Hebrew text has it more completely, it consumed from his mouth, for it is not written there either, that the fire from which Mount Sinai burned came from the mouth of God, unless we want to say for this reason that it came from his mouth, because the mountain burned by the lightning that was sent from above, as it were, from the mouth of heaven.

(53) The law, then, is that which proceeds from its mouth, that is, from the mouths of preachers, children, and infants, and inflames, burns, consumes, and devastates all that is prideful in human vanity, in order to prepare the place for grace. For the sound of the law is followed by fear and terror and flight; and since flight is nowhere feasible, fear arises. And this is the fire that consumes and devours all evil, burns out the evil desire, so that we no longer lust after what delighted us before. In such a way

The coals are lit by this same fire, so that sinners, after the evil desire has been burned out by the power of the law, burn, not yet sweetly in love, but mightily in the furnace of their fear, in which they are melted and prepared and purified, like gold in the fire.

54. But the smoke is set before the fire; why is that? Who has ever seen the smoke before the fire? But the smoke is a sign that the fire is present, and although it is not there first, it is visible first. Augustine understands by the smoke the tearful prayer of the penitent (*poenitentiam*), since they have recognized what God threatens the godless. We do not want to reject this view, but rather strengthen it, so that the smoke is also the outward confession of sins, and all the measurements (*argumenta*), by which the inward flight and fear of the conscience is revealed, like those, *Apost. 2, 37*. to whom the words of Peter passed through the heart, and being terrified at them, said, "Men, brethren, what shall we do?" For by these words they indicate what they suffer inwardly. So the ransom rises in his wrath, because the wrath of God, having been recognized by the law, casts down the hopeful into the depths, and from these depths they send up this smoke of their repentance on high.

55) It says 2 Sam. 22, 9 [*Vulg.*]: "Smoke went up from his nose, and fire from his mouth consumed" (*voravit*), where our Bible editions (*codices*) have *volavit* by an error of the writer, wherein he seems to speak of the smoke of one who is angry, not of the smoke of one who repents. But since he acts a secret interpretation, it fits well that, as the mouth of the Lord is called the mouth of the preachers, and the fire from his mouth the power of the law in the sinner, so also the nose of the Lord are the same preachers, because by them he indicates and reveals his anger. Therefore, just as fire consumes in sinners, even though it proceeds from the nose of the Lord, so smoke rises in them, even though it proceeds from the nose of the Lord. For it is not possible, in the historical and literal sense, for the fire to come from the mouth, or from the nose.

The interpreter says that a burning fire and a smoke of wrath are consuming someone, or that the smoke rises from someone's nose, since a sneezer rather expels his breath downward from himself. But in Hebrew both expressions are ambiguous and the interpreter translates them in different ways, so that he says here: a burning fire and a smoke of anger, but there: a consuming fire and a smoke of the nose. I would say as it is spoken in this Psalm: a burning fire and a smoke of wrath.

v. 10. He bowed the heavens and descended, and darkness was under distant feet.

56. history also teaches this, as it says: "a very thick cloud began to cover the mountain", and Deut. 5, 22. f. and Hebr. 12, 18. the same darkness is remembered. And Ex 19:20 says: "The LORD came down to Mount Sinai, to the top of it, and called Moses to the top of the mountain."

Many have invented much of this darkness, especially the well-known (ille) Dionysius, whoever he may have been. We want to continue on the chosen path with our secret interpretation, according to which, as we 52 f.] said, the arrogant: are humbled by the service of the law, and that this is treated in this passage. Only the power of the law and the wrath of God revealed by it is not felt, it does not shake the foundations of the mountains nor make the earth tremble, it does not ignite the coals nor consume the sinners nor bring forth smoke, unless the Lord Himself inwardly moves, teaches and gives prosperity. For how many have heard John the Baptist, Christ and the apostles flashing and thundering with the thunderbolts of the future judgment and the wrath of God, who, hardened in heart like the Behemoth, who has a heart as hard as an anvil, could not be moved, just as we see many who despise and laugh at the bodily thunderbolts, even though they see that others are killed by them.

58. this is what he says here, and is modeled there, where it is written that the LORD came down to Mount Sinai.

[Ex. 19:20]. For: "He bowed the heavens", that is, he sent the apostles out into the world against the arrogant children of Adam, "and descended", working with them and confirming their speech, as it is said in Gal. 2, 8: "He who with Petro was strong for the apostleship among the circumcision, he also with me was strong among the Gentiles."

59 "And darkness was under his feet," that is, his works and ways cannot be known. This is done by working a strange work, that he might work his work; by condemning, that he might make blessed; by shaking the conscience, that he might bring it to peace. For the works of justification are contrary to all human sense, which cannot bear to be humiliated and made nothing by the power of the law, because it does not understand how well it is dealt with. For he thinks he will be destroyed, while in truth he goes out like the morning star. And he is scattered that he may be gathered, he is plucked up that he may be planted. So faith is needed in this darkness, as Job 3:23 says: "To the man whose way is hidden, and God covers it from him." Jer. 10, 23. f.: "I know, O Lord, that man's doings are not in his power; chasten me with measure, and not in thy wrath" 2c.

v. 11. And he rode on the cherub, and flew along, floating on the wings of the wind.

(60) Nothing of this is read in the history, unless it refers to the fact that in Exodus 25:40 Moses was commanded to watch and make everything according to the image that was shown to him on the mountain. Among them were also the cherubim [Ex 25:18 ff], which were to be made of gold, in the midst of which was the mercy seat; of which the Lord spoke to Moses, as is said there. Thus the prophet, out of exuberant joy, connects at the same time also the mysteries of the tabernacle with the mysteries of Mount Sinai. For it is unbelievable how abundantly the secrets of the Scriptures play into each other and flow in heaps, when once the restlessness of the dangers has subsided, and man is free and joyful in spirit; for then knows

he does everything, dares everything, is able to do everything that the anointing that is with him teaches him [1 John 2:27]. Afterwards it became the custom in the holy Scriptures to call God the One who sits on cherubim, as, Ps. 99, 1: "The Lord is King, therefore the nations rage; He sits on cherubim, therefore the earth stirs." And Ps. 80, 2. f.: "Appear, thou that sittest over cherubim. Awaken your power, who are before Ephraim, Benjamin and Manasseh" (that is, on the ark of the covenant, which was toward the west, where those three tribes were located).

(61) For the Lord always wanted and has always taken care that there should be some memorial and outward sign by which he would bind the faith of the believers to him, so that they would not be diverted by various and strange devotions (fervoribus) to self-chosen worship or rather idolatry. Thus in Gen 22:14 the mountain is called Moriah, that is, the LORD beheld, 1) because there he looked upon the sacrifice of Abraham. And Gen. 35, 1. Jacob is commanded to make an altar to the GÖtte, who appeared to him at Bethel. Therefore Moses commanded [Deut. 12:5] that they should not set up any other place for worship than that which the Lord had chosen; but later they often transgressed this by setting up high places and groves. He also gave them the tabernacle of the covenant, the mercy seat, and the cherubim as a place where they could find and call upon Him, all of which is modeled on Christ.

For now we have no place, but we are not without signs and monuments, such as baptism and the mass, but even these are not bound to any place, for Christ now reigns everywhere, and one may baptize, preach and eat the holy bread wherever one wishes. Therefore, our mercy seat, our cherub are in secret, and can only be grasped by faith in the secret of the Word. Christ is the mercy seat, as Paul teaches Rom. 3, 25: "Whom God has set forth as a mercy seat in His blood," "in whom dwelleth all the fullness of the Godhead bodily" [Col. 2, 9.], and: "God was in

1) In the editions viäeditnr, for which with the Vulgate probably viäedit should be read.

Christ and reconciled the world to Himself" ^2 Cor. 5, 19.]. The two cherubim with wings, which touched each other above and covered the mercy seat, which, with their faces turned toward each other, looked toward the mercy seat, are the two testaments, one of which is the word of the law, the other the word of grace. These are also, as can be seen, opposed to each other (adversa), since the law increases sin, while grace takes it away. But in Christ they come together. "For that which was impossible for the law God did, and sent His Son, and condemned sin by sin, that righteousness required by the law might be fulfilled in us" [Rom. 8, 3. f.].

(63) This is also the intention of those who say that "cherub" means a multitude or fullness of knowledge, because the ministry of both words, that is, of the law and of the promise or grace, teaches all things when it is rightly done. So the Lord rides or rides on the cherubim in spirit and in truth, when he reigns in us through faith, which is prepared in us by the ministry of both words. For what our interpreter has given: Adscendit super cherubim, the Hebrew text expresses more appropriately: He rides or rides, to signify the life-working (vital) kingdom of faith within us. So our cherub 2) is not bound to any place, but everywhere, wherever the word of faith is, the Lord sits on the cherubim through Christ and reigns in us. Therefore, this was also observed in the example, that above the mercy seat and the cherubim nothing was placed that could have been seen, but by faith alone one believed that God had His seat there, and "from that place (says God [Ex. 25, 22.]) I will speak to you". Thus, it is only by faith that we believe that God dwells in Christ; we believe this through the testimony of the cherubim of both Testaments, and we may not expect the word of God from anywhere else than from this mercy seat, Christ.

64. the same thing now seems to be said again (per tautologiam): "He floated

2) In all editions: uoster ederndin, while everywhere else for the singular ädernd, for the plural ederndim.

on the fittest of the winds" or of the spirits. For he speaks of a spiritual wind, because it is the very word of the Spirit that interprets the law and shows grace. For this word comes quickly as the wind that blows where it wills, and you hear its sound, but you do not know from where it comes or where it goes [John 3:8]. But the fittest of these winds are the oral words on which these spirits fly. For the pagans also invent of their Mercurius, by which they want to indicate the divine speech, that he is winged at the feet. So much is the inclination to spiritual interpretations implanted in the human mind by nature. So he hovers over us on the wings of the winds, that is, through the ministry of the oral word, through which faith is taught, he hovers over us, so that where the oral word is, grasped by the spirit of faith, there is no doubt that the Lord is and hovers over us.

He says "fly", although the cherubim, which were made of gold, could not fly, because he saw that the cherubim would not be given wings in vain in the law, since wings are given for flying. He understood that it was indicated that in the future there would be a flight of the Word through the whole world, which is the ministry of the Word, and above this flight, and above these wings, the Lord would hover and be present everywhere at His Word, as it says Marc. 16, 20: "The Lord worked with them, and confirmed the Word by signs that followed." Therefore this flying seems to me to indicate the swift running of the Word through the world, as it is also said in the 147th Psalm, v. 15: "His Word runs swiftly." But not only this, but also that it indicates that neither the Word, nor the Lord who cooperates, is idle in the church. For one must never let go of the word, but it must always be in use, in motion, in flight, so that the Lord Himself may always fly and move the faith in us. Although He is able to do everything by Himself, He has decided not to do it in any other way than through the ministry of the Word, so that faith may have a place, and so that we may be saved from our weakness, which cannot bear divine things unless they are wrapped up in the Word, through which, as it were, He has given us the power of the Word.

in the womb, as Isaiah Cap. 46, 3.

Therefore, it is not to be despised that he used the word "fly" twice; [this he did in order] to instruct us that the Spirit of the Lord is not carried over the waters of the nations, nor does he rule through his present deity (numine), but only those who are instructed with the word, so that the presumption of human power and free will may be destroyed, and the grace and blessedness of God our Savior may be praised toward those who hear and keep the word of God. It is also written in Deut. 32:11 that the Lord hovered over the people of Jacob, as an eagle carries out its young to fly and hovers over them.

But if someone wanted to take the flight on the fittest of the wind from the history of Mount Sinai, I would not argue very much against it. Perhaps it can be said that the Lord, when he descended on the mountain, hovered on the foothills of the wind. For he did not use the mountain as a support, since it must rather be said that he abstained in the air, since he is carried by nothing, but carries all things himself with his powerful word [Heb. 1:3], which is indicated by this flying.

V. 12. His tent was dark around him, and black thick clouds, wherein he was hid. 1)

(68) Since darkness is always fruitful, as is ignorance, it may again seem as if the prophet touches the twofold model (figuram) of Sinai and the tabernacle, at least in the first part [of this verse], which seems to speak of the darkness of the Holy of Holies and the tabernacle. For the fact that there was no light in the Holy of Holies signified that, since God dwells in His Church through Christ, faith is in their hearts, which neither comprehends nor is comprehended, neither sees nor is seen, and yet sees all things. For he is a certain confidence of things, which through present, yet is not seen.

1) Vulgate: posnit tenedras latidnlnin säum, in eirenitn esns taksrnaenlnin chns. "kenedro^a aqna in nnbibns aeris.

but were not seen at all, just as the ark of the covenant was most certainly present in the holy of holies, but was not seen. So his tent was around him, because he himself had his seat in the midst of the holy of holies. This indicates, as it is said in Ps. 46, 6, that God is in the midst of His church, therefore it cannot be made to waver. The prophets drew these and similar prophecies from this example.

For God does not rule in us only outwardly with the tongue and with the word, but in power; neither are those constant who believe in Him with the tongue and with words; but those who believe from the heart are righteous [Rom. 10:10]; in the midst of whom He Himself dwells. These are strong, and in all things they have help through the face of God (that is, through the presence of God), as it is said in Ps. 46:6, "God will help her with His face," or, "God will help her early," that is, with His certainly present Godhead and face itself.

70 But we will also come to Mount Sinai, of which it is written that when the Lord descended, the mountain began to be covered with darkness, and it is rightly said that on the summit and in the midst of the mountain He established darkness for His hidden abode (*latibulum*), signifying the same faith by which He dwells in the midst of His church in our hearts, where He is not seen. But since this darkness is apart from us, the letter that kills is terrifying to the prudence of the flesh, since it greatly fears to be killed, and yet it must be killed, as the law teaches that it must be killed, so that it may ascend with Moses to the top of the mountain, who had entered the darkness to the Lord. For one cannot come to the Lord in darkness unless the prudence of the flesh has been killed by the law.

71 In *circuito suo tabernaculum suum*, namely *posuit*, is the same [as *posuit tenebras latibulum suum*] repetitively, although in Hebrew the preposition in does not stand, but so: *Circuitum suum tabernaculum suum*, that is, as he ordered that the darkness would be his hidden abode.

He has also arranged that his tent should be around him. This seems to me to be said in the sense that faith or the church sanctified by faith is that in which God dwells. For this reason He makes His tent only that by which He is surrounded, that is, closed and hidden, just as He was surrounded and closed by the Holy of Holies and surrounded by the cloud and darkness on Mount Sinai.

(72) And it is against the reputation of persons that he says his tent is that by which he is surrounded. Everything, whatever this may be, has neither name nor reputation of the person. For all who surround him and cling to him, whether they be Gentiles or Jews, become his tent, for there is no difference. But this is bitter (as I have said) for the flesh that is to enter [to God into darkness], lovely for the spirit that has entered. For man enters only through the darkness of faith, and faith only through the death of the flesh. Therefore, this darkness, as long as it is external, is death and hell; as soon as it has become internal, it is life and blessedness. For the letter holds the darkness and the cross against us, but the spirit of faith breaks through and finds the Lord after he has entered the darkness. Therefore, the one who flees and is terrified of the darkness, like the people of Israel who refused [and asked] that the word of the law not be spoken to them [Ex. 20:19 ff], does not reach the Lord. For if you do not hear the law, which must humble and crucify you, you will not hear the Lord speaking to Moses within. But also Moses does not go in any other way than that the Lord calls him, as the words 2 Mos. 19, 20 indicate.

73. *tenebrosa aqua*¹) in *nubibus aeris*. Jerome: In *nubibus aetheris*. Certainly, according to the Hebrew, it can also be said: In *nubibus nubium* [in exceedingly dense clouds]. For each of these two expressions XXX

1) In all editions we find here- *IsnedroZurn nqunin*, for which, however, with the Vulgate: *lenedrozn nqun* is to be read, as the correction suggested by Luther immediately following proves.

and XXXXX denotes a cloud, so that we must understand a dense and thick cloud as in thunderstorms; and better it would be in the accusative: tenebrosam aquam and without the preposition in, in this way: Posuit tenebras latibulum suum, circuitum suum tabernaculum suum, tenebrosam aquam nubem nubium, so that what follows explains what precedes. As if he wanted to say: He wanted the darkness to be his hidden abode, in the midst of which he wanted to dwell; this darkness was that black water in the exceedingly dense cloud of the storm. By all this is signified the killing of the old man, which the Lord exercises in his own by the word of the law; and yet he does not do this in a cruel way, since he is near to all those to whom he inflicts this evil, that he may do them good. That is why this happens "around him".

74 Although the dark waters in the clouds of the air are everywhere referred to speculations about dark prophetic passages, we who pay attention to the context of the words and sentences understand by the dark waters the work of the law, that is, the death of the flesh, the sadness of the conscience and the wrath of judgment, whereby the flesh is afflicted, just as those dark clouds full of water are both sad and burdensome to the senses during storms. For both water and darkness signify tribulation and persecution in the Scriptures.

The thick clouds (nubes nubium) or the clouds of the air are the apostles who proclaim sorrowful things to the world, by which they bring all men under sin through the word of the law, because they are around the Lord, and the Lord is present in the midst of them, hidden, and works all things through them by means of the word. Thus it is said of the vineyard of the Lord, which He calls Israel, Isa. 5:6: "I will command the clouds that they rain not upon it." And Isa. 60, 8. "Who are they that fly as the clouds, and as the doves to their windows?" But when the black clouds are dispersed, they send down a salutary rain, which before seemed to threaten doom by their black appearance. Thus, a preacher of the

Law and yet makes alive when he teaches that the Law is fulfilled in the Spirit through Christ. The figurative speech of clouds and rain is frequent in Scripture for the ministry of the Word.

V. 13. From the brightness before him the clouds parted, with hail and lightning (grando et carbones ignis).

I confess that I do not understand the meaning of this verse, according to which it should be connected with the previous one. Therefore, my first explanation shall be this word: I do not know. But in order to give rise to better things, let us talk about it in the uncertain. Augustine and Jerome understand it that the apostles turned from the Jews to the Gentiles, but they do not indicate the context according to which this must be understood that it happened from the splendor before the face of the Lord. And lest we think that we alone are struggling in this passage: even Cassiodorus thinks that "before the brightness" is an expression in the pluralis, which must be referred to the clouds, as if one said: very bright clouds. Admittedly, it is no wonder if we also miss something, since such great men speak almost nonsensically in such a tremendous misnomer (lapsu).

In the meantime, I will also give my thoughts. Up to now, the prophet has sung about the ministry of the Word according to its first part, the teaching of the Law, through which sinners are humbled, where the Lord is present. Now he also sings about the later and other part, through which, after the power of the law has been demonstrated, the word of grace exalts and comforts the humiliated. This will be the meaning: Those black and terrible clouds, in which the wrath of God is revealed by the word of the law, pass by, pass away, and are emptied before the exceedingly great brightness and clarity that is in His presence, that is, the revelation and knowledge of God, by which His mercy is known, is so lovely that the former unrest, which the word of the law caused, no longer grieves. For (as Bernhard says) just as self-knowledge without the

If the knowledge of God works despair, the knowledge of God without self-knowledge works presumption, if otherwise this can be called a knowledge of God that is without self-knowledge, since it is necessarily only a contemplative (*speculativa*).

(78) Thus Paul attributes joy and hope to the glory that is recognized, saying: "For if the ministry that preaches condemnation had clarity, how much more does the ministry that preaches righteousness have exuberant clarity. For even that part which was glorified is not to be regarded as clarity in comparison with this exuberant clarity. Because we now have such hope, we need great joy." And afterwards, v. 18: "But now in us all the glory of the Lord is reflected with unveiled face; and we are glorified in the same image, from one glory to another, as of the Lord, who is the Spirit." You see that the apostle, speaking of the clearness of the uncovered face, puts almost the same words that are in this verse [Vulg.]: "Before the brightness of his face." For what is the brightness of his face but the glory or the clearness of the uncovered face of GOD?

79) What then is the glory of the Lord? What the uncovering of the face? We have said in the fourth Psalm [64 ff] and in others that the face of the Lord and the face of God above us and set before us is nothing else than having the Lord present and gracious, trusting in him, and, as is the custom of Scripture, knowing the Lord, which in this world is only by faith. Thus the apostle Heb. 8, 11. says from Jeremiah [Cap. 31, 34.], "And let not a man teach his neighbor, saying, Know the Lord: for they shall all know me from the least to the greatest." And Isa. 11:9: "For the land is full of the knowledge of the LORD, as it is covered with the waters of the sea." This knowledge of God makes the heart glad, just as self-knowledge grieves, because the latter presents mercy before our eyes, as Ps. 26:3 says; but the latter always presents our sin before us, and forces us always to think of our sin, as the 51st Psalm [v. 5] says. The face

The glory of God is therefore the revealed knowledge of God, in which the glory or clarity of God is seen. But the glory of God is our justification, which we see is not in the running of man, but in the mercy of God. Therefore we give glory not to ourselves but to the Lord, who, as the apostle says, does everything "to the praise of his glorious grace" [Eph. 1:6], so that "he who boasts may boast of the Lord" [1 Cor. 1:31], after our glory has been completely destroyed and our shame exposed by the word of the law.

80) But after the clouds have "passed by" and the sinners have been sufficiently humbled by the knowledge of sin brought about by the ministry of the law, and they are brought before the face of God, where they recognize the glory of God's grace, and are brought to peace: then they are joyful and praise, and at the same time the hail and the fiery coals also pass by (*transeunt*). For so, I believe, must be referred to the verb "pass by" both the clouds and the hail and the fiery coals.

81 "Hail" figuratively refers to the harsh and harsh words of the law, or as it is elsewhere [Ps. 9:6J], the rebuke among the nations.

But "the fiery coals," which the Latin interpreter calls "coals of fire" according to the Hebrew manner of speaking, we understand either from the same ones of which he said above [v. 9. Vulg.] that they are kindled by fire, namely the sinners themselves, who are burned by the fire 1) of fear; or the same words of the law, by which that fire of repentance is kindled in the conscience. I like the latter best, for all this passes away when the bodily knowledge of God's mercy is revealed. For then the clouds, which before were hateful, become pleasant, and the preachers of the law, whom we detested, we love, and finally approve of their hard and burning words, not unlike a child hates its disciplinarian and its discipline, until it has attained the inheritance and recognizes what it is for.

1) Erlanger and Weimarsche: i'ni instead of

the hard disciplinarian was useful. Paul uses this example in his letter to the Galatians [Cap. 4, 1. ff.], which is not unsuitable for the understanding of this passage.

(83) I believe that the prophet took all this from the part of history where it is written [Exodus 20:21] that Moses went up the mountain and entered into the darkness, that is, before the face of the Lord. For we understand it in this way, that this storm was not before the Lord, but only around him, as he also said in the previous verse. Just as the glory of the Lord appeared to Moses when he went in before the face of God, so also, because the Lord had spoken to him, he brought with him the brightness of his face, as it is written in Exodus 34:29. It is written that at the same time the clouds and the hail and the fiery coals passed away, and were no longer before His face because of the splendor of the face of God: so also, as the apostle teaches [2 Cor. 3:18, 12], in all of us the clarity of the Lord is reflected with His face uncovered, and we are transfigured into the same image through fellowship in the same clarity, and have great hope and joy. The driver ceases; the yoke of her burden, the rod of the driver, and the staff of her shoulder is broken by the child that is born to us, and the Son that is given to us, Isa. 9:4, 6.

Again, the prophet either adds something to the story, or he plays from his own spirit with a figurative speech. For we do not read explicitly in the second book of Moses that hail and fiery coals were sent down from heaven on Mount Sinai, but because it was a strong thunderstorm, it is understood that fire, hail, snow, and stormy winds intervened no less than they were mixed in with the plagues of Egypt [Ex. 9:23], since the office of the law is depicted in both places.

I say this according to my understanding; let another follow his sense. For that the word *transierunt* means a change is proven by the saying Matth. 24, 35: "Heaven and earth will pass away (*transibunt*), but my words will not pass away.

go"; this is the meaning I have adopted at this time and in this place. Now if someone wants to understand it in this way, "the clouds, the hail, the coals pass before the clarity of the Lord's face," that is, that the word and the rebuke of the law be strong and penetrate, and not be hindered from accomplishing in sinners that for which it is preached, because of the presence of the glory of God that is preached, which puts to shame the arrogance of men, as the prophet Ps. 77, 18. [Vulg.] seems to say: "For your arrows pass by" (*transeunt*), I do not reject it. Here, too, the transitive can rhyme beautifully with the preceding and the following, so that the power of the word is shown, as it says in Heb. 4:12: "The word of God is living and powerful, and sharper than any two-edged sword," and it is not up to me to decide which of the two views is preferable.

V.14. And the LORD thundered in heaven, and the Most High let out his thunder (*vocem*) with hail and lightning.

This verse almost forces us to take the latter view of the previous verse, but we will look at both, and the former first. The prophet seems to refer to the fact that it is written in Exodus 19:19 that the Lord answered Moses when he spoke, after which thunder (*voces* [Exodus 20:18]) was heard, and the Lord spoke the Ten Commandments. The spiritual interpretation of this is that only through the voice of the Lord is the law fulfilled. For what is it but that Moses speaks, and the Lord answers him, that the law is given by Moses, but grace and truth are given by Christ, who answers the law and fulfills it alone? As it is said in John 1:17: "The law was given by Moses, but grace and truth were given by Jesus Christ. So the Lord thunders from heaven (*de coelo*), that is, he preaches the word of grace from the host (*de choro*) of the apostles; and the same is said, "He sends forth his thunder" (*dat vocem suam*), repeatedly. For the voice of the Lord is a powerful voice,

As we will see Ps. 29, 4. and Ps. 68, 34.: "Behold, he will give strength to his thunder (voci suae)."

The 147th Psalm, v. 16-18, also plays beautifully with this image: "He gives snow like wool, he scatters frost like ashes. He casts his locks (crystallum suam, that is hail) like morsels; who can remain before his frost? He speaks, and it melts; he blows his wind, and it thaws." By all this is signified the ministry of preaching, which is rough in its first office, that of the law, but sweet in its later office, that of the word. In this sense, "hail and fiery coals" must be taken in a different sense than we took it in the previous verse. For there we 81 f.] said that they were the rough and burning words of the law, but here we shall have to say that sweet and refreshing words are signified. Now, even if we could assert to some extent (utcuque) through the expenditure of effort that the word of grace is harsh, burning for flesh and blood (for man does not recognize the value of it, as Jn 6:60, 63. to the Jews the speech of Christ, which was a speech of life, was harsh and a speech of death, and Paul confesses that it is a good smell of Christ, but only to some for life, to others for death), it is clear that this is violent and forced.

Then the order of the words would be this: The LORD hath omitted his thunder (vocem suam, which is hail and fiery coals, that is, rough and burning, "for our GOD is a consuming fire" [Heb. 12:29.], yea, as it is said in Jer. 23:29: "Is not my word like a fire, saith the LORD, and like a hammer that breaketh in pieces rocks?") Therefore we must also treat the other view and subject it to the judgment of each one. Although he had sufficiently said in the foregoing that the earth shook, that the foundations were shaken when the Lord was angry, and that He flew on the cherubim, and other things by which the power of the word of the law was pronounced, and the presence of the Lord in the ministry of the word: yet he deals with the same thing in these verses, in that he wants to inculcate and explain the same thing. For

He says that even the clouds had their effect (fuisse efficaces) before his brightness, and that the Lord thundered in them from heaven, letting out his thunder with hail and lightning, so that the work which the law does with threatening, terrifying, troubling, quarreling, scolding, punishing, burning and consuming (for we have seen that all these are given to the office of the law in these verses) should be ascribed to the clouds, to the apostles and preachers, but to the Lord alone, who gives that clouds, hail, and fiery coals pass by, for he himself lets out this his thunder (vocem) from heaven. For so we also read in history [Ex. 19, 16] that thunder and lightning arose before the sound of the trumpet, so that a clearer and clearer knowledge of the law is given through the constant stopping with teaching.

It is therefore obvious that the translators did not understand these verses either, since they translated against the manner of the language (per soloecum): Dedit vocem suam, grando et carbones ignis, whereas it should have been translated thus: Vocem suam, grandinem et carbones ignis, in the accusative, depending on the verbum dedit. Now there is nothing to do with distinguishing the thunder (vocem) from the coals and the hail, or with combining them, if only both are understood from the word of the sermon. As the same is various and serves for various movements of the mind, so it is also represented by numerous signs (impressionibus) of the heavens, as there are the stars, the rain, the hail, the mist, the snow, the lightning, the thunderclaps, and all things that can fall from the heavens, whether they make alive or kill; the former of these are to be referred to the word of life, the latter to the word of the law. The heavens are the apostles, as we shall see in the following Psalm.

2 Sam. 22, 12. ff. these verses are somewhat different, for there one reads thus: Posuit tenebras in circuitu suo latibulum suum (where latibulum suum is omitted, and instead of tabernaculum suum is put latibulum suum), cribrans aquas de nubibus coelorum (instead of densitas aquarum in nubibus nubium, for dense clouds seem to pass the water as through a sieve

to pour down). Instead of prae fulgore in conspectu ejus [nubes] transierunt, [grando et] carbones ignis,¹) our [Latin] text has there [2 Sam. 22, 13.]: Prae fulgore in conspectu ejus²) succensi sunt carbones ignis (for nubss is superfluous, and succensi sunt is the same verbum as transierunt, in that it means both), tonabit de coelo Dominus, et excelsus dabit vocem suam³) (where grando and carbones ignis is not repeated). I leave this diversity to those who have time and desire.

V. 15. He shot his rays (sagittas), and scattered them; he caused great lightning, and terrified them.

It is obvious that the prophet speaks figuratively of the arrows, since nothing is read of them in history; therefore he calls "arrows" the lightnings themselves, of which it is said in Exodus 19:16: "There arose thunderings and lightnings." So also the 77th Psalm [v. 18. f. Vulg.] calls them, "For his arrows go forth, there is thunder in heaven." Hence the words by which the conscience is struck are called arrows, Ps. 38, 3. "For thine arrows are in me." And Job 6, 4. "For the arrows of the Almighty are in me, the same fury drinketh out of my spirit, and the terrors of GOD are upon me." We read everywhere much of such arrows, as also Ps. 7, 14.: "His arrows have he prepared to destroy."

So these "rays", lightnings, arrows are the same words of the law, which frighten, disturb, pierce the heart of the sinner, because the prophet still remains to explain and inculcate the office of the law. Therefore, this verse also serves to prove that the preceding verses are to be understood according to the latter conception, more of the office of the word of the law, than of the word of the law.

1) Here the text of the editions is not in order, therefore we had to insert the words in square brackets. The confusion seems to us to have arisen from the fact that Luther quoted both texts (2 Sam. 22 and our Psalm), but the scribes could not follow him. The editors did not fix it either.

2) Here we have omitted undes according to the Vulgate. This also requires the explanation that follows immediately.

3) We have inserted this text from 2 Sam. 22, 14. instead of: "t intonnit Ú6 ooelo Domina" ot ultissirnns äoäit vo66in hardly what is found in our place.

from your word of grace, so that the right way of connection may exist. For we have said that the word of the law is diverse and manifold in its work, which it works in the heart of the sinner with terror, threatening, punishing, burning 2c. Therefore it is also explained on Mount Sinai by various symbols of thunderstorms, and here and in other places by various words denoting a thunderstorm. All this is understood more and easier (felicius) by experience than it can be explained by words, since also the prophet, as if he could not achieve this with his words, turns to history and wanted to indicate more than explain with figurative words.

(92) Therefore, if we cannot understand other things, we should be satisfied that through all the storm on Mount Sinai and all the words with which it is told to us, all the turmoil that the Word of God stirs in the hearts of sinners is held up to us, so that they are changed to hate themselves and the world, and are salvifically killed. For these are the wars of the LORD of hosts, who wars against them from heaven, as Deborah Not. 5, 20. So that the summa, the goal and the right understanding of this psalm is that Christ, who suffered, is raised again, preached by the Holy Spirit, believed and worshipped, humbling the hope of the world. For this is the summary and brief understanding of this whole psalm, as anyone who is attentive can easily see.

But he says, "He scattered them," that is, he tore them apart and divided them. For he did not come to send peace, but the sword [Matth. 10, 34.], so that man would not only be separated from his household, but also from himself, through the hatred against his own soul in this world. And he did not merely send lightnings, but "he made lightnings many", so that he might draw the world into the turmoil of the cross through the multitude of preachers. Thus it says Ps. 68, 12: "The Lord gives the word with great multitudes of evangelists" (virtute is so much as exercitu [hosts]). He says Jer. 16, 16: "I will send out many fishermen, who will

they shall fish." This, then, is a wholesome dispersion and disturbance, by which they are brought to right unity and peace. 2 Sam. 22, 15. it is thus said: *Misit sagittas et dissipavit eos, fulgur, et consum- sit eos*. Some understand by the lightnings the miracles by which the Lord confirmed the word of the apostles. I leave these their opinion, because it is not clumsily spoken.

V. 16 Then water was poured out, and the ground was uncovered, O LORD, from your rebuke, from the breath and snorting of your nose.

94 This can in no way belong to history, in which nothing is said about the springs of water (*de fontibus aquarum*) and the foundations of the earth, if he does not refer to the word 2 Mos. 15, 27. The children of Israel came to Elim, and there were twelve wells of water and seventy palm trees," by which, according to the unanimous judgment of all, the twelve apostles and the seventy disciples of Christ are modeled, so that the prophet treats the history of the whole exodus piecemeal, and sings of the mysteries of the New Testament according to the freedom of his spirit. For indeed, through the ministry of the Word, the world has come to know that the apostles would be the fountains of water, the princes of the world, as was promised to Abraham and his seed. So it is also said in Ps. 45, 17: "Instead of your fathers you will have children, you will set them as princes in all the world." The same is said Ps. 68, 27. "Praise GOD the LORD in the assemblies, for the fountain of Israel."

95. Therefore, if we understand the living apostles and prophets or their books, it will come to the same thing. For just as no one would have considered the apostles and prophets to be such and such great men, if the Lord had not revealed and glorified them by the ministry of the Word and the powerful working of miracles, so no one would have considered their books and their minds to be such and so great as to be the fountains and foundations of the earth, if the Spirit of Christ had not revealed it. But it is rightly believed that the apostolic mind and sense was the best that was in the apostles, and that the relics of garments, ge

These are the foundations of the faith of the simple people, which are nothing compared to the relics of books or rather of the mind, which cannot be left behind by any books, but can only be preserved in the hearts of its believers by the benevolence of the spirit. These are the foundations of which Paul says Eph. 2, 19. 20.: "You are now no longer sojourners and strangers, but citizens with the saints and members of God's household, built on the foundation of the apostles and prophets."

Therefore, this verse is also a part of the proof that the prophet in this psalm speaks in the spirit and literally treats the spiritual interpretation taken from history in Christ.

But he says that all this was not done by human will or by our care. For who has ever ascribed to his word such great power that what has happened through the ministry of the gospel in the whole world, the incredible great deeds of God foretold in this psalm and now fulfilled, should happen through it? This is what has happened, "O Lord, from your rebuke", for you have rebuked the Gentiles, and the wicked have perished, Ps. 9, 6, they have been salutarily rebuked and changed for the better. So it says John 16:8: "He will punish the world for sin," and Romans 11:32: "For God has decreed all things among unbelievers, that He might have mercy on all," and Romans 3:19, 20: "That every mouth might be stopped up, and all the world guilty before God; so that no flesh by the works of the law might be justified in His sight."

The second part of the verse is formed by the words: "From the breath and the blowing of your nose" (*ab inspiratione spiritus irae tuae*), because that is how it is divided in Hebrew. The snorting of God's wrath he puts together with the breath by which man is made alive or becomes a living being, as it is said in Genesis 2:7: "He breathed into his nostrils the living breath." Does not the breath of wrath (*spiritus irae*) rather kill than blow life into him? Yes, indeed, he is the spirit (*spiritus*) that punishes the world for sin [Joh. 16, 8.] and reveals God's wrath against all men, as

Rom. 1, 18. is said. But just by this he breathes the life of grace into those who are humiliated by this wrath. Thus it is said in Isa. 11, 4: "He will smite the earth with the rod of his mouth, and with the breath (spiritu) of his lips he will slay the wicked."

We have described the ministry of the church and the fruit of the resurrection of Christ crucified. All this, he says, was done "through the Spirit who sanctifies," as Paul also speaks in his superscription Rom. 1:4, in which he very briefly and beautifully summarizes everything that is said in this psalm about the ministry of the word and the fruit of Christ's resurrection, as one can easily see if one carefully compares both and pays attention to it.

V.17. He sent out from on high, and took me, and drew me up out of great waters.

(99) Since Christ confessed in the foregoing that he suffered, called, and was heard, and then sang of the miracles wrought in the whole world by his resurrection through the ministry of the word, why does he again boast that he was drawn out of many waters? For after he was raised and preached, he was not drawn out of the waters again. I do not believe that he returns to what he had begun to tell about his salvation, as if he had inserted preaching of the miracles of the Word, but according to the simple nature of the connection I assume that he now speaks in the person of his church. For after the word of the cross was preached and sinners were frightened and converted to the faith, persecution began immediately, first among the Jews, so that the apostles were forced to go to the Gentiles because of their unbelief and rage.

Therefore, he sings about the story that Lucas writes about the apostles and the believers in the Acts of the Apostles. The following is very fitting [v. 28], where he contrasts the wretched people with the "arrogant" people of the Jews, and [v. 44. f.] the obedience of the Gentiles in contrast to their disobedience.

and [v. 50] says that he gives thanks among the Gentiles, which can certainly not be understood to mean that he spoke this in his own person. It also makes a difference that from this verse to the end of the psalm almost all verba are in the future tense, while until then they were in the past tense, so that we may recognize that Christ speaks of the church and in the church. For also Apost. 9, 4. Christ said from heaven to Paul: "Saul, Saul, why do you persecute me?" although he only persecuted the church of Christ.

The Lord also says to the king Sanherib in 2 Kings 19:27 ff: "I know your living, your going out and your coming in, and that you rage against me. Because thou hast raged against me, and thy riotousness is come out in mine ears," though he persecuted only the people of Israel. Hence the 82nd Psalm, v. 3. dares to say, "For thine enemies rage, O LORD, and they that hate thee lift up their heads," and yet it follows [v. 4.], "They make crafty plots against thy people." For this He promised in Ex. 23:22, "I will be an enemy to thine enemies;" and Zech. 2:8, "He that toucheth you toucheth the apple of mine eye;" and Gen. 12:3, "I will curse them that curse thee."

So Christ says in the person of his church, which is gathered from the Jews: "He will send (mittet) from on high, and fetch (accipiet) me, and draw me out of great waters" (assumet). This he did when he sent the Holy Spirit from heaven, and gathered out of the raging Jews all those whom he had previously ordained. For "the great waters" in this passage are the peoples of the Jews, as it is said in Revelation 17:15, "The waters which thou sawest are nations and Gentiles"; also in many other passages of Scripture they mean peoples in figurative speech. For these verba, which express an acceptance (accipiendi), do not denote a snatching out of the evil, which the following verse will describe, but the election and separation from others, as is said of Enoch Gen. 5, 24: "God took him away" (tulit) and Cap. 20, 3: "For the sake of the woman whom you have taken" (tulisti) and it seems the prophet refers to the

She called him Moses, because she said: "I pulled him out of the water: I drew him out of the water." For the same verbum XXX which is put in that place is here also. And Moses has been a model of those who are drawn out of the water, that is, chosen out of others; hence the name Moses is not derived from Moys, 1) which means water, as some dream, but from assume (assumendo), the one assumed or drawn out, because he is taken out of the water.

V. 18. He delivered me from my strong enemies, from my haters who were too powerful for me.

102. "He will save me," it says in Hebrew (as I have said), so that this may be recognized as a word spoken by the Church, of which Christ prophesied. But they are words of confidence and hope in GOD, because she [the Church] confesses that the enemies would be stronger and the haters more powerful than she, so that we would know that we who want to be Christians would have to despair of all human protection. For it is not the true and genuine church that is protected by the worldly arm and the quite futile rays of banishment of those idols, but the fictitious one, which flaunts the name of the church, but denies the power of it. We read in the Acts of the Apostles how cruel and violent the Jewish people and their rulers were against the apostles and the disciples of the Lord. But when they were saved, they praised the Lord; and already in Paul alone they fulfilled this verse, because he had been converted.

V.19. They overcame me at the time of my accident, and the Lord became my confidence.

103) He explains the way of salvation, which was that in the midst of persecution He did not abandon the church, but assisted and protected it, so that the enemies who were stronger than it did not destroy it, and not only this, but also carried it out into space, as the following verse teaches.

1) Iosepkus, tit). II, IX, § 6, explains by the Egyptian Llo, water, and ousoUe, save.

This is what he says: "In the time of my fall", that is, even in the time of persecution, when it seemed that I was completely abandoned, and those had the upper hand, he did not abandon me, but protected me. In this again we are praised that faith consists in what is not seen; but that we must believe we are strongest through the presence of the Lord then; when we are weaker than all, as Paul says [2 Cor. 12:10.], "When I am weak, then am I strong." And Joel 3:15: "Let the weak say: I am strong." For this the cleverness of the flesh comprehends not.

V. 20. And he brought me out into the room, he plucked me out; for he had a desire for me.

104. He will lead me out of the narrowness of affliction into the wide space of comfort. Thus Paul says 2 Cor. 1, 3. f.: "Praise be to God and the Father of our Lord Jesus Christ, who comforts us in all our tribulations" 2c. For the breadth and narrowness allegorically signify comfort and affliction, Ps. 4, 2. [Vulg. 1: "In affliction thou hast made room for me," since affliction constricts the heart and countenance, but joy expands them, Prov. 15, 13: "A merry heart maketh a cheerful countenance: but when the heart is troubled, then the courage falleth also." And Cap. 17, 22: "A merry heart maketh life merry, but a sorrowful spirit drieth the bones." And Cap. 15, 15: "A good heart is a daily good life."

105 For *salvum me fecit* Jerome has better: *Liberabit me*, likewise for *quoniam voluit me* Jerome has: *Quia placui ei*. But the meaning is: His pleasure and good pleasure rested on me, as it is said of Christ Matth. 3, 17: "This is my beloved Son, in whom I am well pleased." And Luc. 2, 14. [Vulg.]: "And on earth peace to men of good will," that is, to those who are well pleased. But there is a very pure confession and an exceedingly confident thankfulness in the word: "The Lord has done this to me, not because I was worthy or deserved it by any works, but by grace, in vain, according to his mercy, because it pleased him thus to look on the lowly and to save it, that he might be pleased with the lowly, that he might be pleased with the lowly."

Let no flesh boast of him, but let him who boasts boast of the Lord, for it is not by our running but by God's good pleasure and mercy that we shall be saved.

V. 21: The Lord is well pleased with me according to my righteousness; he repays me according to the cleanness of my hands. 1)

This verbum retribuēt should have been given in the preterite like the others, or also the others should have been translated in the future tense, so that the understanding and the order would not be confused. For here the church compares itself to the godless synagogue, in comparison with which it was worthy to be saved and carried out into the wide space, even though it had nothing to boast of in God's sight but the pleasure of God, by grace, in vain. We have seen both in the seventh and in the seventeenth Psalm [Ps. 7, 9, 17, 1.] that in the same movement of the heart, GOD was invoked for His judgment according to righteousness. For although we cannot be justified before GOD in any other way than by accusing ourselves, yet the wicked do us wrong in many ways, especially in the word of GOD. This is why he here cites his righteousness, for which, as he boasts, salvation from his enemies was recompensed to him. For the judgment between us and God is different from that between us and our ungodly adversaries. There is a great dispute about this between Job and his friends, in that the latter insist that man can bring himself to be righteous even before God, if he is not stained with sin before men; Job, on the other hand, claims that he is righteous before men, but confesses that he is a sinner before God, before whom all men are sinners and lack the glory that they should have in God [Rom. 3:23].

We have said in the thirteenth Psalm [§ 27 f.] that the word "recompense" in Scripture indicates more the change of suffering than the worthiness of merit. For our

1) Vulgate: I't. rstridust raiUi Ooininus 86rundum suGtitiainet
svaunduni purUatvm maiuiuin
inearuua rtztripust iniui.

Merits are nothing in the sight of God, but He, rewarding according to His gracious mercy, changes our sadness into joy, our affliction into a wide space, as it is said in Is. 61, 3: "That ornaments may be given them for ashes, and the oil of gladness for mourning, and beautiful garments for a sorrowful spirit." Therefore, we must be careful not to understand "my righteousness" and "the purity" or innocence of "my hands" as if the church boasts of them before God; but the wicked are unrighteous against the church, which confesses its sins. By this righteousness she deserves to receive the opposite of what she suffers from the ungodly, and the ungodly the opposite of what they hope for.

(108) Thus God forbids Deut. 9:4-6, saying, "Now if the LORD your God has driven them out from before you, do not say in your heart, 'The LORD has brought me in to possess the land for my righteousness' sake, when the LORD has driven these nations out from before you for their wickedness. For you do not come in to take their land because of your righteousness and your upright heart, but the LORD your God drives out these nations because of their ungodly nature, to keep the word that the LORD swore to your fathers, Abraham, Isaac and Jacob. Know therefore that the LORD thy God giveth thee not to possess this good land for thy righteousness' sake." So we can and should boast against the wicked because of our righteous cause, but before God we must submit and be silent and give Him glory alone.

But I believe that "my righteousness" refers to suffering, 2) "the cleanness of my hands" to innocence, that is, that it [the church] has been unjustly injured by suffering evil for the sake of its righteous cause, and by not repaying or doing evil to anyone because of injustice. Namely, it is precisely because of this that it deserves to be carried out into the wide space, because the Lord, according to His gracious mercy, is well pleased with such people.

21 It seems to us here Mtkntia. has the meaning "suffering," as in the third Psalm, K 14.

v.22. For I keep the ways of the Lord, and am not ungodly against my God.

The church continues to compare itself to the synagogue, as the following will prove. For though the righteous have sin in their flesh, and their body is dead because of sin, yet the spirit lives because of justification, as the apostle says Rom. 8:10. On the other hand, the ungodly display their righteousness in their flesh, but there is falsehood in their spirit because of their ungodliness. Thus the righteous appear (agunt) outwardly as sinners, but inwardly they are righteous. The ungodly, however, are righteous on the outside, but sinners on the inside. But there is no comparison between the sin of the spirit (which is ungodliness) and the sin of the flesh (which is rebellious evil desire): neither is there any comparison between the righteousness of the flesh (which is dealing with the works [operatio] of the law) and the righteousness of the spirit (which is faith in Christ).

This is what it [the church] says here: "it keeps the ways of the Lord". But in what way are they kept? In the spirit, not in the flesh; by faith, not by works; by grace, not by free will. Therefore it adds, "And am not ungodly against my GOD." That is, this is keeping the ways of the LORD, that one be not ungodly against GOD. But ungodliness (as I have often said) is the unbelief that relies on being justified by its own works; where this is, there is no keeping of the ways of the LORD. But the Hebrew text says with a simple expression that is, if one could say so, *impiavi*, I have been ungodly from my God. But ungodliness is a going away and departing from God, as we have seen in the fourteenth Psalm 81 ff. have seen. And Jer. 17, 5. it says: "Cursed is the man that trusteth in man, and taketh flesh for his arm, and departeth from the LORD with his heart." Therefore, the Latin interpreter speaks in Hebrew: *Nec impius fui a Deo meo*, I have not departed from my G^Otte through ungodliness.

1) xeeeaati is missing in the original and in the Basel.

Since the sin of ungodliness is so great in comparison to what is left of evil desire in the flesh of the godly, the church rightly boasts that it has not transgressed the ways of the Lord, nor has it been ungodly against him, as its adversaries are, who rage against it under the pretense of righteousness and zeal for God.

v.23. For all his judgments I have before me, and his commandments I do not cast away.

The church aims at the wicked, of whom it says in the 10th Psalm, v. 5: "Your judgments are far from him. Such was also the nature of her rival, the synagogue, which most of all wanted to be respected for having the rights (judicia) of God before its eyes, for not rejecting His commandments (justitias), yes, for always accusing the church of this offense. This dispute remains as long as flesh and blood remain; since the prudence of the latter does not grasp the righteousness of the spirit, nor suffer its righteousness to be punished, whereas the prudence of the spirit does not suffer the righteousness of the flesh to be praised, and preaches the righteousness of faith, so it happens that these two children, Esau and Jacob, clash in the body of Rebecca with perpetual warfare.

Blessed, therefore, is the man who speaks of the law of the Lord day and night, Ps. 1:2, for he has all the judgments of God before his eyes, and does not reject His commandments (justitias) (Hebrew: His justifications); he is the one who keeps the ways of the Lord, which are commanded in His judgments and commandments. But that one has the rights of GOD before his eyes indicates that he loves them. "For where your treasure is, there will your heart be also," Matt. 6:21. But we need the law of God to be constantly before our eyes, because we are troubled and distracted by many things and incidents. But the desire for the law of the Lord will bring this about by itself; if this is not there, then we will soon throw the speeches of the Lord behind us, whereupon the neglect of the ways of the Lord immediately follows and godlessness against God 2c.

114. i believe that "rights" (judicia) and "justifications" (justificationes) refer to the-

In this passage, we distinguish that the rights belong to the prohibitions by which the old man is judged, and the justifications belong to the commandments by which the spirit is justified, the new man.

V. 24. But I am without change before him, and beware of sins.

Here he clearly confesses 1) that there is still something left of the old man, against which he promises to fight, as the apostle Gal. 5, 24. Rom. 6, 6. and elsewhere teaches that one should kill the flesh and the members that are on earth [Col. 3, 5.]. Therefore, after all the ways of the Lord have been kept and ungodliness avoided, there still remains the task of crucifying the evil desire in us, that we may be cleansed from stains and renewed from day to day before God, and beware of our wickedness lest it overtake us. "For sin shall not be able to have dominion over us, because we are under grace" [Rom. 6:14.] Neither shall we yield obedience to the lusts of the flesh, that sin may reign in our mortal body [Rom. 6:12], though it shall not cease to provoke, that it may rule and reign. This constant renewal and care for sin is despised by the wicked, because they think they are pure; because they do not have the rights and commandments of God before their eyes, they do not realize how great and complete (absolutam) purity they require. Therefore, for the same reason, he also adds an emphatic word (emphasin): cum eo, that is, "before him." For the wicked who despise these stains become more and more impure before the Lord from day to day, precisely because they are the most pure in their own eyes and in the eyes of men.

117. we have not yet had the expression XXX which the interpreter has translated by iniquitatem at this point. I do not know.

1) The logical subject here also remains "the church," as we see mainly from § 99, s 117 and s 130, but here another grammatical subject enters (86 puAnuturnn); as such (according to 8 99) either Christ is to be regarded, who speaks in the person of the church, or the prophet (according to § 131).

In what way I should distinguish this expression from other words that mean sin (iniquitatem). I would willingly allow that by the same the works of the flesh are signified, so that it would be referred to original sin, that is, the evil which the unleashed evil air commits, that is, when sin rules and reigns, and is put into operation. For the other words seem to refer more to the law that forbids than to the origin of the evil that rages. Thus it is said in Ps. 51:7: "Behold, I am begotten of sinful seed (in iniquitatibus)" 2c. If this were true, it would be very fitting for our view, since the church intends to be careful that whatever sin is left in the flesh does not break out into the work.

V.25. Therefore the Lord repays me according to my righteousness, according to the cleanness of my hands in His sight.

He repeats the same thing that he said above, in order to say it more clearly and to add more. All this goes against the godless adversaries, who both do not believe this and have a completely different opinion of themselves. For he continues to take sides against the godless synagogue, "this is the kind that thinks itself pure, and yet is not washed of its filth," Proverbs 30:12. Therefore, it continues to impute impurity and condemnation to the godly or the church, as if it were most against God, not to mention that it is undefiled before Him and is careful of its sinfulness.

119. against this now justifies (how I

[§ 106 ff., § 110, § 112]) the Church has said its thing, and indicates that, according to God's judgment, quite different things would be said by it than are said by the ungodly. For although she is not righteous, nor are her hands pure in the eyes of the ungodly, she is so in the sight of God's eyes, that is, of God and of all who have God's eyes, that is, who are spiritual. For the ungodly judge everything wrongly, God judges rightly; hence what follows here, that to the pure everything is pure, to the impure nothing is pure [Tit. 1, 15]. To the God-

The innocent is guilty; the elect is rejected, and he who is of God (divinus) must be possessed by the devil. In short, with a perverse person everything is definitely wrong. This is because he judges according to what his eyes see, not according to how God sees it with His eyes. Therefore, it follows:

V. 26. f. With the holy you are holy, and with the pious you are pious, and with the pure you are pure, and with the perverse you are perverse.

120 Here the prophet gives the reason why the wicked condemn everything about the godly. The cause is that they themselves are unclean and wicked, and each one judges as he himself is, as I have quoted from the apostle's letter to Titus [Cap. 1, 15J: "Nothing is pure to the impure, but both their mind and conscience are impure." So he said that he had purity of hands and righteousness, but not in the eyes of the ungodly, before whom all that the godly man is and does is rather abominable and intolerable unrighteousness and uncleanness. But for this contempt, God will give him glory and honor. Meanwhile, he consoles himself in faith and hope, saying:

121 Let it go [Revelation 22:11], "He that is unclean, let him be unclean after all"; let perverse men have their perverse ways. We boast in the best way, that we are rejected in their eyes, but holy in yours, because with the saints you are holy. That is, so that we may teach a new and wonderful gloss: With sinners thou art holy. For this saint, with whom God is holy, is none other than he who denies himself holiness and ascribes it to God alone, retaining sin for himself alone by this true confession, as they do, Dan. 9,¹) 7: "Thou, O Lord, art righteous, but we must be ashamed; as it is now." And this very confession of truth, by which they ascribe holiness to God, causes it to flow back to them, and they themselves also to be ashamed.

1) In the Latin editions: Dau. 3.

be sanctified. For it is the truth that we are all unclean, and God alone is holy.

Therefore, those who are holy in this way, that is, truly humble and bad in their eyes, consider everything that God says and does to be holy and valid, and speak the word Ps. 119, 137: "Lord, you are righteous, and your word is right." And again, Ps. 145, 17.: "The LORD is righteous in all his ways, and holy in all his works." For after their will is killed, they have pleasure only in the will of God, by which they praise and bless and worship all that befalls them.

On the other hand, the perverse and wicked, whose will is alive in all things, leaves nothing undone that God says and does. For he wants everything to turn out according to his will, which he considers 2) to be the holy of holies. Since this cannot happen, he perverts what is in fact the sanctuary of God and condemns it as the most unholy and accursed thing. An example of this is a godly person in whom God is, speaks and works, whom the wicked cannot stand. Thus, God is necessarily perverted in the case of the perverse, and instead of being considered holy, he is considered accursed. But as one thinks of God, God also proves Himself to man in the way he thinks of Him. Therefore, everything is wrong with a perverse person, even that which he has from God.

You see that God does not become holy, chosen, pious, or reverted according to His essence and nature, but according to His words and work, which He works in the good and evil spirits, and that both receive in themselves what they attribute to God. For just as the godly, by making himself unclean and sanctifying God, is sanctified in the best way in all that he lives and does, so the ungodly, by making himself holy and making God unclean, is defiled in the worst way in all that he lives and does. For he who makes himself holy cannot but make God unclean in all his words and deeds. But he who sanctifies God in all his words and deeds, the

2) Erlanger: Ipsi instead of: ipse.

cannot but consider himself unclean. Is it not therefore something wonderful about this defilement and sanctification, that the one is defiled by his holiness, the other is sanctified by his sin? Is not therefore the wicked man the most unhappy man, who is himself stained by his holiness? Is not the godly man the most miserable man, who is himself sanctified by sin? Therefore he says afterwards [v. 28.], "For thou helpst the wretched people, and the high eyes thou bringest low."

Therefore, holiness is not so great that it should not defile a man if he assumes it for himself and does not attribute it to God alone; nor is sin so great that it should not sanctify a man if he ascribes it to himself by right confession and takes it away from God.

But it is very difficult not to presume holiness and not to ascribe sin to God. For who is constantly so minded in all things that God does to us that he should hold every word and work of his sacred, that is, revered and held as a holy thing? Who considers punishments, ignominies, deaths and all evils as holy things that he should receive with reverence? Job was one of the saints to whom everything that GOD sent him was holy, and said [Job 2, 10.], "Have we received good from GOD, and should we not also accept evil?" [Cap. 1, 21.:] "The LORD gave, the LORD hath taken away," as it pleased the LORD, so it was done, "the name of the LORD be praised!"

Ask the wicked, to whom (as they say) even a hair is bent, how he himself has chosen it, and see if he will not utter innumerable curses and cry out that what has happened to him is unjust, wicked, criminal; it has also not come from God, but from the devil, what has happened to him, such a holy, pious and chosen man. For the perverse man adorns himself with these beautiful names and pretends to be so, while in this nonsense of his he ascribes to God (that is, to the works and words of God) criminal and unrighteousness and all evil that there is.

128. from this now these whole two

verses can be easily understood. For "with the pious you are pious" (*cum innocente innocens eris*) is nothing other than that in the eyes of the godly everything that God says and does is considered blameless, for they praise and justify everything in Him. But just by this their confession and attitude they are also blameless before God in all things that they do and say. For they have an exceedingly blessed exchange with God: as they hold of God, so God in turn holds of them. *Innocens* [blameless] in this place is *XXXX*, that is, sincere, proven, perfect, without change, as in the 119th Psalm, v. 1: "Blessed are those who live without change", and Hohel. 5, 2: "My dove, my pious"; German: "pious", who hurts no one, does everything that he is obliged to do.

(129) So also the word: "And with the pure you are pure" (*cum electo electus eris*), is in the same sense nothing else than that the godly are so minded that they had everything that God does with them for a chosen (*electa*) thing, and did not want it to happen otherwise. They are well pleased with it, praise and bless the Lord, and please themselves only by recognizing that it is God's good pleasure, as it is written in Matt. 11:25 ff. that Christ rejoiced and gave thanks that the Father had revealed this to babes and hidden it from the wise, for no other reason than because it was thus pleasing in His sight. But by this disposition they are also chosen before God, and as they choose, so they are chosen again.

(130) But that it is so, the flesh did not sit down. Nor do the wicked understand it, but rather it seems to them that the opposite is true, namely, that the ways of the Lord are not kept by the godly, nor that they guard against sins, nor that they are forgiven according to the cleanness of their hands, nor that God is holy, pious and elect with them, but rather that everything they do is utterly ungodly against God and man. Therefore, they also condemn as foolishness, error, sin, heresy, everything that the godly have done and are doing, so that all these words of the Church can only be accepted in faith as

The truth of the matter is that, as we have often said, it looks far different in appearance and in the eyes of the people.

From this we see that the prophet does not speak of the election of eternal providence, nor of the first grace of justification, but of the fruit, benefit, work and reward of grace. For he wants to show what the word and the grace of faith work and achieve in man, as also the saying 1 Sam. 2, 30.: "Who honors me, him I will also honor, but who despises me, he shall be despised again." For man does not honor GOD until he is visited and honored by GOD with grace. But when he has received grace, he strives not to fall away from grace for the sake of men, whether they be friends or enemies, and to do what offends God. If, then, he endures reproach from men for God's sake, and persists in honoring God, God will give him honor for reproach, and he will be holy with the Holy One and chosen with the elect, contrary to all human understanding.

132) That this is the right understanding is clearly shown by the preceding and the following, since he says that he will be recompensed according to his purity, by which he shows that he is already in the first grace and suffers injustice, but will finally be chosen and honored by God; and afterwards [v. 28]: "For you help the wretched people," where he explains that he experiences in the hopeful that he has received grace. But I have already said above that an interpreter of the holy scriptures must be careful not to draw the words of God, which speak of the use and work of grace, to the beginning of grace itself, and from this draw the poison of that heresy, which ascribes to the free will the power to make itself capable of accepting grace, as is done with the words of Zech. 1, 3: "Turn to me, and I will turn to you", and similar. Therefore, in this passage we have to imagine a holy, pious, elect person as a godly person who, for the sake of the word and faith in God, is considered to be an exceedingly nefarious, harmful person,

He is considered a rejected man in his own eyes and in the eyes of men, and is not worthy to live because he is the least and the most obsolete. But that the Lord is holy, pious and elect with him, must be understood in no other way than that he despises the appearance of the person, but that he only looks at the lowly and despised, and finally declares them holy, pious and pure, because they have confessed and received him as holy, pious and pure.

Thus it can be understood in two ways that the Lord is holy with the saints, in an active and in a suffering way: that he is both sanctified by them and sanctifies them in turn, which is also what Christ says [Matth. 10, 32.]: "Whoever confesses me before men, him will I also confess before my Father." And again [John 12:26.], "Whosoever shall serve me, him will my Father honor." But how does he honor him but by declaring that he is holy, pious, and elect, whom the ungodly have thought and declared to be an unholy, harmful, and lost man? For these are words of comfort addressed to those who live godly in Christ but are despised in this world.

135. "But with the perverse you are perverse," "as God does, so it is not right"; therefore, conversely, "as they do, so it is not right". Here is that proud Moab, who is always ready to teach GOD, and to judge all that GOD says and does in his own, but in the meantime has nothing else in his mouth but GOD, and misses to teach and do good and holy things, which was the vice peculiar to the Jews, before all nations. For God is not perverted in His nature, but in His word and work, by which He rules in godly men.

Therefore, taking care of the prophet speaking in the spirit, we understand by this perverse one such a man, who is not only not perverse in his own eyes and in the eyes of men, but only holy, pious, chosen, completely the most holy, who builds his nest under the stars, and considers himself a ring on the right hand of God, before whom everything is impure what the godly say and do; but all his own shines beautifully. But by this very traffic

heil, because he has a wrong opinion of God and himself and of everyone, he deserves that, as he transgresses God, he in turn be transgressed by God, and be made known to everyone as a transgressor.

137 St. Jerome translates thus: With the perverse you will perverse, and the other word: With the blameless you will act blamelessly, by which he indicates that he understood these verses in an active way. According to this view one should also say: With the holy you will sanctify, and with the elect you will elect; or so: The holy you will sanctify, the pious you will make pious, the elect you will elect, the perverse you will perverse; only that I do not know what task the peculiar way of speaking (idiotism) seems to attach to GOtte according to the Hebrew, since he says: With the holy you will be holy, with the perverse you will perverse, as if he wanted to say: The task of being holy, of being perfect, of being chosen, of being perverse, is given to you by the wicked, since they perverse all yours and justify themselves alone.

V. 28. For you help the wretched people, and the high eyes you bring low.

You see that this is said in the person of Christ's people, who are holy, pious, chosen, but "wretched" (*humilis*), as I said, that is, despised, and who are nothing less than holy and righteous and chosen in the eyes of those who are perverse and arrogant. Thus he gives the reason for all that has been said before, and praises the righteous judgment of God. For this reason he sanctifies the saints, because he helps the miserable; thus the saints are miserable, that is, lowly and despised; for this reason he also perverts the perverse, because he lowers the high eyes; thus the perverse are the haughty and honored and glorious. As if he wanted to say: This is thy righteous judgment, yea, thy nature, that thou exaltest the lowly, and art with them, but abasest the haughty, and art against them; whereof we have said many things, and of which the Scripture is full.

139 But he actually says: "the eyes of the arrogant" (*oculos superborum*), not: the arrogant. For the vice of the haughty

They are arrogant in their eyes because they seek high things and see in themselves what is nowhere to be found, so that it is not necessary to make the things themselves low, because of which they are arrogant, but only the eyes with which they look down on the lowly with contempt and admire themselves. Proverbs 30, 13. is said of these same Jews: "A kind that carries its eyes high, and holds up its eyelids." Paul says Rom. 12, 16. "Do not seek high things, but hold yourselves down to the lowly." Job 22:29: "He exalteth them that humble themselves: and he that bringeth down his eyes shall recover." Thus the wicked have high eyes, which are set on their strength, righteousness, and wisdom; but the godly cast down their eyes, and look on their weakness, sin, and foolishness. Therefore it is said in Proverbs 29:23: "The hope of man shall overthrow him: but the humble shall receive glory." And there Cap. 16, 18: "He that shall perish shall first be proud; and proud courage cometh before the fall." Oh, how powerful words these are, how important speeches!

V. 29. For you illuminate my lamp; the LORD my God makes my darkness light.

It is clear that this also refers to the people of Christ. For Christ has no darkness that needs to be illuminated. But what he says is this: Those have high eyes, and every arrogant one is his own guide and his own light. He hears no one, he departs from no one, not even from God Himself, whom he also departs from with all that is His. But your wretched people become foolish so that they may be wise, despair of themselves, give you their hand and submit to your guidance (*magisterio*), and want to be guided by your light, as it is said in Ps. 89, 16: "Lord, they will walk in the light of your countenance," and Ps. 4, 7: "Lord, lift up over us the light of your countenance," and Ps. 32, 8: "I will guide you with my eyes."

This is also taught by the figure of the Exodus from Egypt, where the children of Israel passed through the cruel desert, in which, as it says in Deut. 8:15, "there were fiery serpents and scorpions and drought", not by their own guidance, but by the clouds and fire.

The Lord's glory rose over her, so that the Gentiles were also enlightened by the light of the Lord. So also in Christ Jerusalem arose and was enlightened, Isa. 60, 1. 3. and the glory of the Lord rose over her, so that also the Gentiles walk in her light, and the kings in the brightness that rises over her. And there it is said [v. 19.], "The sun shall no more shine unto thee by day, neither shall the brightness of the moon shine unto thee: but the LORD shall be thine everlasting light, and thy GOD shall be thy praise."

Of this light it is abundantly said in the fourth Psalm [§ 64 ff.] that it is the word of the Gospel, as Peter also says, 2 Pet. 1:19: "We have a strong prophetic word, and you do well to heed it, as a light shining in a dark place, until the day dawns, and the morning star rises in your hearts." For in so much turmoil in fortune and in misfortune, as it were in a very dark storm, we have no other little or great bear (eliceu = ἰλιχην), that is, Leit stern on the sea, as the Word of God, by which we all, as much as we are saved, are guided. What then is our lamp that is illuminated by this light of the Word? Without a doubt, our heart; whether you call it conscience or intellect, there is nothing to it.

And behold, nothing is ascribed to what nature has instilled and to all the cleverness of the flesh. He calls this his darkness, everything that is in us without the word of God, and asks that this darkness be illuminated by the light of the word of God. This is easily understood by the one who is in temptation, for he understands that all reason cannot advise him; indeed, the wiser one is, the more incomprehensible he becomes in danger. But the word of God upholds and gives advice on what to do, namely to trust and expect salvation from God, as follows:

V. 30. For with you I can smite warriors, and with my God I can leap over the wall. 1)

1) Vulgate: HuoniLm in t6 srisuar a tsntutione, st in vso inso ti-ansgrsdiar ninrnni.

143. "With you," not in me; if you guide and enlighten me, not by my running and working, I will escape the temptations, knowing that when I have reached out to you, I must expect your counsel. Thus it is said in Ps. 44, 4-7: "They took not the land by their sword, neither did their arm help them; but thy right hand, thine arm, and the light of thy countenance: for thou wast well pleased with them. God, you are the same my King who promised help to Jacob. Through you we will crush our enemies; in your name we will subdue those who oppose us. For I do not rely on my bow, and my sword cannot help me" 2c. Behold, the true Christian Church knows nothing of the worldly arm, which nowadays the godless bishops alone seize, invoke and fear. How beautifully their life and their mind fit the holy scripture!

144 Jerome and 2 Sam. 22, 30. [Vulg.] more correctly: Quoniam in te curram accinctus, et in Deo meo transilium murum. For he takes the image from the soldiers who are very stout-hearted in war. For accinctus his armed one], which is called in Hebrew, is called 2 Kings 24, 2. latrunculus [a war servant], for which we say a soldier. For so it is said there, "And the LORD sent upon him soldiers from Chaldea, from Syria, from Moab, from the children of Ammon." So he wants to say, "Trusting in you and your enlightenment, I will not be afraid to oppose anyone; I will fight against every kind of enemy; I will overcome a wall, and everything that opposes me; that is, I who am weak in myself will be unconquerable in you, and, as Paul boasts, Phil. 4, 13: "I can do all things through him who makes me mighty," and 2 Cor. 2, 14: "Thanks be to God, who always gives us victory in Christ."

Therefore, "wall" in this passage does not only denote sins, but also the power of the enemy, against whom the church of Christ fights through faith in the Word of God, as one fights in war against the walls of the enemy. For towers and walls in the Scriptures figuratively designate the leaders, the patrons, and the rulers.

among the nations, as Ps. 122, 7: "Let there be peace within thy walls, and happiness within thy palaces" (turribus), that is, among the rulers and regents of the church. Isa. 49:16: "Behold, thy walls are ever before me." Thus he has here set "the wall" for the walls, that is, all the violence of this world, with which the strong man keeps his palace, until a stronger one comes upon him, and overcomes him.

And actually he says "I will leap over" or "I will climb over", not "I will tear down" or "I will destroy", because the power of the world is not abolished by the word of faith, but only overcome. For Christ did not abolish Caesar's kingdom, but established a more exalted kingdom, that of truth. And Paul subjects all men according to the flesh to the authorities, Rom. 13, 1, while he firmly teaches that according to the spirit all are free in Christ, 2 Cor. 3, 17. In the same way Peter, 2 Pet. 2, 10, scolds the future despisers of the authorities, who also preaches Christian freedom. Thus we overcome everything, and most of all when we are subject to all.

V. 31. God's ways are without change, the speeches of the LORD are purified. He is a shield to all who trust in him. 1)

147. meus is not in the Hebrew, but without closer determination (absolute)Deus. This is spoken according to the Hebrew way, for which we would say: God's way is undefiled. For the Hebrew speaks thus: God's, undefiled is His way, as Ps. 68, 17. [Vulg.]: "The mountain on which it is the good pleasure of God to dwell on it", and Gen. 2, 17.: De ligno, quod est in medio paradisi, non comedes ex eo. This way of speaking has also our German language, since we say: "Of the wood in the middle of paradise, thou shalt not eat of it." Likewise: "A regent of the church, it is not due to him to argue" 2c.

148. so he goes in a lovely movement of the heart, in which he has his pleasure

to God, he continues to praise the words of God as he has praised the works, both against the works and against the words of the arrogant and the wicked. For that God is holy with the saints, and strengthens those who trust in Him, He does this through a clear conscience, for a clear conscience is cheerful and courageous. But it is not purified by any works or doctrines of men, but by the law and the way of the Lord, as it is said in Ps. 19:8: "The law of the Lord is without change, and restoreth the soul." For as the word of the LORD is, so is the way, that is, the life according to the word; as the life is, so is the conscience. But "the speech of the LORD is pure, as silver plated through, proved seven times" [Ps. 12:7]. And this makes it so that the wicked cannot rejoice in God, but all theirs is perverse, because their ways are defiled, from which they walk at all times according to the doctrines and commandments of men, and please themselves in the same, drawing even the law of the Lord upon these their opinions.

Therefore, attention must be paid to the comparison in which, throughout the whole, the church compares itself to the synagogue, boasting in God, who not only approves of all the works of the church, but has also given it the completely pure doctrine of the Word, according to which it lives holy, pure and pious. On the other hand, he makes both the works and the words of the synagogue impure, however much it may appear otherwise in the eyes of men. For as the ungodly consider the life of the godly to be unclean, so they also consider the teaching of the same to be unclean, not knowing the righteousness of faith, which is of God, and seeking to establish their own righteousness, which is of works. Nothing else can follow from this than defiance and presumption. Against these he says here: "He is a shield to all who trust in Him." For those who walk in the way of God and cling to His word do not trust in themselves, but in God, by whom alone they are also protected, while those protect themselves by their powers, works and teachings. For the godly have need of God as their protector, since, because of the way of the LORD, which is without change, and because of

1) Vulgate: Deus M6U8, impoHuta via sjus, eloqma Domini i'ns "xaminata, proteetor 68t omninm Kpsranrium in 86.

of the Lord's truthful speeches must always suffer from the wicked, who seek to corrupt them.

For where is there a God without the Lord? Or a refuge without our God? 1)

He is a shield to all who trust in Him, because He is, therefore, able to protect, since there is no other God besides Him who could harm. Thus it is said in 1 Sam. 2, 2: "There is none holy, like the LORD; beside thee there is none; and there is no stronghold, like our GOD is." From this passage David took the last part of this verse, for they are the same words. Jerome also translates the Hebrew XXX not by Deus, but: Fortis, by saying: Et quis fortis, sicut Deus noster? Here also the separating conjunction aut must not be put, but the connecting et; because this verse says twice the same thing (est tautologicus).

151) So this sense is a comforting one for the church against the insult and the glorification of this Peninna [1 Sam. 1, 4. 6.], the synagogue, as if the prophet wanted to say: If He protects, who can harm? "If God is for us, who can be against us?" [Rom. 8:31] "Who is there that can harm you, if you do what is good?" 1 Petr. 3, 13. So also Hannah says 1 Sam. 2, 2. the same against her presumptuous rival, and adds [v. 3. 9.]: "Let your great boasting and defiance be; for much ability helps no one."

V. 33. God equips me with strength and makes my ways without change.

152 Again, here [in the Vulgate] is a Hebrew idiom: Deus, qui praecinxit instead of: Deus praecinxit, or: He who has prepared, just as [v. 31.]: My God, undefiled is His way. And here is the same word immaculatam, as there [v. 31.] impolluta, namely, that is, pious (innocentem), as before [v. 26.], "With the pious thou art pious." Above [v. 31.] the Church said that the way of the Lord was without change, here she boasts that her own way is without change; and since above [v. 21. f.] she was to the Ge

1) Vulgate: HuoniLin (Mis Deus praeter Dominum, aut Huis Deus praeter veum iwstruui?)

When she has said that she was not wicked against God, and praised her righteousness and the cleanness of her hands, why does she repeat the same thing so often, and say it again and again, making a babble, as it were, with superfluous words?

I have said that in my opinion the prophet in this psalm sings of the state of the first church in the person of Christ until the calling of the Gentiles. Therefore, its head, Christ, is introduced in the beginning, then the preaching of the gospel and the emergence of the church among the Jews, and the comparison of it with the rejected and abandoned part of the synagogue, which, proud of its own righteousness, ridiculed and despised the faith of the church, yes, even forbade and persecuted, as Pharaoh oppressed the children of Israel in Egypt, so that they would not multiply.

Now, however, he seems to be singing about the progress and increase of the same; the more the wicked tried to hinder them, the more the faithful increased. That this is the meaning is shown by the words and also by what follows. For the power with which she is armed, as she says here, is such a power as is ascribed to a great multitude and a war army, as it is said Isa. 60, 5.: "When the multitude of the sea turneth unto thee, and the power of the Gentiles cometh unto thee," that is, a great crew (vis), a great multitude of the Gentiles. Ex. 15:4: "Pharaoh and his power he cast into the sea." Hence this expression XXX more often stands for an army, which here and in other places is translated "power." So also the Latins say of a great power (vim) of money, of men, of horses 2c. when they denote the multitude.

(155) That the church should therefore be equipped and surrounded with power is the same thing that Lucas Apost. 2, 47: "But the Lord added to the church daily them that were saved. And Cap. 5:14: "And there were added more and more that believed on the Lord, both men and women." The same means that, while before she had said that the way of the Lord was without change, now she says that her way is without change, since her way and the way of the Lord are one and the same.

is the same. For it walks in the way of the Lord, not in its own way, which is not the way of the Lord. For this is the way of the synagogue, as Isaiah Cap. 53, 6. says: "We all went astray, each one looking to his own way." And Gen. 6:12: "All flesh had perverted his way." That therefore the way of the church without change be made (poni) or (as it is called in Hebrew) given (dari), that is, that it be proved and strengthened by the following of many. If this did not happen, the church would finally fall away, since there are so many wicked people who accuse it of being harmful and impure.

Therefore, what is said in Exodus 1:7 as an example had to happen: "The children of Israel grew and begat children and multiplied, and became so many that the land was filled with them. And again, v. 12. "The more they pressed the people, the more they multiplied and spread." Hence the Church here puffed exceedingly, "My way," because by her example of walking in the way of the Lord she drew many into the same path. For she had in the apostles directly from God the way of the Lord, but the others through the ministry and example of the apostles and the disciples who preached to them. God always keeps this way in the church, so that although all are taught by Him alone, He nevertheless draws all through the service, the word and the example of men, and guides them through the way of the church to His way, which is the same. Jerome translates 2 Sam. 22, 33: Et complanavit perfectam viam meam (God has paved my perfect way), which will easily be drawn to the same meaning.

V. 34. He makes my feet like the deer, and sets me on my high place. 1)

Jerome has here and 2 Sam. 22, 34: Coaequans pedes meos cervis, et super excelsa mea statuens me. I know that in the foregoing I have interpreted "the feet" from the movements of the mind and the disposition of the heart, as in the 14th Psalm [§ 96]: "Their feet are hastening to shed blood."

This interpretation is puffing in many places of the Scriptures, perhaps also here. But I will again dare to follow my own opinion, and understand the feet of the church in such a way that it is more fitting to the context, because we move with the prophet in the spirit. For this verse seems to me to indicate the reason for the preceding, where she said that her way was increased and strengthened by the following of many. This has happened by no other power than by the ministry of the gospel, which has not gathered so many to the church so quickly without a great miracle of divine power, although the way of the Lord that the church walks is contrary to all prudence of the flesh, nor can be considered undefiled by any man unless God has changed his heart; this he has now accomplished with incredible speed through the ministry of the Word.

The feet of the church are therefore the ministry of the word, or, which makes little difference, the evangelists themselves. Thus Paul writes to Timothy [2. Ep. 4, 7.] that he has completed the course; and Apost. 20, 24: "That I may finish my course, and the ministry which I have received." And to the Galatians, Cap. 2, 2. "That I might not run, or have run, in vain." Of these feet speaks the vision of Ezekiel, Cap. 1, 7. where he writes that the four feet of the beasts would have stood straight, and Isa. 52, 7. which Paul cites Rom. 10, 15: "How lovely on the mountains are the feet of the messengers who preach peace, preach good things" 2c., that is, how lovely is a preacher who preaches grace and forgiveness of sins. And Micah 4,²) 13. "Arise and thresh, O daughter of Zion. For I will make you horns of iron and claws of brass." Again Isa. 32:20: "Blessed are ye that sow by the waters, for there ye may let go the feet of oxen and asses." And many similar sayings are found throughout the Scriptures.

Therefore to the apostle Paul an ox that threshes with its feet on the threshing floor means a preacher of the gospel, 1 Cor. 9:9: "Thou shalt not bind the mouth of the ox that threshes." But it is the

1) Vulgate: Hui perkooit pocles Eos tLNHuum osrvoruin, et super oxMlsa [Mtueus ius.

2) In the Latin editions: LUE nons 5.

The extraordinary swiftness of the deer is well known, which is also attributed to the word, Ps. 147, 15: "His word runs fast."

What is this "height" to which the Lord has placed him? And how do the feet and the height agree? then also the swiftness and the standing? Some understand by this the heavenly things on which the church is based; but it seems to me that he is still speaking of the feet. For in the Hebrew text it is said, He hath made me to stand; but this properly comes to the feet. Therefore I simply think that the same is said here as Isa. 40, 9: "Zion, you preacher, climb up a high mountain. Jerusalem, thou preacher, lift up thy voice with power, lift up, and fear not; say to the cities of Judah, Behold, there is your GOD." In the same opinion he added Cap. 52, 7: "On the mountains," saying, "How lovely on the mountains are the feet of the messengers who proclaim peace." Perhaps this is also taken from the way of the deer, which train their young to run and teach them to be careful of flight; they lead them to precipitous slopes and show them how to jump. Running and standing on one's feet do not conflict with each other, as Ezek. 1, 21. 25. is written that they walked and stood.

But by the "height", whether it be mountains or slopes, I understand nothing else than multitudes of many peoples, in the midst of which the preacher stands and confidently proclaims the word of God, which is not in human power, as Christ indicates when he says Luc. 24, 49: "You shall be clothed with power from on high. Therefore it is said: He has made me stand. Thus Peter stands, Apost. 2, 14, and lifts up his voice to the Jews; so also Paul in many places; and Christ, Ps. 82, 1, stands in the midst of the gods. This standing is explained by Isaiah Cap. 40, 9. f. in his glorious exhortation. That the hosts of the nations are called mountains is evident from many passages. For Jeremiah Cap. 51, 25 calls Babylon a mountain, and every church is called a mountain, as the general church is called the mountain of the Lord.

Ps. 68, 16. and Is. 2, 2. 2c. The Hebrew text, however, says "my height", by which it either designates the providence of God, which has worked that the ministry of the word has been useful only to those who should be called to the church, or it designates thereby par excellence every special (partial) church.

V. 35: He teaches my hand to fight and my arm to draw a bow of brass.

He continues to praise God's speeches and their power. For they are not only without change and purified, they do not only teach and convert many to the faith through the ministry of preachers, as he has said so far, but they are (as Paul teaches in 2 Cor. 10, 4. f.) also mighty before God, to disturb the fortifications, to disturb the attacks and all height that rises up against the knowledge of God, and to take all reason captive under the obedience of Christ. Thus, in the letter to Titus, Cap. 1, 9, he commands that a bishop should not only be able to exhort by sound doctrine, but also to punish the gainsayers, and not otherwise than by the word of faith, which is according to the right doctrine, not by human subtleties or miserable philosophical reasons. This is what he says here.

163. "He teaches my hand to fight." For the Church is not involved in worldly warfare. She has her own battle, as I have already mentioned from Paul's writings, namely with the adversaries of the Word. If the Lord does not teach us to fight with our hands and gives us arms of brass 1), we will fight against them in vain. For even Moses and Aaron could not overcome Jannes and Jambres in any other way than by the finger of God [2 Tim. 3, 8]. From human reasons only harmful quarrels, hatred and mobs arise, as Paul also teaches [2 Tim. 2, 23].

164 But I believe that it is easy to understand that this equation, which is taken from warfare, in which everything is done mainly with the hands and the arms, does not mean anything else.

1) In the Vulgate, the second part of this verse is called: You have made my arms like a bow of brass.

than that the preachers who are taught by God are given an untiring and unconquerable power to teach the word to punish all adversaries, as Christ also promised [Luc. 21, 15.]: "I will give you mouth and wisdom, which shall not gainsay nor resist all your adversaries." So says Apost. 6, 10. [Of Stephen], "They were not able to resist the wisdom and the spirit out of which he spake." This was also confirmed by Gamaliel Apost. 5, 39. by saying, "If the work is from GOD, you cannot dampen it."

V. 36. And thou givest me the shield of thy salvation, and thy right hand strengtheneth me; and when thou humblest me, thou makest me great.

I do not know where this verse [in the Vulgate: *Et dedisti mihi protectionem salutis tuae, et dextera tua suscepit me. Et disciplina tua correxit me in finem, et disciplina tua ipsa me docebit*] came from. In Hebrew for all this is A verse which reads thus, And thou hast given me the shield of thy salvation, and thy right hand hath strengthened me, and thy meekness hath made me great. Here nothing is said about chastening, about correction, about the end, about teaching. But also 2 Sam. 22, 36. this piece is omitted: "And thy right hand strengtheneth me." There we also read by an error of the scribe: *Et mansuetudo mea* instead of: *Mansuetudo tua*.

Thus, all the victory that the Church, with hands that had learned to fight and with arms of brass, has won over the adversaries, she does not attribute to herself, but with godly gratitude to the one who won it, as if she wanted to say: That I have not been defeated in this battle for godliness, and that the true doctrine of faith has remained unharmed to me, is because your salvation was my protection and your favor preserved me, and through this miracle I see that it was your goodness alone that, after the adversaries have been overcome, my number has increased.

However, no one who has not experienced it can easily believe how great and dangerous this struggle for doctrines is. We see it in Pau

lus in the epistle to the Galatians and in all the epistles, with how great a spirit and with how great a care he himself labors in this battle and arms us. For the old serpent is exceedingly crafty, and deceives the hearts of the simple very easily; yea, whom does he not deceive? To this difficulty is added that the doctrine of the Church is higher than men can comprehend. If God does not alone teach it, preserve it, give it victory, make it great, everything else is on the side of the adversaries, the multitude, the greatness, the power, the eloquence, the talent, the learning, the beautiful appearance, the riches, so that it is only in God's protection and in the preservation of His rights that those are preserved who already believe and those are added who contradict.

Therefore, Paul also acts before God more with godly prayers for the churches, that God may guard the hearts and minds of the believers, so that their senses will not be deceived by the cunning of the serpent and the wickedness of men, than that he should rely on words alone, even though he also has these from God, as it were, as weapons of God.

Therefore, it is a grace to be equipped for battle, but it is a greater grace to overcome in battle and to preserve the citizens and subjugate the enemies, to increase one's cause, not merely to protect it. Who are we, then, that we either presume to protect the truth and overcome the enemies, or if we cannot do so, become unwilling? The kindness of our God causes us to be preserved and increased, not our presumption, so that God's glory alone may stand.

What shall we do now with our Latin translation? It could probably give the same sense: *Corrigi per disciplinam Domini in finem unum doceri per disciplinam Domini*, namely: To become great through the goodness of God. But this would require so much violence and torture to express this meaning, which the words do not want to suffer, that it is better to pass over it altogether and to be content with the text and the sense of the Hebrew.

V. 37. You make room for me to walk underneath so that my ankles do not slip. 1)

Namely, after the opponents of the Word have been overcome and the speech of God has been affirmed, thereby preserving and increasing the believers, not only are they not constricted and diminished, which the opponents wanted, but their steps have room and are strengthened, which is the result of the kindness of God, who has made the Church great against the will of her oppressors, because many more enter through them than before they were oppressed, as I have shown above with the image of the children of Israel in Egypt.

The same is repetitive: *Vestigia mea non sunt infirmata* [my footsteps are not weakened], that is, they are most strongly fortified, since the wicked undertook to weaken them. For we have said that the negative language in the Scriptures is often stronger than the affirmative. I believe that this Hebrew way of speaking is known, that *fīrmare* means: to establish, to fulfill, to maintain, as the apostle Rom. 3, 31. says, that the law is not abolished by faith, but established (*statui*), of which he Rom. 8, 3. that it is weakened by the flesh (*infirmari*); and again he says Rom. 4, 16. 20. that the promise is made firm (*fīrmari*) by faith; again [v. 14.] that it is not only not established by the law, but is also taken away. In the same way, it must be said here that the steps are strengthened, that is, that the way of God in which the church walks is strengthened, which happens when the believers who walk with one another in it are strengthened.

But why the church calls them her steps and her footsteps, when they are the steps of God and the ways of the Lord, has been said above [§155 f.]. For the church, by its example, makes the ways of the Lord its own, and before men, where the example applies, it seems to be only the way of the church, but in faith it is recognized that all this, whatever it is, is God's work.

To others, it seems that space is made for the church to walk, to do works of joyful love, overcoming the fear of persecution. For a wide space is cheerfulness and comfort. But this does not fit well in the context.

V. 38. I will pursue my enemies and seize them, and will not turn back until I have killed them.

After the Church has experienced the marvelous goodness of God, that He increases it while the adversaries diminish it, creates space for it while the latter oppresses it, gives it strength while the latter weakens it, it even takes confidence in pursuing the enemies and persecuting them until it destroys them, so that it is all over with them. And so it has happened and still happens in every victory of God's people that the enemies seem to be superior and insurmountable in the beginning of the war; but after the attack has happened, it is strengthened, the enemies give way and are defeated. Then the Church does not cease to pursue the battle begun, until it exterminates all the adversaries.

Therefore, this verse describes the perseverance in war or victory, and the tireless bravery of the Church to the end. This is also sufficiently proven by the words: "I will pursue", likewise: "I will seize", "I will not turn back until I have killed them", or as Jerome translates: "Until I consume them". For "I will pursue" does not denote a new beginning of the war, but the continuance of the war begun, as Ps. 34:15: "Seek peace and pursue it," that is, follow it to the end. And "I will seize them," means that they will be completely captured and totally mastered.

177 This is illustrated in the war of Joshua against the inhabitants of Ai [Jos. 7, 1. ff. 8, 1. ff.], in which the children of Israel were first beaten and weakened, so that they became despondent; then they fled out of cunning, until they lured the enemies far away from the city, and then they turned against them and completely destroyed them. By this the Spirit signified that the church at first by pretended flight, that is, by suffering according to the flesh

1) Vulgate: *vilatasti Aressus rucos sudtus me, et Lon sunt intirinatu vekti^aia rosa.*

Weakened, it would appear to give way, while strong in the spirit of faith, it would finally defeat and completely exterminate its enemies. Thus the Arians, who were strong at first, were finally completely destroyed. In the books of Judges, on the other hand, it was not so, for there it is often written that the children of Israel were not able to destroy the Jebusites.

v. 39. I will smite them, and they shall not withstand me; they must fall under my feet.

From what has been said before, the meaning is clear, namely, that the church seizes the adversaries, strikes them down and destroys them, so that they, having lost their strength, cannot stand up nor resist the one who strikes them. For this verse describes the weakness of the adversaries, as the preceding ones describe the bravery of the Church. "Falling under the feet," I think, is spoken in a simple figurative, instead of: that the adversaries be humbled and converted to the faith. But I will leave it to the reader to understand here also the feet of the church from the ministry of the Word, as Lucas says in the Acts of the Apostles [Cap. 6, 7.], "There were also many priests obedient to the faith." Then "falling under the feet" will be the same as obeying the Gospel.

v. 40. You can arm me with strength for battle; you can throw under me those who oppose me.

Again, the same strength is in this passage that was thought of above [v. 33]: "God equips me with strength," that is, you have surrounded me with the multitude of the faithful. But here he adds, "To the battle," by which the church boasts that it is not merely increased by the multitude of believers, but also by the multitude of warriors. For out of the defeated and defeated adversaries many have been converted and have become leaders and shepherds of the churches, powerful to build up and to fight in the salvific doctrine at the same time, holding the sword in one hand and building with the other, as is said by Nehemiah [Cap. 4, 17].

But after the warriors are increased in this way, it becomes easy to throw down all those who rebel and rise up against the knowledge of God. That is, after the church is multiplied, it is multiplied more and more, and grows up and sprouts, which we have seen fulfilled in the first church from the Jews.

The words "under me" (subtus me) belong to the verb "to throw under the feet" (supplantasti), as above [v. 37] in the words: "You make room to go under me", to the verb "you make room" (dilatasti). I leave it to the grammarians to judge the awkward expression subtus me instead of sub me or subter me.

v. 41. You put my enemies to flight, that I may destroy my haters.

So far he has spoken of the Jews, who, overcome and humbled by the Word, contributed to the growth of the church; now he speaks of those who are hardened and persist in unbelief, whom he calls enemies and haters. For the church has suffered no more cruel hatred than from its own brethren, the Jews. But mark the real meaning of the words [Vulg.], "Thou hast put them to flight from me, and hast disturbed them." These are terrifying words: the synagogue is defeated and flees; the church is victorious and persecuted. For this is the meaning of the saying, Inimicos dari in dorsum, as Gen. 49:8: "Judah, thy hand shall be upon the necks of thine enemies."

182 But it is also lamentable that the synagogue always remains in such a way that it turns its face away from the church, that is, it hates it continuously. It does not want to and cannot recognize it, and does not give up its hatred; yet it does nothing against it, but always flees and is forced to give way. This we see before our eyes in the Jews to this day, so that their situation cannot be expressed more appropriately in a few words than that they are set at a back (positi dorsum), given only to hate and suffer misfortune.

So, that they are also disturbed, we see more clearly than we read it; but even more lamentable is what follows:

V. 42. They call, but there is no helper, to the Lord, but he does not answer them.

It is also said of them, Proverbs 1:28: "Then they will call to me, but I will not answer; they will seek me early and not find me. With this, Solomon refers to the utterly futile behavior of the synagogue and the vain prayers by which they believe they are serving God and appeasing Him, while He, after Christ has been proclaimed to them, will hear no one else and make them blessed except in Christ. For there is no other name under heaven given, wherein we are to be saved, Acts 4:12. Therefore they labor in vain in all things, they call in vain, they pray in vain; they have no helper, no one to hear them. Nevertheless, being hardened, they do not cease from their presumption. Many and frightening things are said about this misery in the prophets.

V. 43. I will crush them like dust before the wind; I will clear them away like the dung in the street.

184] Of this crushing and making small has been sufficiently dealt with in the first Psalm 66 ff. that the Jews are crushed by a twofold crushing, and have become like chaff that the wind scatters [Ps. 1, 4]. We see that they are scattered over the face of the whole earth, that they have nowhere quiet and certain to dwell, that they have no kingdom, no principality, and absolutely no power. But they are even more spiritually scattered in various ungodlinesses, since they leave the faith in Christ standing, and are driven about by various and strange teachings. They are also given to all nations throughout the world to be trampled on, like the dung in the street, which, when thrown out, is of no use to anyone, except to soil the feet. Thus it is said in Isa. 10:6 [Vulg.], "It shall be trodden down as dung in the street." And in Hebrew it is said: I will empty it as dung in the street, that is, as Christ said Matt. 5:13. of the salt that became dumb: "It is of no use henceforth, but to pour it out, and let men tread it down." But for the Jews also

here a twofold trampling, that they are both bodily subjected to all, and despised like useless dung, and spiritually [trampled] by the devils with shameful doctrine.

Note the emphasis: "dust" and "dung on the guest. The elect are a solid, good, and fruitful earth, not barren dust blown away by the wind; and precious polished stones held in honor, not a little dung that is without all use. But as out of the dust and dung is taken all that is of any use, so also out of the rejected, so that there is nothing left among them that can be used.

V. 44. You save me from the quarrelsome people and make me a leader among the Gentiles; a people I did not know serve me.

Here Christ speaks in his own person, but everything said above can also belong to his person, because he himself did everything and caused the church to do the same. He clearly prophesies of the rejection of the synagogue and that the church of the Gentiles will be accepted. In Haggai 2:8 Christ is called the "comfort of the Gentiles", and Gen 49:10: "The Gentiles will hope in Him", and Isa 11:10: "The root of Jesse, which is a banner to the nations, the Gentiles will ask for it", and in many other places, as Paul Rom 15:9 ff. gives some passages with this present.

187 But he speaks spitefully of "the quarrelsome people", thereby praising the justice of God and making the guilt of the Jews heavy, as if he wanted to say: There is nothing but contradiction among this bitter and stubborn people. It would have been a small thing if they had not believed or despised, but now they pursue the offered mercy even with violence and resist and contradict with unrestrained fury, by which they force it that they have to be left and I become the head of the Gentiles, as it is said in Ps. 110, 6: "He will judge among the Gentiles, he will do a great battle."

(188) And here it is to be noted that the prophet does not speak of the beginning of ungodliness, fon-

but of the perseverance in it and the retribution of it, as he spoke above of the perseverance in godliness. For no one knows the beginnings of mercy and hardening, for God's judgments are incomprehensible, Rom. 11:33.

And lest someone think that he will be the head of the generations of this very contradictory people, he himself declares himself more clearly and distinguishes them completely from the Jews by saying: "A people that I did not know serves me", so that they cannot continue to boast that God alone is known in Judah [Ps. 79, 1]. Thus it is said in Gen. 32:21: "They have provoked me in that which is not GOD; with their idolatry they have provoked me to anger. And I will provoke them again in that which is not a nation; in a foolish people will I provoke them to anger." Thus Hos. 2:23: "I will say unto him that was not my people, Thou art my people;" and [Cap. 1:10] "It shall come to pass in the place where it was said unto them: Ye are not my people, it shall be said unto them, Ye are the children of the living GOD."

190) The fact that he says: "Which I did not know" refers to the bodily presence of Christ, in which he visited the Jews. But it can also, and better, be referred to everything else that he showed to this people in particular, such as: the law, the promises, the miracles, and what Paul also mentions in Rom. 9, 4. ff. that he did not show to the Gentiles, by which, as is said, he recognized them alone. Whereas to the [foolish] virgins, Matth. 25, 12., and to the hypocrites, Matth. 7, 23. he says, "I know not yours."

V. 45. It obeys me with obedient ears; yes, the foreign children have disobeyed me. 1)

He compares the stubborn faithlessness of the Jews with the willing faith of the Gentiles. They are honored with many signs and wonders, instructed by the law and the prophets, and finally, since Christ himself and the apostles taught them, called.

they did not come to believe. None of this was shown to the Gentiles, but only the hearing and the sound of the Gospel came to them, and immediately they obeyed, because God had decreed it beforehand. This is why he praises with such special emphasis the willingness to believe: At the hearing of the ear they will be obedient to me (*audient mihi*) (as the Hebrew text has), because the Gentiles became believers only by the word which they heard with their ears, although they did not have the prophets and the law.

The Spirit uses the hearing or hearing (*auditus seu auditio*) after the manner of the [Hebrew] language actually for the oral word, as Isa. 53, 1: "Lord, who believes our sermon?" [*auditui*] that is, the word which we preach that it may be heard. Hab. 3, 2. "O Lord, I have heard thy rumor (*auditionem tuam*, that is, thy audible word), that I am astonished."

193 And this peculiarity pleases me extraordinarily, since by it the spirit seems to indicate a twofold mystery; first, that the word of God is of such a nature that unless one closes all the senses and receives it with the ear alone, and believes it, one cannot grasp it, as it is said in Is. 7, 9: "If you do not believe, you will not abide. For the word of God makes foolish and blind, or, as the apostle says [2 Cor. 10, 5.], takes all reason captive under the hearing of Christ. Speaking in this manner, Christ also said to the Pharisees [John 8:37.], "My speech do not sow among you." No one understands this, except at the time of tribulation, when man is completely without all good counsel and simply clings to the word, letting himself be guided by the divine preaching (*auditui*).

194 Therefore this complaint about the Jewish people is written, that they did not hear with their ears, nor did they incline their ears to the voice of the Lord, nor did they obey it, because they did not want to be guided by the word of God in the time of tribulation, but wanted to govern themselves by their own counsel and eyes, that is, they did not believe, but wanted to feel like horses and mules do [Ps. 32:9].

195. therefore, I do not know how to use the hand-

1) Vulgate: In auditu auris odkäiviti inilii, ülii alloni inontiti kunt miUi.

The people of the Gentiles have been foolish in their own eyes, so that they believed me in things which they could not see or understand. Who now does not see how beautifully that fable of the Gallic Hercules 1) could be drawn here? What are the golden chains, which people gently pull through their ears, other than the verbal word of God, through which the faithful are drawn to Christ? But even if this is something pagan, it is still subject to Christ and serviceable.

The other mystery is that it is not enough for books to be written and read in the church, but it is necessary to speak and hear in it. For this is why Christ wrote nothing, but spoke everything; the apostles wrote little, but spoke much. Thus, as he could have said Psalm 19:5: Her book goeth forth into all the earth, he rather said [Vulg.], "Her sound is gone forth," that is, the living voice, "and to the end of the world," not the writing, but: "her speech." Likewise [v. 4.], "There is no speech nor language, since their voice is not heard." Note: "Since their voice is not heard," not: since their books are not read. For the ministry of the New Testament is not formed in tables of stone and death, but in the sound of the living voice. Hence he says elsewhere [Ps. 60, 8.], "GOD speaketh in his sanctuary." For now he speaks in the church, whereas formerly he wrote in the synagogue, and proclaimed by the sacred Scriptures, Rom. 1, 1. f.; but by the living Word he completes and fulfills the gospel. Therefore one must strive more for many preachers than for good scribes in the church. In this sense Paul also writes

1) Luther alludes here to an account that Lucian gave in the beginning of his *Ae* about an alleged image of the Gallic Hercules (Ogmios). In his right hand he holds the club, in his left hand the bow; therefore the chains are attached to his tongue; smiling Hercules turns back to his entourage. As explanation Lukian gives: Hercules had not overcome all by his strength as well as by his eloquence. (Weim. ed.)

to the Galatians [Cap. 4, 20.]: "But I would that I were now with you, and that my voice might walk," because many things, and more effectual, can be done orally, which cannot be done by writings.

197 "Strange children will lie to me" (*mentientur mihi*). He calls them strangers because they have turned away from Christ, having become unbelievers. For this is what the Hebrew word means in this passage. But with this he secretly praises the fathers and punishes the degenerate children. For they are children of the fathers according to the flesh, but strangers according to the spirit, since they do not follow in the footsteps of the fathers, of whom, as may be seen, it is said in the fourth Psalm [v. 3, § 11 ff.], "Ye children of man (*fili viri*, that is, ye children of men and of nobles, spoken according to the *synecdoche*), how long shall my honor be profaned?"

198] "They have lied," that is, they have become liars against me, since they boast that they are heirs of the fathers and the people of God, while they prove nothing less. On the other hand, the people of the Gentiles boast neither of the fathers nor of worship, but have become the son of the house, doing the truth by faith, by which they prove themselves to be the people of God. But those who do not believe do not have the truth of God, therefore they always remain liars, since only faith makes people truthful. He thus shows the future faithlessness and obduracy of the Jews, that they do not only err, but also establish and defend error as truth.

V. 46. The foreign children pine away and flounder in their bonds. 2)

For since they lie and persistently contradict the truth, not only are they not renewed in their minds, but they also become hardened and inveterate in their opinions. For an erring man can easily be set right, but who can set right a liar who deliberately argues against the truth? Thus it is said in the

2) Vulgate: *l'iiii alieni invetorati sunt, etcüacMioaverunt a semitis suis.*

Fourth Psalm, v. 3: "How do you love vain things so much and lies so much? We see enough that this is fulfilled in the Jews.

200. et claudicaverunt a semitis [and they limped from their paths]. For this we read 2 Sam. 22, 46. and in Jerome thus: Et contrahentur in angustiis suis [and they will be constricted in their narrowness]. Others render it thus: And they will limp from their bonds. And 2 Sam. 22, 46. is by transposition of the letters the verbum for which XXX is here put, perhaps because the Spirit wished to indicate that it mattered little whether he said: they limped, or: they were bound together with bands. For it is the sense that the Jews, who, despising the faith, cast away the liberty of Christ, are given up to their wrong mind, so that they entangle themselves with their own doctrines, as it were with bands, afflict and torture, and yet never walk rightly, but always limp, so that accident and heartache are in their ways [Rom. 3:16]. The same meaning is Ps. 81, 12. f.: "My people do not obey my voice, and Israel does not want mine. So have I left them in their heart's conceit, to walk after their counsel." And Proverbs 1:31: "They shall eat of the fruit of their substance, and be satisfied with their counsel."

201. Nor could this work-sanctified nature (res justitiarum) of the wicked be more aptly and appropriately expressed than that they are constricted in their narrowness. For we see how all such people are full of misgivings and have a captive conscience, so that they fear even where there is nothing to fear, and suspect sin where there may be merit. So narrowly do they make their own way both with their opinions and with their statutes: they are always restless, always questioning, always fearing. Paul meets these beautifully in the letter to the Colossians Cap. 2, 21. ff., where he mocks their words, saying, "Thou shalt not touch this, thou shalt not taste this, thou shalt not touch this, which yet all things are consumed under hands, fund is men's commandment and doctrine,] which have a semblance of wisdom." For this is instilled in them by their statutes: you must not do this, you must not do that; finally, nothing is permitted to them except that

they are ungodly against God and man. Examples of this in our time are the customs and practices of priests and monastics.

There are people whose hearts always want the wrong way, and they do not want to learn the way of the Lord", as it says in Ps. 95, 1) 10. This forms Elijah before 1 Kings 18:21, where he scolds the servants of Baal, saying, "How long do you limp on both sides?" For they are limpers, because they walk with only one leg, or yet not with both; and yet, because they move, they are like the walkers. This is because they walk in the letter of servitude in an ungodly spirit, presuming to serve God with their works and in their ways.

V. 47. The Lord lives, and blessed be my refuge; and the God of my salvation must be exalted.

Now, after his and the church's history or prophecy is finished, he returns to praising and glorifying God. But it can be understood in such a way that from a praising heart it is said, "He lives", that is: His is the life and the praise, as one says: To God alone be glory and honor. So also the apostle says 1 Tim. 6:16, "Who alone hath immortality." Thus he alone lives, and he alone is eternal, so it is he alone who must be exalted, so that glory may be his alone.

204. In this way is spoken against the faithlessness of the Jews, who through their narrowness seek the life, praise and honor that they alone should ascribe to God, and thank Him for it. Hence he says, "GOD of my salvation," that is, who makes me blessed; not I myself by my powers; according to the ordinary way of speaking, as one says, "GOD of my righteousness," Ps. 4:2, that is, who makes me righteous. But in the Hebrew, instead of [in the Vulgate], "Praised be my GOTT," XXXX is said, which is sometimes translated by rock, sometimes by hoard, as we saw in the beginning of this Psalm [v. 3.], "My hoard (fortitudo), in whom I hope." So also here he praises GOD, since he confesses that in Him stands his strength, not in himself.

This verse can also be spoken from a glorifying heart, in contempt of those who are constricted by their narrowness, because they have neither life, nor strength, nor the glory of God, and therefore also no salvation, which one can only have in the Lord through the freedom of faith.

V. 48. The God who gives me vengeance and forces the nations under me.

He says: "The God who gives me", 1) instead of: "who gives me", according to his way [see § 147 and § 152]. This may be said here in two ways, first: He who gives me vengeance, that is, who avenges me, as Ps. 110:1: "Until I lay your enemies at the footstool of your feet." Secondly: Who gives me to execute vengeance, because he is appointed judge of the living and the dead, and, as John 5:27 says, "He hath given him power to execute judgment also, because he is the Son of man," where it is taught that he did not glorify himself, nor avenge himself, for an example to us, lest we should be presumptuous and ambitious. Thus Christ takes vengeance on the godless Jews and rules over the believing peoples of the Gentiles, being exalted by the right hand of God and made Lord over all.

V. 49. who delivers me from my enemies, and lifts me up from them that set themselves against me, thou savest me from the wicked (a viro iniquo).

These last four verses seem to be a kind of conclusion of what has been said in the whole psalm. Therefore, their meaning is sufficiently clear from the preceding. That which in Latin is called viro iniquo (that is, of the people of iniquity, according to the synecdoche), is in Hebrew the XXX, that is, the injustice that injures the neighbor and causes him harm, which the interpreter could have given quite appropriately by iniquitatem (iniquity), if he did not also like to make other changes.

V. 50. Therefore I will give thanks to you, O Lord, among the nations, and sing praises to your name.

1) In the Vulgate, the second person is here.

This verse is cited by Paul Rom. 15, 9, as we have said [§ 1], which also forces us to understand this Psalm actually from Christ. After Christ is delivered from the Jews, who are angry with him, his enemies, rebel against him and commit sacrilege, and is now recognized in the church of the Gentiles through faith, he praises the name of the Lord and sings to him, that is, after he has given the gifts of his Spirit, he works that we give thanks and sing praises. Furthermore, that we give thanks and sing praises to him indicates that we live and are in the Church free of charge, not through our righteousness, but through the benefits of God by grace, so that only the faith and mercy of God may be honored.

V. 51: He who shows great salvation to his king, and favor to his anointed, David, and to his seed forever.

209. but it is "great salvation" by which he saves Christ his King and his Christians, because he saves from death, from sins, from hell, and from all evils; for this salvation is eternal, life, righteousness, and glory. But the bodily salvation is small, indeed, nothing. Thus we are taught that we should despise bodily salvation, and that it is Christian to look to the great, eternal salvation. For it belongs to the new testament to have great salvation, as little salvation was appropriate for the old testament.

210 It is the same thing that he says: "And good deeds to his anointed. This is the end of the middle of the verse. For this salvation is not given to those who have earned it, but solely from God's mercy. Therefore he understands here by "his anointed" the One in whom it is promised that mercy shall be bestowed; therefore, he says here, it is also proved to him, that is, fulfilled in him.

211) "David and his seed forever." Since this is the second part of the verse, it seems to me to say this, that salvation was fulfilled in that king and 2) mercy in the Lord's anointed, so that David and his seed might be satisfied, to whom the promise of the king and the anointed of the God of Jacob had become,

2) Erlanger: M instead of: et.

as 2 Sam. 7,¹) 12. ff. is said. So everything that is said in the first part that it happened in Christ must be understood in such a way that it happened to David and his seed forever, as it is said in Isa. 55, 3: "I will give you the certain graces of David. This is expressed by Lucas, Apost. 13, 34, as follows: "I will give you

keep faithfully the grace promised to David," that is, eternal salvation and mercy. For the prophets held fast to the promises of God, and often repeated them and inculcated them, yes, they also expanded them and explained them. This is also necessary for all who will be saved, since salvation lies in them alone, not in commandments or any works.

1) In the Latin editions: 2 Ultimo.

The nineteenth Psalm.

V. 1. 2. A Psalm of David, to be sung. The heavens tell the glory of God, and the firmament proclaims the work of his hands.

1) That this psalm is to be understood from the ministry of the gospel is taught and enforced by Paul when he says Rom. 10:18: "Have they not heard it? For their sound has gone out into all the earth, and their words into all the world." Therefore the heavens, the feasts, the sun, the days, the nights, and similar things must be taken figuratively. Through them, as through lovely blankets, the spirit draws us from this visible world to the vision of a new world, in which there are other heavens, nights and days, whose image and shadow we see in this world. So here the clear circumstances and the context of what is said, then also the reputation of the New Testament, force us to take the secret interpretation, which otherwise an interpreter of Scripture must refrain from as much as possible, lest he lose his simple mind and wander about in nothing 2) but his own dreams. For so we often say: one must not play with secret interpretations in Scripture (at least not in argument), if the secret interpretation is not forced by other passages of Scripture.

2) But we have also said in the foregoing that the spirit sometimes uses figurative words.

2) We have followed here the reading of the Wittenberg and the Jena edition: niotis. The Erlanger offers: niortis, the Baseler: niortnis. The Weimar edition has mortis in the text, but this is improved in the addenda according to the Wittenberg.

when dealing with a kind of figurative matter (if I may speak so). Thus Ps. 2:9: "Thou shalt smite them with an iron scepter" 2c. Although the Gospel is sweet and gentle, yet it seems iron to the flesh, pronouncing a glorious thing with low and base words. Here, on the other hand, speaking as it were in an exalted manner, the prophet pronounces the things that are lowly in the eyes of men with glorious and mighty words, using figurative speech and almost universally calling those "the heavens," which were yet the sweepings and lees of the world, and in truth a kind of living image that represented something other than it was.

3) "The heavens" are therefore the apostles and all those who administer the apostolic office, that is, the ministry of the Word. And here we will see that it is explained to us with excellent eloquence what the Gospel is, what it means to be an apostle or a bishop in the Church, and also what the character of the one who wants to be a bishop must be.

First of all, they must be "the heavens" and "the festivals. Dear, what virtue is there that is not required in the ministry of the church? "The heavens" are God's throne and dwelling place, as it is said in Isa. 66, 1: "The heavens are my throne." A bishop of the Church of God must therefore have God dwelling in him, so that he is blameless and adorned with all the gifts, as Paul describes him Tit. 1, 7-9. and 1 Tim. 3, 2. ff., namely that he has a heavenly life

and lead a life worthy of God on earth, so that through this purity he deserves to be instructed from above and to be taught by God [Joh. 6, 45.], so that he does not present his own things to earthly minded people, but divine things.

5. then he should be "a stronghold between the waters", because the Holy Spirit liked to call it "the heavens", Gen. 1, 6. because of future mysteries, because a bishop and servant of the word must be firm in faith when he is placed in the middle of the waters of persecutions for the sake of the word of God, so that he does not give way to superiors or subordinates, and is not moved by prosperity or adversity. And it is these things that make a person holy in the sight of God, firm against men. For if a man is a hireling, he will flee, and not be a firm, but "clouds without water" [Ep. Jude, v. 12] or "a vapor that lasts a little while" [Jac. 4, 14].

But the ministry is: "to tell the glory of God and to proclaim the work of His hands". This is described with simple words, without a picture. Thereby we are also forced to understand people under the "heavens", since the visible heaven cannot tell and proclaim, because it does not have a mouth, tongue or voice, unless we wanted to speak figuratively.

(7) Therefore you see that the apostles and apostolic men are not commanded by the Scriptures, but that they should make the living voices resound in the church, and that for this reason those are not bishops and priests who today are called so 1) even if they could perform all the prayers and all the masses in one day. For their office is not to read the horas canonicas, to attend masses, to roar in the churches, to make noise with musical instruments, and to fill everything with incomprehensible and non-speaking (*surdis et mutis*) sounds; yes, even to perform miracles, or to adorn life with the best works, efforts, and exercises, and to shine by a good example to others is not enough, but one should not be called bishops and priests.

should tell and proclaim and serve others with the word. But where are those who do this? Nor is it enough to tell or proclaim anything of any kind, so that one does not proclaim the glory of men or the works of men's hands, but the glory of God and the works of his hands, that is, nothing other than the gospel. For what is the gospel but the proclaiming of the glory of GOD and His works, that is, JESUS Christ, the Son of GOD? This we will see when we have seen what the glory of God and the works of His hands are.

8 Paul says 1 Cor. 1, 23. f.: We preach Christ, to the Jews an offense and to the Greeks foolishness, but to the called saints divine power and divine wisdom. For God alone is righteousness, truth, wisdom, power, holiness, salvation and all good. But ours is unrighteousness, foolishness, lies, weakness and all evil, as all this is abundantly proven in Scripture, and we have often taught in the foregoing. For [Ps. 116, 11.] "all men are liars," and 1Hos. 13, 9.] "Israel, thou bringest thyself into mischief." Therefore all lack the glory they should have in GOD, and no flesh can boast before Him, as Paul says Rom. 3, 23. 27. fund 1 Cor. 1, 29.] But "Christ is made unto us of GOD wisdom, and righteousness, and sanctification, and redemption" [1 Cor. 1, 30.], and "by him dwelleth the glory of GOD in our land, and righteousness looketh down from heaven" [Ps. 85, 10. 12.], "that whosoever shall boast may boast of the LORD" [1 Cor. 1, 31.]. For "God, the Father of mercies, hath blessed us with all manner of spiritual blessings in heavenly things," but not otherwise than "through Christ," 2 Cor. 1:3 [Eph. 1:3].

9 Therefore, the glory of God cannot be told unless the shame of men is told at the same time, nor can God be praised as true, just and merciful unless it is preached of us that we are liars and sinners and wretched people. If we believe both of these things, we will be blessed, and the mercy of God will reign in us for His glory. Thus it is said in Ps. 51:6: "Against you alone have I sinned,

1) Erlanger: sit instead of: she.

that thou mayest be right in thy words." So there is nothing in us of which we can boast, but everything that can disgrace us is abundant. But in GOD there is that of which we can boast, and nothing by which we can be put to shame.

10. From this it may be inferred that the glory of God is twofold: that by which we boast in Him, after He has given us a clear conscience, by grace freely, through His mercy; and that by which He is glorified in us and by us; and that the glory of God be proclaimed is nothing else but that that be preached whereby God is glorified, and of which we boast, that is, all the wonders of His ineffable mercy, and the riches of the glory of His mercies poured out upon us, that is, that in truth Jesus Christ and the gospel be taught purely.

(11) Behold, then, how the Spirit has spoken such great things in a very short word, and not only in a very short word, but also in a very appropriate word, for it expresses not only the things, but also the custom of the things. For many preach Christ, but in such a way that they never understand or announce His custom and good deeds, as the great multitude of preachers do, who preach only the histories of Christ when they preach best. But this is not Christian preaching if you preach Christ only according to history; this does not mean preaching God's glory, but if you teach that the history of Christ serves to benefit us who believe to righteousness and salvation, that he did this not for himself but for us according to the will of God the Father, and that we know that all that is in Christ is ours. This faith and this knowledge of the Lord causes us to love, honor and glorify him.

(12) Although Moses and the prophets knew this honor, they did not tell it, but foretold that it would one day be told, since the teaching of the Law worked rather the honor of men and the dishonor of God, in that men, through the works of the Law, either become hopeful and presumptuous, or despair and hate God. This

Telling comes to "the heavens". Therefore, this psalm is also one of the passages in which, as the apostle Rom. 1, 2. says, the gospel is promised in the holy scriptures through the prophets.

Since all that Christ has is ours, as the gospel teaches, and I have not ascribed righteousness to the works of the law, but to the grace of God, 1) it is thought to follow from this what was also thought to follow from the preaching of the apostle, namely, that we should no longer do good works, indeed, we should do evil, so that good may come from it [Rom. 3, 8], sin so that God may be glorified [Rom. 3, 5. 7.], persist in sin so that grace may become all the more powerful [Rom. 6, 1.], and the like. For such is the mind of the prudence of the flesh, which comprehends not the glory of God, because it is stifled in its glory. The apostle refutes this beautifully Rom. 6, 1. ff. and Cap. 8, 5. f. Now is not the time to talk about this.

14. "The work of his hands." Here is said, that is, a private, something manufactured, not so-called temporary acts or accomplishments. Thus, again, the power of God's grace is praised, and our shame is revealed. For the works of God's hands are the new creatures themselves, the believers themselves, of whom Jacobus says [Cap. 1, 18.]: "He begat us according to His will, by the word of truth, that we might be the firstfruits of His creatures." And Paul in the Epistle to the Galatians [Cap. 6, 15.]: "For in Christ JEsu neither circumcision nor foreskin counts for anything, but a new creature." For the word of the Gospel does not change the actions of him who does them, 2) nor does it look at the sacrifice, but at him who offers the sacrifice, for the works do not make pleasing in the sight of God, but he who is pleasing does [pleasing] works, and the glory of God is only in those who do the works, but not at all in the works.

1) In the Basel edition: triduitnr instead of: Irilmi. This change probably comes from the fact that the editor (as well as the old translator) considered triUui to be the iuüiitlvus prassentis passive!

2) In the Basel: a^ntes instead of: uMntis. - Here Luther will have thought of the sacrifice of Cain and Abel. Cf. Walch, St. Louis Edition, Vol. III, 108, Z15 ff.

Moses changes the works through the law, but not those who do works; therefore he makes hypocrites and only makes people righteous according to outward appearances. But the gospel makes alive and works the truth in men.

15) That he speaks of the works of a new creation (recreationis), not of those of the creation, can be inferred from the fact that he prophesies of the Gospel, in which it is taught what must become of us, although in fact there is no difference between the creation and the new creation, since God brings both forth from nothing, and all creation is a work of God's hands, except the ungodly. For everything else does not serve itself, does not act, but is driven (non agunt, sed aguntur), and are for God's glory alone; in the image of these things we too must be permitted.

(16) What, then, is the work of the hands of God proclaimed, but to teach that the old man is crucified and the new put on, that one dies to Christ and rises with Christ, and that thus the glory of God is fulfilled in us?

(17) There again you see how briefly and appropriately the Spirit speaks not only the mysteries of the cross of Christ, but also its custom and benefit, so that you can learn here, too, that they are nothing but talkers who preach Christ's suffering only in a historical way, but do not teach its custom and fruit, which consists in our becoming works of God's hands. Where then will free will remain? Where that man should do as much as is in him? Since we are taught here that we are made, not do, and that we do not work, but that God works us, that we are powers, not doers, the whole theology of the arrogant falls apart. And this is the reason why those must be "heavens" and "strongholds" who tell this, since this is contrary to the whole world, especially to the wise, holy and powerful, and it is necessary that they do not give way to the rage and impetuosity of these people.

V. 3: One day tells another, and one night makes known to another.

(18) This verse has been treated strangely and differently; let us leave that and follow our sense. For he seems to be explaining what he said in the first verse, lest a carnal man should understand or expect that the glory of God and the works of his hands should be told in such a way that we should see the thing itself at the same time, or that what is told should be visible, as it is with the glory and works of men and of whom it is told; for thus faith would be destroyed. Therefore, the prophet wants to understand such honor and such works of God, which cannot be comprehended unless they are grasped in word and faith. For it is not seen that it is only God's glory, let alone that it should have appeared, which we are in the works of God, but meanwhile we believe by faith. What else would it be that he said "they tell", "they proclaim"? For what is told is not presented to the eyes but to the ear, it is not shown in deed but in word. Hence he says that the heavens by their telling present not a thing, but the word; he does not show that which is known, but the knowledge (scientiam) or cognition, that he may put out the eyes, take captive the senses, make us fools, and by preaching (auditu) alone make us blessed by faith. For in the case of the philosophers, those who tell something make it seem that they are indicating the things themselves, not the word, since knowledge is not indicated, but indicates a thing; therefore, they become foolish in these speeches of God.

19 But he puts "days" and "nights" together in a lovely contrast. The days are the heavens themselves, the apostles, the festivals, to whom the Lord says, Matth. 5, 14: "You are the light of the world. And Paul in the Epistle to the Ephesians [Cap. 5, 8.], "But now ye are a light in the Lord." And Phil. 2, 15. f.: "Under which ye shine as lights in the Welt; that ye may keep the word of life." This day, made by the new sun, Christ, says the word to another day, that is, to the world, or to the men of the world, who shine by the light of their own wisdom; that is, he would have it

not that she should see it, but that she should believe it, and cease to be day and wise in her own eyes, as if to say: The wisdom of the Spirit preacheth unto the wisdom of the flesh, and preacheth so as to take her captive by the word, and make her foolish. For the wisdom of the Spirit is day in the sight of God, the wisdom of the flesh is day in the sight of the world, that is, each of them is famous, glorious and honorable in its place. Thus it is said in 1 Cor. 1:20, 19: "Has not God made the wisdom of this world foolishness? For it is written: I will destroy the wisdom of the wise, and the understanding of the prudent will I reject."

(20) I like this view because it is written that the gospel is to be preached to those who know nothing about it, Romans 15:21: "To whom it is not preached of him, they shall see it. Since then one day proclaims the word to another, he does not tell it to the one to whom it has already been proclaimed, nor even to himself, the proclaimer, but to another, and that to one who is opposed to him, to whom it had not been proclaimed.

21 But that days and nights are to be understood figuratively, this requires that he says: "He says it" (*eructat verbum*), "she makes it known" (*indicat scientiam*). For the natural days do not proclaim the word, or teach a knowledge, or hear and know, since the word, the hearing, the knowledge, the instruction, but also the proclaiming and the announcing belong to living men on earth. But also the following verse, which says about speaking and languages, confirms the same. Thus the night, that is, the believing apostles, make it known to the unbelieving night. For it is a repetition of the same thing or doubling (*geminatio*). For just as the faithful are a light before God and in God, so they are a night before the world and in the world, namely hidden and despised, yes, even in their own eyes nothing and darkness, because they do not please themselves. On the other hand, the ungodly and unbelievers, as they are a light in the world and in their own eyes, pleasing themselves and appearing beautiful, are night and darkness in the spirit and in the eyes of God. For thus says

the apostle [Eph. 5, 8]: "You would have been darkness.

(22) Now the prophet makes four distinctions here, naming men as they are according to their different appearances and parts. The wicked are day in their eyes, according to the outward man, night in the eyes of God, according to the inward man. The godly are days in the eyes of God, according to the inward man, night in the eyes of men and in their own, according to the outward man.

(23) Notice with what deliberation the prophet speaks, how he ascribes the word to the day and the knowledge to the night, because to the night, that is, to the world, the knowledge is shown according to the inward man, but to the day, that is, to the same world, the word is proclaimed according to the outward man. For the word is for hearing, by heart, but the knowledge is for hearing, by heart; but whoever wishes may also understand by knowledge the oral word. So the meaning is that those who have understanding in the spirit teach knowledge to those who have understanding in the flesh, that is, they give knowledge by word of hidden things that they do not reveal. Thus Luc. 1, 76. 77. is written of John, that he goes before the Lord to give, not salvation itself, but knowledge of salvation, because our salvation is hidden with Christ in God, but the knowledge of it is revealed through the word of faith.

V. 4. There is no speech nor language, since their voice is not heard.

Who are the "theirs"? The heavens, the days and nights that tell the glory of God and the works of His hands. But where will we hear these heavens? or in what people? or in what languages will they speak? He answers: They will speak in the languages of all nations and in all lands, as the following verse will say. This was fulfilled when the apostles proclaimed in many tongues the great deeds of God, and it is still being fulfilled in the whole world, because the gospel, which was spread by the apostles in many tongues, still resounds in the same tongues.

to the end of the well, although not all speak in different languages; nor is this necessary.

(25) How loquelae and sermones are distinguished is not yet quite clear to me. Many think that loquelae refers to the languages, sermones to the differences or peculiarities of the same language, as in the Hebrew language the Galileans differed from the Jews, as we read in the Gospel, where they said to Peter (Marc. 14, 66. Matth. 26, 73.): "You are a Galilean, because your language betrays you." I am content with the fact that this verse teaches that the apostles spoke in all languages.

(26) But this verse stops the mouths of those who say that the apostles spoke only in one language, the Hebrew, but that others heard their own languages. For here he says that there is no language in which their voice was not heard. For if it was the voices of the apostles, and these were heard by men in all languages, they certainly made themselves heard in divers languages; or if they did not utter these sounds (sonuerunt), it was not their voices, but either those of the hearers, or of the desire that was between them.

(27) But by what miracle they gave forth the diverse voices, so that the hearing was not confused (for the same ear cannot hear diverse voices at the same time), who can know? He who gave it to speak in many tongues, could also cause any one to reach the people who had that language without (disturbing) noise and unmixed with others, as Christ spoke to Saul 1) from heaven, and yet was heard by Paul alone. Lucas indicates this very thing [Apost. 2, 6.], when he says that the multitude died, and each one heard that they spoke with his own language, as if he wanted to say: "Each one heard only his own language, and yet each one heard the same [apostles], and they spoke in man's own language.

1) Baseler: Saulo; in the other editions Lauili. The following seems to contradict the passage Apost. 9, 7. The text is probably not in order here.

tion of different languages. For he does not say, "They heard their own language," but, "Each one heard that they spoke with his own language," that is, that they spoke in their own language and were not merely heard. Why else would it have been necessary for the apostles to understand the Greek language in which they wrote? The Hebrew language would have sufficed; nor would it then have been necessary to say that they spoke in many languages, but that they were heard with many ears, and the miracle would not have been in the languages of the preachers, but in the ears of the hearers.

28 Again, see how he praises faith, for things are not seen which are told, but their voices are heard; hearing alone is required in the Church of GOD. Jerome translates thus: Non sunt sermones, non sunt verba, quibus non audiat vox eorum, where the word verba is expressed by XXXXX, which sometimes means things or stories, or a rumor (famam), as I believe is taken here. And not only faith, but also the effect and fruit of the word is praised at the same time, because it is said that they did not speak into the wind, but their voices were heard, that is, admitted and received, which is done by faith. I leave here the question raised by some: whether this verse is fulfilled, since all nations have not yet heard the gospel? It is easy for anyone to answer.

V. 5 Their line goes out to all the earth, and their speech to the end of the world.

29. here he indicates the place (as I have said (§ 24]) where these heavens shall give forth sound, lest any man complain or make excuse that he cannot sail over the sea, or ascend into heaven to hear. "For the word is almost near thee in thy mouth and in thy heart," says Moses, 5, Book 30, 14. For to this end they were gifted with divers tongues, that their sound might go forth into all lands. And see how carefully the Spirit chooses his words; lest the apostles be thought to be the authors of the word, he makes them servants and workers.

bear witness, as Christ says [Matth. 10, 20.]: "For it is not you who speak, but it is your Father's Spirit who speaks through you." And again [John 16:14.], "The same shall transfigure me, and [John 15:26. f.] shall bear witness of me, and ye shall bear witness also." Therefore he says: Their voices are heard, but another is he that speaketh. Their sound goes out, but it is another who brings it forth (efflat) and sends it out, using their voice and words as his instruments.

30 Augustine applies this passage against the Donatists, who confined the church to a corner in Africa; but it must be directed much more against our new Donatists, who say that there are no believers in India and Persia and Asia. For where the sound and the words of the Spirit are, there without doubt is the true church of Christ. For the Spirit of Christ speaks only in His Church. Therefore, since here is a manifest text that the sound of the apostles has gone forth into all lands, and one does not read that the same has been revoked, we must be careful not to boast ourselves alone as believers with the godless Donatists, whether those or these, who perhaps are nothing less than believers, since we do not hear the word and the sound of the apostles anywhere.

(31) And although the Hebrew text says, "Their cord (regula) goes out into all the earth," the apostle Rom. 10:18 says, "their sound," and it comes to the same thing. For the sound of the gospel is the cord by which the church is built. For it is not built by the bodily tools of craftsmen, but by the word of life. At the same time, however, a certain measure is indicated by this word, according to which the office of each apostle is divided in the whole world. For they did not all preach in the same place, but were distributed over the whole world, not that they should take the riches of it for themselves, but that each one should lead his part back to Christ.

He made a hut for the sun in the same. 1)

This is the last part of the preceding verse in Hebrew and reads thus: "He has made a tabernacle for the sun in them. Some take the sun in the proper sense for our visible sun, under which the church or humanity of Christ, the tabernacle of God, was revealed. But it is better, I think, that the prophet continues in the picture he has begun, and that the sun is such a one as can stand in these heavens and dwell in them. This is also indicated by the following verse: "And the same goes forth as a bridegroom." And the interpreters 2) have changed the Hebrew XXX, which means "in the same" (in eis, that is, in the aforementioned heavens), into suum, yes, they have generally omitted it, although in fact this image is taken from our sun and the visible heavens, in which the sun dwells and runs from morning to evening in a very lovely course. Therefore the meaning is: He has Christ, who is the sun of righteousness (as he is called Mal. 4:2, "Unto you that fear my name shall the sun of righteousness arise, and salvation under the wings thereof"), set [to dwell] in the apostles. For he enlightens them, speaks, works, and is all in them.

For we see that also in our (his) heaven the sun is his glory and his whole being, since when the sun has set and darkness reigns, rather a sad chaos than a heaven is before our eyes. Thus, if the apostles or their successors were without the Christ dwelling in them, they would truly be a chaos, and not "the heavens." Therefore, this verse gives the reason for what has been said before, that all the glorious things that have been said of the heavens, and all that they are able to do, are not based on their power, but that they are able to do them through the power of the Christ dwelling in them.

34. but "the tabernacle" is faith in Christ, by which he dwells in us, as it is said in Eph. 3:17, "Christ dwelling in your hearts through faith." Of this says Je-

2) Instead of iMerpres in the outputs either read interpretes, or instead of rü.utaruM put mntavit.

1) Vulgate: In sole posuit tadernaculurü suum.

saias, Cap. 4, 5. f.: "For it will be a screen over all that is glorious, and will be a shelter for the shade of the day from the heat, and a refuge and concealment from the weather and rain," that is, faith protects on both sides, from fortune and misfortune.

V. 6, 7: And she went forth as a bridegroom out of his chamber, and rejoiced as a hero to run the way. She arises at one end of heaven, and runs back to the same end, and nothing is hidden from her heat.

35 That is, he prepared the gospel, or what the apostles were to tell about in the gospel. For in these two verses he describes the sun, of which he had said that a tabernacle was made for it in the apostles, from which the whole gospel resounds, and which is the glory of God, in which he also decided everything. It is almost the opinion of all that these two verses speak of the incarnation, the walk and the ascension of Christ; this opinion we will follow in the first place.

The chamber of Christ, which in Hebrew means something hidden and veiled, is understood by all of the Virgin Mary, from whose womb he came forth, like the sun from the dawn, yes, from the concealment of the night. This is certainly a beautiful opinion, by which the ineffable birth is indicated, in which the power of the Most High overshadowed the Virgin, and in secret this child (foetum) of salvation worked, of which nature knew nothing, nor could reach it. For just as the rising sun comes forth in such a way that it is visible to all, and yet no one can know where it comes from, so Christ, when He was born, came forth in such a way that all could see Him, and yet (as Isaiah [Cap. 7, 14.] prophesied) He had an inexpressible birth, because this, that one should be born of a virgin without the man's assistance, goes beyond the custom and understanding of nature.

37 But he calls him a bridegroom, because he is joined to mankind and to the church in one flesh, which is a

The Lord is the great and sweet mystery in which the rich and the poor, the righteous and the sinner, the blessed and the damned, the child of grace and the child of misery are united. For by no other word can this mercy be more gloriously extolled than that He is called the Bridegroom of the Church, wherein it is prophesied that all that is His is given to us, and all that is ours is taken away. .

But how does the bridegroom go out of his chamber? and why does he praise this sun, Christ, by this comparison? Perhaps because a bridegroom goes out adorned and garlanded, rejoicing out of love for his bride. Thus Christ came forth from the Virgin's body out of love for the Church, adorned and crowned in spirit, while he came according to the flesh in the highest poverty and contempt. For he came full of adornment and crowns of God's grace, rejoicing in the love of his Church. Therefore, he rejoiced like a hero to run the way, that is, in great strength of love and spirit he increased, worked, fought in the battle of death with the devil and our sins, suffered and died.

39. "It arises at one end of heaven," one wants to be said of the birth in eternity, because he came forth from the Father and came into the world, as he says Joh. 16, 28. "And returneth unto the same end again," one declares of his ascension. Furthermore, by "the heat thereof" is understood the Holy Spirit, who filled the whole world by transfiguring Christ, that he is the Lord over all things, and that all things are put under his feet.

(40) The opinion of these people, I say, is true, but not expressed in the right place, for it lacks order and proper sequence, and it seems to me that the prophet is not speaking of Christ's incarnation, walk and ascension, but of his glorification and the preaching of him. For he describes the heavens and the whole mystery of Pentecost and the ministry of the gospel. Therefore I assume that he does not go back to what happened before the Pentecosts, but rather follows what followed the telling of the heavens.

and the gift of languages, namely the kingdom of faith, which is spread over the whole earth. This seems to me both the order and the words, if we only assume that the prophet speaks figuratively, as the majesty of the sacred mystery requires. For thus we have the heavens, the feasts, the days, the nights, the sun, the tabernacle of the sun taken in a spiritual sense from the mystical Christ preached by the apostles. Thus, in the same continuous or uninterrupted homonymous speech, the bridegroom's coming out of the chamber, the rising and returning, and the joyfulness of running 1) the way, can only refer to the reigning Christ preached and believed through the Gospel. These are my thoughts, without wishing to oppose anyone who has a better view; for the psalm is about a new world, as we have said.

41. since the sound of the heavens goes forth into all the earths, he who has made his tabernacle in these same heavens goes forth through this their ministry, and is manifested in earthly hearts through faith, by which he betroths himself to the church of the whole earth, as it is said in Hosea Cap. 2, 19. f., "I will betroth myself unto thee for ever; I will trust myself unto thee in righteousness and in judgment, in grace and in mercy; yea, in faith will I betroth myself unto thee." For Christ did not actually and fully become the Bridegroom by His incarnation alone, but also by His Church's consenting to His covenant through faith. For "he that hath the bride is the bridegroom" [John 3:29]. For consent makes marriage; before the same it is more properly said of a suitor than of a bridegroom. Therefore, his coming forth as a bridegroom is his revelation, so that the church may believe in him, that is, if he is believed in, it is revealed that he is the bridegroom.

(42) But what is "out of the chamber" or out of the hidden place, I do not understand, unless the prophet understood it in this way.

1) Jenaer and Erlanger: exaltatio instead of: exultatio.

that Christ may arise in the hearts of believers in such a way that one does not know where he comes from, as he says John 3:8: "The wind blows where it wills, and you hear its sound, but you do not know from where it comes or where it goes", so that the gracious condescension (dignatio) of the merciful God, by grace in vain, may be displayed. For it is not by our thinking, our understanding, our willing that faith in Christ comes to us, but everyone who is endowed with faith in Christ is preceded by the Spirit with incomprehensible and hidden effect, just by hearing the word, without any other effort on our part.

(43) If I am correct here, then this way of speaking, Ps. 135, 7: "Who makes the wind come out of secret oysters", and Ps. 17, 14: "Whose belly you fill with your treasure", will belong to the same figurative way of speaking. For if the things that belong to the nourishment of the body come forth from the hidden things of God, so that no man by his effort can forestall them, seize them, or bring them about, how much more are the divine and eternal things, which are given in faith and by faith, brought about by the ministry and hearing of the Word, without our effort! He adds, therefore, with necessity, that Christ may come forth and arise in our hearts, like a bridegroom out of hiding, so that the glory of God and the works of His hands, not the hope of our free will, may be told.

44. But it is beautiful that this hidden thing of God is called the chamber of the bridegroom, since the church is called everywhere in Scripture, that is, the hidden thing, which is the chamber of Christ, out of which Christ (that is, all that is of Christ, 2) whether it be faith, or the word, or the power) went forth and appeared in the world. For since this is revealed in the Church, at the same time Christ is revealed, since as the Bridegroom He has all that the Church has. Thus Paul says Eph. 3, 10. f.: "That now it might be made known to the principalities" and rulers in heaven, to

2) Erlanger: et ONristi instead of: est ONri8ti.

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of the church, the manifold wisdom of God, according to the purpose from the world, which He has demonstrated in Christ our Lord." Since the church and faith in Christ thus go forth, Christ certainly goes forth in the church, and through the church and out of the church before the eyes of the world, as it is also said in 1 Tim. 3:16: "Great indeed is the mystery of God: He is manifest in the flesh, justified in the Spirit, appeared to the angels, preached to the Gentiles, believed on by the world, received up into glory."

(45) And I know not what emphasis there is in the words of this verse. It is greater than I could obtain, that he should bring in Christ as a bridegroom coming out of his chamber. For by this short word he seems to make the church and Christ one flesh and one spirit, and all things common between them, to which also the Song of Solomon alludes, since it describes the origin and the coming forth of the church, saying [Song of Solomon 6:9]: "Who is she that cometh forth as the dawn, fair as the moon, chosen as the sun?"

Yes, it was common for David to compare the exit of Christ and the church to the exit of the dawn or the sun, like Ps. 110:3: "Thy children shall be born unto thee as the dew out of the dawn," where we have [in the Vulgate]: *Ex utero ante luciferum genui te*. For what is the womb of the dawn but the chamber of the church out of which Christ went forth, in that by the gospel preached by the apostles the Christians were multiplied in whom Christ was, and they in Christ? So about the same thing are the last words of David, 2 Sam. 23, 4: "As the light of the morning, when the sun goeth out in the morning without clouds, when from the brightness after the rain the grass groweth out of the earth." But also Job curses his day [Cap. 3, 1. 9.]: "He must not see the light, nor the eyebrows of the dawn."

47. May we call "the chamber" the hidden things of God, or the womb of the Church, out of which Christ comes forth and grows, there is nothing in it; both are true, and from the bodily birth of Christ this spiritual birth is easily understood. For as

In the Holy Virgin both were hidden, namely the womb of the Virgin and the hidden work of God, through which Christ was formed and born, so it happened in the Church with both. For out of the womb of the apostles, who were the first Church, and through the secret work of God, Christ came forth in spiritual birth and was revealed to the world. For Christ would be nothing if He were only born in the flesh into His person, if He were not also born in the spirit into His body, which is the Church. We understand it in this way that the prophet in his parable speaks mainly of this birth, as I said, through which he actually came out like a bridegroom.

48 "She rejoices like a hero, to run the way." "A hero" (*gigas*), Hebrew XXXX, 1) is called a mighty one and a ruler, but in spirit, by which the prophet indicates that the church, and Christ in it, had had happy progress through the word of the apostles, and increased against all the power of hell, although the church according to the flesh was weakened by various and many persecutions. For Christ has not been weakened, but has even run with joy, glorified and exalted through the whole world, just as the visible sun seems to rejoice, as it were, when it rises and ascends on high.

But the royal prophet speaks in a peculiar and royal way, so that I must confess that I cannot attain his words by any interpretation, although I grasp the matter to some extent even by reflection. For he describes in one short word the struggle of the church, which stands in proud faith against all the powers of the world through the exceedingly powerful Word, ascribing everything to Christ as a hero who fights valiantly and overcomes and leads it out well, even though all this appears quite different to the senses. For, just as he had the exceedingly lowly 2) apostles with the splendid images of heaven, feasts, day, night

1) In the Erlanger and in the Baseler: "u the Wittenberger and the Jenaer have rightly deleted the "a".

2) Jenaer: *Milissimvs* instead of: *viissinaos*.

In the same way that he praised the power of Christ, the hero who walks in the church and spreads far and wide through the gospel, he describes with the same verbosity in images the power of Christ, the hero who walks in the church and spreads far and wide through the gospel in the highest weakness and (as it seemed) reduction of this church, so that he did not appear as a bridegroom but as an enemy, and had the appearance that he would not go out but would perish. That is why he says that he comes out of hiding and out of the closet, that is, through the mystery of the cross and the crucified church.

50 *A summo coelo egressus ejus, et occursus ejus usque ad summum ejus.* The Hebrew text, in more appropriate words, says: "It arises at one end of heaven, and returns to the same end." In this he indicates, in extraordinarily appropriate words, that the Church has multiplied throughout the world. For he calls "the end of heaven" what we call the horizon, remaining in the image of the visible sun. For just as everywhere on earth the same sun is directed from morning to evening, as it were from one end of heaven to the other (for so it appears to the senses), so Christ rises everywhere on earth, and his church is gathered from morning and evening, as he says Matt. 8:11: "Many shall come from morning and evening, and shall sit with Abraham and Isaac and Jacob in the kingdom of heaven." Isa. 49, 12. "Behold, these shall come from afar, and behold, those from the north, and these from the sea, and these from the land of Sinim." And Isa. 43:5-7: "I will bring thy seed from the morning, and will gather thee from the evening; and will say toward the north, Give; and toward the south, Resist not. Bring my sons from afar, and my daughters from the ends of the earth, all that are called by my name, even whom I have created for my glory, and prepared them, and made them."

51 This thought is expressed in the second Psalm, v. 8: "I will give you the nations for an inheritance, and the end of the world for a possession. And Ps. 72:8: "He shall reign from sea to sea, and from the waters even unto the end of the world." Therefore, *summum coelorum* and *summum eorum* is included in the

In this verse it is said in the same way as Christ says Matth. 24, 31: "They will gather His elect from the four winds, from one end of heaven (a *summum coelorum*, that is, from the morning) to the other" (*usque ad terminos eorum*, that is, until the evening). For thus Christ was gathered out of the people of the earth, from morning till evening; everywhere He was preached, everywhere He was believed, everywhere He became the Bridegroom of the Church, which was done by the ministry of the Word alone, even as the preachers did not think of it, nor foresee it. For so the apostles heard that Samaria had accepted the word of God before they had decided to preach to them 1). And Isa. 49, 21. the church marvels that it was surprised by the multitude of believers, of whom it had no provision, saying, "Who begat me these? I am barren, solitary, exiled and outcast. Who brought up these for me? Behold, I was left solitary; where then were these?" For thus the good smell of Christ in the apostles led people from all over the wide world to the word and faith of Christ, that is, from one end of heaven to the other.

52. "And nothing is hidden from its heat." There is no doubt that here the Holy Spirit is figuratively called the heat of the sun. But here he did not look at any person, nor did he make any distinction between Gentiles and Jews, because he is the same Lord over all, who was able to raise up children for Abraham even from the stones. For as all have sinned, so all have been justified and made alive by grace through the heat of the Spirit which had mercy on them. But he chose to call it "heat" rather than by any other name, that he might indicate the power of the Spirit who makes alive. For heat is a characteristic of life, cold of death. Thus it is said in Gen. 1, 2: "The spirit of God hovered on the water", that is, he sat brooding over it and warmed it by his heat, in order to give life.

1) In the original edition: *iilis*, which all editions except Weimar's have changed to *illi*. This change is not necessary. Compare Apost. 8, 14, where both in Latin as well as in German, the collective term Samaria is followed by the plural.

just as a hen incubates her eggs and brings them to life.

In the Hebrew it is not written: Qui se abscondat [who can hide himself], which indicates the fleeing of a man who hides himself, just as Adam hid himself in paradise, but simply: He is not hidden from their heat, which rather indicates that he who is hidden will be mercifully found and enlightened or brought to light, just as Luc. 2, 31. f. is said of Christ that he is prepared to enlighten the Gentiles. For this is an expression of what he had said, that Christ reigns everywhere on earth, and that there is no place where his Spirit does not justify men and make them alive, lest the ungodly should bind the church of Christ in any place, and shut it up in the corner where they sit, wanting only to be regarded as being enlivened by the warmth of the Spirit, when in fact they are dead from the cold of Babylon.

For this is what the prophet means to say, that only at the coming of the gospel will the Holy Spirit be poured out on the whole world. For the law neither gives nor has warmth, but rather is coldness, making even 1) people unwilling, lazy, even dead to good works, as it says in Ps. 147:17 ff: "Who can abide before his frost? He speaketh, and it melteth; he maketh his wind to blow, and it thaweth." He will, I say, send forth the word of evangelical warmth, that is, of the Spirit, that will melt it, as it is also said in Ps. 125:4, "O Lord, turn our prison; as thou dost dry the waters at noon."

V. 8: The law of the Lord is without change and restores the soul. The testimony of the Lord is sure, and makes the foolish wise.

55) After describing the ministry of the gospel and its work, which is to bring glory to God, to plant faith in Christ and to give the Spirit through the same word, he goes on to describe the fruit of the gospel, which is the love of the law, that is, the fulfillment of the law, as it is described in Romans 13,

10. means, "Love is the fulfillment of the law." For the law is not fulfilled by works, but by love, and it does not want to be loved with works only in appearance, but from the heart.

(56) Therefore the prophet has in mind those who have received the Spirit through the word of faith, and have become joyful and have gained love to do what is of the law, and teaches how holy and righteous and good the law is, which seems bitter, unjust and harsh to those who are without the Spirit, though this is not the fault of the law, but of the hearts. As if he made a comparison between Christ and Moses, saying, They hated Moses, and fled from his shining face; yea, they also attacked him with stones, and always murmured against him. For herein is pictured the mutual conduct of the law and the inclination to evil. But Moses was indeed the most ruthless man on earth, which they did not recognize, and the law of the Lord is exceedingly loving, which the corrupt heart does not recognize until the voice of the bridegroom, after the wickedness has been taken away and the spirit has been given, the law is recognized and loved.

57 Therefore, although he speaks of the law, which is the letter written in the ten commandments, he speaks only of the beloved letter that has already been drawn into the spirit. For thus the Lord promised Jer. 31, 33. "I will put my law in their heart, and write it in their mind." This he indicates by saying, "The law is without change," that is, without blemish or blameless, that is, (as it reads in Hebrew) which makes good and blameless, which it does not do unless it is written by the finger of the Spirit, and taught by the heat of the word; therefore he also mentioned the heat beforehand in the preceding verse.

(58) We have elsewhere abundantly said how the law is a letter, whether it be written or spoken or understood, until it be loved. This love, however, does not come from the law itself teaching, but from the warmth that justifies.

1) The Basel edition has et erased here.

and converts souls. In short, in these verses the prophet ascribes such glorious gifts to the law, that it is without change, converts souls, and the like, so that he distinguishes it from the law that is taught without the word of faith and the warmth of the spirit, which only stains and turns away souls, making unbelieving and unintelligent people, so that everything that he praises of the law in this passage may be understood as belonging to the spirit that warms through the word of faith. For this reason he also expresses his joy with such a great abundance of words, since he repeats the law so often (namely six times) always with different words, and praises it with twelve epithets, as it were, as with twelve fruits of the tree of life, in that he clearly demonstrates through this verbosity what actually happens in a soul that loves the law and rejoices in it. For he who loves the law cannot praise it enough; so much does it please him, whereas before it displeased him completely. Therefore, let us also consider all this in opposition (per antithesis), so that we may more easily recognize what the law does without the spirit, and what the spirit does in us without the law.

59. First, the law is "without change" through faith, not merely in itself or (as it is called) objective, but also in us or (as it is called) effective (for by its very nature [formaliter] it is always without change), because it makes us good and undefiled, and is loved by those who have now become undefiled and good, as a law without change, that is, truly recognized for what it is. But without faith it not only does not make us undefiled or good, nor is it loved, but it also makes us guilty and evil people, and is hated as evil, because the law causes wrath [Rom. 4:15] and death [Rom. 7:13], which everyone hates, and it forbids evil desire, at which everyone becomes indignant and unwilling, even though he feigns obedience for fear of punishment. This hypocrisy is attacked and annulled by what follows.

60. second [Vulg.], "It converts souls," for (as I have said) the law before the Spirit converts the hand for fear of the

But it turns the heart away the more through hatred of these punishments and through displeasure at the prohibition of the evil air; it also converts the mouth, the eyes and ears, and all the powers, but the heart is not righteous and the spirit is not sincere. Therefore, lest anyone should understand that in these verses the law is praised absolutely, it is necessary that he should understand at the same time that the law has become such through faith, but that it does not accomplish such things by itself alone. For the law does not do such things, but it becomes of such a nature through the heat of the sun, which rises through faith in the word. It becomes, I say, such in us in whom it was quite contrary before faith. For in this sense it is clearly understood that the fruit of faith in the gospel is that the law has become lovable, and such a thing as he here describes.

Third, "The testimony of the Lord is sure. There is no doubt that by "testimony of the Lord" is understood the same as by "law," as also by the following four names, "commands," "commandments," "fear," "rights," for ever different causes. For "law" (lex) it is called, because it instructs or instructs us in that which we do not know. "Testimony" is called bearing witness, because it is given as a sign and memo by others, as it were as witnesses and messengers, by one who is absent and not before our eyes. We will deal with the other names in their place; here we will see only the two types mentioned.

For the law by teaching makes XXXX (that is, good people), and converts souls when it is taught otherwise in faith. It is a certain testimony, for though it is the testimony of one who is absent, who is nowhere visible, yet it does not deceive or delude. For it is not fulfilled in vain, and our work is not forgotten before him who is not seen. For in this way faith believes that the testimony of God is certain (fidele). This thing tends to make people suspicious of faithfulness, then also sluggish to keep faith, because people deal with each other according to what

they can see it before their eyes and grasp it with their hands. 1) And not only in this way is it reliable in a suffering way (passive), but it also makes reliable people in an active way (active), so that those who have faith are not more sluggish in their doing when they are absent from the one whose testimony is, than when they are present before him. On the other hand, where the spirit of faith is not, it is not considered certain, nor does it make reliable (fideles) people, but rather it makes unfaithful people (infideles). For they act as if the one who commanded it did not exist at all, or did not demand it or repay it. Thus the testimony becomes void and false for them, because they themselves are void and false.

Fourth: "It makes the foolish wise. Parvuli here are actually the simple-minded and those who are easily persuaded, as Proverbs 1:22: "How long will you foolish ones (parvuli) be foolish?" and Cap. 14:15: "A foolish one (innocens) believes everything," which actually fits the "testimony". For only those hear the testimony of the Lord who are easily persuaded and led like little children, since it is proclaimed by lowly and despised witnesses from Him who is so far removed from all sense. But they become wise through the testimonies, that is, they become such people who recognize things that are beyond all understanding and far from us, that is, they come to the knowledge of God. Knowing Him, they withdraw from all things that can be seen and grasped, and strive to please Him whom they do not see. In this way, the law, by teaching heavenly things, becomes through faith the testimony of the Lord, which is wise and "after" wise people.

(64) On the other hand, those great ones who cannot be persuaded are rather attached to present things; blinded by them, they become unwise and understand nothing of the absent God. Even if they are forced to speak, hear, or think of God for fear of punishment, they depart from Him in their hearts and become absorbed in the

Things they see. This is because the testimony of the Lord has not yet become such that it could make the foolish wise, that is, it has been taught without spirit.

In Hebrew XXXX can be taken XXXX collective, that is, as the epitome of the testimonies, or all that there is of the testimonies of the Lord, as we say XXXXX, the youth, that is, the totality of the young people, or all that there is of young people. But this serves little to the point, only that we must pay attention to the chosen expression of the royal prophet.

v. 9 The commands of the Lord are right and gladden the heart. The commandments of the LORD are pure, and enlighten the eyes.

Fifth, he praises the commands (justitias, which the Latin interpreter elsewhere translates by justifications, since here it is not XXXXX, but XXXX, which is also rendered by statutes and commandments) as "right", which are directed by the gospel of grace. The law of the Lord is called justifications from the effect that they justify (justificent [cf. § 58]) and exercise in justification (in justificando), or, so that we agree with the Hebrew, because they set men in right order and guide them in what they must do; on this fits nicely the praise that they are right and delight. For before the law of the Lord is spiritually understood, it makes the consciences very restless and distressed, and wearies them by many detours of works, in that they fall short of the righteousness of the law, and yet do not attain to the righteousness of the law, as the wandering of the children of Israel in the wilderness on the shore of the Red Sea illustrates, where they grumbled because of the complaints, and began to be distressed because of the toil and the ripening. For the law is not satisfied by works, but by its unending activity it completely exhausts those who do it, dragging them hither and thither, so it also makes sad, arouses sullenness, causes people to be discontented, to walk in crooked ways, and to be unwilling. But when it is taken spiritually, that is, loved

When the word "good" is used, it is wonderfully brief and leads straight to the goal, making people cheerful and ready for all good works.

The sixth thing is that it makes the heart glad, while it is far more contrary to the flesh. For the letter kills and weighs down the hearts, in that they feel that the requirement of the law is not satisfied by either strength or works, and they realize that the more they strive and do works, the more they become guilty (debere). Or if they do not labor in this matter, they delight in works in a vain and perverse confidence, because they delight not in God, nor in a clear conscience and the law of the Lord, but in themselves. This is not a joy of the heart, but of the body and of the senses, in that there is nevertheless a restless conscience hidden within, which will come to light in its own time; just as the testimonies make wise those who are arrogant in the letter, by which they think themselves wise. For as long as the law is a letter, it always works one of these two things; for either it only converts in appearance, or in truth only turns away more. Thus it either gives a fictitious wisdom, or makes still more unintelligent. Thus it only makes you happy in appearance, or only saddens you more. Therefore the Spirit touches three qualities (habitudines) of the law, since he does not simply say [Vulg., v. 8.], "It converts," but adds: "the souls." Thus he does not content himself with saying, "It makes wise," but adds, "the foolish;" and [v. 9.], "They delight," not any arbitrary thing, but, "the heart." So we shall see it with what follows. For he indicates a threefold kind of people: some who do not know the law, others who know it and hate it, and others who know it and love it.

(68) If the law is not known, it makes converts only in appearance, for it converts, but not their souls. But if it is hated, it makes them more turned away, and that from the heart. How? Namely, those who presume to fulfill it by their own efforts have not yet recognized it,

How spiritual the law is. Therefore they set up their own righteousness and think, according to their blindness, that they have fulfilled the law, that they have become good, converted and without change, while through this ungodliness they are twofold defiled and twofold perverted, and the law is twofold defiled to them and twofold turns away their souls, precisely by this foolish delusion of their innocence and feigned conversion, first, because they are in fact ungodly (nocentes) and apostate, secondly, because they adorn this ungodliness (nocentiam) and apostasy by a semblance of works, and arrogantly boast themselves of vanity and falsehood.

(69) But those who know the law, as it is spiritual, put away this presumption, and know that by the law is required of them that which they neither can nor have. Therefore they are tormented by conscience, or hate it, that their lusts are denied them, and that what they do not have is required of them. Since with this hatred they hate the good law, they are more averted, and become angrier, so that even the law is not without change to them, but from a different cause from those mentioned before [§ 68]. For those neither acknowledge that it is without change, nor do they become without change through it; but these acknowledge it, and yet do not become without change through it. But those who love and acknowledge it also become without change.

70 Thus the testimony of the Lord, if it is not recognized, makes wise only according to appearance (ficta), for it makes wise people, but not those who are "silly" (parvuli), but because it is hated, it only makes more incomprehensible. How so? Since they presume to do enough by works, and do not know how to do nothing, they make themselves believe that they are wise and understand everything, and that they have become faithful (fideles) and true, while through this ungodly hypocrisy everything is doubly opposed. But those who realize how unfaithful (infideles) and vain they are, and have nothing to suffice with, hate the testimonies of the Lord and wish they were not bound by them. Through this evil will they become even more unintelligent, and are drawn even more to follow the

They would rather that those invisible things were not there, so much is lacking in them that they should strive for them. So with neither of these is the testimony of the Lord certain, and such as makes wise, but from different causes. In the case of the former, because they do not even realize how certain it is, they are completely vain, and do not become wise through it; in the case of the latter, because they see that it is certain, and they themselves are vain, yet they do not allow themselves to be instructed by it, so that they become wise. But to those who love it, it is certain, and it instructs them wisely.

(71) Thus the commands that are not known make merry only in appearance; for they rejoice, but not their hearts. They inflate with joy those who are arrogant in their works, so that they make themselves believe that they are righteous and pleasant, when in fact (as Ecclesiastes tells Solomon, Cap. 4:17) they do not know how much evil they do, and inwardly they have an entirely troubled and not at all cheerful conscience. But those who realize that they are not righteous, and are driven to many things by the demands of the law, hate the law and are afflicted by many complaints, and are always sad before the Lord in all their ways, as it says in Mal. 3:14: "We lead a hard life before the Lord." So for neither of them are the commands of the Lord right, nor do they please the heart.

Seventh: "The commandments of the Lord are pure" (lucidum). It seems to me that the interpreters have rendered by "bright" (lucidum) that which in Hebrew means "pure" or elect; for it is the same expression which is set Ps. 18:27: "With the pure thou art pure"; perhaps moved by what follows: "And enlighten the eyes," which fits more to that which is bright than to that which is pure (electum). Next, they may have wished to avoid a useless repetition (nugationem)¹, since they translated above [v. 8.], "The law of the LORD is without change." But neither of these causes is sufficient. For why did they

it is not given rather also in such a way: The commands are joyful, instead of being "right," because it follows: "and gladden the heart"; or: The testimony is wise, instead of: it is "certain", because it follows: "and makes wise"? So also in the other things no consideration is given to uniformity. But we have said [§ 57] that "without change" (immaculatam) in Hebrew actually means: blameless (innocentem) or, what Paul ascribes to the law, righteous, holy and good. So it must mean: "The commandments of the Lord are pure" (electum).

73. But it is actually called a commandment because it demands and forbids, and therefore understands the law of God in the part in which it is most burdensome and hated, since being instructed, put in order, and guided (of which we have said that the law, insofar as it is a testimony and command), is easier, and human arrogance can bear it more easily; But the commandment he hates and despises as a stern driver and harsh ruler, and obeys only with displeasure and with grumbling. But of those who do not understand it, that is, of the first kind of men, of whom we have said that they are hypocrites, it is believed to be kept by them alone, presuming to fulfill it with their works; but when the spirit comes which kindles love for the commandment, it is not only not despised or hated, but is reckoned among the most precious and elect things. For then the commandments of the Lord become in truth "louder" (electum), so that they would not for any thing in the world that they were not given, and if they were not given, they would most gladly desire that they should be given.

Eighth, "They enlighten the eyes. The ignorant hypocrites, who are hopeful in the appearance of works, make the commandments blind in fact, thinking that they are very enlightened and see everything. For the commandments enlighten, but not their eyes. Others, however, make them completely blind, who, through hatred of the commandments, are led to consider nothing less and more contemptible than these very commandments; but their evil airs prefer them to these, and choose them in

1) Compare K 87.

their hearts, no matter how much they pretend otherwise, forced by fear. For what greater blindness can there be than that one, instead of the very lawful commandment of God, should consider the shameful evil pleasures forbidden in this commandment to be the choicest and most delicious things? But those who love the commandment, who consider that the evil lusts are exceedingly shameful, consider nothing more choice and delicious than the commandment of the Lord, which not only shows or bears witness against such shameful things, but also forbids them altogether, so that it commands that they should not be. For they delight in the fact that they are most strictly forbidden, and that the opposite things are most urgently required. Thus the very commandment of the Lord coincides with all their desires. For they have enlightened eyes, and see clearly what things are to be loved in truth, and what things are to be hated in truth.

(75) But before we pursue other matters, and that we may no longer be in uncertainty, we ask by what means we may attain that the law may be without change, the testimony certain, the commands right, the commandments pure, the fear pure, the righteousness true, and also that the other things may come to pass which have been and will be said of the law. I answer: You never get there by doing works and laboring, because it is not fulfilled by works and efforts, but by despairing of works and efforts. For the law cannot delight before its fulfillment, but after its fulfillment. But since the foolish saints of works seek to fulfill it by their works and never despair of themselves, they inevitably grow weary and labor in vain. For as long as they find that in themselves with which they can pay the demand of the law, they do not cease to deal with works, and thereby to be restless and to afflict the law. Thus the law exhausts and wearies them until it consumes them forever.

(76) But those who have experienced their inability and confess that they cannot satisfy the requirement of the law, despair of themselves and take refuge in Christ, the only Fulfiler of the law, in

if they hear him and believe in him, since he is the end of the law; he who believes in him is righteous [Rom. 10:4]. Now everyone who is of this nature, before all his works and without any law, receives in vain, through this humility and his faith, the Holy Spirit, who, not by works, but by the grace of his power alone, kindles a new and delightful desire of love, and makes hateful the desire which is forbidden in the law. After this has happened, the will is already changed into another and looks at the law of the Lord and sees that it commands and forbids exactly what he himself, ignited by the Holy Spirit, desires and loves. Thus it happens that he must necessarily love the law, which in all things meets his desires, praise it, and sing about what is sung about in these verses.

For then man sees that it is not through the fault of the law, but of the will, that the law increases sin and thereby causes wrath, since it is without change, and converts souls, makes them wise, gladdens and enlightens the eyes. For if the law by its nature increased sin and caused wrath, love would do the same, which is the friend of the law and agrees with it in all things. It does this also when it is outside the will, just as the law, which is always outside the will, where love is not present. For what did the love of Christ do to the Jews but greater wrath and sin? So also the law works in all men, as long as it is outside their will, but not in their will, nor their will in it, until it is loved, and that is loved which the law commands.

V. 10. The fear of the Lord is pure (sanctus) and abides forever. The rights of the Lord are true, all righteous.

The Hebrew text actually has, "The fear of the Lord is pure," or louder, and this is not said as by an epithet (as is usually thought) by which it is to be distinguished from the servile fear, as far as I can understand, but the fear of the Lord is taken here simply

for the fear of God, of which he indicates by the glory of praise that it becomes pure through the gospel in the hearts of those who burn with the heat of the word, while in all others it is impure, that is, considered impure. This we understand the more easily if we take this verse to be said of the fear and its purity objective, in the way we have spoken of all things aforesaid. For so also the law of the Lord, taken simply, is without change, but only to them that are without change; but to them that are penitent it is penitent and hateful. Thus the testimony of the Lord is certain to the godly, but uncertain to the ungodly. Thus the commandments of the Lord are pure to the righteous, but reprehensible and despised to the wicked. So also here "pure" must be referred, not to the fear itself, but to the attitude of those in whom it is considered pure. For as a man is, so is the law to him, and as for the law.

The ninth thing is that the fear of the Lord is pure, since the hypocrites also imagine that they fear God and are pure in the fear of the Lord, although they are doubly impure and in fact despise Him in their hearts. But others, who know their impurity very well, feel that they do not fear God, and would rather be free not to fear Him, choosing the impurity of their heart, which despises God and does not see Him. But those who love the law, have enlightened eyes, and know God, see how pure the fear of the Lord is, how he who fears the Lord and turns away from sin does not neglect anything. Such a one delights in this purity because he himself is also so minded as the fear requires, having become of the same mind with it in all things.

(80) But why is fear counted among the laws and commandments, and not rather, or equally, love? I do not know what to say, but I will make an attempt: Because it is love alone that makes the law and that which the law works wholesome and good, but the law primarily awakens the fear of God, as 2 Mos. 19, 16.

Mount Sinai, and in all those who are struck and grieved by the demands and threats of the law. Because this fear is by heart and outside the will (as well as the law, which aroused it), that is, it is not loved, therefore it is impure not through its guilt, but through the guilt of the will; but where it is loved, it becomes pure. For then it fears GOD, as also the loving will desires his, having become conformed to him in all things. For love takes pleasure in seeing that God is feared; the law not only commands this, but also does it.

81 Since he speaks here of the fear of God, which the law inspires, which, when loved, is pure, when hated, is impure, it is not badly counted among the names of the law; indeed, it seems to be the law of the letter itself, since in fact the letter of the law is not recognized unless the conscience is terrified by the sight of the law, and the law has become, as it were, a terrifying fear, as Mount Sinai, the image of the law, indicates.

82. The tenth is, "And abideth for ever." For just as the law, which is fulfilled by love, is eternally fixed, so also the fear, which is born of the law, becomes eternal when it is instilled by love. And as the law, if it is not loved nor fulfilled, is temporal, and is often consigned to oblivion, so also the fear, if it is not loved, remains temporal and only for an hour, and is never firm nor true. Therefore, for those hypocrites, fear remains a fabricated one, for it remains only for an hour, according to outward appearances. But with those who hate it, it never is, let alone should remain, because they never let it into the heart, nor love it. And by fearing it in this way, they despise God more and more, therefore they become all the more impure. For he who does not fear with will (*volens*) despises twofold. But those who love them, because they fear with their will (*volenter*) what the law commands, love them eternally and firmly, and agree with the law in all things.

The eleventh is: "The judgments of the Lord are true. These "judgments" can, indeed must, be understood to be both the law itself and what it works in us. For thus the law of the Lord is called the judgment (judicium) of the Lord from his office, because it judges and condemns the flesh, or concerns the old man, and that which belongs to the mortification of the flesh. Therefore, all offences are rightly called judgments, which kill the old man, so that the law may be fulfilled. For just as the law, if it is not taught nor understood, need not even be called a law, and the testimony, if it is not known and felt, is not even a testimony (for if the mind of man is not moved by the word of the law, it is as if a fairy tale were told to a deaf man, as happens with the ignorant hypocrites who despise the word of the law): so judgment, if it is not felt in the effect that it kills the flesh, is also not to be called a judgment. Therefore, as the law, when it terrifies, awakens the fear of the Lord, so it kills the flesh when it judges, and judgment rightly follows fear, so that what it fears may befall the ungodly flesh. But it fears the judgment of the law; after it has been judged and killed by it, the new man, who is born inwardly through faith, loves and praises this judgment, and what was previously burdensome in the flesh becomes pleasant to him.

(84) Therefore the hypocrites, who know not the judgments of the Lord, yet pretend all things, are doubly vain, because they never desire to be judged and humbled from the heart, yet they boast that they are the most humble and lowly, and that the judgments of the Lord are true. But because they hate them, though they do not deny that they are true, they are not true to them, because they do not want to be made true by them, that is, they do not want to be judged or killed by them, and would rather they were not there. But by those who love them, they are recognized as truthful, and it is they who have made Daniel, Cap. 3 [Prayer of Asariah, v. 31], sing this to the Lord: "All,

What you have done for us, O Lord, you have done according to true judgment. For he smites no one for nothing (vane) and in vain, since in the flesh there is always that which in truth is worthy of judgment and death, that is, sin.

The twelfth is: "All are righteous. For the Hebrew verb is one that stands without closer relation (absolutum), that is, they are righteous. In *semet ipsa*, is the same expression which Ps. 4, 9. In *id ipsum* means: In *pace in id ipsum*, 1) which has such a meaning that it sits together and joins together in a crowd, so that in *semet ipsa* is the same as: all at the same time, or all with one another, so that the meaning is: The judgments of the Lord are all righteous, which is said because the judgments, being true, and having found (*habeant*) in the flesh what they must judge, judge the same righteously, and by this very means make righteous those who love them, and acknowledge that they are righteous. But to those who hate them, they are unjust, because they do not even want to be justified by them. But to the hypocrites they are just in a fictitious way, because they [the judgments] make them (*eos*) just, but not all; for what they themselves have chosen, according to that they want to be judged and justified.

Take heed that the prophet says "judgments" in the majority and adds: "all" or "all of them." This must be a great love, which loves the judgments of the Lord, which are many and various, since we have much of the suffering of Christ [2 Cor. 1:5]. Then it is difficult to attach righteousness to all judgments, by which the perseverance of love is indicated. There are, of course, many who bear one or another of the Lord's judgments without grumbling, and are justified; a great number who bear many things and many things, but few who bear all things, and bear with joy and praise those things which increase as it were without end, and are daily heaped upon them. For these are they who glory in tribulations [Rom. 5:3], and count it joy when they fall into many temptations, which the prophet teaches in the following verse.

1) Compare Ps. 4, § 73.

V. 11. They are more precious than gold and much fine gold; they are sweeter than honey and honeycomb.

The Hebrew text has not [like the Vulgate] lapidem pretiosum multum, but XXXX, that is, much fine gold, because Jerome also has said "much delicious fine gold". For it is wanted that 12 be the noblest gold, as the Indian or Ophirian (ophirisum), [which country has its name] for Ophir and Hevila, the grandsons of Eber, Gen. 10, 29. Hence Gen. 2, 11. f. is said that the gold of the land of Hevila is very good. Therefore it is also said in 2 Chron. 8, 18 that Solomon sent ships across the Red Sea to Ophir and brought gold there. Likewise from Josaphat 1 Kings 22, 49. Since it came at last predominantly in use, one called it obrizum, which should mean so much as ophirisum [ophirian]. Job 31:24: "Have I put the gold for my confidence, and said to the nugget of gold (obrizo), My comfort?" Isa. 13, 12.: "That a man should be more precious than fine gold, and a man more precious than gold pieces of Ophir" (obrizo mundo), where in Hebrew XXXX XXX is written. With Job, however, is alone what has been spoken of in the title of the 16th Psalm. So it is clear from many passages that this interpreter, whoever he may have been, has carefully avoided the uniformity of the speech (omoeologiam), that is, the useless repetition of the same thing, which one calls nugatio 1), and has often brought in his own opinion.

The translator has also omitted the whole expression, which the Hebrew text has with "Honigseim", as 2[^] with the fine gold (obrizo), in this way: "gold and much fine gold", "honey and overflowing Honigseim", as Jerome has translated; perhaps because he [the translator] also wanted to avoid the monotony of the speech here. For XXX, which here means XXXX in the plural, means both honey-seed and an overflow, so that it seemed inconsistent to him to say favum favorum. But I follow Jerome, so that I believe that the prophet has as in the first part "gold and much fine gold", 1) Compare § 72.

so said in the last part "Honey and much or abundant honey glue".

Now the question is about the word "honey germ", since one believes that the expression XXX means more the spices, although it is also taken for honey germ. There again I take the liberty to assume that the prophet wanted to combine in such a way with the ordinary honey the nobler honey, which we call honey germ, as he combined with the gold the nobler fine gold.

90 This verse proves what I have said, namely, that this psalm speaks of the law of the Lord, which has become lovable through the gospel, or as it is in the eyes of those who do not deal in works but believe. For as it is more desirable to him who loves it than all treasures, and sweeter than all pleasures (voluptates) (which he extols by the quantity of gold and honey), so it is also without change, certain, right, pure, true, converts souls, makes the foolish wise, gladdens hearts, enlightens eyes, endures forever, is righteous in all things. On the other hand, before the gospel and faith, for the one who hates it, it is completely the opposite in all things. It is therefore a great miracle of the Spirit and of the hand of the Most High, which brings about this change, that they like above all things what they disliked above all things before. For what do men seek more eagerly than riches and pleasures? and yet the spirit is more pleased with the law of the Lord than the flesh is with riches and their pleasures.

(91) Yes, in order that his power may shine forth all the more clearly, the Spirit makes use of an increase (auxesin) in the proclamation of the praises of the Law of the Lord in this miracle. For at first the law is very mild in that it teaches; though the flesh also suffers this only with impatience, which it bears only unwillingly to hear something that is repugnant to it. But it is harsher when it reproaches as a testimony, and teaches about things that are not seen, demanding a righteous nature (fidelitatem); but even more so when it weighs down with various ways of becoming righteous (justificationibus). Thereupon it increases and becomes a

Commandment, in that it presses hard and drives. Then it terrifies and crushes through fear; finally it becomes exceedingly hard, in that it goes so far through its judgment that the flesh must be completely killed and condemned. For here the flesh is most impatient, and though it hates and abhors the law in all the foregoing parts, yet in this last part it hates and abhors it in the highest degree. And yet the spirit, when it comes, makes all this not only bearable, but also beloved and desirable and sweet above all that can be desired and above all that can grant delight.

I believe that from all this it is clear how excellent a prophet David was, how he had his own way of speaking, and his own images and figurative speeches (*figuras et tropos*) both in words and in utterances, since he was able to recite with very clear words such deep and hidden things in the greatest brevity, so that no one can attain it.

Thus we have the fruit of the evangelical preaching, the love of righteousness and the hatred of ungodliness, that is, the fulfillment of all laws. Since we cannot attain this through any powers, works, laws or efforts, all that is left is to despair of everything and attain it through faith in Christ alone.

V. 12. also thy servant is remembered by them, and he that keepeth them hath great reward. 1)

The Hebrew text says instead of *custodit ea* [he keeps them]: He is careful, or reminded, or taught by them, which Jerome translates: He will teach them. But our Latin interpreter comes nearer, who says: He keeps them, having been induced again by the following expression to guess the meaning of the preceding, as he is wont to do; yet he is not far from it. I believe, however, that what he says belongs to all that has gone before, not merely to "judgment. But in truth, what is the law, progressing gradually to a testimony, commands, commandments, fear, and judgment, other than these very judgments, that is, the death of the Lord?

1) Vulgate: *Utenim kervus tuus eustoait ea, in eu^tociieiciis illis rotridntio raulta.*

of the old man? In this one piece, the law is fulfilled. For after sin is taken away, the law is fulfilled, and only righteousness reigns. Therefore, those who are God's servants have only one concern, namely, that they practice well in that which is the noblest and last part of the law, that is, the judgments, and, carefully and remembered, pay attention to the old leaven. In this opinion Paul also says Gal. 5:24: "But they that are Christ's, crucify their flesh with the lusts and desires."

95 And truly he reminds them not in vain to be careful, because of the serpent's cunning, which easily deceives the unwary, as the apostle fears concerning the Corinthians [2 Cor. 11:3]. For no matter how careful one may be, one cannot sufficiently grasp how mischievous the prudence of the flesh is, and how mischievous an eye it has, with how its striving it seeks its own, and adorns itself with a holy appearance. Tauler speaks beautifully about this in his sermons, in which he so often accuses nature of being exceedingly deceitful in its dispositions.

96) All these things are resisted by the judgments and the law of the Lord, until the body of sin is completely killed and destroyed, and this mortal is swallowed up by the immortal life. Meanwhile, however much we may serve in the spirit and delight in the law of the Lord, yet the body that decays weighs down the soul, that with the flesh we serve the law of sin, and this is the cause that we must take careful heed of the judgments of the Lord, by which this bondage of sin is condemned.

97. And though this be burdensome and laborious, yet to them that are exercised thereby shall be given a peaceable fruit of righteousness, as the apostle teacheth the Hebrews in the 12th chapter, v. 11, and here David: "And he that keepeth them hath great reward." "For thy work shall be well rewarded," says the Lord through Jeremiah [Cap. 31:16.] All this is said for the comfort of those who labor, not to strengthen the desire of those who, as the hirelings and servants

as those who, by certain miserable works that they do, make God, I do not know, what kind of a huckster, since they do not want to burden themselves with trouble in the courts of the Lord. So he also comforts 1 Cor. 15, 58. those who have trouble: "You know that your labor is not in vain in the LORD." For the servants of God must know that they please GOtte in their labor, lest they grow weary and despair in sorrowful spirit, since He wants to have cheerful laborers in His law who seek no reward (gratuitos). But to those who please God, great reward inevitably follows, even though they do not seek it, since God cannot deny Himself, who says to Abraham, Gen. 15:1: "I am your very great reward."

V. 13: Who can tell how often he misses? Forgive me the (wisely) hidden faults!

98 "Heir" and "my" (meis) are not in the Hebrew, and delicta are errors (errores), as Jerome translates it, or the sins that one does ignorantly (ignorantiae). This is how all have interpreted the title of the 7th Psalm: Ignorantia David. 1) By this also are signified those sins which, through the hidden error of presumption and pride, we take for good actions; namely, the roguishness of the flesh, that it often deceives us in the midst of tribulation and lowliness, so that we please ourselves precisely because of lowliness, and find pride precisely because of the contempt of ourselves, precisely because of the confession of sin, precisely because of the accusation of our pride. Therefore it cannot be otherwise than that the judgments of the Lord are always true and righteous, even though we are judged by them without ceasing, and all that we are and do is condemned by them.

Now the question arises: Where do these errors and mistakes come from in the servant of God, who keeps the judgments of the Lord, and to whom the Law is without change, certain, right, pure and lovable in every way? Is not love the fulfillment of the law? Does not the servant of God keep the

Judgments of God, or is he lying in that he holds them? The apostle answers Rom. 8, 10: "The body is dead because of sin, but the spirit is life because of righteousness. Therefore the spirit of the prophet teaches that those who believe in Christ are sinners and saints at the same time, and delight in the law of God and serve Him with the mind, but with the flesh serve the law of sin (Rom. 7, 25.). For so far as they believe they are righteous, but so far as they still have flesh they are sinners. "For the flesh lusteth against the Spirit, and the Spirit against the flesh" [Gal. 5:17].

By flesh, however, we do not mean (as I have said) the [visible] gross part of us, but the quite hidden and deceitful disposition of the flesh, namely the head of the old serpent, from which no one can sufficiently guard himself. The devil also makes it so that no one recognizes his errors, and we all give offense in many things and are stained with hidden faults, so that there is no righteous person on earth who does good and does not sin. So the verdict is clear: as long as we are in the flesh, no one recognizes our faults. Therefore, with Job, Cap. 9, 28. 2) [Vulg.], we must fear because of all our works and know that before God no living person is righteous [Ps. 143, 2.].

Therefore, a man must despair of himself and all that is his and take this one remedy, that he take refuge in the throne of mercy and ask to be cleansed of his hidden faults. Only through this humility can he be blessed, for the heart of man is evil and no one can fathom it (Jer. 17:9), and who can boast that he has a pure heart? And Augustine says here with truth: Sin covers the eyes in such a way that one cannot see even that from which they are covered, indeed, that one can see this least of all, as this is also seen in fleshly eyes. Therefore he does not say: Who has defects? For all have them; but not all recognize them, yea, no man recognizes them.

1) Compare Ps. 7, K 5.

2) Weimarsche (erroneous): Job 9, 2.

102. But since this is a thing which is known to extend over all (*scientia universalis*), in that the Prophet attributes to all men without distinction defects which they do not recognize, what then do our sophists, who pretend to insurmountable ignorance, of the advanced bar, of the first movement, to do as much as is in us, and of many other trifling things that make men safe and pure, careless and careless, so that they are heedless of the judgments of God, and dream that they can at least at times be without a venial sin?

The prophet has certainly been without mortal sin, and claims that there are people who say this about themselves (as those speak of mortal sin), even without venial sin, since he speaks this while being inflamed in spirit. For he would not pray this to God either if he were not fervent in spirit. And yet he says that his faults are not known to anyone, namely such faults that would not make him blessed if God did not cleanse him of them. Nor would he pray so urgently because of venial sins, and ask to be cleansed of the same, which those hold so low as to teach that they are taken away by I know not what things, which one would almost call ridiculous. Thus Paul says 1 Cor. 4, 4. that he is conscious of nothing, but is not justified in it, and Jacobus [Cap. 3, 2.], "We are all manifoldly wanting." All these sayings of truth and humility blot out those haughty hypocrites all at once by their ungodly thoughts, with which they devised good works and merits, and distinguished venial sins from mortal sins, of which he now says:

V. 14. Keep thy servant also from the proud, that they rule not over me; and I shall be without change, and innocent of great iniquity. 1)

104. in Hebrew it says this way: Also keep your servant from the proud, so that they will not rule over me, and I will be free from them.

1) Vulgate: IÄ alieris pure" srrvo tuo, si in ei non tusrint äöminati, tun" iuuuæulutus ero, "t ernunändor a äelieto maximo.

Change be, and remain innocent of great iniquity. 2) For the interpreters seem to have read the letter X instead of X, therefore they translated XXXX instead of XXXX, that is, strangers instead of proud. And what here [in the Vulgate] is expressed by *parce*, which in Hebrew is: for custody (in *custodiam*), whereby one is restrained from doing or suffering anything, as Gen. 20:6: "I have kept thee (*custodivi*), that thou sin not against me," that is, I have restrained thee. The emphasis in this word indicates the greatest danger and the most dangerous battle by which the ravening wolves, the hypocrites, under sheep's clothing, seek to devour the simple-minded souls and to draw them away from the godliness of faith (by which alone the law is fulfilled and loved) into the superstition of godlessness and works, by which only the law is violated even more. For it is such a great thing to persevere in the godliness of faith that the Spirit cannot sufficiently remind and inculcate us to beware of the flattering doctrines of proud hypocrites.

But with how great confidence does he say that they are "proud"! For indeed, where faith is not, confidence in works is proud without end, but with such a secret and spiritual cunning that they themselves, who are proud, cannot recognize it at all; for everything that belongs to humility and godliness they show with a more beautiful appearance than the true believers, so that no one can be sure but he whom the Lord has preserved and kept back, lest he be carried away by their examples and words, as is prayed and taught to pray here. These are the ones of whom it is said in Rom. 16:18, "By sweet words and splendid speech they deceive the innocent hearts."

106. He thus says: Preserve your servant, lest these proud ones carry me away and deceive me. For if I am preserved by thee, that they can do nothing against me, however seemly their armies and boasts of works and words may be,

2) This is how Luther put it in the first translation of the Psalms in 1524, in this volume Col. 18.

then in truth I will be innocent, perfect, without change and simple, in German: "a pious man. There he shows at the same time in contrast that he will be godless if he is not preserved, and those would get the upper hand over him. For if faith is lost, he will trust in works and howl with the wolves who before was a simple sheep of Christ.

107] I have said above [57, 72] that our Latin interpreter translates the word XX generally by immaculatus ["without change"], which for the apostle Rom. 16, 18. means "innocent" or simple-minded, Greek: ἀχάχους. The words of the apostle which brightly illuminate this verse are these [Rom. 16. 17- f.]: "But I exhort you, brethren, that ye take heed to them which cause division and offence beside the doctrine which ye have learned, and depart from them. For such serve not the Lord JEsu Christ, but their belly; and by sweet words and glorious speech they deceive the innocent hearts." Truly, this passage throws light on innumerable passages in the prophets and psalms, and attacks all the statutes of men with marvelous force, emphasis, and expressive words; therefore every Christian mind should keep it firmly and vividly in mind.

108. and remain innocent of great iniquity. Many think that this "great iniquity" is pride, and not evil, but obscure and inauthentic, since impiety is pride. But the prophet wants to say that the wicked keep themselves pure from the small sins by not killing, not stealing, not breaking marriage, as that Pharisee boasts in the Gospel [Luc. 18, 11] (for Christ also calls these commandments Matth. 5, 19. the smallest). Moreover, they are not at all cleansed from the great and manifold (multo) iniquity by which everything is defiled, even the good works of the ungodly, so much so that they are even more defiled by these very works because of them. This is ungodliness and unbelief. Therefore, we must understand that the prophet is speaking comparatively, having in mind two different purities of two sins, which are judged according to different judgments.

For the wicked purify themselves from the smallest sins, that is, those that can be committed through the body, the lesser part of man, while they do not consider the greatest sin, that is, the one which they commit as hardened people with the soul, their greater part, and yet do not see.

(109) On the other hand, the godly consider it a small thing that they are clean from those small sins, if they are not also clean from that great one, which, although it is only one, makes many sins, yes, sins in all things. And I believe that the prophet intentionally wanted to mark this ungodliness by this epithet, that he calls it "many" and "great" (for both mean the Hebrew because it is the same with other sins, that each one for itself is only one sin, but the one who has this monster has at the same time many and great sins, in that it burdens all our works (of which there must necessarily be many) with the most evil (as they say) secondary circumstances and faults, namely with ungodliness against God. Therefore, although it is only one sin, at the same time it is also said to be very many and very great sins.

V. 15. Let the speech of my mouth and the conversation of my heart be acceptable to you, O Lord, my refuge and my redeemer.

The adverbium semper [in the Vulgate] is an addition. Now the meaning is: If I shall be clean from the great iniquity, and the proud could do nothing against me, that is, if I shall be justified by the faith that purifies the heart, not by the works that defile, then I shall be truly pleasing and acceptable in your sight. But if I am pleasant, then my speech and my thoughts will also be pleasant. For the fruit of a good tree will be good. But let no one think that his words are pleasing, no matter how beautiful they may seem, if he is righteous without faith, because he is stained with many and great iniquities.

(111) Although the "speech" and "conversation of the heart" can be understood from the ordinary speech or prayers, they are not the same as the "speech" and "conversation of the heart".

I still believe that it is understood from the words of the teaching. For those who have a pure faith also immediately teach purely, as it is written Ps. 116:10: "I believe, therefore I speak." And faith does not remain idle in secret, but comes forth and confesses to GOD for his own and other people's blessedness, as he said above [v. 6.] about the sun going out. To this opinion, I believe, he added "of my mouth" and "of my heart" to indicate the office of teaching. Therefore the meaning is indeed the same as is said in the first Psalm, v. 3: "And his leaves wither not, and what he doeth prospereth." For in this way the same is spoken of the good tree. So here: If we are pure, our sermons will please God; he will cooperate and confirm them, and will make them have a happy progress and convert even the adversaries, as it is said in Proverbs 16:7: "If a man's ways please the Lord, he also makes his enemies pleased with him." But if we will not be pure, what is left but that they [our sermons] displease, and have no good progress, and also drive the friends to war [against us]?

112 Not for nothing he adds: "before you". For the speeches of pure faith are abhorrent to all men, as Christ foretold Matth. 5, 11. and 13, 21. because they crucify the old man and punish the world because of

of sin, which is pleasing in the sight of God, but intolerable in the sight of men; and yet, because they please God, they have good progress, even against the will of the world.

For this very reason, in the end, he calls the Lord his "stronghold" (which in Hebrew means -mx, that is, my rock) and his "redeemer," not only because he redeemed him from the sins and the attempts of the hypocrites and placed him on the rock of pure faith, but also because he made him persevering and victorious against the enemies of the Word, having given him the joy of the Spirit to speak, as the Lord says to Jeremiah Cap. 1:8, "Fear them not: for I am with thee, and will deliver thee." So also the apostles prayed, Apost. 4, 29, 31, that they might speak the word against the Jews with all joy; and immediately the place was moved, and they spoke with joy, full of the Holy Spirit.

We have spoken abundantly about "the conversation of the heart" in the first and second Psalm [Ps. 1, § 38 f. Ps. 2, § 4]. It is, in fact, a preoccupation with the word, ready for teaching, as will be said below Ps. 49, 4. "My mouth shall speak of wisdom, and my heart shall say of understanding" (*meditatio cordis mei prudentiam*). Therefore, either the same is doubled here by repetition (*tautologiam*), or one is explained more by the other.

1) In the issues: 9.

The twentieth Psalm.

V. 1. 2. A Psalm of David, to be sung. May the Lord hear you in your distress, may the name of the God of Jacob protect you.

1 Almost everyone interprets this Psalm of Christ. But it seems to me that this interpretation is too remote to be called literal. Therefore, I believe that this psalm, according to a simpler and closer conception, is a kind of general supplication.

(*litanias*) be for the authorities and those who are placed in high offices (*sublimitate*), for whom also the apostle 1 Tim. 2, 1. f. commands to pray first of all, that we may lead a quiet and calm life. And, to express my opinion, it seems that David composed this psalm, as it were, as a God-fearing (*religioso*) and holy war cry, through which he could protect himself and

He wanted to incite and train the people to pray and to behave godly in the war against the enemies of godliness, like the Turks in our country.

The whole psalm expresses this as his will almost in every single word, that the ruler of a people should not be presumptuous in his strength, should not trust in his means of help, should not rely on his attacks, according to the words of Ps. 33:16 ff: "A king is not helped by his great power, a giant is not saved by his great strength. Neither do horses help, nor does their great strength save," but he must expect help from heaven, he must know that victory comes from heaven, and hope in the name of the Lord alone and fight through prayer as Moses did [Ex 17:11].

Thus the prophet prays and at the same time teaches a very necessary doctrine, which princes seldom observe. For there would be fewer wars and happier victories if, according to the rule of this psalm, they were presumptuous in the Lord, praying more valiantly than striking out, and then they would in truth be images of God on earth and divine princes, and would fight no differently than if they were called and compelled to do so by a just cause, in humility of heart. That is why the Psalm begins immediately: "The Lord hear you," by leading the prince up before God, so that he may do everything he does according to his counsel and with his help.

4. "In adversity." Here, too, the princes are reminded of their office, that they should know that they are placed in high position for the welfare of the people, for whose sake (*pro qua* [*sc. salute*]) they should suffer and toil much, and that their principedom is in truth a time of need. For idle and pleasure-seeking people, who are princes only for their own sake, are not worthy that one should ask for these great miracles of God on their behalf; indeed, they are not princes either, but sows in their dung puddles. But he who seeks the good of the people with all his heart will never be without trouble, for Satan and the whole world will be hostile to him.

5. "The name of the God of Jacob protect you." Not the sword, not the shield, not the armor, nor anything else.

except the name of GOD, Ps. 44, 7. "For I do not rely on my bow, and my sword cannot help me." But how and with what weapons does the name of GOD protect? Certainly by faith, and by calling upon Him, as Joel says [Cap. 3, 5], "He that shall call upon the name of the LORD shall be saved." And Proverbs 18:10: "The name of the LORD is a strong lock: the righteous runneth thither, and is protected." For thus he will be protected or exalted (*exaltabitur*) by invisible power. For there is the same expression as here, which denotes more an exalting than a protecting. Is. 9, 11. it says: "The Lord will elevate the people of Rezin against them" (*elevabit*).

(6) Therefore, a ruler over the people must have a clear confidence in God, so that he will not be presumptuous in his strength or despair in his powerlessness. For there is no difference with the Lord, whether he helps by much or by little, as it is written in 1 Sam. 14:6 and 2 Chron. 14:11.

7 He rightly and timely says: "The name of the God of Jacob", not Israel, does not praise the name of God by any other epithet. For Jacob is called, from the sole of his foot, a subverter [Gen. 27:36], which is quite appropriate for the adversaries and the time of adversity, that the prince of a people, protected by the name of God, emerges as the victor and subverter of his enemies.

V. 3. He sends you help from the holy place and strengthens you (*tueatur te*) from Zion.

8. instead of *tueatur te* [he protects you] Jerome has: He strengthens you, which expresses more the confidence and the strength of the heart; whoever has this strength will easily overcome all adversity. For the Lord protects and strengthens His own from within. In contrast, the world protects and strengthens itself from the outside. This is what the words contain: "From the sanctuary" and: "From Zion". For we have said sufficiently that "sanctuary" designates something separate, hidden, invisible, where the senses do not reach, and of which reason comprehends nothing, so that "of the sanctuary" is as much as of heaven and only of God, who dwells in the sanctuary. With this, he beautifully indicates the nature of faith,

Who believes what he does not see, and firmly expects help, from which he does not know where it comes. But man desires and expects help from worldly things and from what is in front of his eyes. But "the help of men is of no avail" [Ps. 60, 13].

9 The same is repetition. "And strengthen thyself out of Zion"; for by help we are strengthened, so that repeated prayer also increases the confidence of the heart (affectum) and promises certain help. But what does "from Zion" mean? Not from Egypt or from Babylon, because he speaks in accordance with his time, when the Lord dwelt and was worshipped on Zion, as if he wanted to say: Thou shalt not run forth apart from thyself, but expect in thyself the strength of the LORD; he will come if thou dost not run away, he will strengthen thee if thou seekest to be strengthened nowhere [else]. For he cometh not to them that flee, but to them that firmly expect him. And he does not give counsel, either in this verse or in any other, to escape adversity by flight, but to overcome it by steadfastness and going forth to meet it in faith in the name of GOD. For this is how God protects every man who is His by Himself, not by the help of men. Examples of this are that he often saved the people of Israel without any nations helping them that were around them, but all sat down against them, only through his presence in Jerusalem and Zion, through the right worship of God against him. And as often as they did not expect help from Zion, but from Egypt or the Assyrians, so often they fell and, because they leaned on a staff, were only the worse injured.

10 And the word "out of Zion" has a special emphasis in it. For it is called a waiting place, not only because we stand on the waiting place or have God present, but also because the eyes of the Lord Himself are open over us, as it says Ps. 34, 16: "The eyes of the Lord look upon the righteous", and Ps. 32, 8: "I will guide you with My eyes", which He formerly did only over Zion, the place He had chosen for Himself at that time. Now Zion is the whole world; for everywhere where one believes in God, there he sees and is seen.

the God above all gods on Zion, as we have also said in Ps. 4, 7 [§ 65 f.] about the light of the face of the Lord, which is lifted up above us. But this verse rightly follows the preceding one, because it does not happen that one is exalted in the name of the Lord over the enemies, unless the heart of the prince is strengthened from heaven, so that the prophet indicates by this verse, as it were, the cause of the preceding verse, and how it should be done.

V. 4. He remembers all your grain offerings, and your burnt offerings must be fat. Sela.

This verse also contains a repetition (tautologicus est), and the same is found in almost all verses of this psalm. The two previous ones, however, praised the person before God, who only becomes pleasing before God through pure faith; in these two following ones, he praises the works of the same, in correct and beautiful order. For in such a way the Lord first looked upon Abel and then upon his sacrifice [Gen. 4:4]. Moreover, this verse praises the sacrifice, and the following verse praises the intentions (studia), so that the doing is there rather than the speaking, the offering rather than the asking. For many say: Lord, Lord, but do not do the will of the Father, even the opposite. Therefore their prayer also becomes sin.

(12) And we see that here only a good and godly prince is prayed for, because a godless one does not pray that he may be heard, nor does he believe that he receives strength from the sanctuary, although he sacrifices by heart, according to his works, or rather pretends to sacrifice. But he does not make sacrifice his [the prophet's] prince, but he wishes all good to the sacrificer; unless one wants to say that the prince's sacrifice is also a common one with the people, in whom there are some godly people, by whose supplications it is implored that he too may become good and blessed with them.

(13) This verse shows that David made this psalm to be prayed for him by the singers he had appointed, because it mentions the grain offering and burnt offering of the Mosaic custom, which are done under the new law.

not as if they were evil, but because they are fulfilled by Christ, and grant the arrogant a defiance of their righteousness. For it would not be sinful for anyone today to sacrifice according to the same custom, if only he did not do so with confidence in his own righteousness, or as if it were necessary for the sake of conscience, for everything is free and permitted that is not contrary to faith.

14 But it is not because of this that this psalm should not be prayed today and by others, for just as another person, another cause, another time, another place are in the new law, so also another sacrifice, but still the same faith and the same Spirit remain throughout all times, places, works and persons. The outward changes, the inward remains. For in all there is not One Work, but One Faith; neither is there everywhere One Servant, but One Lord; and, "There are diversities of gifts, but there is One Spirit. There are many ministries, but there is One Lord. And there are divers powers, but there is One God, who worketh all things in all" [1 Cor. 12:4-6]. Thus He who willed circumcision in Abraham, willed baptism in us, exactly with the same will, and entirely in the same faith on our part, yet with different effect. For the Church must stand with Christ from the beginning of the world, surrounded by diversity, and be a steward over the various gifts of God according to the diversity of members, times, places, and causes, which are changeable and diverse; yet the Church remains One, and always one and the same.

15 What then is our sacrifice? For some centuries the sacrament of bread and wine has been considered the supreme sacrifice, but (as we have said) in an ungodly opinion. For under the new law there is neither a temple, as seen in Revelation [Cap. 21, 22.] in the new city of Jerusalem, nor a sacrifice, of which Dan. 9, 27. was foretold that it would cease, but we ourselves are the temple of GOD, as Paul teaches 1 Cor. 3, 17. So we are also the city of God, so also the sacrifice and everything that was once and is now represented by the bodily temple and the sacrifices.

has been offered. Therefore the apostle Rom. 12, 1. says: "I exhort you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable worship."

16 I will pass over the various interpretations of the ancient sacrifices and content myself with the two that David teaches, Ps. 50:23: "He who offers thanksgiving praises me." Ps. 4:6: "Sacrifice righteousness." Ps. 51, 19.: "The sacrifices that please GOD are a fearful spirit." On the very blow it is said Dan. 3 [Prayer of Azariah, v. 39. f.]: "With sorrowful heart and bruised spirit we come before thee, as offering burnt offerings of many thousand fat sheep. So will you make our sacrifice acceptable and pleasing in your sight this day; for you will not let those who hope in you be put to shame." And Hos. 14:3: "Forgive us all our sins, and do us good; and we will offer the bullocks of our lips." Heb. 13, 15.: "Let us therefore offer, through him, the sacrifice of praise to GOD at all times, that is, the fruit of lips that confess his name." And Ps. 116:17: "Unto thee will I offer thanksgiving, and preach the name of the LORD." And Ps. 54:8: "I will offer unto thee a sacrifice of joy, and will give thanks unto thy name, O LORD, that it is so comforting." And the like.

(17) Therefore, our sacrifice, which we offer in time of need, is a bruised heart and the confession of sin, that is, we ourselves, groaning to God in need, acknowledging the tribulation as righteous, patiently enduring the death of ourselves, and offering ourselves to God according to all His will.

18 For this means all the tumultuous nature of the exemplary sacrifices with their slaughter, blood, burning and similar commandments in the Law of Moses. The consuming fire is the fervor of the Holy Spirit, who pours out love into our hearts, which consumes all that is of the flesh and of the old birth in us. This is to offer a burnt offering, that is, one that is completely consumed by fire, so that we, having died to self, may live to God, and the members who previously served unrighteousness may now serve righteousness, and in all these things we may praise, extol and worship God.

give thanks. The wood with which this fire is fed are the words of the Gospel. The knives with which the animals are slaughtered are the words of the Law, which kill the old man, strip him of his old skin and lay him on the altar, Christ. For in faith in Christ all things must be done.

(19) But what is "the burnt offering becoming fat"? Undoubtedly, in figurative speech it denotes a complete, tender, pleasing and pleasant sacrifice. For "the fat" serves to express the secret interpretation of abundance and sweetness. Gen. 49:20: "Of eatables cometh his fat bread, and he shall do pleasantly unto kings." Thus we have said in the 17th Psalm 63] that the fat of the wicked are their great ones, the rich, chosen and tender pleasers. For this image is taken from the custom of men who delight in fat and well-fed cattle as in delicious things. So also it is said in Ps. 63:6 [Vulg.], "Let my soul be filled, as it were, with sea and fatness, and let my mouth praise with glad lips." Hence it is written everywhere: a fat field, a fat mountain, where in Latin we say *laetum* and *jucundum*.

But the Hebrew expression is ambiguous at this point, so it could also be translated this way: And may your burnt offering be burned to ashes, *selah*. This is said even appropriately in reference to the burnt offering; but both may be taken at the same time.

What "*sela*" is, which is added at the end of this verse, we have said in the previous [Ps. 3, § 19 f.]. It is namely an indication of a particularly great secret movement of the heart, which was brought forth by the spirit at that time through the contemplation (*super*) of the fatness and the cremation of this burnt offering, which [movement] no one knows except the one who receives it.

V. 5: He will give you what your heart desires and will fulfill all your requests.

(21) Surely we must be most careful not to pray like this for tyrants and those who seek only their own, unless we agree with them in this.

that there is no prince who does not want his own to flourish and have good peace, since wars are fought for the sake of peace, and we pray for their civil welfare. But it is more understood that one prays for a good prince. For he who is such is attacked by many adversaries, especially by these same evil tyrants, and needs divine help, so that through it his plots and desires against them may be fulfilled. For one must not pray for the tyrants, but for him whom the tyrants unjustly oppress. And also the children of Israel did not pray for their enemies, but for their king David, who struggled to fight the adversaries.

(22) So should ours, 1) the Turk-eating gods of war, who raged against the Turks, rely more on their prayers than on their forces. Since they do not do so, and are themselves worse than the Turks and devastate Christ's people, I do not know whether we should pray more strongly against them or against the Turks. Certainly, as things stand today, one must pray not only for the emperor, the kings and princes, that their heart's opinion and counsel may be fulfilled, but that their heart may be opened and they may recognize who are the true enemies of the church, against whom they should counsel and against whom they should be indignant. For as long as they are blind and do not see how we ourselves need chastening, how can they counsel? For what counsel they take, shall we pray that it may be fulfilled? Nevertheless, some can be found among them who are not blind and want our cause to be advised; for these we should speak, saying with fervor: "The Lord give you what your heart desires, and fulfill all your counsels," or as the Latin translator says: he confirms them.

V. 6. We boast (*laetabimur*) that you help us, and in the name of our God we cast up paniers. The LORD grant (*impleat*) thee all thy petition.

23. here the variety-loving (*varius*) interpreter says: *Impleat*, while above.

1) Jenaer and Erlanger: *nos* instead of: *vostri*. - Immediately following the Erlanger: *mnrtes* instead of: *iVlartss*.

[v. 5] the same word was rendered by confirmet. Of the verb laetabimur we have said in the 5th Psalm, v. 12, that it is a joy expressed (vocalem) by the voice, or sweet words, by which men are wont to display their joy strongly. And it reads in this place like an encouragement, as if it were said, or should be said, by those who go into battle, and boast in proud defiance that the help of the Lord is with them for their salvation, as those not. 7:20, "Here is the sword of the Lord and Gideon," and as Josh. 6:20, the children of Israel made a great shout and immediately the walls of Jericho fell down. And the king Abijah cried out, 2 Chron. 13, 14. ff., with his own, following the same example, and slew five hundred thousand 1) of the children of Israel. But even now it is the custom of the soldiers to exalt the name and glory of their leader in order to encourage themselves against their enemies. This verse also teaches this attitude and custom, but a godly and worshipful one.

24. this sense is confirmed by the following verbum ("we throw up paniers"). Magnificabimur, as misrendered by our Latin interpreter, is translated by Jerome thus: We will perform round dances; but even this is not sufficient. Others give it: we will be glorious and noble (nobiles). Others want it to be a word pertaining to the war camp (for 8]. means a flag or standard of an army). Therefore this verbum XXXX means: We want to raise a flag, or if one may say so: Vexillabimur, "will cast up paniers," which is likewise a work of those who go into battle, so that they not only shout with the voice, but also cast up their signs on high, as the men of Gideon not only blew with trumpets and shouted, but, instead of flags, also smashed pitchers and cast them up on high [Judges 7:19].

25 Therefore, "because you help us" (in salutari tuo), that is, after we have called upon you by faith for your help, let us be joyful and shout joyfully and "in your name," that is, after we have called upon your

1) Held in the Weimar and Basel HniuHnaTinta: HninMiNa.

In the same faith, that is, in your strength, not in ours, and with confident courage go into battle with all our enemies. For with the Lord there is help and victory. But salus [help] and salutare [that you help] are one and the same, although the interpreters like to translate salutare.

26. Since it is so necessary in a worldly war to cry out for the help of God and to raise banners in His name, how much more is this necessary for our Christian leaders, since we must fight with the evil spirits under heaven, against the cleverness of the flesh and the heresies, That we do not throw up our standard, our titles and our images and boast of our name and our help, that is, that we do not carry before us philosophy, human wretched statutes, decrees and other abominations of our name and our power, as the silly bishops are doing now. Our banner is the word of the cross, the sign of triumph, reddened by the blood of Christ, which the Church of Christ, terrible as the heads of armies, opposes to all the power of darkness. For if one throws out another word, it is nothing else than playing after the children's way in the vacations or rather with carnal furies (in feriis seu furiis).

27. "May the Lord grant you all your requests." This word, too, is an encouragement to one who goes confidently into battle, as if to say: We go, and in the name of the LORD, under thy standard, we do our war service, and to thee, our King and Leader, we obey. But the Lord will do what is in him, and grant you your request. It behooves us not to know what is to come, and yet to obey you. So also 2 Sam. 10, 12. Joab, David's captain, after the army was arrayed on both sides, puts the victory into the hand of the LORD: "Let us be strong for our people, and for the cities of our God; but let the LORD do what is pleasing in his sight."

v. 7 Now I see that the Lord helps his anointed, and hears him in his holy heaven; his right hand helps mightily.

(28) What the prophet has asked until now, he now clearly promises, after he has been raised to a certain hope. For a man who is of such a mind as these words indicate to him irrefutably persuades himself that it will happen in such a way, as if he wanted to say: "Well, we will attack the matter, and we know and are sure that the Lord will help his anointed. For it is not possible that he should not hear him who is presumptuous with such great faith and with such a mind toward God, "for you do not let those who hope in you be put to shame," Dan. 3 [Prayer of Asariah, v. 40.], and Ps. 17:7: "He is the Savior of them that trust in Him." Therefore he says, "Now I know that he will help," for that it is a *verbum in time* to come enforces what follows: "He will hear him from his holy heaven," though it might more properly be translated thus after the manner of a *participii praesentis* or after the manner of a noun (*nominaliter*): Now I know that the Helper or the Savior, the HErr of his anointed, will hear him. And I believe that it is known from the foregoing that the Hebrew language very often uses a verb in the past tense instead of in the present tense, as here: Now I have known, that is, now I know, or now I have become a knower, if one wants to take it without a word that depends on it (*absoluto statu*).

(29) But this verse is an encouragement of a very constant faith, which persuades itself, even which is already convinced by the aforementioned attitude. For he who is of such a mind that he dares to say, "We boast that you will help us, and in your name we will raise our banners," is at the same time quite certain that he will not be abandoned, just as that is indeed quite certain, which he alone feels. Thus Paul dares to say, Rom. 8, 38. f.: "I am sure that neither death nor life 2c. shall separate us from the love that is in Christ," and elsewhere [2 Tim. 1, 12.]: "I am sure that he shall be able to keep me my companion until that day." For he whose heart saith, I believe, saith.

at the same time also with inevitable conclusion: I am sure that it will be as I believe. For when true faith is in the heart, it confirms what it believes with such certainty that it cannot be persuaded that anything will be more certain, and it already knows it as completely as if it had happened. That is why he does not say here: I suspect, or think, or understand, but: I know, or I have experienced, that he will help, that is, I am certain and firmly convinced, as Paul speaks after his manner, yet in the same sense.

(30) This again is a proof against the ungodly sophists, who make us uncertain of the grace and love of God toward us, prating that it is sacrilegious to claim that we love or believe, or are certain of the work of God concerning us, when nothing is more abominable than this delusion of uncertainty.

31. Therefore, I like very much the manner of speaking peculiar to the Hebrew language, according to which here the *verbum cognovi* in past time (by which faith is praised) is combined with the *verbum exaudiet* in future time (by which the believed work is designated), so that those who speak ungodly things may be shut up, and they shall know that the works of God, which concern us, although they are future, must be for the believers by faith as if they were present, yes, past. For this is why the prophecies make exceedingly frequent use of the *verba* in the past tense, especially in the Hebrew language, not only because of the certainty (as they say) of the prophecy, but even more so to indicate and teach the nature of faith.

(32) And I wonder very much, since they confess altogether that all the articles of the second coming of Christ, of the last judgment, of eternal life, and of the fire of hell, will certainly come to pass, and assert that those who doubt or are uncertain about these things are heretics, and likewise declare him to be a heretic who doubts or is uncertain about the creation, the incarnation, and the whole past mystery of Christ: why they dare to pass this off as orthodox when

1186 L. xvi, 198-200. interpretations on the psalms. W. iv, rsss-iss9. 1187

anyone doubts that he is in grace, that he obtains mercy in the Sacrament, that he certainly and infallibly has a gracious God, since this article is the first of all: I believe in GOtt, the Almighty Father. Blind, blind they are and blind leaders. They believe GOtte in past and future things, in present things they do not believe Him. But we want to speak with the prophet constantly and in reference to the present: "Now I perceive that the LORD helps his anointed." We will speak more extensively about the words "notice," "know," "recognize" at another time; "heaven" and the "sanctuary" were discussed in the second verse.

33. "His right hand helps mightily." This, too, is a word of a stout-hearted faith that goes [into battle] and cheers up, sure of God's future help, as if we were to say after our. Way and in our sense would say: I know that He will hear him and save him mightily. For it is a Hebrew way of speaking: In potentatibus salus dextrae ejus [in many powers stands the help of his right hand], and it is the same sense as in the 118th Psalm, v. 16. *Dextera Domini fecit virtutem* [the right of the Lord has proven power], that is, since the right of God helps, there is no power that could oppose it, which would be able to destroy, because he is not only mighty, or in his power (potentia) stands the help that executes his right, but also in potentatibus, that is, mighty in many ways. For by this noun in the plural, although in Latin it reads strangely (barbare) and unrhymed, the glorious faith is expressed, which ascribes power and wisdom to God alone, that he can help not only in one but in many ways, although none is before the eyes of those who are in need. And this word, which is full of the proudest confidence of the heart, which relies firmly on God's power, has a wonderful emphasis and fervor: "Let him do it, he will and can help."

34 It can also be translated according to the Hebrew: Now I have come to know that the LORD, in helping his anointed, will hear him from his holy heaven with

many powers of the help of his right hand, so that everything depends on the verb: "he will hear [him]", which in Hebrew also means as much as: "he will answer [him]", so that the meaning is: He will hear him mightily, by helping him alone with his right hand, not by the power of Men. And in such a way it reads that he denies all human help, and the emphasis is on the word "his right hand". I like this sense very much, but it is not very different from the previous one.

35 "His anointed" must be taken here generally for the king, because in former times the kings were anointed. But this very word increases the confidence that this prayer will be heard and help will be given. For when one knows that he is called by God to a work, this increases his courage greatly and gives him courage. For he knows that what he does, he does according to God's will and by God's command. Only he is careful not to seek God's help in humility and fear for his proud powers, because he is satisfied that God has commanded him to do so. For this is how the same prophet Ps. 7, 7. sets himself up by saying: "Help me back into the office that you have commanded me", which he says here with the short word: "His anointed", that is, whom he himself anointed and appointed as king, and wanted him to do what he does. Therefore it is written of David that he wages the wars of the Lord [1 Sam. 25, 28], that is, those that were laid on him and commanded him according to the will of God. On the other hand, those who are not called undertake everything in a very unfortunate way, as the children of Israel proved by their example, Numbers 14:44 ff. That is why he preferred to say "his anointed" rather than our king, so that they would be encouraged by God's command and not by their own advantage, as the great multitude of those who fight now tend to do.

If God would, such people would be ours, too, the eaters of Turks, who deceive the people of Christ with their godless deception of indulgences and are wont to plunge them into ruin of their possessions, body and soul. For how happily we have fought so far is proven by the increase in the dominion of the Turks.

of our enemies to our highest shame. For we, as godless people, are presumptuous both in our strength and in our righteousness, being haughty before God and man. Then we seek nothing but glory in front of the world, and in all these abominations we have pretended to the holy name of God. Both with fictitious words and deeds we presume all things, and yet we certainly promise martyrs' crowns for all this. O what frenzy!

Certainly David was a very pious king. Even though he was mighty in strength, he wrote this psalm to instruct the people in what trust and strength they should have in him, by restraining the applause of the great crowd, who ascribe everything to their kings, and directing them to the divine mercy. Therefore, the help of God's right hand was with him in power, while with us, on the contrary, the destruction of our left hand remains in weakness. But what is it to wonder that our kings have nothing in common with David in this matter of war, since we have nothing to match him in the faith of Christ, which should be our first concern?

V. 8. They rely on chariots and horses, but we remember the name (invocabimus in nomine) of the Lord our God.

37 [Hi in curribus et hi in equis] is a beautiful omission [of the word "rely"], which in the German language can be rendered quite well: "They with horses and chariots", because one must think of the verb "to fight" or "to rely". It is also a strange dispute that goes on in pure and firm faith: those rely on horses, we on the name of the Lord, those on the power of visible things, we on the name of the invisible, those on their senses, we on faith 2c. But since the Latin interpreter wanted to use the word *invocabimus*, he would have said more correctly: *Nomen Domini invoca**bimus*. For although the Hebrew says: *Invoco in nomine Domini, and audio in voce Domini, video in turba*, we must nevertheless say in Latin:

Invoco nomen Domini, and audio vocem Domini, video turbam. At this point the Hebrew text instead of the Vulgate): "We will call": "We will be mindful", and Jerome has: We will remember the name of the LORD our GOD.

It is indeed a wonderful encouragement and attack in warfare that the enemies fight armed with horses and chariots, and the righteous only with the remembrance of the name of God. It is certainly a great faith that dares to do such great things in the remembrance of the name of the Lord. For it is the custom of warriors, even to this day, that when they go into battle, they recall either the valiant deeds of their fathers, or former victories and other things by which they cheer and stir up their hearts. But it behooves our princes to be mindful of the name of God, on which all our help and victory is based. Proverbs 18:10: "The name of the Lord is a stronghold; the righteous runneth (as one prepared for war) and is protected," that is, he will have the upper hand and be victorious. But: "He runs along", that is, by being mindful of him and in faith in him.

39 But there is a very special emphasis on the word: "We think of it", which no one recognizes but the one who has experienced it, because without doubt the prophet indicates his experience here. For to whom should it occur that anyone would be victorious by merely thinking of the name of the Lord, if he had not experienced it? But also, how hard it is not to forget the name of the Lord, who would believe that? For death enters, shame, conscience, and a thousand dangers, by which the heart is assailed inwardly as by far more powerful forces than outwardly the body, so that it, torn to and fro on the present things, and what is around and what breaks in, loses the name of the Lord.

(40) And it is not enough that the name of the Lord be remembered and called upon once at the beginning, but it must be remembered with persistent and constant remembrance until victory is obtained at the end.

has against all terrors and dangers that confront him. For as it is impossible for the name of the Lord to fall, since he is eternal and almighty, so it is impossible for him who clings to him and endures to fall.

41. But the wicked, in whose ears the name of the LORD seems small, being [as he thinks] nothing but a breath and perishable letters, cannot grasp these wonders of his, so great and glorious. Therefore he forsakes him, and taking flesh for his arm, relies on men, and departs from the LORD with his heart, fleeing to the rod of Egypt, as it is said of Saul, that he died in his sins, because he trusted not in the LORD God of Israel [1 Chron. 11:13]. The other miracles of the name of the Lord must be left to the heart and experience, since no one can obtain them with words and ears.

V. 9. they have fallen down and fallen, but we stand upright. 1)

This is not said as a history, or not only according to history, but rather in a prophetic way, yes, according to the way of faith (fideliter). For it is only fitting for the faith that is measured in God to sing a song of triumph before the victory and to spread a rumor before the help, since everything is permitted to it. For since he believes, he already has what he believes, because faith does not deceive; as he believes, so it happens to him. Thus Moses, 2 Mos. 14, 13. f., strengthens the people, who are afraid of the persecuting Egyptians, by proclaiming the certain victory, saying: "Do not be afraid, stand firm, and see what salvation the Lord will do for you today. For these Egyptians whom you see today you will never see forever. The Lord will fight for you, and you will be silent." And so it happened that Pharaoh, relying on his chariots and horses, was drowned in water.

43. instead of obligati sunt, Jerome and the Hebrew text have better: they are fallen down.

1) Vulgate: Ipsi odÜALti sunt et eeeiierunt, nos Lutem surrexirliuZ et erecti sunuis.

or they have fallen, the verbum without further reference (absoluto verbo), so that it denotes the fall of the power that relies on itself, which, after God has withdrawn his hand, falls into itself and is overthrown, even though no adversary overthrows it. In this also the antithesis is more beautiful, because "to fall down" (incurvari) and "to rise" (surgere) are opposite to each other, as also "to fall" and "to stand", which is expressed here by erecti sumus. Furthermore, by "fall down" and "fall" the prophet expresses the failure (defectum) in such a way, as by "stand out" and "stand" the prosperous progress (profectum). For "to fall down" means to be weakened, and "to fall" means to be completely defeated; "to stand up" means to have the upper hand, and "to stand" means to overcome. With these words he sets the matter before us, as it were, and describes it as if it had taken place in our presence, in order to awaken faith in GOD. For the thing behaves in such a way that they first fall down and finally fall; first get up and then stand still.

44 But what is this? He who confesses that his adversaries fall and fall, surely confesses at the same time that they had previously risen and stood. Does he then at the same time indicate that the godly also fell and fell before, since he makes such people out of them who would stand upright and stand? Far be it from this, for these are words of faith, which is quite sure of things to come, as if they had passed away, and pronounces the thing as it is going on before the eyes of men. For while the wicked trust in chariots and horses when the enemies attack, they certainly seem to be upright and to stand; whereas the godly, who trust in the name of the Lord, seem, as if they were far from being a match for them, to fall and topple. But faith rejects this pretense of the senses, and boasts thus: "Although those are erect and standing, trusting in chariots and grates, but we fall and fall, as it seems, we are nevertheless sure that this appearance of things will shortly change, and those who are erect and standing will be overthrown.

must and do fall, but we, who seem to be overthrown and to fall, are in truth raised up and will stand, yes, we have already risen up and are raised up. O what a beautiful example of faith!

v. 10. Help, Lord, the King hear us when we call.
1)

In our Latin translation, this verse can be seen as a conclusion or affirmation, but the Hebrew text has this division: "Help, Lord, the King hear us at the time when we will call. I do not know what mystery may be hidden in this, for it does not say: hear us, but: he hears us, in the third person, as he said at the beginning of this psalm: "He hears you," in the same person and with the same verb. For "the King" is in the nominative, not the accusative; the pronoun *te* at the end of the verse is not found [in the Hebrew]. If there should be anything hidden in it, I leave this to those who are spiritual (*spiritualibus*). I am satisfied with the quite simple-minded sense according to which, I believe, GOD is here called "the King," in the third person, according to Hebrew, as also in the beginning of the Psalm: "The LORD hear thee." And Moses says, 4 Mos. 14, 17.: "Let now the power of the LORD be great, as you have sworn," instead of: your power. And Ps. 3, 9. "By the LORD is found help, and thy blessing upon thy people." And Deut. 27:16: "The LORD will set a man over the congregation," that is, "Set thou, O LORD. And Gen 41:33 Joseph said to Pharaoh, "Let the king set a wise man."

46 So also here: "The King hear us." For the article "the" is put to emphasize [the word "king"] particularly, that is, hear thou us, who in truth art this our king. For David, which serveth thee, is not king, neither reigneth his kingdom, but thy kingdom. For we are your kingdom, and you are our king. By this sentiment, he moves GOD very strongly, that is, he teaches us to move GOD, who then moves

will when we are moved. For how should he not hear when his kingdom, his cause, his honor is in danger? That is, then we pray most fervently when we have the confidence that we are God's kingdom and a part of God's goods. For then we do not seek our own, and are certain that He will not abandon the thing that is His and the kingdom that is His, especially since we call upon Him, about which attitude the seventh Psalm [§ 47 ff.] has spoken more extensively. So this verse asks for a general and permanent help from God, in this way: As you have already helped me and heard me, so procure that you help and hear us always and at whatever time we may call upon you. For this is how he who has once experienced the help of the Lord desires that it be there again and again, fearing that it might one day leave him.

(47) We have interpreted this psalm as an example of the faith of every king, but I am not yet sure whether I have hit the right meaning. For although he speaks of the banner, of horses and chariots, which seem to enforce that one must draw this psalm to the outward battle, I dare not deny that it is to be understood of Christ, and that it speaks of the battle signs in the spirit. For I am particularly moved by the 110th Psalm, among many others, in which Christ the King is called upon to sit down and reign in the midst of his enemies, and that his scepter be sent out of Zion; likewise, that the kings of the earth be crushed, and the like. Even though this is written in the flesh, it is spoken and understood entirely in the spirit. Something similar could be cited from the 72nd Psalm, and in the 2nd Psalm, v. 9, the "iron scepter" is spoken of in the spirit. So one can understand also here "panier" easily in the spirit. For there is nothing else to prevent me from interpreting this Psalm of Christ than that I have resolved to avoid the secret interpretation as far as possible; then also this, that this Psalm in the New Testament is not dressed like the others. Again, the following psalm penetrates very much from the fact that it must be understood from Christ, and it is probable that it is

1) Vulgate: Domino, 8r̄ivum tue reZerQ, 6t t̄zxuu0i vos in <lis, hnu invoeuverimns te.

of the same king of whom he speaks here, as we shall see.

(48) Perhaps it would be safer, so that the reader can judge and decide, to briefly mention the other conception of Christ, according to which the prophet, in the person of the faithful people who know nothing of carnal wars, also prays for his King, who himself, as a spiritual prince of war, fights with this same people against the violence and the gates of hell. For of incomparably greater importance is the battle of the word and faith, by which we do not fight with flesh and blood, but with the evil spirits under heaven, not for our life and the perishable things, but for the eternal, that is, for righteousness against sins and errors.

49. besides, who knows if this Psalm is not drawn in a general sense to both? as the word 2 Sam. 7, 14.: "I will be his father and he shall be my son", which is said of Solomon, is understood at the same time sHebr. 1, 5.] of Christ, and some others, Matth. 2, 18., as the voice on high (Ramah) of the children in captivity [Jer. 31, 15.], and at the same time of the little children whom Herod had killed.

50 Let us therefore set Christ before us with the whole multitude of martyrs, how they fight and die for the truth and the kingdom of God, against the violence of the tyrants, who were superior to them in power and weapons, and yet are defeated, and the understanding will be easy after what has been said before. For it is the same faith, but in a different matter. For here Christ and the martyrs are defeated bodily, there they overcome, because on both sides the same Spirit is at work, who represents Christ and the saints with inexpressible groaning, at the same time helping their weakness. He speaks:

(51) The Lord hear thee in thy trouble. Since there is none to comfort, and thou alone sufferest in the time of thy affliction, and thy saints with thee, let the LORD comfort thee, and hear thee, who shall save thee from thine enemies. For there is no doubt that Christ and his saints through the Spirit groaned with this unspeakable fervor, with

which we, too, will have to groan in death and hardship.

52. "The name of the God of Jacob protect you. For there is nothing left but the name of God alone, on whose invocation, as it is believed, the help for the sufferer hangs and is preserved, as it were on a very thin thread, since everything else not only cannot save, but works into the hand of the destroyers.

He sends you help from the holy place. But it is precisely this that causes great anguish, that one should cling to the name of God alone and expect help only in an invisible way and from the invisible God who dwells in the completely separate sanctuary. And yet, the Spirit helps the sufferers through this groaning, so that they feel (even though with great effort) an inexpressible and unnameable help.

54. "And strengthen thyself out of Zion." "Zion," as we have said, is the same as "sanctuary." For he expects, and is able to do nothing else, than to feel that he expects help from Zion, the hidden dwelling place of God, so that he may not only endure hardship, but also finally overcome it.

55. "He remembers all your grain offering," namely, that by which you offer yourself to God to go to death (in mortem). For here, too, if the groaning spirit did not hold it against them in all circumstances that they had not yet been completely forgotten by God, their weakness would certainly believe that the very thing they suffer and sacrifice themselves for would be rejected, condemned and consigned to oblivion. For the flesh would grumble and say thus: You suffer in vain, God will never remember this sacrifice of yours.

56. "And your burnt offering must be fat." That is, it must be abundant, fruitful and complete. But here, as we have said, the "burnt offering" must be taken in the spirit, as well as the "grain offering." For this is how Christ sacrificed himself completely on the cross, that he might be consumed by the fire of love. It can be said here instead of "all your grain offering": of the whole grain offering, just as the "burnt offering" was burned whole with fire. Through this sigh

The Spirit instructs them to pray and hope that they will suffer nothing in vain, but that everything will be pleasant, memorable, and complete, which those in need expect with such faint hope that it seems to them that they want it more than they hope for it.

(57) "He will give you what your heart desires, and confirm or fulfill all your requests. And this also the Spirit makes them expect (*facit*), although weakness persuades them that both their desires are in vain and their designs are void. I think that in these four verses the power and nature of this inexpressible sighing is beautifully illustrated, as it were in experience and as with an example. Now follow more cheerful things, in that the adversity leans toward victory.

58. "We boast that you help us, and in the name of our God we cast up paniers. The LORD grant thee all thy petition." Of this boasting and casting up of paniers we have also spoken above [§ 24 f.]. For thus Christ and his martyrs have the confidence, even though they must die, that through the help of God they will triumph, boast, and lift up the banner, and preach and confess Christ with all the greater joy, the more they are afflicted. And even if they themselves are killed, they have the confidence that others will do the same in their place, with whom they have in common, as one body, so also the same, namely this voice, and do not doubt that what Christ has demanded will be fulfilled, even against the will of the tyrants (*postulavit*). But what does he demand? Ps. 2:8: "Heische (*postula*) von mir, so will I give thee the Gentiles for an inheritance, and the end of the world for a possession." For this demand he obtained for the "triumphant" and panieraufwerfenden (*vexillificantibus*, if I am so

(I may say) martyrs, that is, for those who confessed, preached and died with joyfulness.

59. "Now I perceive that the Lord helps his anointed, and hears him in his holy heaven; his right hand helps mightily." This must be explained as above [§ 28 ff]. For he helped Christ and heard him when he fulfilled his desire through the multiplication of the church. But he heard him through the strong help of his right hand, that is, as his right hand is wont to help, which helps only those who have no strength themselves. For God is mighty in the weak, good in the wicked, kind in the unpleasant. The Spirit, the Helper of the Weak, teaches that one should firmly commit such things to God.

60. "They rely on chariots and horses, but we think on the name of the Lord our God." From the [§ 37 ff.] foregoing the meaning is sufficiently clear. For the tyrants are victorious by their power, the martyrs only by remembering the name of God and calling upon him constantly.

(61) "They have fallen down and fallen, but we stand upright. For thus the church has grown and strengthened by the very thing by which it is oppressed; and the godless tyrants have perished when they were most powerful, as we see all this fulfilled by experience. Although there are other people who fall as martyrs and others who rise as believers, but because they are one people, they ascribe to themselves, according to the figure of the synecdoche, which is very common in Scripture, what belongs to only one part, although in truth the martyrs also rise in spirit, since many follow them in their faith.

62. "Help, Lord! the King hear us when we call." The meaning is the same as we have given it above 45 ff].

The twenty-first Psalm.

V. 1. 2. A psalm of David, to be sung. O Lord, the king rejoices in thy strength, and how glad he is at thy help!

This psalm is almost in all things the same as the preceding one, so that even here I am not entirely sure whether it is to be understood of Christ alone, or of any king, and it is to be wondered at that in such clear and blunt words there is such a dark meaning. But it seems to be a thanksgiving at all for the granting of what was asked for in the preceding psalm, so that it is a kind of victory song of Christ rising from the dead. And as we have explained the preceding psalm first from an exemplary (figurali) king, so we want to explain this one first from the exemplary (figurato) Christ, since in fact David and every king in his wars and victories exemplified Christ's suffering and resurrection, and it is easy to understand the exemplary and the exemplified thing, one from the other. Perhaps this psalm also speaks in a general sense of both kings at the same time, as it also seemed to be with the previous one [Ps. 20, § 49].

2. the King Christ, after death is conquered, will rejoice in your power, by which you raised up and made victorious the one who died in the weakness of the flesh and was subject to everything, or as the apostle says 2 Cor. 13:4: "And though he was crucified in weakness, yet he lives in the power of GOD."

3) It is the same thing that the other part says: "And how very glad is he in thy salutare!" that is, since he has been saved from death. Our Latin interpreter likes to translate *salutare* instead of *salute* [help]; I don't know why. But "strength" and "help" are almost everywhere taken for the same thing, namely, that by which God saves us and makes us strong, so that they are words that designate more the gifts of God than the author, as I have often said of the "wisdom of God," of the "justice of God," and the like.

But there are many other names, not only in the Hebrew language, but also in the Greek and Latin and German, perhaps in all others, by which power or strength is indicated. The difference of these we shall perhaps examine in another place; we have dealt with the words "rejoice" and "be glad" in the 5th Psalm, v. 12, and in the 9th Psalm, v. 3.

V. 3. You give him his heart's desire, and do not refuse what his mouth asks. Sela.

4. a twofold description of prayer, the first of which refers to the prayer of the heart, the other to the prayer of the mouth. For the prophet uses oratorical words here. What is the prayer of the mind other than "the desire of the heart"? what is the prayer of the mouth other than "what his mouth asks" (*voluntas labiorum*)? However, others have instead of *voluntate labiorum*: the speech (*eloquium*) of the lips or *prolationem labiorum*; but they designate the meaning "prayer" too weakly, because this speech of the lips, by which it is indicated that one asks for something, is called prayer. Therefore our Latin interpreter said *voluntatem* or the desire of the lips, so that the lips correspond to the heart and the desire of the lips to the "desire of the heart", in order to express that the oral prayer could not even be called a prayer if it were not also desired and produced from the desire and the attitude of the heart. For the will of the lips is a living and fervent prayer; for what is there that is more living than the will or desire? I do not know if this way of using David's *eloquium* can be found anywhere in Scripture.

(5) It is indeed a good order that the prayer of the heart should be put first, without which the prayer of the lips is a useless murmur; and as oral prayer should not be neglected, so care should be taken that it is accompanied by the prayer of the heart.

of the heart. The apostle says: "I will sing psalms in the spirit, and will also sing psalms with the mind" [1 Cor. 14:15].

6 Non fraudasti [you did not deceive him^ must be understood in this way: You did not deprive him, you did not refuse him, that is, you took care that he did not pray in vain, nor did you turn away from his prayer, so that you did not hear him; in that the prophet, by the negative expression, makes the prayer one which is in the highest degree Yes and Amen (affirmativam). But what did his heart desire? What did his lips ask for? It follows:

V. 4. for you shower him with good blessings; you place a golden crown on his head. 1)

7 Our Latin interpreter translates again and again the word XX by: precious stones instead of: the ophiric and best gold, as we have also seen Ps. 19, 11. Yea, Psalm 119, 127. he [Vulg.] says, "More than gold and topaz," where the same expression pas (XX) by its similar sound (allusione sui) has made him think of "topaz," whereas he should have said, "Above gold and above fine gold," for the very same words are there with which Ps. 19, 11. is said, "More precious than gold and fine gold." And in this place Jerome translates, A crown of fine gold, which the opinion of all and the general custom require. For the crowns of kings are not of precious stones, but of gold. But it is evident that he is speaking of a royal crown; we therefore translate word for word thus: For thou wilt precede him with blessings of goodness; thou wilt set upon his head a crown of ophiric, that is, the most precious gold.

8 I do not fully understand what the word *praevenisti* means. As much as one can guess from the Hebrew, it is spoken comparatively, that is, Christ was blessed in such a way that he was the most distinguished (princeps) of all those who are blessed and that his blessings were of the kind that are not bestowed on anyone else, as Ps. 45:8.

1) Vulgata'. Huouiaru *praevenisti eum* in *deneäietionibus äleedinis*, *posnisti* in *eupits ssns eoronarn äs iapiäs xrstioso*.

means: "Your God has anointed you more than your companions. And Paul says, Rom. 8, 29.: "That he might be the firstborn among many brethren." And again, 1 Cor. 15:20: "Christ is risen, and become the firstborn among them that sleep." And Ps. 89, 7. "Who may be like unto the LORD among the children of the gods?" This "foreknowledge" (*praevenio*) definitely refers to the person, although this can also be said in a very beautiful and quite true sense, that Christ rose first of all, so that this passage would also be one of those prophesied about the resurrection of Christ, thus referring not only to the dignity of the person, but also to the foreknowledge of time. For Paul also calls him the "firstborn among them that sleep" and "the firstborn" not only with regard to the personal dignity but also to the time.

So now the meaning is: *Praevenisti eum*, that is, you have made him first in those best blessings, which is confirmed by the following part, which says that he was crowned king, declaring, as it were, this "advance".

(9) For we have said that in this verse the prophet begins to tell what these things are which the heart of this king desired and the desire of his lips demanded, namely, salvation from death and strength from weakness, that is, the best blessings. For one must get used to this Hebrew way of speaking, according to which what is called "blessings of good" (*bonitatis*) is called in Latin "good blessings" or rather the very best blessings. For our Latin interpreter not infrequently translates the Hebrew which actually means "good" by *dulce* [sweet] and in this verse by *dulcedo* [sweetness). A Latin speaker can hardly understand what this is supposed to be, since in Latin we would call *benedictionem dulcedinis* the blessing that sweetness gives or contains, as we call the righteousness of God that which God gives.

(10) "Blessings" (*benedictiones*), however, is called, likewise according to Hebrew idiom, that which we call benefactions, as Jacob

Gen. 49, 25. says of the "blessing on breasts and bellies" 2c. 1 Sam. 25, 27: "Here is the blessing that your handmaid has brought", because everything comes from God's blessing, as Gen. 1, 22. 28. ff. is written. So the prophet distinguishes this blessing of Christ from all other blessings, because he calls it, that is, good and sweet, while nowhere else is the blessing praised with this epithet, by which he indicates without doubt that he is speaking of future goods, in which there is no tribulation and no bitterness. For what we possess in the time of this life, however good it may be, we do not possess without something evil being in it (sine malitia), "for it is evil time" [Eph. 5:16], and "it is enough that every day has its own plague (malitia)," says Christ [Matt. 6:34], since he also foretold his elect that they would be afraid in the world and would not possess even the exceedingly lovely grace of God without toil. By this word he anticipates that no one may presume to understand by the golden crown of Christ a temporal crown, making him by the flowery words a king equal to others, but only in good things, that is, in future and spiritual things.

(11) But that we must assume here a vague speech (allegoriam), the meaning of the circumstances, the context 1) and the sense forces us to it, so that we can understand by the setting out of the golden crown nothing else than a paraphrase for the fact that he is appointed king in holy, spiritual and exceedingly good things. This paraphrase is not rare in the Scriptures. Judges. 5:10: "You who ride on beautiful donkeys," that is, you who are most noble and most high; likewise, "You who sit in judgment," that is, you who are judges; and "You who walk in the way," that is, you who are lowly, common and rabble-rousing. Gen. 49:23 [Vulg.], "They that have projectiles attack him," that is, the slingers. Thus here: "You will put a golden crown on his head," that is, you will make him king over all kings and Lord over all lords.

1) In the Wittenberg and the Jena: oironmstLntiLO 6QN86HN6litil instead of: eireninstantiae, eonseansntins.

(12) For what glory of God would this be, whose description began in such a sublime speech, that it portrayed this king as one who rejoiced greatly not in man's, but in God's power and help, then, who was showered with the best benefits, and endowed with long life, and set for constant blessing: and now, in the midst of this divine splendor, fell into such dung that it should also extol the honor of this perishable gold? For such crowns are possessed everywhere, by their own power and presumption, by the most godless and wicked people, who are not worthy that God should gladden them with his countenance in his power and help, but that he should devour them in his wrath and give them to be devoured by fire, as this Psalm will say afterwards. Therefore, the majesty of both the crowning and the crowned, and the other circumstances, must remind us that this golden crown also belongs to an unusual majesty and is not attached to any of the other kings.

v. 5. He asks you for life, so you give him long life forever and ever.

(13) I believe that the prophet here goes into detail (partiri), so that he goes through the aforementioned "good blessing" in order, and explains what he wanted to say with the golden crown. For he enumerates: life, honor, the kingdom, the priesthood, blessedness, and all these as eternal goods; then victory and eternal vengeance on his enemies; for after this is set forth, it will be clear what the king's heart desired and what the desire of his lips was, namely these very best blessings. Now the first blessing he asked for was that he might save him from death. And this he did. For he not only raised him up, but also gave him long life, for all time and beyond, that is, eternal life. And therefore we know that this psalm speaks of Christ, because it is written that he asked for life, and that eternal life was given to him. For one who is to die has such a movement of the heart that he asks for life.

asks. The apostle writes to the Hebrews [Cap. 5, 7.] that Christ did this and "was heard, because he honored God. For the one who has life is not given it, just as he does not ask for it.

But the prophet interprets himself by saying that life was asked for and long life was given, which should have no end but "forever and ever".

14 These two expressions "and" are translated in various ways. They seem to me to designate eternity according to the manner of speaking peculiar to the Hebrews, as we say in German: "immer und ewiglich". Although I said above [Ps. 5, § 263] that it means an uncertain time, we understand eternity by this meaning, just as by Melchizedek, who has no beginning and no end, Paul understands the eternal priest Christ. Whoever wanted to, could refer the one expression to the kingdom of Christ in the contending church, the other to the triumphant church.

But notice that the prophet wanted to clearly indicate that God gives us greater things than we ask of Him, by saying in simple words that he asked for life, and soon after in much more exalted words that he was given long life for time and eternity. Thus our request is always less than the gifts we are to receive, as the apostle teaches Eph. 3:20.

V. 6. He has great honor in your help; you place praise and adornment on him.

15 There is a wonderful variety and inconsistency in the [Latin] translation. These Hebrew expressions XXXX XXX it has Ps. 8, 6. rendered by: Gloria et honore, 1) here: Gloriam et magnum decorem; Ps. 45, 5th: Specie tua et pulchritudine tua, and Ps. 96, 2) 6th: Specie tua et pulchritudine tua, and Ps. 104, 1st: Confessionem et decorem induisti, and Ps. 110, 3rd: In splendoribus sanctorum. Meanwhile we say: "Praise

and adornment." For adornment (splendorem) we call the royal endowment and abundance of all things, as in the Evangelio Lucă [Cap. 16, 19.] the rich man lived all days gloriously and in joy, and the poet 3) says: Et domus interior regali splendida luxu [and the richly adorned interior of the house is endowed with royal splendor]. This we can also call megaloprepiam [great splendor] and magnidecentiam [great adornment], which is what our Latin interpreter wanted, since he expressed the One Hebrew expression by two, magnum decorem. But it is the "ornament" and great adornment of Christ that He has in His kingdom great, many, and very noble princes and peoples, gloriously adorned with all wisdom, truth, and other spiritual gifts (but He Himself is most adorned and adorned of all), who have the richest abundance of the most delicious things, yet with discipline and reverence, as the apostle called the Corinthians [1. Ep. 1, 5.] praises, since he says that they are richly made in all things. But his "praise" is that he is honored by them all, all praise him and thank him that they have all this through his gift.

16 The meaning is: The king Christ, who in his death was the most despised and least man, abandoned by all, receives through your help or by saving him from death the highest honor for this disgrace, abandonment and contempt, because you put praise and adornment on him. Isa. 53, 12. "Therefore I will give him great multitude for a prey, and he shall have the strong for a prey." Prov. 14, 28.: "Where a king has many people, that is his glory," where the same expression XXX is translated by dignitas, as in the same place Cap. 20, 29.: "The strength of young men is their prize, and gray hair is the ornament of old men." I would say in German for XXX: "Pracht und Herrlichkeit," great adornment, awe-inspiring splendor, adornment. Because actually means

xxxav and gloriā [glory], XXX but χαύχημα, the prize, the active praise (gloriationem), as above [Sprüchw. 20, 29.] exultatio juvenum stands instead of gloriatio juvenum fortitudo

1) This citation from the eighth Psalm is missing in the Basel, Wittenberg and Jena editions.

2) In the issues: 97.

3) Vii-AÜii ^611618, lid. I, V. 637.

Enm. Ps. 89, 18.: "For you are the glory of their strength", that is, in you and in your strength they boast. In short, he has put praise and adornment upon him, that is, he has made him famous and a prince and king of honors, which cannot well be understood of David, who was continually afflicted with so much adversity; therefore let us understand it of Christ glorified and preached and believed and worshipped.

V. 7. for you make him a blessing forever; you make him glad with the joy of your countenance.

17 We have heard about the King of honors, now we will hear about the Priest who brings salvation and is eternal. Some believe that Christ is given for blessing, because he is blessed by all for eternity. In this way of speaking, it is often said in the prophets about the people of Israel, that they are put to a fable, a proverb, a mockery, a parable, and Gen. 12, 2. God says to Abraham: "And you shall be a blessing" (for this is the Hebrew text), for which our Latin interpreter says: And you will be blessed. Isa. 19:24. f. [Vulg.ft "Israel shall be blessed in the midst of the earth, whom the LORD has blessed." Isa. 65:8: "As when must is found in a cluster, and saith, Spoil it not, for there is a blessing in it: so will I do for my servants' sakes, that I spoil it not all." In these passages and in many others, "blessing" is taken passively.

But the Hebrew text says here: Quoniam dabis eum benedictiones in aeternum in the plural [instead of: In benedictionem in the Vulgate]. Although this may be taken passively, because this king is blessed by very many and showered with many blessings by GOD, yet I hold that it must be taken active, according to the words Gen. 22:18.: "And by thy seed shall all nations be blessed." For the blessings with which he is blessed in his person by GOD, he has sung sufficiently above [v. 4.] in the verse where he says: "For thou dost shower him with good blessings."

Therefore, I understand here the eternal and heavenly blessings with which Christ, as the eternal Priest, blesses His own, as

they received the Spirit, as the apostle Eph. 1, 1) 3. says: "Praise be to God and the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly things through Christ. For I hold that it is the same thing that we are blessed with spiritual blessings in heavenly goods through Christ, and that Christ is set apart to bless forever. But it belongs to a priest to bless with this kind of blessing, by which goods are imparted. Moreover, blessing is found in common life, by which we praise those who have goods and wish happiness to all, even to the lowly, and in general this [blessing] stands with the high and this with the lowly.

19. and this is our glory and praise, that we have a bishop, by whom the curse with which we were punished in Adam is changed and swallowed up, so completely that no temporal curse can harm us, whether it be the curse of sin or of men who curse us, but rather must benefit us through the rich and eternal blessing in Christ. It is surely an exceedingly sweet word for all who believe in Christ, that we have our own high priest, and one who blesses us in all things.

20. "Thou gladdenest him with the joy of thy countenance." This cannot be understood otherwise than of the blessedness which the revealed glory of majesty has. For "the joy of the face of GOD" is the joy that the face of GOD is revealed. Our Latin interpreter, however, should have cheaply omitted the preposition cum [before vultu tuo].

V. 8 For the king hopes in the Lord and will stand firm through the goodness of the Most High.

(21) All this that is said will happen to him because he hoped [in God] and did not waver. And here is given a beautiful and proper paraphrase, or rather description, of hope, which alone is capable of refuting all the ungodly opinions that have been handed down about hope. For "to hope in the Lord" is

1) In the editions: 2 Cor. I.

the same as "remaining firm through the goodness of the Most High," not wavering, but standing and waiting. Of course, it is easy to rejoice and delight in the present goodness, but when it is not there, and there is misfortune on all sides, which troubles, presses, moves, not to let oneself be moved to despair, not to give way, but to expect the opposite, that is, first to hope in truth; but this is a very difficult thing, about which more has been said in the 5th Psalm 174 ff.

(22) Therefore, let those be on their guard who teach that hope comes from merit. For hope, as we are taught here, surely looks to the goodness of God, as fear looks to wrath and judgment. For he who hopes in the goodness of God is not moved, but he who fears the wrath of God has no rest. If then it is written that Christ, who was completely innocent, hoped in the Lord and held fast to the goodness of God, who are we to presume to overcome the judgment of God by our strength and efforts and not rather by the goodness of God alone? This is written for our learning. Therefore, those who fear the judgment of God too much must turn the eyes of their minds away from the judgment and wrath of God and toward goodness; in turn, the eyes of the insensitive 1) and hard of heart should turn from goodness to judgment, so that they may be humbled.

V. 9. your hand will find all your enemies, your right hand will find those who hate you. 2)

He continues to speak of the victory of this king over the subjugated enemies. Our Latin interpreter, as he likes to change, has made the same verb, which is active in both places, *inveniat*, [in the first place] a passive one, *inveniatur*. [This should not have been done,] for it is a repetition of the same thing (tau-

1) Here we have followed the old translator, since we cannot prove the word *invenit* lexically.

2) Vulgate: *Inveniatur in omnibus inimicis tuis, cetera tuis inveniant, omnes, qui tuis inimici sunt.*

tolgia), as Ps. 2, 4: "But He who dwells in heaven laughs at them, and the Lord mocks them." But he rather calls them enemies and haters of God, as of Christ, for the reason, as I have often said, that we should know that God takes vengeance for us and fights, as he says [Rom. 12, 19]: "Vengeance is mine, I will repay." And Ps. 110, 1: "Until I lay your enemies at the footstool of your feet." Of the "hand of GOD" we have Ps. 17, 14.

[§ 81] abundantly acted in the verse, "Of the people of thy hand," for it signifies the power and work of God's vengeance. Therefore, he speaks of the Jews who killed Christ, who gathered against the Lord and His anointed, and still persist in the same ungodliness.

24. But what is this? Has the hand of God lost them, that it should be necessary for them to be found by the hand of God? [No, but by this expression the presumption and certainty of God's enemies is shown, who act as surely and confidently as if they were not in the power of God, yes, in their foolish zeal promise themselves not only impunity, but also a reward, thinking that they are doing God a service, so that they now fear nothing less than the hand of God, but think that they have built their nest in the bosom of God. They will be like the wicked, who are suddenly found, because they are not aware of it. Thus it is said in 2 Cor. 12:20: "I fear, when I come, that I shall not find you as I will, and ye shall not find me as ye will."

V. 10. You will make them like a furnace of fire when you look into it; the LORD will devour them in his wrath, fire will devour them.

(25) The prophet beautifully illustrates the matter. For this is how it happens when the wicked are suddenly found, visited and seized in their troubles, that they would like to escape the sight of the wrath or the revelation of the righteous judgment of God, but cannot escape, and speak the word, Hos. 10:8: "You mountains, cover us, and you hills, fall upon us." But in vain

They are forced to endure this day and the eternal revelation. Then begins the fear, the fleeing and the unbearable horror, which makes them burn from this inward, unspeakable fire. For the outward fire is nothing in comparison with this inward fire, so that the prophet quite actually pictures them [the wicked] with the "furnace of fire" (clibanum ignis), or as we say in Latin: per clibanum ardentem, who exercises his rage, not by fire, which is put around it, but inwardly scorched and burning. Thus Abraham, Gen 19:28, saw Sodom and Gomorrah as smoke from the furnace.

This most noble and unbearable punishment God will execute with His face alone, that is, with the revelation of His wrath, as He says here: "When you look into it, you will make them like a furnace of fire," and 2 Thess. 1, 9: "Who will suffer torment, eternal destruction from the face of the Lord, and from His glorious power." And Ps. 34:17: "But the face of the LORD is upon them that do evil." Yes, this is the punishment that no one understands but the damned who feel it, so that it is terrible to even think of the words of this verse: so actually do they depict it, and I do not remember any other passage in the Old Testament that so clearly indicates the misfortune of damnation. The fener furnace is lit by the unbearable sight of God and lasts forever. For the day of judgment will last but a moment, but will endure forever, and never cease thereafter. On and on they will be judged, and on and on they will suffer torment, and on and on they will be a furnace of fire, that is, they will be tormented inwardly by the highest anguish and affliction.

27. not as if the wicked see god or his face, as the godly will see, but they will feel the presence of his power, which they will not be able to suffer, and yet will have to suffer, as can be seen even now in the judgments of this time. The righteous has a confidence like a lion, and also expects with joy that the truth will come to light. But the unrighteous is terrified of this. So that one

Day will be lovely to the saints, but terrifying to the wicked.

28. "The Lord will devour them in his wrath." This has the same opinion as the preceding, and is as it were a declaration of the furnace of fire, because his wrath will be revealed. By this beholding [in wrath] he kindles them (as I have said) with the fire of the furnace. The Hebrew would say, The LORD will consume (absorbabit) them in his wrath, because he seizes them, so that they cannot escape in any way. For he will not merely bite them, but devour all that they are, so that they cannot escape after any of their parts. Also this word certainly has a great emphasis and vehemence in it: "to be devoured by the wrath of God"; and this all goes to the inward punishment. Now follows the other part of this verse:

29. "Fire will devour them" (devorabit). In Hebrew: And the fire shall consume them (comedet). This is understood by the external fire into which they will be thrown with the devil and his angels, Matth. 25, 41: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels," in that they will burn in body and soul, inwardly and outwardly. Who told this prophet everything so clearly? For no other passage has described hell so clearly. But he knows the first part from experience, the other part by revelation. For those who have sat down in this life as in a garden of refreshment and rest, they will be there a fiery furnace and food of fire.

v. 11. You will destroy their fruit from the face of the earth, and their seed from the children of men.

(30) This verse also forces this Psalm to be understood by Christ and his enemies, and we see that it is fulfilled everywhere in a tangible way. "Their fruit" may be understood either of their offspring, or of all that they have possessed in this life (which is called the fruit of the hands), yea, even of the good that they may have done, as they were in the law.

of the Lord. For all things were laid waste by the Romans, and they were scattered from their homeland over the face of the whole earth. And not only that, but also their seed and offspring will not only be destroyed from that land, but will also be cut off from men everywhere, so that the word of Hos. 9:17 will be fulfilled: "My God will reject them, because they will not listen to Him; and they will go astray among the nations. And Micah 7:17: "They shall lick dust like serpents, and tremble in their holes like the worms of the earth." For wherever there are people, the Jews, if there are any, must sit on the swings, and though they do not wander about without ceasing according to the body, yet they cannot be without the constant fear that they must wander about and wander.

V. 12: For they thought to do thee evil, and made designs which they could not perform. 1)

In Hebrew it is said: Quoniam declinaverunt super te malum, cogitaverunt cogitationem, non potuerunt. In order to avoid a Hebrew idiosyncrasy (idiotismo), the pronoun quae²) is added, and the infinitive stabilire is added for easier understanding. But the verbum in Hebrew is more emphatically set without closer relation (absolute): Non potuerunt, that is, they could do nothing, or they have become powerless, as it is also said in the 141. 3) Psalm, v. 6. Audient verba mea, quoniam potuerunt, that is, because they have become strong and powerful. But "evil" and "plots" are what the chief priests devised to destroy Christ, who "spake in vain," as Ps. 2:1 is said, saying [Luc. 20:14], "Come, let us kill him, that the inheritance may be ours." So it is also said in Jer. 11, 19: "They have reasoned with me, saying, Let us destroy the tree with its fruit (mittamus lignum

1) Vulgate: tzuorÜLm doolnavorunt in t" wala, oositaverunt Consilia, yuao non potuorunt statüliro.

2) So the Wittenbergers correctly, with reference to the text of the Vulgate. Baseler, Jenaer, Weimarsche and Erlanger: yuain.

3) In the Basel: ?s. 104; in the other editions: I "s. 140.

in panem ejus), and cut him off from the land of the living."

32. but he suitably says declinaverunt (they intended) to indicate more the plot than the accomplishment of the wicked, which he explains by the other word, "They could not carry it out." For thus he set the sea its bounds, that on the shore its proud waves should break, as it is said in Job [Cap. 38, 10.]. In like manner also to the wicked, that they may will evil, and yet not be able to perform it, as it is said in Isaiah, Cap. 41, 23: "Defiance, do good or harm, let us talk of it, and look with one another."

V. 13: for you will make her a shoulder; with your sinew you will aim at her face. 4)

Jerome has: Quoniam ponēs eos humerum, funes tuos firmabis contra facies eorum. This is extraordinarily significant and appropriate. If you ask: What will happen to the unbelieving Jews after this? He answers: They will only live to carry burdens, that they labor in vain with many, futile and heavy works of the law, being inferior to righteousness, and do not attain righteousness [Rom. 9, 31.]; in one word he describes their laborious and useless work in the law and the works of the law in the shortest way. The Hebrew text can be translated in two ways: For thou shalt make her shoulder in what thou hast left (in reliquiis tuis), thou shalt aim against her face; or thus: for thou shalt make her shoulder, with thy sinews thou shalt aim against her face. For what our Latin translator says: Praeparabis vultum eorum, I do not like, because he has omitted the preposition "against" (ad), and the verbum which stands in this place more often means to aim or to strain. That is why Jerome translated it this way: For thou shalt make them shoulder, and thy cords thou shalt stretch against their faces. But "cords" he calls the sinews that are stretched on a bow for shooting the arrows, as Ps. 11:2: "They stretch the bow and

4) Vulgate: Huorüam pouos eos dorsum, in roliHuiis tuis xracxaradis vulNim corum.

lay their arrows on the sinews." What will be the meaning now? Whichever translation one may follow, one will find difficulty.

34 I assume here with Jerome instead of reliquiis [in the Vulgate] "sinews" (nervos), to which the verb "you will aim" or "strain against their faces" moves me. This seems to me to denote a twofold punishment of the Jews, the first of which is to be made a back, that is, put to flight, as Gen. 49:8: "Thy hand shall be upon the neck of thine enemies" (in cervicibus). The other is the coming of a greater calamity, that those who flee and turn their faces to escape, the Lord meets them and tightens his sinews, so that they are punished, whether they go forward or backward. The burden forces them to flee, and the bow held out against them forces them to retreat: thus they are seized in a strait, and are in such a position that, while they flee one danger, they fall into a greater one.

35 It seems to me, therefore, that the prophet, by the juxtaposition of "shoulder" and "face", wants to express nothing else than that wherever they turn to escape, they will be more involved in misfortune. The back is to indicate their escape, the face, which faces the tense sinews, their running into misfortune (incurtus). The Egyptians, who were drowned in the Red Sea [Ex. 14, 24. ff.], can serve as an example of this, which the Lord made into a back by looking at them and turning them around. After that, when they fled and turned their backs, the waters met them, and so they fell into the midst of the sea. Similarly, another example is Jos. 8:20 ff. of the men of Ai, who, as they fled to the city, were met by the children of Israel armed in ambush and utterly destroyed them in their midst. The same happened to the children of Benjamin, Judg. 20, 45. ff. And who knows if the prophet did not have these examples before his eyes when he wrote this verse.

36 For we see that this happens to the Jews, that they are never more unhappy to fall than when they undertake something for themselves against us, as Moses also told them.

14, 41.] when he said, "You will not succeed in anything," thereby indicating that they undertake many things for their salvation and yet only fall more into ruin. Thus they do not omit anything until this day, which can serve for their deliverance, and nevertheless they fall deeper and deeper into ruin and fulfill the whole 26. 1) Chapter of the third book of Moses, where their stubbornness in this running into misfortune is described extensively.

(37) But when this happens in spiritual matters, it is much more terrible, namely, since they anxiously strive to free their consciences from sins, death and hell by righteousness from works and by their wisdom, and to do enough. But here, in truth, they are made quite miserable backs by toiling with many efforts, and [toil and labor, Ps. 14, § 18], in order to thereby become blessed, while they thereby only become martyrs of the devil and fall into twofold ruin. For the sinew and bow of divine judgment will meet them, and they will be eternally cast out, saying sMatthew 7:23], "Depart from me, all ye workers of iniquity." This twofold destruction he has expressed above Ps. 14, 3. [Vulg. Cf. Ps. 14, § 89 and § 97] thus: "Their way is vain destruction and harm" 2c. Thus they are oppressed by much misfortune, made a back; and yet, unhappy in that which should be for their good, they run into the sinews that are strained and directed against their countenances wherever they turn.

(38) This, in my opinion, is the meaning of this verse, which seems to me to fit the context very well. For after he had said that they should be cut off from among the children of men, and be burdened and afflicted with all calamities, because they deserved it by thinking evil against Christ, which they were not able to perform, it rightly follows that they should be made a back, and that the sinews should be strained against their faces, because they should not cease. to think evil against him, as they have once begun to do; and

The more they are anxious about it, the more they are oppressed, seeking nothing else than that Christ may be destroyed and that they may be preserved. Thus, the judgment of God does not cease to oppose them and to direct its longings against this face and this effort of theirs, so that they always undertake many things, but in vain, indeed, they work themselves into ever greater misfortune.

Hosea 5:12-15 says: "I am a moth to Ephraim, and a maggot to the house of Judah. When Ephraim felt his sickness and Judah his wounds, Ephraim went to Assyria and sent to King Jareb, but he could not help you or heal your wounds. For I am as a lion to Ephraim, and as a young lion to the house of Judah. I, I rend them, and go away, and lead them away, and none can save them. Again I will go to my place, until they know their iniquity, and seek my face." Thus he foretold Ps. 8, 3. that the enemy and the avenger should be destroyed. For what does this hardened people seek to this day but vengeance on Christ? and yet it succeeds in nothing. It feels the burden of its back, it feels the resistance against its face: nevertheless they do not want to become wise even so, because the Lord has made them so.

39 Now let us look at the saying, "With your sinew you will aim." In Hebrew this is expressed by a *verbum* without closer relation (*absolutum*), in this way: Thou shalt aim, thou shalt be the steerer, or thou shalt give direction to thy sinew against its face. And that he says rather that the sinew be directed than that the bow be directed, indicates the quickness and the presence of the calamity. So it is also said in Ps. 7:13 ff: "He hath bent his bow, and hath aimed, and hath laid thereon deadly projectile." For he quickly brings disaster upon them, as we see in experience. But how the bow, the string, the arrows signify the divine judgment and sentence, we have seen in the seventh Psalm

82 ff.] abundantly said.

Our Latin translation can be harmonized with it in this way, if we do not take *reliquias* [the rest] as the yeasts or anything very small, which is

to be left after the best of it is taken, as it is commonly used, as the apostle says, that the rest of Israel shall be saved [Rom. 9:27.], that is, the yeast and the most reprobate of this people, as Isaiah calls them, but for that which is superfluous and too much, as we have said in the 17th Psalm, v. 14: "They have left their leftovers for their young." For this is what the Hebrew word actually means in this passage. Then the meaning will be: In *reliquiis tuis praeparabis*, that is, thou wilt have superfluous judgments and vengeance ready, with which thou wilt repay them to their face, whithersoever they may turn, that they may not undertake so great a thing against thee, that thou mayest not overpower it, and repay them still more, as in the 109th Psalm, v. 15. it is said of them, "The LORD must never let them out of his sight." 2c. But in this view it must be added to our Latin text in or contra, namely: "against (in) their face"; unless one wants to say that he prepares their face for the rest of him, that is, he judges them and everything they do, so that they are plagued continuously with his multiple vengeance, so that as he makes them his back, so he also makes their face the rest of him.

V. 14. Arise, O Lord, in your power, and we will sing and praise your might.

40 He says this in honor of Christ against the Jews, and concludes the psalm with a beautiful final speech, as if he wanted to say: They would that thou shouldst be oppressed in powerlessness, that they themselves might be exalted in their strength; and they would that thy kingdom and thy power should be humbled by all shame and blasphemy; but in vain and ungodly [do they intend this], because this is the brief epitome of all things: thou shalt be exalted in thy strength, and thou shalt be glorified in the power of thy kingdom; this we desire, and this we rejoice in. Those may howl, we will sing, and those may hiss and gnash their teeth, we will sing praises. That which sinners desire will come to nothing; your power and your kingdom will endure, for: "Your kingdom is an everlasting kingdom, and your dominion endures forever," Ps. 145:13.

Among the many words of the Hebrew language that signify power or force, the two used in this verse are remarkable to me: XXX and XXXXX, the former of which actually denotes the faculty or natural force by which any thing is strong in its kind. The Greek interpreter sometimes translates this by but not constant; the Latin translator, who is also unstable, most often uses virtvirtusus, in German "Kraft". In this way we speak of the powers or efficacy of gems, metals, herbs, and other things. Thus Ps. 46:2 says, "GOD is our confidence and strength." And Paul calls 1 Cor. 1, 24. Christ "the divine power," and Rom. 1, 16.: "The gospel is a power of GOD, which makes blessed all who believe in it." Again Daniel, Cap. 8, 23, says of the Antichrist: Stabit rex fortis faciebas [There will arise a king mighty of gifts), 1) that is, whose power and (as it is said) all ability (posse) will consist in gifts, not in weapons or in word, but in appearance, ostentation and outward being and superstition, which Jerome translates: A king with an insolent face.

From this it is evident that the power of God in this passage is that power in which He is mighty in His saints through His Spirit, through which the saints are able to do everything that they are always able to do, since they have this power that is as natural and implanted in the word of God as fire has heat, and a stone has heaviness, and the like. Thus it is said of Christ in 2 Cor. 13, 3: "Who among you is not weak, but is mighty among you." Eph. 3:20: "But to him that is able to do exceeding abundantly above all that we ask or understand," that is, to him who has the ability and power, or to whom it is proper, to do more than we ask or understand. For he does not praise the manner of the will in GOD, but the manner of His being, since he says, "To Him who is able." Therefore, in Latin, even the verbum posse does not correspond to this word, since this often refers to

1) Thus Luther translates in the "Answer to the Book of Catharinus". Cf. Walch, St. Louis Edition, Vol. XVIII, 1482, § 89 ff.

to an ohngefähr or arbitrariness, as in Greek: according to its ἐξουσία²) Much weni

t is correct to translate it by fortitudo, as Ps. 24:8: Dominus fortis, dominus potens in proelio. For fortitudo [valor] has, in addition to natural strength, the secondary term of impetuosity and a very excited mind.

But this power means the calm and real (genuinam) ability of things, because they are able and do, as it were, of their own accord, everything that belongs to their nature, so that in this way "the power of God" means that we are able to do everything that we are and are able to do, through his gift. Thus the holy Virgin says [Luc. 1, 49]: "He has done great things for me, who is mighty," that is, who has all the powers of all.

44. But the other word, which the Greek translator sometimes, and not badly, renders by ἰσχυροῦς, the Latin by potentatus, as in the preceding Psalm, v. 7: In potentatibus salus dexteræ ejus. Ps. 150, 1. 2. "Praise him in the firmness of his power," that is, in his strength. "Praise him in his deeds" (virtutibus), that is, in his δυναστατεῖαι; this goes back to the Dominion, in German: [in his) "power". Thus it is said in Gen. 10, 8: "He began a

XXXX to be on earth", that is, "a mighty one", as Jerome translated. And again, v. 9: "This one was a hunter before the Lord," that is, he began to rule over others as a mighty hunter. For the Latin words robustus, fortis, potens are generally too impetuous and wild to be put together with these Hebrew words, as befits that iron regiment and tyrannical people, which, it seems to me, either Isaiah or his interpreter is wont to call "the people of deep (alti) speech," Cap. 33, 19. and Ps. 12, 5. is said: linguam nostram magnificabimus, which Jerome translates: roboremus, but would be more fitting: [Our tongue] we will bring to dominion (dominari faciemus), namely, that it alone may rule and be able to do all things. For it follows: "Who is our Lord?" And Ps. 24, 8: "The Lord mighty

2) In the Jena and in the Erlangen: ex

in the battle," that is, in whose power is the victory and all success in war. For it is the same for him to help by much or little [1 Sam. 14, 9.], as we have seen in the preceding Psalm [v. 8].

So it is a very beautiful order. First the strength is raised and afterwards the XXXXX is sung, because from the strength it arises; and then the power or XXXXX is easily increased and preserved, as on the other hand there is no XXXXX where there is no XX or virtus. And Ps. 24, 8. he says first, "The strong Lord," afterward, "mighty in battle." Of this power a father of the house is called XXXX, and a mother of the house Gen. 16, 8. "From the face of Sarah, XXXXX that is, my mistress, "I fled." And again [v. 9.], "Return again to thy XXXX," that is, to thy mistress. But Ps. 19, 6.: "She rejoiceth as a XXXX to run the way." And Ps. 33, 16.: "A king is not helped by his great power, and a XXXX is not saved by his great strength", in German: "A mighty LORD". Therefore Gabriel is called GOD's power (fortitudo Dei), but not even fitting.

(45) Another word [for strength] among the Hebrews is of which we have dealt with Ps. 18:2 [S5]: "Heartily I love thee, O Lord, XXXX, my strength." This seems to me actually to denote the strength of mind, which the Latins call fortitudo, the Greeks ἀνδρία. Of this, in the moral

Because it is brought about by encouragement and practice in difficult things, this word is almost everywhere translated by "courageous courage" (confortatione). Deut. 31:6, "Be of good courage, fear not." Likewise to Joshua the same is said, s5 Mos. 31, 23.], "Be of good courage and undaunted," and Jos. 1, 7. "Only be of good courage and very joyful." And in Daniel, Cap. 10, 18, 19. it is often used, "Thou hast strengthened me," 1) "I ermanteth me," 2c., likewise [Vulg.], "Be of good cheer, and be strong," where the same word is doubled [in the Hebrew], as if to say, "Be of good cheer, be of good cheer." And

Ps. 27:14 [Vulg.], "Harvest the LORD, be thou manly, and let thine heart be confident." Behold, he translates XXX by: "Be manly." Thus saith the prophet Hanani to Assa king of Judah, 2 Chron. 16:9: "The eyes of the LORD behold all the earth, that he may strengthen them which are in him with all their heart." Hence [from XXX] the prophet Ezekiel has his name: GOD's strength, or manly bold confidence (audacia) in GOD; and Hezekiah, king of Judah, bold confidence in the LORD. It is read that he had done enough for this name with a beautiful work, 2 Kings 18:7, since he dared, trusting in his God, to break away from the king of Assyria. From all this it is clear that XXX is the strength against the fear, the faintheartedness and the scrupulousness of the mind.

The fourth word is XXX, which also occurs very often, and is translated by virtus. Of this I venture to say that it is quite actually the power which the apostle operations! [powerful effect], Greek ἐνέργειαν, since he calls 2 Thess. 2, 7. 11.

says [Vulg.]: "For the mystery of wickedness is effective" and: "God will send them the powerful effect of error." And Gal. 2:8: "He that was powerful with Peter (operatus est), the same was powerful with me." This we would call efficaciam in Latin, or, as it is usually said, vim executivam [the executing power), so that it is the effect of the aforementioned powers that now comes into operation. Thus Hezekiah says 2 Kings 19:3 [Vulg.], "The children are come to birth, but the woman that bare them hath no power"; in the Hebrew it is, "There is no power to bear." Dan. 8, 24.: "The king shall be mighty, but not by his power." Job 30, 2.: "Which fortune I thought to be nothing." This power belongs to the welfare of a mighty and strong man, so that he may put into effect what he has undertaken both according to his strength and according to his courage. For Paul predicted that the operation of the antichristic error would be powerful, and Dan. 8:24 also says: "He will succeed in accomplishing it.

47. the fifth is the general word [XXX] which he uses in this psalm [v. 12.]:

1) The text says oukortasti, but the Vulgate says eoutortavit.

"They could not carry them out." Gen. 45:1: "Then Joseph could no longer abstain." This seems to me to correspond quite actually to what we express in our Latin by *facultas* or *possibilitas*, and in Greek by *δυνάμεις* in which [the meaning of] right, will, outcome, success, is included, where the force, whether it be in the acting person or not, is nevertheless hindered or assisted in many ways, so that this may happen, or

Let not that which is intended be done. Ps. 129, 2: "They have often pressed me from my youth, but they have not overpowered me" (*non potuerunt*). There are also other words derived from rock, bones, and hardness, which are found everywhere, and which are translated by firmness, steadfastness, strength. But I will leave them, because they are generally fancy words, so that another may also find a field for his diligence, if he wants to.

[Afterword by Luther to the interpretation of the first 21 Psalms.]

Here I conclude the second decade of the whole Psalter and freely and sincerely confess that I have undertaken very much beyond my strength and do not have this glory of the apostle, of which he writes to the Romans [Cap. 15, 18]: "I should not speak anything where Christ did not work through me. For by the holiness of my life I have gained nothing, though I know how necessary it was and is that I should not teach something before I did it. By my learning, however, I have gained little, since I have also been a student up to now, not only in the languages, but also in learning the prophetic spirit. For he who treats the Scriptures needs both, but the spirit more than the language.

Therefore, although I see that I have erred in more than one place in the Hebrew language, I fear that I may have erred in even more places in the spirit, although I am not aware that I have violated the true and Christian (catholicam) faith anywhere, so that I can boast that my errors are quite harmless, since in this language the most experienced and greatest, but in the spirit also the highest and holiest have erred.

¹) Therefore, I ask the scholars for the sake of Christ, in whom we share, to disregard what is mine, then also the

Printers or any people who publish books, that they did not want to spread this until I or another have corrected some gross errors. For up to this point I have done enough, if it is found that I have given an impetus to wiser people, and have done what necessity requires. For the work that I have taken upon myself and the complaint I do not count highly.

(3) But this I have learned, that the Scripture is such that it disgraces and exceeds every man's ability (*ingenium*), learning, diligence, and holiness in many things, and while it is laid out to abundance (*satietatem*) for all, even for the underage, yet it always leaves the great hungry, so that Gregory rightly and wisely said that the Scripture is a water through which a lamb can wade, but an elephant must swim. And no one has erred more shamefully and corruptly in it than those who have presumed that they have erred in no part. And no one has progressed more happily and wholesomely in it than those who feared that they had erred in all things. For this is wisdom, the beginning of which is the fear of God, which gives understanding to babes and rejects the understanding of those who have understanding [1 Cor. 1:19].

4 Therefore, let every one who is my brother judge my errors in such a way that he does not doubt that he will also err somewhere, so that he does not become arrogant everywhere.

1) This paragraph is missing in the Wittenberg, in the Jena, in the Leipzig and in Walch.

error. Rather, we want to give each other a helping hand in the Lord with all our strength, especially in the treatment of the Holy Scriptures; but even then we will not be able to avoid errors, as long as we are in this

are unclean lives. But he who has been without sin in this life can boast that he has not erred in any thing. Farewell, my Christian brother, and may the grace of Christ be with you? Amen.

Luther's **letter to Conrad Pellican at Basel.*)**

[End of February] 1521.

To the man distinguished by godliness and scholarship, Conrad Pellican, Franciscan, his superior in Christ, Martin Luther sends his greetings.

That you praise my work on the Psalms in this way, I cannot accept; I fear that you have let yourself be guided too much by your goodwill. I, at least, do not like my interpretation of the Psalter at all, not only because of its meaning, for I believe that it is the right one, but also because of its prolixity, disorder and desolate, not well worked out mass. For it is a book that I have had to conceive, form, nourish and give birth to with one and the same labor, for lack of time and leisure. For a long time I have been thinking of revoking it. For by the living voice the listeners attain much light and pleasantness, which this desolate mass of letters neither has nor can grasp. If the 12th Psalm (Psal. X1) is not yet printed, I would like you to erase twelve lines at the end of the last page of Litera B with the three following lines of Litera C.
 1) For you see how shamefully I have erred there with the word XXXX. But I have not been with the thing and, as also otherwise often, with many a thought busy. For I am very much overwhelmed with business: I preach two sermons a day, I work on the Psalter, I have the postils (as they are called) under my hands, and I answer the enemies, and I fight against the bull in German and Latin, and defend myself; not to mention the letters that I write to friends.

and the matters that occur in the house and elsewhere. What else I have forgotten: Please, in the 14th Psalm (Psal. XIII) erase everything I dreamed about the word, twenty-six lines. 2) I shall take pains to apply a similar labor to the explanation of the words expressing a cognizance (intelligendi) as I have done in the 21st Psalm (Psal. XX) to the words denoting a power [Ps. 21, § 41 ff.]. Of many other errors, but of lesser concern, the book teems through the fault of the printer.

You do well to pray for me; I am oppressed by many evils and prevented from doing holy things; life is a cross to me. I have the twenty-second (vicesimum primum) psalm under my hands. I would like to give myself over to the hope that the Psalter could be completed if Christ would give peace, so that I could lay myself completely on it. But now not even the fourth part [of my time] serves the Psalter; indeed, I have to steal the time I spend on it. You rightly remind me that I should be restrained; I feel it myself, but I am not powerful. I am carried away, I don't know by which spirit, although I know that I don't want to harm anyone; but they also oppress me most furiously, so that I can't watch out enough for Satan. Therefore pray the Lord for me, that I may remember, speak and write what is good for him and me, not what is good for them, and live well in Christ. Wittenberg, 1521.

1) Marginal gloss of the Basel edition: "He is talking about the page number of the Wittenberg edition." - What is meant is the second paragraph of § 67 of the 12th Psalm, which we have marked with square brackets.

2) This refers to Ps. 14, § 73. We have put the relevant passage in square brackets.

*) We have translated this letter according to the Basel edition. About the location of this letter in the editions, the time determination, etc., the necessary has already been said in the note to the superscription of the "Works of Luther on the first 21 Psalms".

The twenty-second Psalm. *)

V. 1. 2. A Psalm of David, to be sung by the hind who is hunted early. My God, my God, why have you forsaken me? I howl, but my pod is far away.

The title of this psalm is translated by the Septuagint as follows: In finem pro susceptione matutina, Psalmus David. But what caused them to make susceptionem or assumptionem out of hind, I cannot foresee. For the Hebrew text certainly has cervam aurorae in the feminine gender, though Jerome has translated it by cervum matutinum in the masculine gender; unless the Spirit in the Septuagint has wished to explain more clearly what the prophet has indicated somewhat obscurely. For Christ in his suffering (which is sung about in this psalm) accepted (assumpsit) or took upon himself (suscepit) all sins. And this assumption was an early one (susceptio matutina), that is, the first of all, which all saints follow, bearing one another's burdens. But it would be too much trouble if we wanted to use such remote things to defend the Septuagint, since we have the Hebrew text itself.

It is known that the Hebrew preposition is rendered in Greek by εἰς or ἐπί, in Latin by ad, in and super. Therefore we would say here rightly after prophetic manner: ad victoriam in cervam aurorae, as Peter Apost. 2, 25. says, "For David speaks of him," though it is not badly translated, "of the hind;" for all is said of him, and all refers to him, which is sung in this psalm, that when he would come he would fulfill it.

2. but a "hind" he calls without doubt the suffering Christ, because he was taken captive by the Jews in the time when he lived in the flesh and delivered to the Gentiles, that

they tore him to pieces, as a hind is caught by the hounds and delivered to the hunters to be cut down. For this reason, I say, I hold that Christ is called a hind in this passage, to which also the whole psalm points, especially as it says [v. 17.], "For dogs have compassed me about, and the wicked have made themselves round about me."

(3) For Jerome's drawing here the manner of the deer, that it draws out the serpents with its breath (naribus) [from the earth] and kills them and consumes their poison, is indeed said quite well of Christ, but, as it seems to me, not in the right place, although Christ has indeed done this through his suffering. For it seems to me that the title indicates the suffering of Christ, not the fruit of suffering. The juxtaposition of the hind and the dogs is different from the juxtaposition of the serpents; in this encounter she conquers, in the other she suffers.

4 But he says rather appropriately "a hind" than a deer, so that he indicates that Christ had gone into suffering, since the apostles and disciples were already gathered as his young deer, that is, that he was already preaching, feeding and helping the people. Of this it is said in Proverbs, Cap. 5, 19: "She is lovely as a hind, and lovely as a deer. Let her love (ubera) satisfy thee at all times, and delight thyself in her love every way." For who is this "lovely hind" (cerva amantium, as the Hebrew text says) but Christ, who was exceedingly loving toward His own? And who are the lovely deer other than his disciples? But the breasts (ubera) of this hind are the words of eternal life, with which he feeds and satisfies all. On these, as Solomon commands, one should feast, lest that harlot [Proverbs 5:3] and stranger, the adulterous synagogue, whose throat is slippery, should be made to eat.

*) This Psalm, which is not found in our Basel edition, has been translated by us according to the Erlangen edition, comparing the Wittenberg and Jena editions. Subsequently, the Weimar edition has also been compared.

is as oil, and whose lips are as sweet as honey, entice anyone to death with her. For to this opinion he seems to me to speak in the whole chapter. Therefore David understands the time and the age (aetatem) and the doing (studia) of the suffering Christ in one word.

5. But, I ask you, what is aurorae [the dawn] or "early" (matutina)?

The most famous fathers have understood by it that "susceptionem" of the resurrection of Christ, which happened at the time of dawn on a Sabbath; others the susceptione matutina, the capture of Christ, which happened in the morning hour; others the cervia matutina, that is, the first and noblest of all Hinds, that is, Christ, the head and the most distinguished among the martyrs. Now those who draw the early (matutinam) knowledge in the word to the "early" (mans), as Augustine says about the first book of Moses, could make Christ out of the early Hind, who is man and God, so that they indicate in this title that the Son of God suffered and died. But I do not like any of these interpretations enough, and yet I do not know what to do in this darkness.

(6) I also want to indicate my thoughts. It seems to me that all prophets in general delight in the dawn and the setting of the sun, and have recognized God's secrets in it. Outstanding among these is that, Gen. 32, 24, where Jacob wrestled with a man until the dawn broke and he was blessed by him. And David says, 2 Sam. 23, 3. 4. "The righteous ruler among men, the ruler in the fear of God. And like the light of the morning, when the sun goes out in the morning without clouds." And Ps. 110:3: "Thy children shall be born unto thee as the dew out of the morning glow." Paul interprets all this in a glorious sense of Christ, Rom. 13:12: "The night is past, the day is at hand: let us therefore cast off the works of darkness, and put on the armor of light." Therefore, the evening is the time of the law, of sin, of death, of the Old Testament, and the synagogue itself, in which the works of sin

by the law became exuberant; but the early is the time of the gospel, grace, life, and the new testament, and therefore the dawn of the church, or the new people of the gospel.

Therefore it seems that David, as he used the word "hind" in a spiritual sense, so he also used the word "dawn" to draw the believing reader from a physical hind to the spiritual one, which should be Christ. For why else would the prophet rather speak of a hind of the dawn than of the hind of any other time? But Christ is the hind of the dawn, because he suffered and overcame the law, eradicated sin, conquered death, and has caused a new age (saeculum) and a new day to dawn, in which grace, life and blessedness have begun.

The meaning of this psalm is that it is spoken with reference to Christ, the author of the renewal of all things, after the old has been overcome through his suffering. Thus the night has passed, the dawn has come, and the day is at hand.

(9) This transition and change of night into day and of evening into morning has not been recognized by the Jews until this day, and has been fulfilled rather than they have heard that it is fulfilled. That is why David has shown them so darkly, so that by this title he might model their blindness, which they should read and not understand, unless by the Spirit as the right teacher the covering were taken away from their hearts. For as it was with their hearts, so it was with the Scriptures which were held up to them; for to them that are in darkness (obscuris) all things that are spoken and done are dark; to them that are enlightened siud nothing is dark. Therefore, we easily understand this title, which we could not make clear to those, no matter how much effort we would make them understand it and also be enlightened.

So much for the title. Now let us come to the Psalm itself.

(10) In order that no one might doubt that this whole psalm must be understood by Christ, he himself prayed the first verse of it on the cross, since, as it is written in Hebrews, he was the one who prayed it.

XXXXXX XXXX XXX XXX, that is:

"My God, my God, why have you forsaken me?" There it is clear that by our Latin interpreters the word "my" has been omitted in the first place and [after *Deus meus*] respice in me has been added. And where they gave us the translation: *Longe a salute mea verba delictorum meorum*, the Hebrew text says: *Verba rugitus mei*, in that they have been deceived by the likeness of the word [XXXX with XXXX], which without X in the middle means "fault" and "ignorance," as we have seen in the title of the seventh Psalm and Ps. 19, 13. "Who can tell how often he fehlet (delicta)?"

(11) But that there is a special movement and opinion in these words is proved by the fact that the evangelists have deliberately rendered this verse with Hebrew words in order to indicate the extraordinary emphasis. I do not remember that in any other place in the Scriptures the word is doubled. For that it is said by others that mankind was not abandoned, that is, separated from the Godhead, but that the help of the Godhead was withdrawn from it, is quite rightly said, but for the simple-minded, to whom it is useful that such high things are wrapped up in low words according to their comprehension. For indeed, that mankind is left without the help of God is spoken more darkly than what the words themselves contain, namely, that he is abandoned by God. For who can make that help sufficiently clear, since the coarse people think of that alone as help, if God had snatched Christ out of the hands of the Jews by miraculous signs? But this is irrelevant for this verse.

(12) I see some very peevish people who, as soon as they have had to do with something very difficult and hidden 1) or have heard about it, immediately boast about it everywhere in front of (*coram*) everyone, only in order to be regarded for bringing forward new and wonderful things, making no choice at all, nor taking into consideration, neither the things, nor the listeners, nor the places. Since the untimely wisdom of these people is not

If they keep a moderate attitude toward themselves (Rom. 12:3), they give many people trouble without cause and bring no small amount of bad name to the Word and our preaching ministry. If they served Christ according to the measure of their gifts, they would have enough superfluous things to teach with benefit, and would hold in honor the many graces of God as good stewards. These people have really brought it about that I have begun to fear and have an aversion to dealing with such things that go beyond common understanding, especially with things that are not particularly necessary for the common people to know. 2)

(13) We know that theology must be common to all believers, but again we also know that some enjoy only milquetoast, while others can eat solid food, and that one and the same truth is apprehended in different ways, for it is not possible to accommodate all these ways to the grasp of all, while not depriving them of the truth itself. For Paul does not want the weak, who are tormented by concerns about ceremonies, to be vexed by examples and teachings of those who are strong in faith. But what am I dwelling on this for long? It is a long way that goes through the commandments; love has a short way, and could easily teach us everything in all things.

14 But I want to say something so that I do not completely ignore such a rich verse. First of all, we cannot understand what it means to be "forsaken by God" any better than by first knowing what God is. God is life, light, wisdom, truth, justice, goodness, power, joy, honor, peace, blessedness and all that is good. On the other hand, to be forsaken by God is to be in death, in darkness, in foolishness, in lies, in sin, in wickedness, in weakness, in sadness, in shame, in discord, in despair, in damnation and in all evil. What

2) In the original edition: *praesertim soitu HON neessariis aäeo non sunt vul'o*. In the Wittenberg one as well, but *aüeo non sunt vul'o* is missing. In the Jena, Weimar, and Erlangen: *kraesertina Huae seitu neaeskaria aüeo non suvt vuiM*.

1) Jenaer: *elbAerint* instead of: *vMrint*.

Does it follow from this? Will we not make Christ a fool, a liar, a sinner, a wicked, a despairing, and a damned man? This is what I said, that this is hidden and difficult.

(15) But see for thyself. It is admitted by all that in Christ there was at the same time the highest joy and the highest sorrow; likewise the highest weakness and the highest strength, so also the highest honor and the highest dishonor, likewise the highest peace and the highest strife, the highest life and the highest death, which also this verse sufficiently indicates, where he, as it were in contradiction to himself, exclaims that he is forsaken by God, and nevertheless calls him his God, and thereby confesses that he is not forsaken. For no one says to God, "My God," who is completely forsaken. If, then, some parts of God (that I say so) have forsaken Christ, why should one not say that all and the whole of God has forsaken him? For there is nothing here to contradict this but the custom and the opinion of the common man. For what else could be more inconsistent, even for the pagans, before conviction gained the upper hand, than to say that the same man lives at the same time in the highest life and dies at the same time in the highest death?

What then shall we say? That Christ is at once supremely righteous and supremely a sinner, at once supremely a liar and supremely true, at once supremely rejoicing and supremely despairing, at once supremely blessed and supremely damned? For if we do not want to say this, I do not see how he is forsaken by God, since in this way many of the saints, Job, David, Hezekiah, Jacob, have been forsaken, much more Christ, the head of the saints, who bore all our sickness [Is. 53, 4.] in his own person.

(16) My heart is like this: Christ was righteous in fact and remained so, since he did not commit sin, nor was deceit in his mouth [Is 53:9]. For this cause he conceived and was born of the virgin by the Holy Ghost, that he might be without all sin: for how else could he have delivered us from sin? But in the time that he suffered, he took away all our

He took our sins upon himself as if they were his own, suffered for them what we should have suffered for them, and what the damned already suffer, as Paul says from the 69th Psalm, v. 10 [Rom. 15, 3]: "The reproach of those who revile you has fallen upon me." And Isa. 53, 4. 8. 9. "Forsooth, he bore our sickness, and took upon him our pains. For the iniquity of my people have I smitten him, though he hath committed no sin, neither hath there been deceit in his mouth."

(17) Since the smiting of God, with which He smites for sins, is not only the punishment of death, but also the fear and terror of a troubled conscience, which feels the eternal wrath, and stands as if it should be eternally forsaken and rejected from the presence of God, as David confesses Ps. 31:23, "I said in my anguish, I am cast out of thy sight," it certainly follows inevitably that he [Christ] also suffered the fear and terror of a troubled conscience that tasted eternal wrath. For the apostle says Hebr. 4, 15. that he was tempted in every way, as we are, yet without sin, and again [Cap. 2, 17. ? "He had to become like his brethren in all things, that he might be merciful." The apostle also teaches this in Gal. 4, 0 4. 5. "He was put under the law, that he might redeem those who were under the law." And again [Gal. 3, 13. ? "Christ became a curse for us, that he might redeem us from the curse of the law." For he was not merely put under the ceremonial law, otherwise he would have redeemed the Jews alone, and not the Gentiles, who were not included under it; nor was he put under the law of the holy ten commandments (decalogi) in such a way that he should only fulfill it, but that he might suffer what those who are under the law suffer. For to be under the spiritual and governing law is to be killed and condemned, or to be in death and hell, that is, to feel death and hell, 2) which moves to the highest hatred of the law and blasphemy.

1) In the Latin editions: 3.

2) Wittenberg and Weimar: s^ntiri instead of: ssntirs. The sense of both readings is the same.

Thus the word "to be a curse" does not merely mean that he is cursed before men (for Paul indicates there [Gal. 3:13] that Moses is speaking in a general saying that is also said in reference to Christ: "Cursed is everyone with God who hangs on wood"), 1) but that he feels in his conscience that he is also cursed by God. In such anguish of heart he speaks this word Ps. 3:3: "Many say of my soul, 'It has no help from God.'" For he complains that the word of those who revile him has penetrated his soul, which would not happen if his soul did not feel that God was angry. For what evil does not a conscience fear? But what kind of inconsistency is it that Christ is said to have been in fear of his conscience for a short time, so that he felt this misery of ours, even though innocent?

(19) We are indeed tormented by the same chastisement, but in such a way that guilt is indeed connected with it. To make this clearer: sin has a twofold nature in us; for [first] while it is accomplished, it is not felt as sin, which is the very worst thing about sin, namely, forgetting and despising God; for here the law still rests, and sin is dead. But [secondly] when the law comes, sin comes to life again, remorse sets in, and there is no peace in our bones from our foolishness [Ps. 38, 4. 6.]. This is the knowledge of sin through the law, and the spiritual revelation of the law. This is what the damned have, this is death and the descent into hell. Christ suffered this sin, not the former. Of this Paul says 2 Cor. 5, 21: "He made him that knew no sin (behold, this is the conscience, which is not guilty of the former sin) to be sin" (behold, this is the conscience, which was made and accepted for us concerning sin).

(20) But in this also Christ is different from us; for we, but much more the ver-

We bear the wrath of sin and the law in such a way that we sin at the same time, because we, poisoned by the former sin, in ungodly selfishness declare it to be evil and unjust that we suffer, and as in every other sin we sin unknowingly, that is, we do not feel how evil we act in judging in this way. But Christ, who is not poisoned by any sin, does not feel sorrow at suffering out of ungodly selfishness, and has an abhorrence of it, but out of pure, unadulterated tenderness of his innocent nature.

(21) Take a rough example: We, who are corrupted by an ungodly inclination to lust, abhor the coldness of the body and the objects that are unpleasant to our senses, not making concessions both to our nature and to our lust and the infirmity of nature, but Christ abhorred the same objects without any evil inclination, only according to the disposition of His completely uncorrupted nature. We do not enjoy more delicious foods without the infirmity of our innate evil desire, Christ enjoyed them without the infirmity of desire, solely in the sweetness of His nature, acting in all things just as Adam would have acted in Paradise, suffering all things without sin. Paul calls this figure in Christ (Hebr. 4, 15.) a suffering like that of other people, but without sin. Everything is completely the same, but in him there was no sin at the same time, which is with us in all things at the same time.

(22) In the same way, we would not bear "My God, why hast thou forsaken me?" and all the wrath of the law without murmuring and blasphemy, namely, by seeking what is ours from a completely hidden fault. But Christ spoke and bore the same without murmuring and blasphemy, and therefore what 3) is murmuring and blasphemy with us, was with Christ in all things the same as with us, yet was not murmuring and blasphemy, so that we may say that if what was in Christ were placed in us in all things in the same way, it would be blasphemy and murmuring, whereas with him it would be

1) These brackets are set by us.

2) Erlanger and Weimarsche: paulnna; Jenaer: pauUUnni; Wittenberger: inoflmni.

3) iü, which is in the original edition, is omitted in the Jena and Erlangen editions.

was nothing other than a certain movement of the weak nature, which was equal to our blasphemy and grumbling in all pieces.

(23) For Christ could not sin or do evil, though the things which he did, if we did them, would be sins indeed. And this is not to be wondered at, since, as I have said, even the works which he did would be sins if we did them, though in all things they would be quite like them. He ate, slept, walked, watched, and did all things without sin; if we do the same, we sin in all things. For he was a good tree, we are evil trees; as the person is, so is the work.

24. Now this word: "My God, why have you forsaken me?" is similar to blasphemy against God, but it is not blasphemy. Therefore, if we were to say that Christ became a blasphemy against God, as some translate the saying Deut. 21:23: A hanged man is blasphemy against God, or a hanged man is a reproach against God, about which Jerome says much in the interpretation of the Epistle to the Galatians, we would say it in the same sense in which the word [Gal. 3, 13. 2 Cor. 5, 21.] is spoken, "He was made a curse," and, "He was made sin," because he felt blasphemy, curse, sin in himself without blasphemy, without curse, without sin, which in us would be blasphemy, curse, and sin, which in truth blasphemed, cursed, and sinned. So even Christ is immersed in all ours, as the 69th Psalm, v. 10., and Rom. 15, 3. says: "The reproach of them that revile thee is fallen upon me."

25 Here the objection is raised: If this is true, Christ does not seem to have loved God with all his might; for since he says, "Why have you forsaken me?" he certainly opposes his will to God's will, as he also says in the garden, "Not as I will, but as you will." [Matth. 26, 39.], where he apparently says that he wants what is contrary to the will of God, so violently that he must break this will of his with great strength, even with bloody sweat, and submit it to the will of God. If we did this, would we not be justly accused of being in conflict with God's will through the highest

had sinned sedition and the greatest disobedience against God?

(26) But here also is the highest and greatest movement of the innocent, weak nature, which we cannot have because we are leavened with vicious self-love; and if we had it, the intervening of this leaven would immediately give rise to rebellion and disobedience. A clean hand touches clean linen and does not defile it; an unclean hand cannot but defile, because everything is clean to the clean, but nothing is clean to the unclean.

Thus Christ loved the Father with all his strength, but those torments, because they went beyond his strength, forced the innocent and weak nature to groan, to cry out, to be frightened and to flee, just as a beam, when it is burdened beyond its strength, cracks (*crepat*), out of the necessity of nature, not because of its fault. But even if we suffer beyond our strength, we do not love God out of all our strength by suffering even beyond our strength, because the strength is not pure. Do not the damned suffer beyond their strength? And yet, what they make sound (*crepant*) is blasphemy. Also what Christ suffers is beyond his powers, and yet what he makes heard (*crepat*) is not blasphemy, but an innocent cry, yet similar to our blasphemy.

(28) But by this we do not deny that Christ was not afflicted and afflicted in any other way than we or the damned, when they feel that they are affrighted and flee from God. For Christ also in His own eyes was like one forsaken, one accursed, a sinner, a blasphemer, a reprobate, though without sin or guilt. For it is not a mockery, or jest, or hypocrisy, that it should be said, "Thou hast forsaken me." He was in truth forsaken in all things, as a sinner is forsaken after he has sinned; though he was not forsaken as a sinner is forsaken before he sins. It is the truth of what happened in Christ, and one must not diminish and empty the revealed words of God out of human presumption.

29 If anyone does not understand this, then

Let him remain with the multitude on this level field, and let the disciples go to Christ on the mountain. For these things in this psalm are not said for all, since not all have the same gifts, nor the same afflictions. The Scripture has milk for the little children in the right place; it also has wine and solid food for the strong. As the weak have their comfort from the Scriptures, so also the strong and those who suffer great things must be given their comfort.

(30) This we have done with many words, so that we may be the more commanded by the grace of faith and the mercy of God, and may know Christ the more fully. For in this verse those are instructed who are tormented with the depths of the abyss and the gates of death, lest they despair; again, those who handle heavenly things and build their nests among the stars, lest they be presumptuous. For if the wrath of the law, namely death and hell, seizes and terrifies anyone, he will be upheld by this verse, as it were, as by a trustworthy rod, mindful of his Lord Christ, who, tempted with the same temptation, learned. To have compassion on all who are afflicted, since it was not because of his affliction, but precisely because of this affliction of ours, that he took these afflictions upon himself with will and knowledge, out of grace, into which [afflictions] we are immersed without our will and without our knowledge, by birth.

(31) For those who are surrounded with the pains of death and hell have no remedy more readily at hand and more secure than the remembrance of this victorious weakness and of Christ, faith and invocation; faith, I say, in which you believe that he has suffered such things for you and for this your need, that he might heal your affliction, and that you confidently invoked him for this very reason, lest he should say of you the word Isa. 49:4, "I have labored in vain, and spent my strength in vain and useless." For how could he not have labored in vain, and done his works in vain, if we did not trust in them, and did not call upon him in due season?

call? Therefore, according to the advice of the evangelists, let us keep the words of this verse, which are highlighted with a very special mark, as it were, since they are even written with Hebrew words, in the innermost heart for the time when we need them.

32 [Vulg. "Far from my help are the words of my howling." How if in this place there were a confusion of words (hypallage)? for which there should have been said: Far from the words of my howling is my help. The meaning of this would be: The help Hori not, it does not come, since it is called by my howling, so far it is, because you have left me. For so the following verse seems to require: "My God, in the day I call, you do not answer", explaining this verse as it were.

But without figure and better for the context, it is understood in such a way that the one who is abandoned by God comes far away from God, with whom alone there is help; but God does not come far away from anyone, since he is present everywhere. Therefore also Christ, both he himself and his words, since God leaves him, comes far away from his help, which was in God and remained near, so that you must imagine a kind of departure of Christ, who turns away very far from God, who leaves him. For to be forsaken by God means to go from life and salvation to the distant region of death and hell, which no one can grasp who is not in the same distress. For who could believe that this could exist together, that salvation in God is very near, and in us exceedingly far? For if it were not near, he would not say, "My God." If it were not far away, he would not say, "You have forsaken me."

34 Therefore we are far from help when we suffer, but he is near to help us. For what is impossible for us and quite desperate for us is possible and easy for him, so that the whole distance is on the side of our suffering, that is, abandoned weakness, which is nothing other than the very feeling of suffering.

35 But, as I have said [§ 29 ff.], we must give this [as a consolation] to those who are in suffering and are subject to the movements of their hear-

It is not enough for some of the fathers to have Christ's divinity or humanity speak here, and to understand not Christ's help but that of the people. For one must believe that in this entire psalm Christ speaks as man.

(36) But why does he not say, I am far from my help, but [Vulg.], "The words of my howling," since he did not say: Thou hast forsaken the words of my howling, but "me"? Perhaps to set right or explain what he said, "Thou hast forsaken me." For since GOD is a GOD who is near, and not a GOD who is far away, as Jeremiah [Cap. 23, 23.] says, He does not forsake in such a way that He does not remain near, and hold [us] in His hand, as it says in the 139th Psalm, vv. 8-10. "If I lead to heaven, you are there. If I make my bed in hell, behold, thou art there also. If I stayed at the uttermost sea, thy right hand would hold me there" 2c. Only the movements of the heart and the words of howling are such that they indicate that they are far from God, that is, although He is very near, they do not feel Him. Thus, we seem to be far from each other, while only the movements of the heart, the howling and the words are far from God, that is, as long as they do not feel what they want and desire. But, as I have said, I am under the words of this psalm, I do not grasp them sufficiently, and even if I could grasp them, I would not be able to recite them sufficiently.

37 But he rather says "afar off" than long, because the prophet foretold the vehemence of the torture, not the long duration, knowing that he would only lack a little time of the angels, Ps. 8, 6. [Vulg. Cf. Ps. 8., § 67 f.], namely for three days. But the alien sight and the nuance of this abandonment and remoteness, an unbearable evil, compels him to howl and to raise a strong cry. That is why he did not say "words of crying" but "words of howling", expressing the most bitter and inexpressible groaning of the spirit.

From this part of the verse shines out what we said in 19 ff.] that Christ was made sin for us, that since God forsook him, he was without blame in

He became like your worst sinner in all things, to whom nothing but the wrath of God fell into his conscience and drove him to despair.

39 Those who read: Verba delictorum meorum [with the Vulgate, cf. § 10] (which they may do, since the letter, as in other places, may here be an accidental one), understand it to mean that he made our sins his sins, so that he might make his righteousness our righteousness, as Augustine says. Thus verba delictorum meorum will mean approximately what is now expressed by: the sinner's prayer. Only one should have been careful not to call Christ a sinner, even though he confessed his sins and they had become his own in truth.

(40) Now, if someone wanted to take all of this passage verbs according to Hebrew for "matter" (re) and "trade" (negotio), so that verba delictorum Christi would be the trade and the earned reward (merita) of his sins, I would not object; the earned reward is indeed ours, as well as the sins, but Christ's are the sins and not the reward. For the evil that the sins deserved he bore, and so made foreign sins his own, as Isaiah Cap. 43, 24. says: "Yes, you have made my work in your sins, and have given me trouble in your iniquities.

(41) And this is the rich mystery of divine grace toward sinners, that by a strange change our sins are now no longer our sins, but Christ's, and Christ's righteousness is not Christ's, but our righteousness. For he emptied himself of the same, that he might clothe and fill us with it, and filled himself with ours, that he might empty us of it, so that Christ is now not merely objective (as they say) our righteousness, but also formaliter, just as our sins are not merely in substance (objective) Christ's sins, but also in essence (formaliter). For as he feels pain in our sins and is put to shame, so we find joy and boast in his righteousness; but he bears the pain in them in fact and essentially (formaliter), as we see here.

42. and I too would almost rather read:

Verba delictorum meorum, as: Verba rugitus mei, although of all interpreters only the Septuagint should keep it with me. For here the bridegroom and the bride become one flesh. This mystery can never be sufficiently told, preached, heard, thought, and understood because of the greatness of its riches and glory. It is entirely hidden from all men of this world, even from the wise and prudent, and is revealed only to babes, to whom alone it is a constant memorial by which they live, in which they rejoice and glory. In comparison, the righteousness that comes from the law, even the righteousness that goes unpunished, is a disgraceful filth, dirt and shame, as Phil. 3:8 says.

V. 3. My God, I call by day and you do not answer, nor am I silent by night. 1)

43 And here I wonder where the Septuagint might have taken εἰς ἄνοιαν, ad insipientiam or to nonsense (amentiam), since in this place the Hebrew text contains nothing, neither according to similarity, nor according to the derivation of the words (etymologiae), which could imply nonsense. But it would be a violent spiritual interpretation if one wanted to understand nonsense by "silence," since this is a nonsensical and foolish person who, overcome by suffering, is silent in praising God, while God has commanded that one should sing to Him at night, and He wants to be called upon and praised in tribulation, as it says in the 50th Psalm, v. 15: "Call upon Me in trouble."

44 Our ancestors, especially Augustine, understood this to be a speech, not of the head [Christ], but of the members, who are not heard when they are in tribulation. But this, that they are not heard, serves them for salvation and wisdom, not for condemnation and foolishness, that is, it is good that one not be heard, so that man may learn by experience that God is a physician, which he would not learn, but would remain senseless, if he were heard immediately and not left.

1) Vulgata: D6US IN6U8, elamado per di6m er HOQ 6XLudi68, 6t Q06t6, 6t non ad ill8ixi6ntiLli mini.

(45) I pass over many other things that have been drawn here by the fathers, all of which are unsound and contradict themselves. For they also labored, but labored nothing, and left us both the words and the mysteries of this psalm unworked. I am looking for the simple meaning, which can also be referred to the head Christ. To him it was profitable that he should not be heard, and the crying which was not heard was not unto him for foolishness, but for wisdom. "For he learned obedience by that which he suffered (as the apostle says in the Epistle to the Hebrews [Cap. 5, 8])."

46 For it is not as Augustine says that a man learns wisdom when he is not heard, but rather the opposite: when a man has been in tribulation and has been heard, then he learns how good the tribulation is. For those who have been challenged and saved know how good the Lord is, but those who have been challenged and forsaken (which is the point of the words of this verse) do not.

Therefore, we will come to the Hebrew text, which says: "Neither is there silence with me at night. This Jerome, deceived by the Jew Aquila, draws with a great and purposeless (infelici) amount of words that God was not silent against Christ, but heard him, making the meaning of the latter part the opposite of the former, as if God did not hear him by day, but heard him by night.

(48) I say this so that we may know that the holy fathers were men, since this silence refers to Christ, and this is the meaning, that he cried out day and night, and was never heard. For he wants to say, "There is no silence for me," that is, there is no one who hears me, comforts me, and causes my weeping and my crying to be silenced and to cease, but I am forced to cry out without ceasing by day and by night, just as if you were relentless and unforgiving. You do not hear, and I do not cease to cry out; so that this verse contains a repetition of the same thing (sit tautologicus).

49. now Augustine meets more void, because he

about the grace of the New Testament to the Honoratus, at least the general sense of this psalm 1) (although he turns almost every verse and every single word back and forth in a whimsical way), that in this psalm the difference of things in the New and in the Old Testament is described. For these sufferings are peculiar to the new testament, that one may not obtain salvation that he may find a better resurrection, and be forsaken unto death that he may obtain the life to come, as it is also said in Ps. 44:23, "We are slain daily for thy sake, and are esteemed as sheep for the slaughter." Thus the two things belong in the New Testament: death in this life, and life in the glory to come.

50. In contrast, the things of the Old Testament were also suffering, but only in goods and in the body, to the danger of life and poverty. But God gave them fathers, judges, military leaders, kings, through whom he saved them and preserved them in this life and the goods of this world, so that their leaders were leaders of earthly life, riches and earthly glory, as the leaders of the church can be called leaders of death, lack and shame. Not as if there were not also in that testament people who excelled in the things of the New Testament, but that it was so with the condition of the whole people, in which there were some people who were like the figure of the New Testament, as the prophets who were killed by the wicked; yes, Abel was the first member of the New Testament, just as, on the other hand, in the New Testament many excel in the things of the Old Testament, suffering many things and yet overcoming in this life. But the condition of the New Testament itself is such that it has only the defeated, the slain, the desecrated and the forsaken.

51] This is why he cries out here that he is abandoned, far from help, that he is not heard, that he is not silent, and yet afterwards [v. 4 ff], comparing the things of the Old Testament with himself, he says that those cried out and were heard, that they had hoped.

and were saved, that they had hoped and were not put to shame; just the opposite of all this happened to him and his own.

52) Since Christ is the prince and the beginning of the new testament and the head of the new people, that is, of the people that is to be killed, abandoned and defiled, and as the title [of this psalm] says, the hind of this dawn, he also had to experience and suffer this first of all, that he was abandoned and not heard, and thus showed the new appearance of things and the new form of the people to the world, which no one before him was able to do, however much he might have been of the same form. For it was reserved for him, after the Holy Spirit was sent into the world, not only to die himself, but also to show publicly that the condition of his people was like him, and that his whole church would not suffer for a time like the synagogue, but would die and be buried entirely with him.

By this one gets a clear view into the horrible spectacle that today under the rule of the pope in the whole world not even a trace of the church is left, at least as far as one can see, but that that corrupter, the Antichrist, has devastated everything and has not even left the form of the synagogue, and has rebuilt everywhere more than worldly form, and has rebuilt Jericho, which was once cursed [Jos. 6, 26.], rebuilt it, about which he lost his first and his youngest son [1 Kings 16, 34.].

(54) Now it remains how this is to be understood, that Christ cried by day and by night, since he cried this out only once at the ninth hour on the cross; and I do not allow that any part of this psalm is said of Christ in the person of his members, which many of the fathers have asserted, but I will draw it all on his own person. We can say, since in Hebrew the indicative of the future tense is used as an optative, that in this place it is an optative by its force, which emphatically indicates the movement of the heart of the one who is forsaken, in this way: So utterly hast thou forsaken me, and so far from

1) Cf. Ps. 8:s72.

My help are the words of my howling, that though I may cry or cry day and night, yet my crying would be in vain, because thou hearest not; and I cannot keep silence, but must perforce die and go down to hell; wherewith he again confesses that he feels eternal wrath.

V. 4. But thou art holy, who dwellest under the praise of Israel. 1)

The Hebrew text reads word for word like this: Et tu sanctus, habitator, laudes Israel, where according to the Hebrew peculiarity in the second part of the verse the conjunction et must be inserted, in this way: Habitator et laudes Israel. For the prophet says in the plural agitator, hymns, poems, songs. He praises GOD with three names: "You are holy", and "you who dwell", and "the praise of Israel". But what will be the meaning? I hold that this is said in a quarrel, in this way: I am forsaken and made far off, I am given into the hands of sinners, and subject to all evils, as he says below [v. 7.], "I am a worm and. no man, a mockery of men and contempt of the people." But thou art holy, honorable, and unapproachable, who hast set thy tabernacle on high, that no evil may befall thee [Ps. 91:10].

56. for in this way that which is set apart is called holy in the Scriptures, and is kept away from with fear and reverence, and is not approached sacrilegiously; as it happened to Moses at the fiery bush, Ex 3:5: "Remove your shoes, for the place where you are standing is a holy land." And 1 Sam. 6, 20: "Who can stand before the Lord, such a holy God?" Jos. 24, 19.: "You cannot serve the LORD, for he is a holy GOD." The Hebrew text has: XXXXX XXXXX XX in the plural.

(57) So to be holy and to be a worm, to be separate and not to be a man, to be unapproachable and to be a mockery of men and a contempt of the people, is very strong against each other; this serves to make the complaint great.

58. similarly, that he calls him: "The

you dwell," that is, you are one who sits securely in peace and quiet, while he, on the other hand, is forsaken, in fear, flight, and unrest, is extremely frightened, has nowhere to go, and, as he says, cannot be silent, for there was no peace in his bones [Ps. 38:4]. It is a great sensation of anguish peculiar to this affliction, and known to none who have not experienced it, as Hezekiah also, who suffered the same, complains, Isa. 38:11, saying, "I said, Now must I no more see the Lord, yea, the Lord in the land of the living; now must I no more behold men with them that live in their time."

59 But he says, "The praise of Israel," because, as we 49 ff. have said, and will become clear from the following verses, so dealt with the people of Israel that he always saved them in life, and did not let them go to death and hell; and the prophet seems to have taken this passage from the words of Moses, Ex. 15:2: "The LORD is my strength and my praise, and is my salvation." But he left Christ in such a way that he had to go to death, where there is no one to remember him [Ps. 6, 6.], and to hell, where no one gives thanks and praise to God. Thus also Hezekiah speaks, since he says in the above-mentioned passage [Isa. 38, 18.]: "For hell does not praise you, so death does not praise you."

(60) And here we see clearly that Christ suffered the punishment due to sins, and that he tasted death and hell. For for what reason and necessity should he call God "the praise of Israel" if this had not happened, because he, most vividly affected by the sensation of the torment of hell, feared that he would not be like the praising Israel, and would not be able to say: "The Lord is my strength and my praise, and is my salvation"? For this is the greatest concern of those who suffer this fear, that they would curse and blaspheme God with the damned, to whom they feel themselves made like, as we have seen in the 6th Psalm, v. 6.

(61) And since here he cites strange praise and is silent about his praise, he shows how close and similar he is to the damned who curse. And just this also increases the

1) Vulgate: Ia untern in saneto iuditas, luns Israel.

Lamentation and the pain that Israel, which has been saved so many times, has praised the Lord, but He, completely forsaken, has come into danger not to praise but to curse.

62. So he struggles in a great battle to endure with Israel as a praiser, even though he is not preserved with Israel, and to grant God holiness, even though he is defiled by the hands of sinful men and devils as the most worthless thing on earth, and that he praise God as the one who dwells in tranquility, even though he is most frightened by the most inactive fear and the most restless movements of his heart, and is like dust before the wind, which has nowhere to dwell nor to abide.

63 Our Latin translation can easily be drawn to this opinion, since it is the same "dwell in the sanctuary" as "be holy" and one "who dwells there. But the fact that the Hebrew text has laudes Israel where we have laus Israel is due to the peculiarity of the languages. For he wants to show that Israel has often been saved, so that it praises God, but he is completely abandoned, so that he cannot praise as a dead and damned person, since the dead (as the wise man says [Sirach, Cap. 17, 26.]), as those who are no more, cannot praise. And this lamentation he now carries out more extensively and richly, saying:

v. 5. 6. Our fathers hoped in you, and because they hoped, you helped them out. They cried out to you and were saved; they hoped in you and were not put to shame.

64. These words are very similar to those that come from hatred and grumbling against God. For, although he is the same God, yet he heard and saved the fathers who hoped in him and cried out to him, but this one, who hopes in him and cries out to him, he rejects and abandons. For it is a very grievous thing, and a cause of great despair and cursing, that the same God should deal differently with one than with another, without any fault on his part; for such is the mind of him who is oppressed by this temptation.

It has a strong and great appearance, as if there is not a little unrighteousness in God. For so also the damned shall be God's...

accuse that, although everything is the same in men, he saves some and abandons others, only according to his will. You see, then, how here in Christ the temptation to blaspheme and curse looks through. For he was challenged in all things. And this very feeling, without his having consented to this challenge, compels him to break out into these words, so that he may overcome this challenge of ours in himself.

(66) Therefore, you are rightly the praise of Israel, because you have saved them so many times, since they hoped in you, making you their psalm and their song. But what are you to me, who also hope in you and cry out to you? He does not dare to say: You are not my praise; and yet this does not happen, by which he could be his praise. Thus he seems to consume within himself the temptation to blaspheme, which seemed almost to burst forth, swinging as it were between praise and blasphemy, and falling silent. For here the rod of comfort has fallen away, on which the people of Israel leaned and sang, Ps. 119, 52: "O Lord, when I remember how thou hast judged, I shall be comforted." And Ps. 77, 12, 13.: "I remember the deeds of the LORD, yea, I remember thy former wonders, and speak of all thy works, and tell of thy doings." Ps. 143, 5. "I remember the former times, I speak of all thy deeds, and say of the works of thy hands." For, armed with these thoughts, they overcame all evil, just as the people did 1 Macc. 4, 9.: "Remember how our fathers were saved."

67 But this hope is cut off from Christ and the Christians as it were from a weaver, and it is said to them, "Those have been saved, but you are forsaken," or as Peter says, 1 Pet. 4:1: "Because Christ suffered for us in the flesh, arm yourselves also with the same mind." It is a different suffering, a different comfort, a different help in the New Testament. So Christ goes back to the deeds of the Lord, and remembers his previous miracles, and says of his deeds [Ps. 77, 12. f.], but through this he does not gain any comfort, yes, he is even more afflicted, since everything is just the opposite; which tortures a fearful conscience unspeakably.

68 For just as it is said with truth: It is a joy to the miserable when they have comrades in their sufferings, and the example of someone who has suffered the same is very comforting, as Peter also says, 1 Pet. 5:9: "Know that these same sufferings are upon your brethren in the world," so on the other hand, being alone and suffering without an example, especially when it is inflicted by God's cause (which is felt by the one who suffers it), is a dreary torture. For here, the "evil eye" (as they say) is afflicted by the well-being of others and by its misery and is greatly indignant against God, as we read that it also happened to Job, who did not sin in all this, nor did he speak anything foolish against God; which was certainly an exceedingly great praise of his faith [Job 1:22].

69) But that he repeats so often: "They hoped", "they hoped", "they cried out", "they hoped", "you helped them out", "they were saved", "they were not put to shame", I believe it is because of the severity of the challenge, which this new way of their suffering, compared to the former adversities of the fathers, cannot sufficiently weep.

70 But if someone wants to distribute this to different times of the fathers, I have nothing against it. Perhaps this verse: "Our fathers hoped in you, and because they hoped, you helped them out," can be applied to the patriarchs Abraham, Isaac and Jacob, who, because they hoped in the Lord, were miraculously saved and preserved, as the 105th Psalm, v. 13-15, says: "And they went from nation to nation, from one kingdom to another nation. He let no man harm them, and punished kings for their sakes. Do not touch my anointed ones, and do not harm my prophets." And Deut. 32:10: "He led him and guarded him as the apple of his eye." 2c.

71 The other verse: "To you they cried and were delivered," may refer to the exodus of the people from Egypt and to the judges in Israel. For it is written of the children of Israel in Egypt [Ex. 2:23] that they cried unto the LORD, and their cry came before the LORD. In the book of Judges it is often said [Cap. 3, 9]: "Then they cried out to the Lord, and He raised up for them a

Savior who delivered them," so that Ps. 106:43.¹) is said of the same: "He often delivered them."

(72) What is left: "They hoped in you and were not put to shame" refers to the time of the kings, especially Samuel, Saul and David, when this people happily accomplished many glorious things by trusting in their Lord, and were not only not oppressed to the point of crying out, as in the time of the judges, but spread their dominion everywhere as victors.

For this reason he also says: "They have not been put to shame," that is, they have come to glory and have been exalted, so that we must understand it in such a way that Christ understands in these three pieces [v. 5, v. 6a and v. 6b] all the histories of the fathers, from Abraham to Himself, in which the miraculous deeds of God shone forth, so that He might become the praise of Israel.

74) It is also to be noted, 2) that he says: "Our fathers", making himself like one of that people, because of the assumption of the flesh, according to which he was a right and natural son of the fathers, but not fleshly nor naturally begotten.

V. 7. But I am a worm and not a man, a mockery of men and a scorn of the people.

(75) That Christ is called "a worm" in this passage, that is, that he was born of the mother alone without a father, without man's assistance, "and not a man," that is, that he is God, as some of the fathers would have it, seems to me to be said here untimely, since he does not indicate here the manner of his birth, nor of his nature, but of his suffering as a pure man.

76. but I think he adopted the common way of speaking, after which we are accustomed to call those worms and maggots, which we call very despised and rejected, as also Job 25,³) 6. is said: "How much less a man, the maggot, and the child of man, the worm?" And Isa. 41, 14.: "So fear

1) In the issues: 77.

2) Jenaer: instead of: odsErvatnra; also Roth follows the former reading in his translation.

3) In the Latin editions: Lioid 15.

not, you little worm Jacob, you poor heap Israel." Again Job 17:14: "I call corruption my father, and the worms my mother and my sister."

For (to follow my spirit) a worm is not only a thing from which nothing can be hoped for and which cannot be used, but also something disgusting and an abomination, which is born in rottenness and stink, and lives and dwells in it.

78) Thus Christ, who was abandoned in shameful suffering, like a worm in rottenness, had no hope anymore, and was no longer of any use in the eyes of men, even an abomination and an abomination, because of the great repulsiveness and shame of the cross, just as the whole church, which is in despair because of similar suffering, as we have seen, is called a worm in Isaiah [Cap. 41, 14]. For this 1) verse depicts the attitude of men, who are angered and offended by the sufferings of Christ, for although these men seem good, the suffering and cross of Christ and His own stink before them, and are as filthy as a worm and decay, and are an abomination to them, as Moses exemplified when he fled from his staff, which was turned into a serpent, Ex. 4, 3.

(79) According to the same manner of speaking of the common man, he says: "And no man"; where the spirit was careful not to put the name of nature but that of power, lest someone should raise the slander that here the truthfulness of human nature is denied. For so we also say in our mother tongue of people who are very weak or despised: "[He] is no more worthy of a man." And Isaiah, Cap. 53, 3, calls him the most worthless among men, in order to express his weakness and uselessness among men, where he again speaks according to the attitude of men who contemplate the suffering of Christ, in whose eyes he already has no more value (virtutis), is not to be counted for a man, and seems to be completely lost.

80 But this he says (as he has indicated [§ 55]).

has caught) in the manner of a hader. He speaks: The fathers hoped, and you saved and preserved them; but me, who cries out and hopes, you trust so that I am a worm and not a man in the eyes of all, because those (as Augustine correctly interprets in this passage) again obtained salvation in this life; but the Lord was scourged, and no one came to his aid, he was scourged, and no one interceded for him, he was crowned with thorns, and no one took care of him, he was put on the cross, no one saved him. This is what Augustine says. For there was nothing of power in him, so that no man has been so forsaken. And not enough.

81. "The fathers hoped in you, and were not put to shame," yea, they are set in honor and made famous in all the world, as it is said of David, 2 Sam. 7, 9: "I have made you a great name, like the name of the great men of the earth." But Christ has become a mockery (opprobrium) of the people and contempt (abjectio) of the people, that is, such a thing which men flee as a disgrace, and are wont to wish upon others as something evil. As if he wanted to say: I have become a proverb and an example with which one wishes evil.

For opprobrium must be taken here as active and passive, namely, that by which men are reviled, and that by which they revile or revile one another, and one wishes evil upon another. Thus abjectio [rejection] is that by which they are rejected and reprobate, or despised and despise, which Paul 1 Cor. 4:13. states more clearly: "We are always as a curse of the world, and a sweep-offering of all men."

83. thus Christ became a curse, so that his disciples could not be reviled with any greater insult than that they were Christians, as Ps. 31:12 says: "I have become a great reproach to my neighbors, and an abomination to my kinsmen." And Ps. 88, 9: "My friends thou hast put far from me; thou hast made me an abomination unto them." And Ps. 69:9: "I am become a stranger to my brothers, and unknown to my mother's children."

For to this day and to the end of the world this mockery and contempt of Christ continues, which Paul calls the vexation of the cross of Christ, so that there are few who are not ashamed of him before men and are not offended at him, which did not happen with the fathers, who, saved from death, especially the ignominious death, always remained in honor and great esteem among men.

But we must pay attention to the emphasis of the words, and at the same time to the horror they evoke and the consolation they contain. He mentions "the people" and "the people" to whom he has become a mockery and a scorn. Who is not of the people? Who is not of the people? Who, then, does not take offense at Christ? It brings horror to look carefully at these words, and yet it is a comfort to know them for those who suffer similarly. The prudence of the flesh, the free will, the reason that has the best in mind, the natural powers and the like pretensions of men, what do they do? They consider Christ to be the highest disgrace, mockery, shame and curse. This is their preparation for grace. Where is the evidence of quantity, greatness and length on which the sophists rely, these wretched enemies of God's grace?

So you see that a confessor of Christ and a preacher of the gospel of God must be of such a nature that he is not surprised if all the people and the whole nation detest him and consider him an abomination; indeed, if they do not consider him an abomination, he is not yet a perfect confessor of Christ. For the proof of his salvation is that he is a mockery of men and a contempt of the people. For so also Jeremiah laments Cap. 20, 8: "The word of the Lord has become a mockery and derision to me daily." And Christ says [Matth. 10, 22.]: "You must be hated by everyone because of my name." And Matt. 5:11: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, for my sake."

87 And it is to be noted that he speaks of the people and the people in an evil sense and in diminutive speech (per tapinosin), as.

Joh. 2, 25: "For he knew well what was in man." For he speaks of those whom we, as people generally do, consider to be good and godly people, since we see that they also applaud and adhere to the truth; as in Christ's time the common people praised and glorified God because of all the things that he did in a glorious way, as the gospels teach.

For as long as the truth reigns in glory and progresses happily, they pursue it with great heat and are favorable to it. Christ pictured these people in the likeness of the seed that fell on the rock, "which went out and withered, because it had no sap," Luc. 8:6. For this is how he himself depicts them, speaking [v. 13]: "But those who are on the rock are those who, when they hear it, receive the word with joy; and they have no root; for a time they believe, and in time of temptation they fall away." And Joh. 2, 23-25. he describes them very well: "Now when he was in Jerusalem at the feast of Easter, many believed in his name, because they saw the signs which he did. But Jesus did not trust himself to them, for he knew them all, and had no need that any man should bear witness of any man, for he knew well what was in man."

89. even though these people do not persecute the truth and are sorry when it is suppressed, they do not stand by it, but are ashamed of it, afraid, abandon it, keep silent and let it be suppressed, as we have quoted from the 31st Psalm, v. 12: "I am ashamed of my relatives", of whom Christ says Matth. 10, 32: "Whoever confesses me before men, him will I also confess before my heavenly Father. Luc. 9, 26.: Whoever is ashamed of me before men, I will also be ashamed of him before the angels of God. Therefore he calls them "people" and "nation" as if he wanted to say: "They are men and the useless multitude."

90. At the same time, we learn how shameful it is before God to be no more than "one man" and "one people," and how few there are.

who boast of the cross of our Lord. For these are not "men" but gods, not "people" but hosts. Therefore God is called the Lord of hosts, that is, of the choicest warriors of the people; but people is the yeast and the great multitude of cowardly men.

So "a mockery of the people and contempt for the people" must be taken both in the genitive and in the dative, that Christ is a mockery to the people and of the people, a contempt for the people and the people, so that we understand both the active and the passive meaning by it. And it is said in the Vulgate] quite appropriately *plebis* rather than *populi*, namely according to Latin usage, because *plebs* is a part and the lowest rabble of any crowd, but *populus* denotes the whole crowd, in which the princes and nobles are included. And also the prophet has not put here the word which indicates power, XXX, but which indicates nature, XXX, in that he does not say a mockery of XXXX, but a mockery of XXX, that is, of that earthly multitude of men in whom only the natural sense rules, without power and grace. Therefore to these people Christ is a mockery and a contempt; for thus he [the interpreter of the Vulgate] translated these words in the 119th Psalm, v. 22.: *Aufer a me opprobrium et contemtum*. But what he is to the persecutors and oppressors follows:

V. 8. 9. All who see me mock me, open their mouths, and shake their heads: let him complain to the Lord, and let him be saved, if he has a desire for him.

To them it is not a mockery and contempt, because they are not ashamed of it, since they have never accepted it, but a laughter and a mockery. The rage of these people causes him to be a mockery and a scorn to those who are weak.

And one must especially note the order that before he lists the evils he suffers, he complains about the blasphemies, and before these about the public contempt of men, but above all about the abandonment of God, which is indeed also here the order of the sufferings, according to their severity. For the blasphemy of the persecutors is

more terrible than the persecution itself, which increases the public contempt of the people, since there is no one to give him even a consolation. But above all this, there is the affliction that God Himself does not even comfort the one who suffers in such a way, who is blasphemed, despised and considered an abomination, since He is the last refuge of the wretched.

(94) Therefore, although there was almost no order in the sufferings of Christ, since the Jews raged against him and did everything without order (*confuse*) against him, he nevertheless put them in order beautifully, starting from the most severe sufferings and proceeding to the end of all his sufferings, namely to his resurrection and the glory of his kingdom. Therefore, this verse follows the preceding one in a puffing manner, as it says:

95. "All who see me mock me." Not that his mother and relatives also ridiculed him, but he says this out of a general feeling, because he sees that he is a public mockery and abomination, whom no one dares to comfort or protect. In this way of speaking Ps. 6, 8. is said: "My form has grown old, because I am frightened everywhere." So also here: There is no one to protect me or comfort me, so much do they all not only frighten me, but also laugh at the one who is frightened. In such a situation we would also say: "Are they all mocking me? Is there no one to comfort me?" Not as if there were no one favorable to him, but that he does not feel nor experience this favor, and the expression of this feeling or experience is this: "All who see me mock me."

Here, too, one could assume a synecdoche, that "all" stands for: many of them, which is a frequent figure in the Holy Scriptures; but in my judgment, the former conception indicates more completely how the sufferer is to be understood.

97) The word: "Those who see me" has a special emphasis and weight, because this is the worst kind of blasphemy, when someone is publicly ridiculed to his face, and the insults are hurled in his face. For it is easier to make the mockeries and vituperations...

But when you see it and are seen and cannot turn your face away from the scoffers, that is a great anguish of heart.

98. but what a mockery that had been, follows: "They open their mouths and shake their heads." More appropriately [than: *Locuti sunt labiis* in the Vulgate] Jerome translates: *Demittunt labium*, for this word actually designates the gesture of a scoffer who, with lower lip pulled down and stretched forward, opens his mouth against the one whom he scorns. But our Latin interpreter, because in the Scriptures "to open the mouth" means to speak, translated: "With their lips they spoke." But this passage has another *verbum* which means to open. By these words, however, the excessive defiance of those who rage is expressed, which also increases the tribulation not a little, since the raging, after the victory, as it were, has already been won, can have no cause to persecute the sufferer, since he himself is already martyred by the highest fear.

99. But these two verses are explicitly mentioned by the evangelists in reference to Christ, so that our work is not necessary here. For it says *Matth. 27, 39, 43*: "Those who passed by blasphemed Him and shook their heads, saying: He trusted in God; now deliver him, let him be lulled; for he said, I am the Son of God."

In passing, it should be noted that the evangelists do not describe almost any part of the suffering of the Lord in more powerful words than this mockery and blasphemy, the insulting speeches and all that is said in these verses. But also the words of these verses show sufficiently the power and force of these fiery and terrifying arrows. For they say at repeated times, and by incessantly penetrating upon him [*Vulg. v. 9.*], "He hoped in the Lord," and again, "He help him out," and again, "He deliver him," and again, "For he hath pleasure in him," by repeatedly mocking his assurance that he will be helped, they oppose the insurmountable barrage that help is denied him. For it is unbelievable with how many and indeed with how many

His heart was shaken by these words, and his heart was shaken by these words.

These are the fiery arrows of $\pi\omicron\upsilon\omicron\iota$, that is, of the most godless adversary, of which Paul teaches *Eph. 6:16*. For what greater act of violence is there than to make the hope in God waver, and not only to make it waver, but not only to tell of it as if it were already overthrown and completely void, but also to rejoice in it, to speak of it scornfully, and to make a mockery of it?

Furthermore, the greatest torture is that they reproach him with God's unchanging providence, or rather with God's hatred, saying: "Does he take pleasure in him? For even this they do not simply hold against him, which would have been superfluous enough evil, but they mock and ridicule him. For one must believe that these exceedingly fiery darts of the arch-villains did not merely strike Christ in the ears, but that they penetrated with exceedingly violent impetuosity into the marrow and into the innermost heart. For this was necessary for our sake, that these evils might be overcome in Christ and made harmless to us.

103. And since this passage prompts, and the matter is useful, we must digress a little, that we may obtain from this psalm the right usage of these things for the time when we have need of them. And above all, we must recognize and give thanks that Christ has made all these sufferings not only harmless, but also holy and salutary through Himself, by taking them upon Himself and feeling them in His completely good and completely holy heart, so that henceforth whoever is a Christian is all the happier and more blessed, the more similar and the more such sufferings he endures, but unhappy and completely alien from Christ, whoever obstinately throws them away and flees them. For here is fulfilled what is said in *Malachi Cap. 2, 2*. is fulfilled: I will bless your curse and curse your blessing.

104 For since he sanctified all waters by the touch of his very pure flesh for the baptism of regeneration, how much more must it be believed that by the touch of his very pure will and spirit he sanctified all these strong streams of water, suffering and

I have sanctified you for entrance into eternal bliss!

In short, the whole world is a treasure of holy relics for the Christian. Since we honor the common relics everywhere with festivals, pomp, and feasts, how much more should we also honor these much holier ones, which have also made those relics holy, with due pomp, namely, with spiritual pomp, which is praise and thanksgiving in the midst of these evils or rather of these very best goods, as the 34th Psalm, v. 2, says: "I will praise the Lord at all times. For by this praise alone are these relics honored, not by gold, not by purple, not by precious stones.

Thus, from this picture (tabula), the last war is depicted, which we fight in death with the devil and even with God Himself and all creatures, where Satan attacks us, as with the last, so also with the best equipped troops. For here he does not urge us to despair, knowing that we will be stimulated by such an attack to resist him, but he attacks the resistance itself, and endeavors to suppress our attempt to draw hope by ridiculing our hope as one that has long since vanished (victam).

This does not happen in other temptations, where hope and faith fight the battle. Here faith and hope, which are to fight, are opposed, and because of the quarrel is a quarrel, a war must be repelled with another war, one must fight in order to be able to fight, and offer resistance to the one who dissuades from resistance, and it must be overcome with greater effort the one who dissuades from waging war than the one who forces to wage war.

Oh, dear God, what do those saints of works and lawmakers want to do here, who deal with their own righteousness, who have never known what faith and the Word are, since here the righteous will hardly be blessed who knows the power of the Word and faith correctly?

(109) What then shall a righteous soul do when it is surrounded by these afflictions? It should remember its Lord, who said [Matth.

10, 24]: "The disciple is not above his master." If he has called and has not been heard, and has heard all this that is said here, let it be a joy to him, or at least let him have patience, that such things also befall the servant.

110. And let us see the whole larva of Satan, with which he undertakes to cause despair in those who are dying. The first is, that he [the dying] is seen of all; the second, that he is mocked; the third, that the mouth is opened against him; the fourth, that the head is shaken; the fifth, that he must hear, "He complaineth unto the LORD, and he helpeth him out;" the sixth, "He delivereth him, hath he pleasure." Here one could speak the word, Job 5:19: "Out of six tribulations he will deliver thee, and in the seventh no evil shall touch thee."

The first horror of the soul is when its eyes are opened and it feels that it is exposed and made manifest before all creatures with the shame of its entire evil life, and that here also the soul, which was very good and honorable in the world, is found to be hideous and full of shame, and finds no hiding place or refuge where it could hide or cover itself. For she now goes out, and after she has gone out, she is stripped of all fleshly creatures like a garment, and must now see and be seen all the things of her shame, however hidden. Then the wicked, who cling firmly to this garment of theirs and desire it, refuse with the utmost reluctance to be uncovered, and yet cannot resist [Hof. 10, 8.], say, "Ye mountains, cover us; and ye hills, fall upon us." Then the soul feels what it means to say, "All who see me." "For [Luc. 12, 2. 3.] there is nothing hid, that shall not be made manifest, nor secret, that shall not be known. Therefore, what you say (let alone do) in darkness will be heard in the light; what you speak into the ear in the chambers will be preached on the housetops."

The second horror is when they mock, for they not only do not cover up, but they mock. Not as if the good crea-

But because it seems to the godless souls or to those who suffer such things, as if everything leaves them, and that one does not have mercy on them at all, so that it seems as if one also mocks them, as is shown in the wise virgins, Matth. 25, 9, who mock the foolish, saying: "Not so, lest it break us and you. But go ye to the merchants, and buy for yourselves."

For since the soul is burdened with shame through evil works and ungodly life, every glance of the whole creature that it casts upon the creature, or the creature upon it, becomes, as it were, a voice that detests its evil life, reproaches it, and laughs at its foolishness, that it has not done otherwise and deserved better while it was in life. And so they [the creatures], with unbearable comparison of their righteousness and the soul's unrighteousness, will place the soul most shamefully mocked in the midst of all, just as the Jews placed Christ against themselves, as if they were righteous, as an exceedingly ungodly man among the wicked, mocked by all people. Most of all, however, the devils afflict the soul with the most frightening thoughts of this kind, and make it weary.

The third terror is this: When these two are too few, and the soul, strong by faith, has either suffered or overcome them, they take greater things, and begin to act the matter with the very most violent terrors, and the arrows of the holy Scriptures. But they only cite such sayings, which contain threats and instill terror, with gruesome examples of the wrath of God, as are [Matth. 12, 36.]: "Men must give account at the last judgment of every useless word." Likewise [Ps. 140, 12.]: "A wicked man shall be cast out and overthrown." Likewise [Matt. 23:13], "Woe unto you, hypocrites!" and all such harsh words and actions directed against the ungodly. Now, after this sentence (*majore*) has been taken as a basis, it is easy and follows from it, since every man's own and natural weakness and timidity of conscience also helps to make the

Put the lower part (*minorem*) under it and say: You are such a person! That is what he says here: "You open your mouth.

(115) For I follow here the well-fitting opinion of those who interpret the two lips as the two testaments. The lower lip is the word of the law, which, although it in itself causes wrath, increases sin, and is a word of death, the terrible two-edged sword of the cherub, which prevents entrance into paradise, is nevertheless twisted by the cunning and wickedness of the devils in this challenge, and is presented in appearance as far more unshapely and terrifying than it is in itself. For this is why he [the devil] is also called a leviathan, because he magnifies our sins, and also hangs his censure on that which is well done, leaving nothing but the highest degree worthy of accusation, out of all power, as much as he can. He who has once felt this, understands easily what I say, like Job, who speaks [Cap. 6, 4.]: "The arrows of the Almighty are in me, the same fury is drinking out of my spirit," although he was innocent, even according to God's own testimony; and again [Job 13, 9.]: "My adversary glares at me with his eyes." Our Latin translation can also be drawn from this: "They have spoken with their lips," that is, only with the letter of death and terror, not also with the spirit of life and comfort.

116) The fourth terror is that he shakes his head, 1) that is, when the soul endeavors to help itself even by the comfort of the upper lip, that is, by the word of the gospel of Christ, who is the head of all, against the fierce arrow of the angry and deadly law, which has been hurled in an ungodly and perverse manner, Satan opposes it and makes this head waver and doubt. For though the lips and the heads of the godless Jews were wicked, yet they do not unrighteously show the

1) Latin: *vum movvt capM*. For the understanding of this and the following paragraphs it is to be noted that these words are used here in a twofold way, namely, first, that the devil and his servants shake their heads; second, that they make the head of the believers, Christ, wavering and uncertain.

evil use of a good thing, since both are good works of God, although they are put into evil use by the wicked. Thus, the good law and the good gospel can be used by the devils in an evil and wrong way, especially in the last hour, when they do not want to leave anything wholesome and whole for the wretched soul.

But they do not cast away the head, but move it. For Christ is our righteousness, 1 Cor. 1:30, of which we constantly boast by faith, as if it were our own, since our righteousness is not sufficient for the law and cannot stand in this hour. And yet he takes it upon himself to move this head for us, and to stretch out the lower lip of the law so much that it protrudes above the upper lip of the gospel, and the soul begins to waver in Christ; not as if it believed that he is not the head, but that it doubts whether he is a head to it, since by this movement and doubt it is already like a head that is to be thrown away.

For the scoffers are wont to stretch forth their lips and shake their heads at the same time, that it may be seen how the wrath of the law, when it is exaggerated and made too great, shakes and trembles even the strongest faith in Christ, as we see in the dying. But this shaking torments the soul with unbelievable torture, since it is in danger of losing Christ, in whom alone lies its salvation. So they also made Christ's head, that is God, stagger, so that he cried out like a staggering man: XXXXXX

119 And not only by the word of the law, which is the lower lip, do they move this head, but by far the most by the gospel, which is the upper lip. This is done by this and similar words [John 6:44], "No man can come unto me, except the Father draw him." And again [Matth. 15, 13.]: "All plants, which my heavenly Father does not plant, they are cut off." Likewise of the seed that fell on the stone-rich. For by these flashes the soul is so shaken that it doubts whether its faith was planted by God.

or feigned out of natural forces. For in this way she is deprived of the consolation of the gospel in Christ, which the scoffers indicate by sticking out their lower lip and at the same time pulling back their upper lip and grasping it between their teeth.

The fifth terror is when the soul thinks that Christ does nothing but what God has ordained, and hears the word [Matth. 15, 24]: "I am not sent but to the lost sheep of the house of Israel," and again [v. 26]: "It is not good to take the children's bread and throw it to the dogs. Here Christ is taken away, and it is denied that he is the head fei, and it is hoped in God alone who will procure that Christ be restored to her. Here the matter is dealt with without a mediator, and disputes about God's good pleasure and will, to which Christ refers, saying the word [Sir. 24, 12. 13. Vulg.]: "And he that created me rested in my tabernacle, and said unto me, In Jacob shalt thou dwell, and in Israel shall be thine inheritance, and in my elect shalt thou take root." Here it is decided that Christ is to be the head only in the elect, and that according to the unchangeable commandment of GOD; where it now comes to the highest danger of oversight. This is what they say here: "Let him complain to the Lord, and he will help him out," as if they wanted to say: That Christ is not yours, you now see, because you are forsaken, and it is doubtful whether God counts you among the number of those whose head is Christ. From this doubt it goes on to the extreme evil that follows.

The sixth and last terror is the decision of the previous one, that he is not provided. And as by the preceding terror the gates of hell are opened, and the taste of hell is felt, so by this last terror he is already thrust in and swallowed up, and the pit wants to close its mouth upon him, and his soul almost already dwells in hell. This is what they do, since they say, "Let him be saved, if he has a desire for him." For they do not say par excellence, If he will, can, or knows [to save], but "hath he a desire," and not only, "hath he air," but they add, "To

him," since no one can doubt that God can save, knows how to do it, and wants to do it; but whether he wants to save him, they strive to make him doubtful, even to nothing. Here, then, he is counted among the wrongdoers and the lost children, and then the wretched man feels nothing else. Here, blasphemies and grumbling and curses are near the door, and one begins to judge God as unjust, terrible and cruel, and whatever else accompanies these evils.

So what should a soul do here that is completely filled with fear and completely overcome? Above all, it should be careful not to argue with its thoughts and the devils about these things and not to answer their objections, but to turn a deaf ear to them and let them pass by, as those people do, Dan. 3:15-18. 3:15-18 When the king of Babylon said to them, "Let us see who is the God who will deliver you out of my hand," they said, "There is no need for us to answer you. Behold, our God, whom we honor, is able to deliver us out of the fiery furnace, and also to deliver us out of your hand. And if he will not, know that we do not honor your gods.

Thus, a godly soul of God must not want to know what God has secretly decided about it, nor must it investigate the majesty, lest it be crushed by the glory, Proverbs 25:27, nor admit that it is tempted to do this impossible thing, that it wants to exhaust the inexhaustible sea of divine wisdom, and tempt God. For this is what the devils want to bring about by insisting that man should desire to be certain of his election (praedestinatione) and to be troubled with it. "A dangerous presumption is this!"

So Christ is completely silent, and does not even answer a syllable to the blasphemies, as an example to us, so that we also do the same. For we, too, will not be able to overcome this evil in any other way than the way Christ overcame it. Although it is difficult to remain silent here, to be still and allow the extremely challenging and biting speeches before

we have to make an effort, because there is no other way, and listen to the word, Is. 7, 4: "Beware, and be still", and Cap. 30:15: "By being still and hoping you will be strong," and Lamentations Jeremiah 3:26, 28, 29: "It is a precious thing to be patient and to hope in the help of the Lord; that a forsaken man may be patient when a thing overtakes him, and put his mouth in the dust and wait for hope." For this exceedingly salutary silence Satan cannot endure without the highest displeasure, and endeavors to hinder it with the highest impetuosity. Therefore, one should never lose sight of the example of Christ.

125 Then let faith be used to fight against faith. For since faith deals with things that are not seen, and since there is a certain confidence in things that are hoped for [Heb. 11:1], this presumption of investigating the majesty resists it fiercely, and even assaults faith. [To admit that God can save and knows how to do it is not faith in this hour, for it is quite obviously felt through experience. Likewise, that St. Peter will be saved according to God's will, and likewise all the saints and the elect, is no longer believed, but known. But that he wants to make you and me blessed, that is not before our eyes, nor should it be before our eyes. This is an incomprehensible will and shall be.

Therefore, only faith is necessary here, and such faith that does not doubt that God does and will do with it what is completely righteous, whether it saves or destroys. For here the honor and praise of God remains in our mouths, since we ascribe nothing but righteousness to God in all His will, although we do not see this righteousness ourselves, but only believe it, while the attitude of men and the persuasion of the devils hold the opposite up to us. But it is impossible that he should perish who gives glory to God and justifies Him in all His work and will, as it is said in 1 Sam. 2:30: "Whoever honors Me, him I will also honor."

It is therefore quite clear that this contestation of the accident is a bos-

According to the apostle's advice [Eph. 6:16], we should confront him with the shield of faith and thereby extinguish the fiery arrows of this evil-doer. He is in truth an evil-doer, that is, he is cunning, and fiery are his arrows in this last hour, because he most cunningly draws man back from that which is not before his eyes, that he may bind him to that which is before his eyes. For he wants man to act and judge according to what he feels, not according to what he does not feel. He feels that he is forsaken, but not that he is forsaken. If then he acts according to his feelings, like a horse and a mule that have no understanding [Ps. 32:9], it is impossible for him to be preserved.

Therefore he acts according to faith, that is, without paying attention to his feelings, and becomes like an immovable block against these blasphemies that Satan stirs up in his heart. For such objections and thoughts of the heart are not his, but Satan's. But enough of this.

V. 10, 11: For you drew me out of my mother's womb; you were my confidence while I was still in my mother's womb. Upon thee am I cast from my mother's womb; thou art my God from my mother's womb.

Here the affliction begins to become milder, and the hope leans toward victory, having anxiously sought and found a very tender support. For after he has felt that he suffers in such a way that there is no example for it, so that the contemplation of the miraculous works that God once showed to the fathers cannot help him, he comes to what happened to him himself (*ad propria*), and grasps in it God's goodness, which He alone showed to him in particular in former times, so that he, who in all other things was something special before all of Israel, had also suffered in a special way, might be saved in a special way. Therefore, after having searched through everything in vain, he finally finds the miraculous works of God that were performed on him, and here he revives himself to the confidence that he asks and pleads, as will follow; for, to search so sharply and precisely even the smallest crevices, teaches fear.

But in two verses he repeats and inculcates this work of God, by which he brought him out of his mother's womb, in order to fortify his hope and strengthen himself. For this is how someone who is in fear tends to repeat what he relies on in order to persevere with God with a firm mind. Here, however, the saying is in fact doubled, because of the vehemence of the movement of the heart.

But in order to make the work of God appear to his heart even more firmly, he does not tell us that he was born and nourished, but in a paraphrase, indeed, he sets it forth more broadly by a description and other images, calling his birth that he was drawn from his mother's womb, and his nourishment: his confidence while he was still at his mother's breasts. 2c. For one must believe that this is said to praise the special miracle of God, by which he was conceived over nature by the Holy Spirit, born of a mother who was a virgin, so that there is an emphasis on the word "you drew me", and another emphasis (*epitasis*) on the word "womb", in this way:

The other human children are born of man and woman, because the body of both is not only unwilling and resists, but an unchaste urge drives to it and brings forth a confluence, and pours out the fruit from the innermost places of nature. But you have pulled me out of the chaste and barren (because virginal) body, which not only did not flow of its own accord, but because nature was opposed to it and only endured your hand. Just as a bee carefully extracts honey from a flower and does not harm it, so the Holy Spirit extracted Christ from the Virgin's body without harming it, who in truth has the nature of the flesh, without sin, just as honey has the nature of the flower, without corruption. Therefore, nature did not pour out this birth, but God drew it out of nature and sucked it in, leaving it uncorrupted and unharmed.

133. but about us this rough word is said, Job 10, 9. f.: "You have brought me out of life.

men made. Have you not milked me like milk, and curdled me like cheese?" where he describes the carnal procreation almost shamelessly, if it were not the exceedingly chastening spirit speaking.

And he says, "You drew me from my mother's womb," not from the loins of a man, so that the mother was an unharmed virgin in conception and birth, and I was conceived and born as a special man before all others without sin, without having deserved such great tribulations. For here he looks at his innocence, with which he also comforts himself, seeing that there is nothing in him for which he should suffer, but that he only bears the sins of others, as he says in another Psalm [Ps. 35, 15. Vulg.]: "Scourges have fallen on me, and I did not know it," that is, I was not aware that I deserved scourges.

You were my confidence when I was still at my mother's breasts," that is, you made me have confidence even then, when I was hanging at my mother's breasts and was nourished by foreign service, since I was as it were not powerful, that is, from my beginning. How much more will you not leave me now to the end! Since you alone took care of me then, you will also take care of me now and alone, since I am again not powerful and alone.

This verse again presents Christ without sin, since it teaches that he hoped even when he was a little child, since confidence is a work of grace, not a work of nature. This does not fit to other children of men, who are born as children of wrath and unbelief [Eph. 2, 3. 5, 6.]. Although he likewise cares for them out of unmerited grace, he does not make them full of confidence and spirit until they are changed by another birth and drawn out anew from the womb of the church, then hope in him at the breasts of the same, so that they are in spirit what Christ is both according to body and spirit. The same is what follows: "Upon thee am I cast from my mother's womb," which (as I have

said) is set repetitively, only that it interprets Christ's confidence in GOD more clearly. For "to be cast upon GOD" is to confidently commit oneself into the hands of GOD and to leave oneself (as one speaks) to Him (resignare), as the 55th Psalm, v. 23, says: "Cast your concern upon the LORD (that is, your care or sorrow), and He will provide for you." And 1 Pet. 5:7: "Cast all your care upon him, for he careth for you." And Ps. 40, 18. "For I am poor and miserable, but the Lord cares for me." And Ps. 27:10: "My father and my mother forsake me, but the Lord receiveth me."

It is in this way that Christ also encourages himself here, and remembers that God has been his provider and protector from his childhood, of which he speaks in lovely and emphatic paraphrases by naming the womb, the womb, the breasts. For these works of God give a great comfort, if one holds them before oneself again and again with rapt attention, as if one were speaking in the person of Christ: Dear God, you were so concerned about me that you formed me in the womb of my mother, then immediately, so that I would have something to live on and so that I could be nourished, after I had been formed, you filled my mother's breasts with milk and kept me in her womb and at her bosom.

Augustine plays beautifully with similar thoughts in the first book of his Confessions, in which he praises God and expresses his amazement at how God created him, and (as he speaks) is amazed at the mercy of God, which took care of him through the service of the mother. And Ps. 139, 15. f.: "My bones were not hidden from you, when I was made in secret, when I was formed under the earth. Your eyes saw me when I was still unprepared" 2c.

Although these thoughts are childish and effeminate, they are also brought up at the wrong time, since in such great troubles it is not the right place to think of them (for the wisdom of the flesh dictates that this is an offense to good behavior),

and would like to teach that one should have masculine thoughts), experience, indeed, the example of Christ in this place gives us the right instruction that we should constantly remember these tender and exceedingly sweet works of God, and then, when we get hard and very strong food (offas) to eat, namely the wrath and the rod of God, return again to the sweet milk, the mother's womb, the mother's love, and all the exceedingly tender manifestations of mercy that were shown to us in infancy, so that just as we should remember the good in evil days, so also in the days when we are strong, we should remember them when we were very tender, and when we suffer as men, we should remember what we received as children.

In short, only experience and the heart can teach how powerful and strong this remembrance of the milk, of the mother's love and the womb is, and how then everything becomes exceedingly chaste and pure that is either shameful or despised outside of temptation. If one begins to look with a fervent heart at Christ hanging on his mother's breasts or lying in the manger, what evil should he not immediately drive away, what weakness should he not strengthen? Just try it, and you will know what it is to see the divine majesty dealing with childish works, that is, with the lowest and almost ridiculous works, which are more of a spectacle than a serious matter.

But Christ alone can say, "Upon you I am cast from the womb," while we are cast from the womb to the devil, as far as the life of the spirit is concerned, although we also are cast upon God, according to the life of nature. For he wills that all men be helped, and he makes much of his grace to sustain men and cattle, as he opens his hand, and fills all that lives with good pleasure. So also Christ alone can say, "You are my God from my mother's womb," since we are born as idolaters, conceived in sins and raised.

143. contemplating thus his innocence and the exceedingly tender care of his father, he comes now, as the greater torments

He now prays with a much stronger movement than in the beginning, where he complained that he was abandoned and could not be heard. Now, however, he begins both to pray and to hope that he will be heard, although in a different way than he told at the beginning. For now that he is instructed, he knows that he will be heard, not to receive this life, but that a better one will be restored to him. Therefore he says:

V. 12. Be not far from me, for fear is near; for there is no helper here.

144 [Instead of: Ne discesseris a me, in the Vulgate Habens Jerome and the Hebrew text: Ne sis longe a me. For he does not want to indicate that GOtt should depart from him as if he had been near, since he cried out above that he was forsaken, but rather wants this: that GOtt should not persist in being far away, but should finally draw near, since he had already stepped all too far away, which is also indicated by the following sentence: "For fear is near." Fear, however, could not be near if GOtt had not gone far away. So let GOd come near so that fear may go away; let Him come near so that fear may come far away.

For that the anguish is near is not understood from the time, as if it would occur in the very near future, but from the violence, strength and vehemence, as from a place that it is not distant from him, but rather lies fiercely on his neck and oppresses him, as follows, in which he interprets himself: "For there is no helper here", as he complains above [v. 2] that his help is far away, by which he does not mean the time, but the strength of the suffering. This is also how it must be seen here.

146. And here you see how all who saw him and mocked him were among the persecutors. For although his mother and his friends were present, they were considered as if they were not there, since none of them could help. This rather increased the fear instead of alleviating it, since he now had to suffer for their sake as well, and they were tormented with him in their hearts.

V. 13: Great bulls have surrounded me, fat oxen have surrounded me.

147 Here he begins to tell in order what a near fear this is, and how there is no one to help him, for, he says, I am alone in the midst of many bulls and fat oxen, that is, in the midst of the raging people of the Jews and their rulers.

For not only is there no helper, but he also cannot flee, since he is besieged on all sides, as it says in Ps. 2:1, 2: "Why do the nations rage, and the people speak in vain? The kings of the land rebel, and the lords confer with one another." For he calls the people "bulls" and the rulers "fat oxen" (tauros Basan), as is clear from Ps. 68, 31: "The herd of oxen among their calves."

But is Christ impatient and repays his persecutors for their abuse by calling them bulls and oxen? Not at all, but with figurative names he indicates in the shortest possible way both their character and their violence, then also the cause of his suffering. For a bullock and an ox denotes a teacher and servant of the Word, as is proven from 1 Cor. 9:9: "Thou shalt not bind the mouth of the ox that driveth." For by the same image Christ seems to indicate that he too is a farrow and an ox, since he complains that he suffers as the only farrow among many farrows, and the only ox among the fat and fat oxen. For thus it is written of him in Gen. 49:6, "In their anger they have slain the man, and in their courage they have corrupted the ox," where we have [in the Vulgate] the corrupt reading: Suffoderunt murum by an error of the scribe, in that he could easily turn taurum into murum. And Ps. 69, 1) 32nd [Vulg.]: "God will be well pleased with a young bullock that brings forth horns and claws" (that is, with Christ who suffered and was glorified by the preaching of the Gospel).

150 The cause of suffering, then, is the word of doctrine and the service of the gospel, for the sake of which from the beginning of the world until the end of the world, we have been in the service of the gospel.

1) In the issues: ?s. 68.

In the end, the teachers of human laws and the ministers of works rage. So also Christ was killed for the sake of doctrine alone, by none other than these godless teachers of the people.

151) Further, that he says of those that they are many, fat, and fat, while of himself he says that he is a single man, and altogether tender, without a helper; that is, as we have often said, "that the fat keep themselves together" [Psalm 17:10], relying on their multitude and greatness; seeing that they have not the truth, and cannot prevail with good reasons, so they seek to oppress the poor and forsaken ministers of the word with violence and noise. For this they have as the only ground of their ungodliness, that on their side stand many and great men, and the minister of the word alone; whereas the Scripture, on the contrary, accuses this very thing, and asserts its proof against themselves.

Therefore the Spirit instructs the messengers (apostolos) of the word by this example of Christ, that they may know that their adversaries will have the multitude of the people, and what is high in the world, [on their side], that they may not be offended at it. Thus it is said in the 119th Psalm, v. 161: "The princes persecute me without cause." And again, v. 23: "The princes also sit and speak against me."

But he puffingly ascribes to each individual his own. He calls the people XX what we also call in German "Farr", namely a young cow, a young bull, which is strong and horny and even unruly, because the great pile and the crowd of the people is a strength without understanding, without judgment and without breeding. For who can tame or calm this beast when it is irritated? Therefore, in the 2nd Psalm, v. 1, he also ascribes to them raving and clamor, saying, "Why do the heathen rave?" that is, do they stir up trouble. Then he also says [in the Vulgate] "many fools," because the common people consist only of a great multitude (as I have said) without judgment, sent only to attack and riot, which by all means does not want to suffer moderation and does not have it. But the chiefs he calls [in Hebrew] "oxen Basan", that is, fat oxen.

And "Bashan" is spoken disgracefully, if we take it as the proper name of the country or as a general expression for fatness. For it denotes wealth, abundance, pleasure, power and honor, and all that is fat and excellent in the world, as the king of Moab, Eglon, Judges. 3, 17., Amalek and Agag, 1 Sam. 15, 8, 18., and the most distinguished (pingues) in Israel, Ps. 78, 31., and Og, the king of Bashan, Deut. 3, 11., illustrate.

So the multitude, the greatness, the height, the power, the favor, the pleasure, the honor, that is, the whole world is hostile to the Gospel of God and His servants, who are lonely, small, little, low, poor, afraid, despised and hated. About the emphasis that lies in the words "they have surrounded me", "they have surrounded me", we have sufficiently spoken in the previous Psalms, so that we would not have to repeat the same thing everywhere.

V.14. They open their mouths against me like a roaring and ravening lion.

This they did when they cried out, "Away, away with him, crucify him" [John 19:15], of which also Jeremiah Cap. 12:8 says, "My inheritance has become to me like a lion in the forest, and roars against me; therefore I have become angry with him."

157. For the prophet shows the stormy and sudden anger of the Jews, that, just as a roaring and ravening lion, with its yoke open, does not first try or consider what it wants to do, but with a snorting attack seeks only to do one thing, that he may rob, devour and devour, so that the godless chief priests against Christ, out of rage, neither think, nor see, nor hear what they should do, or what they should do, but only snort after the one thing, that they may kill him as quickly and as cruelly as possible.

(158) For it is a stronger expression to indicate fury that he says the lion's mouth is opened, than if he had said the claws are stretched out; for it was not enough for the Jews to rend and slay Christ, but they desired that he also should be consumed and devoured,

so that the memory of him would be completely erased from the earth.

This is the attitude of all the wicked against the godly. Proverbs 1:11 f.: "We will devour the innocent alive as hell, and the pious as those who go down to the pit." Thus it is said in Ps. 7:3: "Lest like lions they catch hold of my soul and tear it asunder," and Ps. 10:9: "Like a lion in the den," and Ps. 17:12: "Like a lion desirous of prey."

160 In this verse, however, the adverb "like" is not added in Hebrew, but in this image he calls the people of the Jews a ravening and roaring lion, perhaps in order to indicate the fury of the Jews with all the greater emphasis.

V. 15. I am poured out like water, all my bones are broken, my heart is melted in my body like wax.

Many refer this effusion of Christ to his blood, because water is poured out completely before other liquids, down to the last drop; thus the blood of Christ is poured out completely from his body. But this seems to be a little human feeling, which has in mind only such thick liquids as oil and honey, while also wine and many other liquids, not less like water, are poured out completely.

162) It would be better to say, if this sense is to be accepted, that the blood of Christ was poured out as abundantly, lavishly, and disdainfully as water, which is poured out most disdainfully and lavishly, so that it must be understood that the blood of Christ was the most disdainful and unworthy in the eyes of those who poured it out, as Ps. 79:3 is said in the same sense: "They poured out blood about Jerusalem, as water." For other liquids are poured out with care and mindfulness, and in such a way that they are collected in other vessels, as, wine, oil, balsam, myrrh, and the like.

But in my opinion, this pouring out of Christ also, and even really, refers to the whole of Christ, as it is said in 2 Sam. 14:14: "We die of death,

and rive the water into the earth slimy, which one does not stop", and Gen. 49, 4.: "He went away carelessly, like water." This is to indicate that Christ was cast away most contemptuously, like water, and that he was everywhere offered to all for rejection; and what is still more indicative of the suffering described here, that he was received and preserved by no one, but, as if despairing of his resurrection, was thrown away irretrievably, just as water once spilled is not gathered up again. With these words he indicates how he would be in the eyes of men, especially the righteous and the best, for to these it seemed that it was done for him, because they hoped that no one would preserve him and bring him back anew, as the disciples said, Luc. 24, 21: "We hoped that he should redeem Israel."

Now if someone wanted that also this was meant by these words, that he was poured out according to his strength, that is, as Daniel speaks [Cap. 10, 17.], that there was no strength left in him, but was exhausted to the utmost and worst, like water; that he, emptied of all his strength, was nothing but an empty vessel of weakness, while before he was exceedingly full of all strength (for so Peter also calls [1. Ep. 3, 7.] the woman the weakest instrument [vasculum]), and with this word as with a general theme begin to narrate his *sensuales* (*sensuales* [§ 174]) sufferings, which he then continues to elaborate orderly one by one, I leave this to the discretion of the reader. It seems to me that this view is almost the best of all.

165 "All my bones are divided," that is, they are divided, separated from one another. Though some think that this refers to the crucifixion, yet I believe that below [v. 18.] this thing is spoken of, "I would number all my bones," and that here it is declared that his strength was destroyed, which consisted in his bones being weakened both by the aforesaid terrors of inward anguish of spirit, and by outward afflictions, so that no one leg assisted the other, but, as if they were separate members, each was weak by itself. For in healthy and stiff

In very sick people, the bones are so strong that one helps the other with its service. And experience teaches that the bones of very sick people, or those who are frightened beyond measure, become weak and heavy, and are not capable of any work. Therefore, the bones of Christ were not separated in such a way that one was detached from the other, but the services of the bones were separated and left one another in the whole body.

166. "My heart is like melted wax in my body." It is not actually [as in the Vulgate stands *venter* in the Hebrew, since the heart is not in the belly, but in the interior or viscera, for in the same the heart is hidden under the breast. This affliction also does not refer to the spirit, but to the senses (*sensum*), insofar as the heart, namely the most noble instrument of the spirit, when it is crushed by these spiritual and bodily torments, trembles, quivers and surges, even in sensually perceptible motion. This lament occurs frequently throughout the Psalter. Ps. 40:13: "My heart hath forsaken me," and Ps. 38:11: "My heart quaketh." This word "trembles" has a wonderful emphasis that abundantly fulfills the image that is attached to the heart in this passage, that it melts like wax, in that it indicates that the heart turns here and there, spins around and around, like a top, so that it can find no rest anywhere.

Doctors also know about trembling of the heart, but it is not the same as this, as far as the movement (*affectus*) and the causes are concerned. For those who are confident and of good courage are said to be strong in heart, to be hard as a solid rock, and to stand firm, as Ps. 27:14 says: "Take heed to the Lord, be confident and undaunted, and take heed to the Lord. So, on the other hand, the heart of the crushed and terrified is soft and wavering, so that it resembles melting wax. On the other hand, Micah, Cap. 1:4, says of the wicked, who are faint and afraid: "As wax melts before the fire, as the waters that flow beneath," and Ps. 68:3: "As wax melts (fluit, that is, melts, melts away; it is the same verb as here) before the fire, so must the wicked perish before God."

This disappearance is expressed in the 39th Psalm, v. 12: "When you chastise a man for sin, his beauty is consumed like a moth," where the same verb meaning to melt is used in this way: You have caused his loveliness to melt away like a moth. But one wants that this verb actually means a burning, a drying up, a withering, as it is used to happen by a great fire. Thus Isa. 64, 1. f.: "Oh, that the mountains would melt away before you, as hot water boiling away from a fierce fire," so that this verse could also mean: My heart has become like wax melting away, because wax cannot suffer fire at all, and can only be brought to the fire so that it is consumed and dries up. In this way, one must assume, Christ wanted to indicate here that his heart was weak from inner and outer suffering, that it had contracted and was fading away.

But that he adds "in my body" seems to be an excess of words, as lamenting and afflicted people are wont to use them; if it is not said to make a distinction between the afflictions that attack from without, and cause pain through objects and feeling, and those that torment within, namely the aforementioned 92 et seq.] Spiritual, which, without sensually perceptible objects, yet in an incomprehensible way seize the heart inwardly, melt it, and make it nothing, so that he feels that he is indeed corrupting and disintegrating, and yet cannot tell or understand where this stormy spirit comes from or where it is going; hence it is that he can neither escape nor seek relief, but must remain in the midst of anguish.

v. 16 My strength is dried up like a potsherd, and my tongue cleaveth to the roof of my mouth; and thou layest me in the dust of death.

Here he goes on to speak of the sufferings touching the senses (as I have said). But it is a wonderful figurative speech that he compares the weakened strength to a dry shard. For in this place "my powers" in Hebrew is XXX, that is, my expression of power, my efficacy,

My activity, or my power to perform, so that the meaning is: Since all my bones are exhausted, my strength is weakened, 1) my heart is melted, I have become incapable of any work. I can absolutely do nothing with all my limbs, so that even if I think and intend to do something, I still lack the strength to accomplish and do it. For when there is a confident spirit, a man is joyful and grows splendidly, as a fruitful tree brings forth much fruit, and all things are well with him, and his strength is increased, as it is said in Proverbs 20:29: "The joy of the young is their strength." But when the courage of the heart faints, it withers and ceases to be active, as a withered tree ceases to bear fruit.

Since Christ wants to make known his great weakness, he does not compare his drought to a withering tree, but to a dry potsherd, which is the very thirstiest, sapless and driest. For he was so exhausted, and so deprived of all sap of life and of that which serves for natural growth, that he was completely dry and parched, of which the prophet Isaiah, Cap. 53, 2. seems to speak: "He shoots up before him like a neis, and like a root out of dry ground." For out of this barren shard and utter weakness grew the exceedingly sap-filled, blossoming, fruitful tree, the church. So this withered strength does not denote a weakness, illness, or anything that is attributed to it (aliquid positivum), but the inability to do something, so that something is denied to it (privative). This is followed immediately by the following:

172. "My tongue sticks to the roof of my mouth." This needs no explanation. For a broken tongue is dry, thirsty, and desirous of drink; so Christ thirsted with dryness on the cross. But this thirst and dryness came more from the spiritual needs than from the spiritual needs.

1) In the Jenaer, in the Weimarschen and in the Erlanger: Lūsis Omnibus ossibus, bumiliatis viridus. The Wittenberg one offers: ^Uusis omnibus, bumiliatis ossib. viribus etc. The latter seems to be an alteration, because the expression oLtusis ossidus was used. Cf. Z165.

from the bodily tribulations. For it is unbelievable how this anguish suddenly dries up, dries up and dries up all the lifeblood in all the limbs, especially in the tongue, where we feel this dryness most; as we have said [§ 168] not inappropriately that this verb "to dry up" comes from the noun XXXXX, which means a great and fierce fire, or conversely XXXXX from XXX, 1) which means to melt away, to fade away, to be dried up, to dry up. For it is here the fire which those felt who said in Deut. 18, 16: "I will no longer hear the voice of the LORD my God, nor see the great fire, lest I die." And Cap. 5, 24. f.: "Today we have seen that God speaks to men, and they remain alive. And now, why should we die, that the great fire may consume us?" Therefore our God is called "a consuming fire," Deut. 4:24 and Heb. 12:29.

173 "And thou layest me in the dust of death"; *deduxisti me* (in the Vulgate) is as much as *posuisti me*. This seems to be said, as it were, as a concluding speech, with which he concludes, as in a summa, that all sufferings amount to this, that he should go into the dust of death. But what is this dust of death? I believe that this is spoken figuratively instead of: into nothingness, which is in death, so that dust figuratively stands for "nothingness". Thus we see that Ps. 7, 6. indicates the dust of dishonor, since it says: "And lay my honor in the dust." And 1 Kings 16:2 speaks of the dust of poverty, saying, "I have raised thee out of the dust, and made thee ruler over my people." 2c. And Job 7:5 speaks of the dust of sickness: "My flesh is full of rottenness round about, and of the dung of dust" 2c. Thus one sees that it is a quite proper way of speaking of the Scriptures that one takes "dust" for a thing that is made to nothing.

v. 17 For dogs have surrounded me, and the roll of the wicked has made itself around me; they have dug through my hands and feet.

After he has listed two kinds of suffering, namely the spiritual and those that affect the senses (*sensualium*), he lists here the third and last kind, which are in the body and limbs and affect the limbs, namely that he is robbed of his clothes and must suffer nakedness.

The word *multi* [in the Vulgate: *canes multi*] is superfluous, and Jerome has translated hunters instead of "dogs", perhaps to explain, and the title *enoughzuthun*, so that we understand that they are hunting dogs, and that the hind is captured and mauled.

But all this is abundantly well known from the gospel. For they surrounded his body, took him captive, held him, and made themselves about him; at last they crucified him, and digged through his hands and feet.

177 But does not Christ here also use abusive language by calling them "dogs" and "evil"? But invective must not be judged by the appearance and sound of words, but by the attitude of the heart. For that is no abuse which is brought forward without anger and hatred. For Paul also calls the Jews dogs, deceitful workers, enemies of the cross; and Christ calls the apostles fools; just as, on the other hand, exaltations and praises are judged according to the heart and not according to the words.

Therefore he calls those "dogs", who accused him with unjust barking and biting before Pilate, tore him to pieces and delivered him into the hands of the Gentiles to die on the cross, although they themselves knew that they did it only out of pure malice. But this animal is known to be fierce and furious; by this its peculiarity (*ingenio*) it differs almost from all other animals; therefore the fury and fierceness of the Jews had to be indicated by this image.

179 But we also want to act a little on this passage, about which there is much dispute: "They have dug through my hands and feet," so that we will not be regarded as having left them completely untouched and passed over them.

180. the Jews stubbornly claim that here it is not to be read: "They have dug through", but-

1) So is to be read after v. 15. instead of none in the editions. *Garnes* is *Niphal* from

dern: like a lion; claiming that the verb "they have dug through" is written in Hebrew with X and X and X, without X, while in this place X is placed between X and X, and XXX is read, not XXX. But it means XXX like a lion, XXX they have dug through. Moreover, they claim that the word XXX is found only twice in the whole Bible, namely in this Psalm and in Isaiah, Cap. 38, 13. where it says: "He broke all my bones like a lion." In all other places it is XXXXX, not XXX, as in the 7th Psalm, v. 3. "Lest they XXXXX my soul." And Ps. 10, 9. "He lurketh in secret XXXXX," that is, like a lion. And in this Psalm, above in the 14th verse, "XXXXX rapiens et rugiens." And I do not see how they could be compelled by grammar to take for "they have digged through" in this place, since they themselves compel us to take the same expression Isa. 38:13: "like a lion." Certainly there is a great semblance on their side, none on our side, as far as grammar is concerned. And it would be a harsh thing to say that at this point all their books are corrupt. For that one could change the dots, and read "XXX and XXXX, that is not enough, since it is sufficiently known that one must not believe the dots, since they are only a new invention.

181 For us who believe in Christ, and hold to the certain testimony of the gospel that this whole psalm is spoken by Christ, it is easy to prove that "they have digged through" must be read, not: like a lion. For we do not throw light on a fact from the mysteries of Scripture, but on the mysteries of Scripture from the fact, that is, we make the Scripture of the Old Testament light through the Gospel, and not vice versa; and we bring the sense of the Old Testament into harmony with the sense of the New Testament, and make it look upon Christ, like the two cherubim on the mercy seat, as it is said in Jer. 23:20, "What he hath in mind, afterward ye shall well know." And to Moses the Lord says [Ex. 33:23], "You will look behind me."

182. now that we are certain that

Christ's hands and feet were pierced on the cross, and no less certain that this Psalm is directed to Christ, then also the sense is extraordinarily appropriate, and requires that "they have digged through" must definitely be read, especially since even according to grammar there is no compelling reason to the contrary: so we read "they have digged through" without any contradiction and without hesitation.

183 But our adversaries will first of all be cornered by the inconsistency of the meaning itself. For what shall this mean: Like a lion my hands and my feet? If they now also want to say that the word "he has made himself about me" (obsedit) is to be repeated, in this way: The evil one has made himself about me as a lion has made himself about my hands and feet: they cannot make this evasion, but rather get into even greater inconsistency. For how shall a lion make himself about hands and feet, to whom the Scripture attaches an open mouth, roaring and ravening, that he may devour the whole? Or what would this be an antic of the spirit, that he would add to the fact that the whole man is surrounded by the evil mob, that also the hands and feet are surrounded by a lion; as if he who surrounds the whole body does not also surround the hands and feet?

184 It remains the same thing, if they also wanted to put any other verbum to the complement. For whatever power they would ascribe to the lion over the hands and feet, they would have to ascribe the same power to him (according to common sense) also over the whole body. Our view, however, is not opposed by any inconsistency, but everything fits very well to each other, so that, even if neither XXXX nor XXX would stand there, nevertheless the fact itself would teach that it must be supplemented.

Secondly, they also have this difficulty, that they must allow that this verse speaks of a very extraordinary suffering of these hands and feet, whoever they may be. Let them now bring forward either Mordecai or Esther: what then is the tremendous suffering that one of these two would have suffered in hands and feet? But also the whole scripture remembers no Ge-

The right hand of a person who has suffered a particular violent injury to his hands and feet. For this must be a different affliction from that of the rest of the body, and certainly one that affects the hands and feet alone.

What then is this affliction? They cannot say that they were bound with bands and fetters, for a lion does not do such things to hands and feet, nor anything of the kind by which the manner of the parable could stand; nor did Esther or Mordecai suffer anything of the kind, nor were their hands and feet cut off; and they can by no means attribute to a lion and hands anything of the kind suffered by any saint. But we have Christ, of whom it is known that a quite extraordinary suffering (persecution) happened to him on hands and feet, which this verse pursues and seizes with all zeal.

187 Now only grammar remains, which must give way to theology, since not the thing is subject to the words, but the words are subject to the things and must give way, and the word must rightly follow the sense, and the letter the spirit. First, XXXX can be read without dots for XXXXX, that is, "those who dig through," instead of: "they have dug through," so that it is a noun in the plural, which in the status constructus (in statu regiminis) throws off the X at the end, changing the vowel X into X, as the custom of the Hebrew language entails. Then, without changing the sense, it reads thus: Der Evil Rotte hat sich um mich gemacht, die da durchgraben (or: of those who dig through) my hands and feet. Since in all such nominibus after the first letter of their root word an X or a cholem sign is used to be added, so that the noun is different from the verb and is derived from it: who knows whether the prophet, making use of his freedom, did not put an X instead of the X, because of the extraordinary occurrence of a new thing? For we read that Isaiah also used the same liberty, and Cap. 9, 6. inserted an X finale in the middle of the word XXXXX against the custom of the whole language and grammar, likewise because of the extraordinary mystery of the kingdom.

Christ, which, closed and unfruitful in these things, is nevertheless multiplied and opened over the whole world.

If now alone the obstinacy argues against it, it would have been of no use if he had also put the verbum XXX 1) with its actual letters and points. For since XXX is ambiguous in Hebrew, and can mean buy, prepare and dig through: who could force stubborn people to allow the meaning "dig through" rather than the meaning prepare and buy? Yes, the people who are not moved by the fact [of fulfillment] (re gesta), and cling to the letters, would then have rejected the meaning "dig through" with greater pretense, since it is less intolerable that hands and feet should be disposed of and bought, as hands are said to work, to be taken and found. For if they would then agree, if it were set, and despise the ambiguity because of the obviousness of the fact, they would also soon agree and easily prefer this very truth of the fact to this single letter X. But as with the letter X, they would not agree. But as they maintain their stubbornness with the letter X, so they would then have asserted the ambiguity. And which truth, no matter how obvious, does not despise the stubbornness and tries to escape from it?

But how if the prophet had intentionally put the X in between, in order to forestall the evasion by ambiguity on the one hand, and on the other hand to ward them off by the inconsistency, so that they would not subject themselves to it, that is, He said, "Like a lion," and yet brought them back from the ambiguity as by an excellent warning sign, which he gives them by the letter X, and kept them resolved in the middle in such a way that they correspond to the right meaning, which is in accordance with the fact,

1) In the Wittenberg and in the Weimarschen here consistently Gaari is written, in the Jenaer consistently Oaaiu and in the Erlanger That 7N2 must be read, proves K180, besides also the different meanings, which are attached in this paragraph to the Verbum. Gesenius derives the word from , which is in chaldaisrender form, and takes as well as Luther as status eoustruetus for

could not escape? And yet, stubbornness perverts what has happened against stubbornness in order to protect itself.

And who knows whether the Spirit did not also change this expression with the intention that it might be a hidden secret until it was fulfilled? just as he also made the title of the psalm very obscure, so that nothing but the fulfillment (*res gesta*), yes, only he himself could open it up. Since now the whole church has this spirit for a teacher, and reads in this passage: "They have dug through", which agrees with the matter itself, let us let the obstinate go, as the apostle reminds [Tit. 3, 10. 11.], "Avoid a heretical man, when he is once and again admonished; and know that such a one is perverse and sins, as he that hath condemned himself," in that we have enough in this, that we have preserved our faith, and defended our reading so far, that neither by any strict demand of grammar, nor by any puffing sense, nor by any proof taken from the fact itself, can they compel us that we should not read: "They dug through." But we have, in addition to the fact that grammar is not against us, but rather protects us, especially insofar as it has to do with the connection of words to sentences (*syntactica*), also this, that the sense and the fulfillment (*rem gestam*) agree in the most fitting and harmonious way. The latter, however, have only grammar, and that the most stringent, and only insofar as it concerns orthography (*orthographicam*), and even this only uncertain, since only one example in the entire Bible defends it, and no 1) evidence that comes from the fulfillment speaks for it, but rather against it, then the sense is quite inappropriate and unrhymed, and finally there is no uniformity in the word order (*syntaxeos*).

But what the meaning of these words is is beyond question, since it is well known to the whole world, even to unbelievers. But here we see the incomparable glory of the Spirit of David, who has revealed all the mysteries of the world.

He was so thoroughly aware of Christ's suffering that he also foresaw what would happen at the crucifixion. For he himself was not a little instructed and practiced in these spiritual evils, so that it was easy for him to foresee that Christ would also suffer similar or greater things; but that his hands and feet would be dug through, that he had never experienced, nor had he ever seen anything like it in anyone else, and yet he speaks it in such a way that no other passage of Scripture has presented it as clearly, not even the Gospels with the whole New Testament.

190 And what we must marvel at even more: he is at the same time exceedingly dark and exceedingly clear in the same words. For who, before it was fulfilled, could have understood the piercing of the hands and feet and the counting of the bones from the crucifixion, since they can be pierced in so many ways, even without anyone being crucified? But after it is fulfilled, nothing can be said more appropriately, nothing more clearly, than that the hands and feet are pierced and the bones are counted, so that also Augustine says here that the stretching of the body on the wood could not have been described better.

v. 18. I want to count all my bones. But they look and see their delight in me. 2)

191. in Hebrew: I will count all my bones, which in Latin could be said by the optativus potentialis, in this way: *Queam, vel queas, vel queat quis numerare omnia ossa mea*. This verse has also either given or invented a saying to our German language, in which we say of very lean people: "One may count all his bones." For neither the Jews nor anyone else took the trouble to count his bones, nor did he count them himself. In itself, however, the understanding is clear and well known to all from the fulfillment, as far as history is concerned, but otherwise very unknown, as far as the mystery of faith and the spirit is concerned; of this we will speak later.

2) Vulgate: *vinumeravei'untotQniao[Lairiea, ixsi vero eonsicleruverunt et inspexerunt me.*

1) It seems to us that instead of *vnulla*, referring to *eonkntantia*, should be read: *nuNo*, referring to *arZumento*. We consider the former connection forced. The sense, by the way, remains the same.

192 The two verba "to look" and "to see" or *inspexerunt* seem to me to be so differentiated, at least in this passage, that the one, namely "to look", means to turn the eyes to see, like Ps. 14, 2: "The Lord looks from heaven to earth." Gen. 19:17: "Look not behind thee." By this word also others are called to look, like Is. 51, 1.: "Look at the rock from which you are hewn", like Ham provoked his brothers to look at the nakedness of their father, Gen. 9, 22.

193 The other, "to see them," means to take time to see, and to feel either pleasure or displeasure from what one sees, which either pleases or torments the eyes. Thus it is said in Ps. 112:8, "Till he see his pleasure in his enemies," and Ps. 54:9, "That mine eye may see pleasure in mine enemies."

194. on the other hand it is said [Ps. 112, 10.]: "The wicked will see it, and will annoy him", and still more clearly Ps. 35, 21.: "There, there! we like to see that." And Micah 7, 9. f. the prophet alternates in brief textual words with the two meanings of the word [Vulgate[^]: "I shall see his righteousness (that is, I shall see my delight in his righteousness), and my enemy shall see out of me and be put to shame (that is, she shall see it with pain). My eyes will see her" (that is, they will see her with delight). In this way also the word Ps. 91, 8 [Vulg.] must be understood: "Yes, you will see with your eyes (*considerabis*), and see how it is repaid to the wicked", where exactly the same words are set as in this verse.

The meaning is thus: Since I suffered these things, they not only had no pity on me, but since there was nothing left that they could do to me, they, in order to disgrace me, 1) asked and incited each other to look at me; "they pointed fingers at me. After that they feasted their eyes on me and satiated themselves with boisterous leaping, boldness and lust, namely, because they had succeeded in their wickedness. This is called

1) The Weimarsche has put a comma only after in *Insam* *Anoiniarn*, we, however, before these words.

The 89th Psalm, v. 43: "to rejoice his enemies", as Samson also did when he played before the Philistines [Judges 16, 27]. Indeed, their exceedingly cruel rage is punished, that they could also take pleasure in the extreme and so torturous punishment of death. Verily, "the eyes of men are not full" (as Solomon says [Proverbs 27:20]), even in the exercise of their fury. But the Hebrew expresses this sentiment more fully, since he says, after his manner of speech, "They see [their delight] in me," "I shall see [my delight in] his] righteousness," "mine eye shall see [its delight in] my enemy[s]," or when it is without an object to which it refers (absolute), "The wicked shall see it, and shall vex him," 2c.

V. 19: They divide my garments among themselves and cast lots for my robe.

It is surprising why the evangelists mention this verse before others, since it seems to indicate the smallest and last part of the suffering, namely the robbery of the clothes; especially John, who omits the first verse that Matthew and Marcus introduce, but tells this one, which does not have so much weight, with many words and as a whole history [Joh. 19, 23. 24.].

197 Why do they not mention the heart, the bones, the tongue, or other things that are mentioned here? But perhaps the evangelists were also moved by this: why did the prophet sing about this disgrace of Christ, while he remained silent about many others that have a greater meaning, such as the spitting, 2) the crown of thorns, the scourging, because they perceived a very special secret in it, which they wanted to reveal. Or did they perhaps do it because they wanted to indicate, by citing the first and the last verse that deals with suffering, that all the ones in between also refer to Christ, and that because they are fulfilled, they must also be regarded as if they were clothed? For the first verse speaks of the first and highest suffering of Christ, this last of the last and mildest suffering of all. From

2) Wittenberg and Jena: *supra* instead of *sputa*.

We will deal with the mystery at the appropriate place.

198. Now this is the opinion of the prophet, that Christ was so completely given into the hands of the wicked, and that it was so desperate for him, that they also made a mockery of his garments out of excessive certainty; so much is missing that they expected him to rise again, or were afraid that this would be avenged by God. For I do not believe that the soldiers, in order to gain something from it, divided the clothes, but that they wanted to make a joke, laugh and play with it, as with a ridiculous thing, as a sign that he was a ruined, lost and rejected man, and handed over to eternal oblivion, as the most worthless among men, as, after his body and life were taken from him, not even his clothes should be left with his own for a memorial sign. The words of John [Joh. 19, 23J] about the unstitched skirt, which was worked from the top through and through, are well known, which he calls a garment, around which they threw the lot, "times or not times". 1)

After the suffering of Christ has been brought to an end, it is fitting that we, in order to understand this most exquisite psalm all the better, linger a little and pay attention to what Paul says [Col. 2:3], "that in Christ are hidden all the treasures of wisdom and knowledge. Therefore, let us try to penetrate this hiddenness, if the Spirit will graciously open the door for us.

First of all, there is no doubt that in Christ not only are all the perfect examples of Christian conduct presented to us, but also all the mysteries of prophecy are commanded, which are to be fulfilled in his church until the end of the world. For St. Augustine teaches in the 3rd book "Of the Trinity", Cap. 4, that Christ corresponds to our twofoldness through his simplicity, that is, through his simple history he serves us with twofold fruit, with his example and with his mystery.

1) "mal oder unmal" is probably as much as: equal or unequal. The German Wittenberg edition resolves the word "worffen" by: geworfen.

But at this time we must go beyond St. Augustine (augeamus), weave our thread further, and divide Christ into four figures, as it were according to the four ends of the cross. Two we want to give to the godly, who make good use of him; two to the godless, who misuse him in the worst way. Let the one form of the godly be those who believe, the other those who follow him; the one form of the wicked be those who fall away, the other those who persecute him; but all these four forms in secret, so that they cannot be perceived otherwise than in faith.

202. 203.²) The first figure of Christ is his knowledge in spirit and faith, that is, that you do not only know the history of his suffering, with which one struggles nowadays alone, as this has not happened in any matter with greater superstition, since it is sullied with so many fables, antics and lies that hardly any history has remained. Yes, they [the preachers of the Passion] have indulged in inappropriate, not to say ungodly, digressions, and indeed those who have been praised most highly have made almost the entire history, or at least the most distinguished part of it, consist of the swords, pains and co-sufferings of Mary. In addition, the invectives against the Jews take up a not insignificant part of it, so that, even if something of the history is left, nothing remains 4) of the simplicity of the evangelists, which alone is most effective in this matter and should have been retained in order to form the faith of the spirit. But this is hindered, nay, completely corrupted, in the curious and superstitious. But by simplicity alone it is nourished and preserved, as it is written, Proverbs 3:32: "With the simple is the speech of wisdom.

2) In order to be able to maintain more or less the same counting with the old edition of Walch, we have had to provide this section with a double number. For Roth has added in § 203, from his own, narratives about the mischief of the papists.

3) Here the words are missing in the Erlangen edition: partona toorunt AtacUos, (totoros oornpaskäoiES Älario. Imoa vituporationasnon xar-.

vuin ojn8. - Instead, the Jenaer has: ^latris.

4) Instead of 8U4>6N68t should be read well.

Hebrew text has: With the sincere (rectos) is his secret.

Then you will know the suffering of Christ in the spirit, when you are carried away in the fervor of faith, and do not doubt that Christ suffered all these things for you, and that the punishment he suffers comes from your sins, which he took upon himself and bore, and when he rose from the dead, he swallowed up in himself as a victor, so that they would not harm you, if only you believe in his name.

For as the form of the suffering Christ was in the eyes of men, so is your form in the eyes of God, and what men do to Christ, your sins and the devils do to you, except that when you suffer, you do not feel them, but rather take pleasure in them, like a frenzied man laughing in his misfortune, at which Christ, who is wise. Suffers pain. But you, too, will feel it when, through the revelation of the law, you will recognize that exceedingly shameful figure of your sin, which you brought upon yourself in ignorance, since the law was veiled, by your sinning.

206. So you are this wretched, forsaken man, a worm and not a man, a mockery of men and a scorn of the people, mocked by all who see you, brought to despair, rejected, condemned, surrounded by bulls and oxen, given into the jaws of the roaring and ravening lion, poured out like water, with all his bones cut in two, his heart melted, His heart melted, dried up like a potsherd, his tongue stuck to the roof of his mouth, laid in the dust of death, surrounded by dogs and the pack of the wicked, with his hands and feet dug through, whose bones can be counted, whose clothes have finally been taken away from him and distributed by lot, so that he may be forgotten forever, and who has been erased from the memory of all men.

All this, I say, which works sin in the soul, Christ shows you, who do not know it, in his form. If you do not believe this, and recognize yourself as such, and you will not cease from sinning and multiplying this form, the day of revelation will come, so that you will not believe.

You can feel that you are like this, but you can neither avoid it nor change it.

But what each of these sufferings is in the conscience would take too long to investigate, and would be said in vain to those who have not experienced it, since everything happens suddenly and takes place through the disgrace of the conscience. But afterwards you can recognize something of these things from the third and fourth figure. After this first appearance you become like Christ in spirit and faith, that is, you believe and recognize that you are in your conscience like Christ was in the flesh; and this is a wholesome and good likeness, which promotes salvation.

The second form is the following of Christ according to the outward example, as only those act the suffering of Christ who act it best today, although these are also rare. Thus it is said in 1 Pet. 4, 1: "Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind." Hebr. 12, 3: "Remember Him who endured such contradiction from sinners against Himself."

210. but of the first figure Rom. 4:25 says, "Who for our sins was passed away, and for our righteousness was raised up." And Peter 1 Pet. 3, 18. [Vulg.]: "Christ died once for our sins, the righteous for the unrighteous," and since the epistle to the Hebrews describes Christ as the High Priest, it deals aptly with this first figure.

211 And in this twofold knowledge hangs the wisdom of Christ's faithful, but the former, which is of faith, is the chiefest; and these two Augustine calls the mystery and the example; the mystery by which the hidden faith is nourished; the example, which is succeeded by the outward life.

Through this form we also become like Christ in the flesh, that is, we suffer similar things by heart; and this is also a salvific likeness, of which Paul says, 2 Cor. 1:5: "We have much of the suffering of Christ." For this figure, too, is recognized only in the spirit, that is, it is felt in us.

through the attitude of the heart and through love. For no one suffers like Christ, unless he is instructed by the Spirit as his Master, whereas someone without the Spirit can speak much of it, do much, and even suffer much, but which is not similar to the suffering of Christ. For the devils also suffer, but through their guilt; Christ's sufferings are innocent sufferings, and for righteousness' sake.

The third form is that of the apostates and unbelievers. This has no other difference from the first form than according to what the senses perceive. For ungodliness makes such people of them as the form of Christ is. But as unreasonable people they do not recognize this, and persist in it, progressing more and more in this likeness from day to day, from one blindness to another, from one vice to another. But men of understanding, and humbled by the revelation of the law, recognize it, and are restored, daily taking off this form, and progressing from one virtue to another, from one clearness to another, until the body of sin is destroyed, and dies with Christ, and is renewed into the same image of Christ [2 Cor. 3:18, Rom. 6:6].

The fourth figure, of which we have presupposed to speak, is a prophetic one, which indicates to those who have the spirit what the church will have to suffer from the ungodly teachings of devils and men. For the church is the figurative or allegorical body of Christ, the spiritual desolation of which he modeled in his natural body. For the church is not so much devastated by temporal persecutions as by pernicious doctrines of men, yea, it is expanded by the former, diminished by the latter; and this is the last persecution of Antichrist, foretold by the apostles, in which the Spirit of Christ, persevering in his remnant, shall groan for the church of God over that of which Christ complains in this psalm according to his natural person.

The 89th Psalm speaks of this matter without spiritual interpretation and in a clear prophecy before others, and speaks [vv. 39-46]: "But now you violate and violate the law.

And thou art angry with thine anointed. Thou destroyest the covenant of thy servant, and treadest down his crown to the ground. Thou hast broken down all his walls, and hast broken down his strongholds. All who pass by rob him; he has become a mockery to his neighbors. Thou hast exalted the right of his foes, and gladdened all his enemies. Thou hast also taken away the power of his sword, and hast not let him prevail in battle. Thou destroyest his cleanness, and thou dost bring down his throne to the ground. Thou shortenest the days of his youth, and coverest him with scorn." So much for this Psalm.

The first part is "to be forsaken", in which one part many evils are included, namely what Ps. 89, 39. says: "You violate, you reject, you are angry with your anointed. This is nothing else than that the church or the kingdom of Christ is forsaken concerning faith, as Paul predicted [1 Tim. 4, 1.]: "In the last times some shall depart from the faith, and cleave unto seducing spirits." And Christ says Luc. 18, 8: "When the Son of Man shall come, thinkest thou that he also shall find faith on the earth?" This is certainly done, and has been done for a long time, with so many ceremonies, so many sects, so many orders, consuming themselves in vain all over the world, with many cries day and night, with many prayers, with many sermons, with many masses; and with all these things nothing is accomplished: daily everything only becomes much worse.

And even those who cry out in truth with the groaning of the Spirit are not heard, that these abominations should be cast out of the church. It is time to cry out, but the Lord would not be appeased because of the sins of our exceedingly ungodly Manasseh, who has forgotten God and begun to care for his own. Thus it comes about that everywhere one looks at the splendor of [false] spirituality (religionum), the outward appearance of Christianity, the hypocrisy of works and the shadow of the Gospel, but there is no power of faith and no love. Love has grown cold and godlessness is rampant, and only a torture chamber of consciences is left, since God is leaving us.

218 The second is, "that he is a worm and no man, a mockery and contempt of the people," a laughing stock, a mockery, an object of displeasure and blasphemy. For after superstition and the pretense of godliness have taken root, so that they are now secure, and will not even tolerate another way, much less be anxious for it or seek it, the Christian faith has become a marvelous mockery to them, because one must not speak against their pretensions. If you should undertake this, as indeed faith does when it is there, you will soon be rejected as a heretic and disgraced a thousandfold. Nowadays there are quite obvious examples of this.

219. Therefore Christ is a fear, a contempt, a laughter and a mockery of the people to us, out of fear of the most holy governor of Christ and his whole priesthood, who, since he cannot stand the doctrine of faith (for faith cannot exist at the same time as papal doctrine, since the latter is hypocrisy and pretense, the latter truth and right), must necessarily glorify himself and, under the honorable name of Christ, sully the Christian being with all dishonor: so that he must be a Christian, not who believes in Christ, but who obeys the pope; and a heretic, not who denies the articles of faith, but who does not revere the pope. But it is done for Christianity when the governor of Christ reigns. For then God begins to disturb the covenant of His servant and to desecrate His sanctuary on earth, that is, to trample His crown to the ground, so that not the King Christ, but the man of sin reigns over us in His holy place.

Thirdly. How could we believe that "the many bulls and fat oxen" are other people than those strong giants, the monstrous bishops, who are neither priests nor princes, but the most shameful monsters, who are fused together from what glistens (fuo) in these two estates, together with the monks and the spiritual voluptuaries, whom we call provosts, deans, officials, canons, vicars and our lords. For of these the church and the

The faith of the church is so imprisoned, surrounded and oppressed that it would be easier to subjugate the tyrannical kingdoms of the pagans to the faith than to outline these people's exceedingly splendid ceremonies, which have swollen to an incredible mass, since nothing of the truth can be seen in front of their profusion, so completely have they filled the whole of Jerusalem to overflowing (ad os).

These teach with their mouths wide open nothing but the most sacred rights of the Pope, and the teachings of Aristotle and natural reason, so much so that they have also invented the high schools (universalia studia) for the furtherance of this devastation, in which all that would be born of the baptism of Christ, especially the people of outstanding talent and aptitude, should be swallowed up quickly by the workers hired with dignities and prebends and titles of honor.

222 And this devouring, which is worthy of hell, must not be called the work of a roaring and ravaging lion, but of a shepherd who instructs and teaches in the best way, to which they add that they think they do right when they take away the faith and the confessors of the faith and destroy them with church punishments (censuris), with fire and sword; and even so they must not be accused of being roaring lions.

Fourth. What must necessarily follow from these evils is that the church is poured out like water, the bones are severed, the heart melts in the body, the powers dry up, the tongue sticks to the roof of the mouth, and it is laid in the dust of death.

For what do our sneezes hold less today than the souls baptized into Christ and redeemed with His blood? Do we not see that bishoprics, parishes and other pastoral offices are distributed with such levity, even spilled and poured out, that the more unlearned and wicked someone is, the easier he can get in and even several are transferred to him? so that they do not regard the great multitudes of souls differently than water, which is spilled in the most cruel and contemptible way. Certainly, these money-grubbing birds of prey will not be able to

Christ's people are not commanded to pasture, not imposed, but poured out completely, again neither taken up nor gathered by them; but they let it flow and go, that what will perish there may perish, if they only keep their income (census).

(225) Why is it surprising that the bones are divided and that there is such weakness in the people of Christ that no member learns or knows how to help the other, so much so that through this satanic rule even those who should be the bones and the strength of the people, namely those who are firmer in faith and word, cannot help anyone. For not learned, godly and good men are admitted to these offices, who would be useful for the bones of one to support the other and the flesh, but in the highest place are only the oxen and the bulls. Thus it happens that at last even the best hearts fade away and perish, for they are abandoned by the ministry of the Word and lack brotherly comfort. Therefore, the power must necessarily dry up and the example of good works must completely cease, so that in such a way neither faith, nor good conscience, nor works of love can be seen in the church.

But when the power is dried up, and the use of the works of love is taken away, it is impossible to preach the gospel in a right way, for the tongue will stick to the palate, and the gospel, as it is done now, will hardly be presented according to the bare words; that is, if it is not tasted by the experience of faith and the custom of life, nor known by a living sensation, it is impossible that it should be taught fully and effectively. For he is (as they say) not mighty (compos) of what he speaks, therefore he cannot act it rightly. For that is taught coldly and with little fruit, which is taught without the movement of the heart, just as he speaks with difficulty, whose dry tongue sticks to the roof of his mouth.

So Christ remains in the church, but poured out like water; the bones remain, but separated; the heart remains, but melted; the powers remain, but

The tongue remains, but it sticks to the palate; for Christ and his members must remain until the end of the world. And we see that the gospel has remained in the public sermons and in the private masses, but in such a way that it is not handled with the pretense of teaching and exhorting, but that only the syllables, as is the custom, are recited and read from the pulpit, but those fable preachers immediately turn the sermon to other things, namely, to things of no value. By doing this, they themselves become those birds of the air [Luc. 8:5] that trample on and eat the seed they had thrown along the way. Now if the gospel is thus acted upon in the most careless manner, what is this but that the dry tongue of Christ sticks to the roof of the mouth? For there is no lack of people who would like to hear it, but there is no one to tell it to them in a lively and well-ordered way.

This is the way in which the church is laid in the dust of death, that nowhere its form or a trace of it comes to light, and yet the world is full of the lips, tongues and voices of preachers, but nowhere the well-moistened and moving tongue of Christ. What an abomination it is to see such things! With how great a maw and gluttony are the souls devoured here that are born in Christ, so that one could speak the word Ps. 89:48: "Why wilt thou have created all men in vain?"

229. In addition, take that dogs and the evil ones have surrounded him, who also dig through his hands and feet. These are the rulers in the churches, who even penetrate the Christians with their pernicious teachings, persecute them and chase them into their nets. So completely are they not satisfied that they have concealed and suppressed the gospel. For even Isaiah [Cap. 56, 10. f.] calls such people dumb dogs, who will not bark, and yet at the same time are quite insolent and insatiable. For what do they preach but what serves their insatiable avarice? How they bite, bark, scream and rage against the souls, the life and the goods of the people, in order to protect the goods of their church and of the

To increase and preserve the inheritance of Christ! With these iron and hard nails they dig through, slander, condemn, banish the hands and feet of Christ, and make them useless, that is, the right works and the right opinions of the Spirit. For that the words of doctrine are called "nails" is proved by Ecclesiastes 12:11, where it is said, "The words of the wise are spears and nails driven in deep," just as arrows, swords, and other weapons of war are nothing but doctrines.

230 So to dig through the hands and feet is nothing other than this: Even if there are still some left who punish the ungodly superstition of those people, and strive to teach the right works and the right judgment about Christian things, they still crucify and condemn them with their decrees, church punishments and curses, and make them completely powerless, so that they maintain their ungodliness.

And here God takes away the strength of the Christian sword, and does not help in this war, as the 89th Psalm, v. 44, says, and lets the truth fall and ungodliness prevail, so that strong errors rule over the children of unbelief, so that they believe in ungodliness, because they have not accepted the love of truth, so that they would be saved [2 Thess. 2, 11. 10.]. And these are the abominations of the pope and his church.

232 Moreover, they search the body of the church in such a way that one would like to count all its bones, that is, no one can remain hidden from them, but as soon as someone should be suspicious, even in some corner of the world, the traitors drag him out into the open and stretch him according to all their desire. For whom does the confession of the ears let remain hidden from the pope, even if he were still so far away? Therefore, it must no longer be assumed that some of Christ's bones are hidden somewhere; they will be completely brought to light and counted wherever they may be, either by the scouts of secret confession or by the torturers and torturers, as I have said.

233. with all these things, however, so much is lacking in them that they can be influenced by any feeling of the

They should be moved by pity and compassion for the souls that they are constantly destroying here through the action of Satan, that they even laugh and rejoice, taking pleasure in seeing and hearing that the church is so oppressed, dug through hand and foot, and that everything is going well according to their liking. For so the papists have often rejoiced with their idol of this desolation, when with their impiety they have overcome the ministers and promoters of right godliness.

The last part is that they divide the garments and cast lots over the unsewn skirt. For after they had suppressed everything concerning the word and faith, so that neither the power of the oral word nor the fruit of faith blossomed publicly in the church, there was only one memorial left, by the sight of which (*inspectu*) we could remember Christ and nourish ourselves by this memory, and renew ourselves again to the word and faith, namely the holy Scriptures, which are not recited orally, but are contained in the letters. For this Paul commands Timothy, that he should stop with reading [1 Tim. 4, 13.], and Christ Himself Joh. 5, 39.: "Search the Scriptures, for it is they that testify of Me," and Matth. 22, 29. He chastises the Sadduceans: "Ye do err, and know not the Scriptures, neither the power of GOD." In the Scriptures, therefore, the truth of faith is found wrapped up, as Christ is wrapped up in His garments. For where the oral word and the faith and the works of Christ are gone, we have nothing left of him but the Scriptures alone.

That is why in the last place this disgrace is sung about, and the evangelists, because the Spirit was with them, realized what would happen to the books they wrote to us about Christ. And although this disgrace caused Christ little pain, this figure meant not a slight but the most extreme damage to the church, since the spirit of faith could be drawn from the Scriptures; words and works would then have flowed from faith, and the honor of the church would have remained largely unharmed.

236. but he prophesies twofold disgrace to the

Scriptures: the dividing and the giving away. First we want to say about the dividing. Many hundred years ago this secret of wickedness began to stir, so that the extremely simple sense of the very simple Scriptures was divided into many. This evil is due to Origen, then to his successor Jerome, who (as I believe) are holy and chosen men. For even then, the elect began to be led into error, so that they twisted the word of Paul 2 Cor. 3, 6: "The letter killeth, but the spirit quickeneth", so that they called the letter the historical mind, the spirit the secret (mysticum) mind, by an exceedingly unfortunate imitation of the apostle Paul, who introduces Gal. 4, 24. f. the secret interpretation of Abraham and his wives, but does not call them letter or spirit.

Something like this, writes Philo (as Eusebius tells in the Church History), was also done by the Christians in Alexandria. In that city there was then a famous school of Christians, after that which had been under the apostles at Antioch. It seems that Origen followed the example of the same, and since he added to his own, stumbled too much, until he finally taught that the historical mind is the literal one, which must be despised, and only the spiritual one must be accepted. But at that time the spirit, which was still glowing in the church, resisted him and condemned his books, since a great storm arose, because by such action he gave the apostate Porphyrius great and right cause to ridicule Christian scholarship (philosophiae).

But when the fathers were gone, and it became worse and worse with the following generations, the Scriptures began to be torn in many ways, until it came to the high schools (universitates), and the kingdom of Antichrist was confirmed in the hand of the Roman pope, since now no longer the secret of wickedness, but wickedness itself worked, and the abomination stood publicly in the holy place. Since Christ was eradicated with faith, his [the pope's] apostle with the most distinguished, St. Thomas with Lyra and his own, began in

To spread throughout the world the fourfold meaning of Scripture: the literal, the moral, the secret, and the deeper meaning (literalem, tropologicum, allegoricum et anagogicum), and to divide this garment of Christ into these four parts, so that each part would have for itself its authors, explorers, and teachers, as it were brave warriors and bold destroyers of Scripture.

239 By this they have brought about that they have the words of Scripture, but so fragmented and torn up that they have left us absolutely nothing of a consistent understanding with which we might clothe our souls. For even St. Thomas, with all the Thomists and all the scholastic teachers in general, never had or taught the right and true understanding of even one chapter, neither in Paul, nor in the Gospel, nor in any book of Scripture, as experience clearly proves.

240 For where are the men who have dealt with Paul or the gospel in due and right understanding? And yet they praise the precepts of these verses:

Litera gesta docet, quid credas allegoria, Moralis quid agas, quo tendas anagogia.

[The letter teaches what has happened; the secret interpretation, what you should believe; the moral interpretation, what you should do; the deeper meaning, what you should hope].

241 Is it not exceedingly ungodly to divide the Scriptures in such a way that you should ascribe neither faith nor morals nor hope to the letter, but only history, which is useless; so to the secret interpretation faith, not morals, not even hope; to tropology morals; to anagogy hope? As if Paul did not say, 2 Tim. 3, 16. f.: "All scripture inspired by God is profitable for doctrine, for judgment, for correction, for chastening in righteousness, that a man may be perfect unto all good works." Dearly beloved, what do they do with this tearing but to show that they understand nothing at all in the Scriptures, neither of faith, nor of hope, nor of morals.

242. Therefore it happened that they told the stories of the excellent fathers, Abraham, Isaac

and the saints of all the people of Israel did not act to teach the faith (as the apostle does in the letter to the Hebrews chapter 11), but despised them as dead histories, so to speak, and dreamed up I do not know what kind of concepts (*sensus*) of faith and morals and hope. Through this godlessness they have taken this garment from us and torn it and instead of it they have put on us (as Isaiah calls it Cap. 59, 6.) "cobwebs", that is, decrees and statutes, and what is the greatest abomination, the ethics of the wicked boy Aristotle for the garments of Christ.

Thus we see that the Scriptures are with them, but divided and torn by their fourfold division into useless and uncertain lobes, so that they can serve neither for the teaching of faith nor of morals. Namely, the lack of understanding has taken over to such an extent that they did not understand grammar properly, and from what they found said in figurative speech, they made this secret interpretation (*mysticum*), that is, something that has no sense and understanding.

Now if the Spirit had not declared beforehand [John 19:23] that this tearing of the Scriptures should remain within the limits of the fourfold understanding, they would certainly have invented as many understandings as grammatical figures are used in the Scriptures, since they did not have so much understanding and judgment that they could have taken allegory, tropology and anagogy for one and the same. For it is the spiritual, the moral, and the deeper sense one and the same thing, which the apostle does not call any sense of Scripture (for Scripture has no more than a single, quite simple sense), but speaking in mysteries, saying 1 Cor. 14:2, "But in the Spirit 1) he speaketh mysteries." For this thing moves outside of Scripture in the freedom of the Spirit, and has nothing to do with the treatment of Scripture, but is in itself especially another kind of proceeding (*studii*), while Scripture remains the very most conspicuous teaching of all faith, hope, love, and all good works.

245. in addition to this fourfold certification

1) In all editions: Spiritus, but in the Vulgate, as in our Bible, spiritu.

they have introduced another abomination into the Scriptures, which here the prophet calls the lot about the unsewn skirt. For all of them admit what Christ John 10:35 says: "The Scripture cannot be broken," and that its reputation must be completely inviolable, so that one may neither contradict it nor deny it. This assumption or major, [that] the perfect knowledge of the will of God 2) in theology must be drawn from Scripture, is constantly admitted by all. But where it comes to the subordinate and the minor, these warriors soon make a mere mockery of Scripture by their arbitrary glossing and distinguishing, so that they destroy the power and prestige of the whole of Scripture. For even nowadays neither the pope nor a Thomist can be overcome by Scripture, even if he admits the prestige of Scripture. "Let us not divide the skirt (they say), but let us loose it therefore, that it may be." [John 19:24.]

246 Is it not a loosening of the Scriptures, when they are drawn at will wherever they please? Do not the magistri nostri in the high schools give themselves authority from hand to hand to interpret the Scriptures? until it has come to the point with them that they ridicule him who cites the Scriptures, while they argue (as they say) on quite insurmountable grounds of reason. So they draw lots, since they do not teach what the Scriptures require, but each tries his luck how to adapt them to his own sense and make them his own. For this happens, because they argue with each other and dispute and interpret it, not without danger. This means, in truth, that by lot they gain the robe of Christ, for no one thinks that it is his, because he has overcome the opponent and has drawn the Scriptures to his mind.

247. in this lot, the pope (as befits him) is the chief of the soldiers, who teaches by a general commandment established for all that it is his alone to read the Scriptures with complete certainty 3).

2) 8^ntÜ6r68?O8. Cf. Col. 378 in this volume.

3) Wittenberg and Jena: ä[Luitive; Erlangen and Weimar: äitknitive.

to explain. He allows others to do this only in a magisterial way, in a disciplinary way, and in an investigative way, but not in such a way that the interpretation is conclusive (non determinative). For he plays with his fellow players in such a way that the lot must fall on him alone, and it lies in his hand alone to interpret the Scriptures. Yes, with the victory in this game it has already come about that the pope is elevated above the Scriptures, and not unjustly, because the lord of a thing is rightly elevated above his thing (which he also attained by the lot and by playing), so that he may also dispense against the gospel and divine right; for example:

248 A work of this looseness is what he teaches in the extravagant "of the vows and the fulfillment of the vow" of the vows, where he draws the word [2 Mos. 13, 13.] that the firstborn of the ass shall be loosed with a sheep, to the effect that he is free to change a vow; and in some earlier distinctions of the decree about his primacy he calls himself the rock, and the church the Roman church, and the keys the right to give laws. And Isa. 10, 15. he makes the other churches, which are oppressed by the Roman pope, out of the saw, which is pulled by the sawyer, and what he does in the chapter *Solita*e and in the chapter *Significasti*, we have said elsewhere 1). The whole mass of his decrees and decrees is full of such casting of lots.

Therefore we now have the sacred Scripture as such that, though it be presented in a simple manner, without dividing it into four parts in the manner aforesaid, yet it shall not be permitted to be taught in any other sense than that which we expect to be uncertain by the Roman See. The lot is cast and the understanding of Scripture is sought, but since it is not up to us to give a final decision, and it is uncertain where the most holy shrine of His most sacred heart will incline (except where it is certain that Scripture is perverted to be

strengthen its benefit and tyranny), we must worship chance and (as Isaiah Cap. 65, 11. [Vulg.] says) the table of fortune.

Here belong the declarations of submissiveness in religious matters and the protestations that tend to take place in the high schools, in the churches and in all sermons. No one dares to say: This is the Scripture, but: I testify (they say) that I do not want to say anything that is against the holy Roman church. What do they teach among the people of God today? Nothing but the uncertain reservation of the most holy shrine of the heart, which, not possessed by a devil, floods the whole world far and wide with terrifying abominations of lies.

Thus we have the Scripture as such, neither denied nor divided, and remains the unsewn skirt wrought from above through and through, but by the looseness of wicked popes and theologians the Scripture becomes a mere mockery and an uncertain possession. For how could one teach a certain faith if one makes the meaning uncertain?

O a frightful picture, that not only the voice of the gospel should be cut off, but also the letter of it should be made doubtful, and subject to uncertainty, lest there should be any hope of bringing it to life again! And these are the people who teach best nowadays, teaching that everything is uncertain, and do not want anything to be regarded as asserted by them, while faith, if it is not quite certain, cannot be faith.

253 Here now behold these gates of hell, the high schools, the mothers of the doctors, and with how fatal a name they are called *scholae* [schools], that is, *ludi* [games], in that with this name almost this ungodly looseness is attached to them; and how rightly the teachers have been called *scholastici*, that is, ridiculous people, or also, those who do their play with something.

254 If you do not know who those four soldiers are [I will tell you], they are our honorable *magistri nostri*, who deceive with the fourfold sense of the Scripture (and in this they are not yet the worst), and with the fourfold sense of the Scripture they deceive with the fourfold sense of the Scripture (and in this they are not yet the worst).

1) In the writing "An den christlichen Adel deutscher Nation," Walch, St. Louis edition, vol. X, 303, § 72.

by the looseness of their mockeries (which they call interpretations) make a mockery of the Scriptures. "And this (says the evangelist [John 19:24.]) did the soldiers." Who knows whether this number "four" was not also meant to indicate that the future high schools would consist of four faculties, by which he [the Holy Spirit] wanted to warn us [and indicate] of how great an abomination these exceedingly glorious mothers of studies would stink before God. Here belongs the excellent ninth chapter of Revelation about the four angels, the steeds, the hairs, the crowns, the locusts coming out of the bottomless pit, so that we do not see the high schools more clearly depicted in any other place.

255. how if the apostle Eph. 4, 14. had also wanted to indicate these abominations, when he says: "that we might no longer be children, and be weighed and lulled by all manner of wind of doctrine, by the craftiness of men, and deceitfulness, that they might deceive us"? For in the Greek it is *Ἐν τῇ χυβείᾳ τῶν ἀνθρώπων, ἢ πανουργία τῆς πλάνης.* It

But *χυβεία* comes from the game of dice, so that it is actually nothing other than to use the words of God like dice, claim nothing certain in them, but throw them on different opinions. It seems that with this word he deliberately wanted to interpret this casting of lots of the soldiers, and that he especially clearly foretold these players with the Scriptures, the popes, bishops and *magistros nostros*. For what do they do with these untruthful opinions and uncertain doctrines but that they weigh and weigh, drive and force us, who are children, with all kinds of wind of doctrine, wherever they want? Now he also punishes with the word *πανουργία* (deception) their evil doing, or, as Jerome calls it, the play of the jugglers (*circulatorum*). For if even in the time of Jerome there were deceivers who, after the manner of jugglers, played with the Scriptures and hypocritically brought forth all that was popular from them, since the mystery of wickedness alone was stirring: what then do we think has happened in the meantime, since wickedness has increased in the course of so many centuries, and what is happening now, since abomination reigns? See the books of the

If you look at the popes and the doctors, you will see nothing but deception. And this may be enough of this frightening lot and the dividing of the garments.

We have now seen how the spirit of the prophet in the passion of Christ deals primarily with that which belongs to the service and custom of the Word, namely, with ungodly teachers and unholy hearers. For the prophet is silent about what evil life is and does in the church, but the passion of Christ is not silent about it. We want to talk a little about this in order to give good hearts an occasion [for contemplation]. Because wickedness in life is so evident that it can easily be recognized by all, and the desolation of faith, the suppression of the word, and the sacrilegious procedure with the holy Scriptures goes along brazenly under the most glaring titles, therefore it is not presented to us for contemplation in prophetic words, but only by the sight of Christ.

The head of Christ means Christ Himself, or the faith and teachings of Christ, whose hair and beard mean those who are next to Christ, namely the shepherds of the people, who preside over the people with the word of God. For thus he says Ps. 68, 22. that he will shatter their hair skull, that is, the priests of the synagogue; and Isa. 3, 24. that he will give a bald head for a frizzy hair; and in the Song of Songs the bride sings [Cap. 5, 11.] that the hair of her bridegroom is black as a raven, that is, the hidden ones in the spirit and the holy shepherds are without all beautiful appearance; and [Cap. 5, 2.] that his locks are full of dew and night drops, that is, she praises the apostles and apostolic men, the shepherds in the church. Thus the Spirit also modeled the very proud and splendid priesthood of the Jews through the exceedingly luxuriant and very beautiful hair of Absalom [2 Sam. 14, 26.]; and Ps. 133, 2. is sung that the balm on Aaron's head flowed down into his beard, and from his beard into the hem of his garments, that is, that the grace of the Spirit came into the people through the shepherds, through the ministry of pure doctrine.

259 Further, that the thorns signify either the ungodly, or covetousness, or the riches of the ungodly, Christ enforces.

Luc. 8, 14, where he interprets the seed that is choked by thorns as the word that is hindered by the cares of this world and the deceitfulness of riches. And in the Song of Songs it says Cap. 2, 2. "As a rose among thorns, so is my friend among daughters." And 2 Sam. 23:6 [Vulg.], "The wicked shall be plucked up as thorns." And Judg. 9, 15. 20. Jotham calls Abimelech a thorn bush, and the men of Shechem thorns. And Ps. 118, 12, it is said, "They dwell as a fire in thorns." This is to say that thorns are ungodly teachers, belly servants who have given in to the riches and cares of this life, as all Scripture presents them, as we have said above.

260. From this it is easy to understand what this crown of thorns is, which the soldiers have woven and placed on Jesus' head, namely this basic soup of the most godless people, the pope, the cardinals, the bishops, and all that there are of prelates, of colonels, who hold each other most tenaciously and have joined themselves to each other and give each other a helping hand, who have become fat with unspeakable riches (for they say that they were great thorns) and choked with the outrageous indulgence and ostentation of this world. And yet the church suffers these unlearned, tasteless 1) people in their high position, under the hair of their head, that is, superior to pastors and ministers of the Word. For they are powerful and oppress them, while they themselves are no more capable and useful for the word and faith than a crown of thorns for the head and the hair of Christ, in that they are only very powerful in tormenting and oppressing the pastors and ministers of the people with their tyrannical handling of the law.

In the meantime, by doing violence to the holy head of faith and word, they also disfigure the whole face with the hair and the beard in the most shameful way with much blood, so that it no longer has any beauty. This is done because, since the most shameful life goes unpunished and is the most

The most unrestrained, in miserliness, courtliness, indulgence, unchastity, and the most disreputable deeds, make the whole course of the church bloody, that is, more worldly than the world itself, more carnal than the carnal themselves.

For what is more worldly today than the most holy governor of Christ and his cardinals, bishops and prelates? What king has greater territories, 2) what prince greater riches, who has greater splendor, prosperity, idle days, and everything that can only be imagined, or has ever been, than this kingdom of the pope for the glory of God and the glorification of the holy church? Meanwhile, those who should teach the Word have hardly the bread, and yet dare not speak. So completely has this crown of thorns suppressed and covered the whole head, including hair and beard.

This is what they wanted with their most sacred decrees, with which they prevent the devil's counsel, so that no one should stop their extremely harmful vices, so that a subordinate should not judge a superior, so that a layman should not rebuke a clergyman, so that the pope himself should not be punished by a council. For they have arranged everything in such a way that their wickedness would remain unpunished, and they would have safe liberty to subordinate themselves to any thing, as is the case today. Thus reigns this man of sin and the child of perdition, the pope. Now the word of Isaiah [Cap. 53, 2] is fulfilled with the form of Christ: "He had no form nor beauty." For who nowadays sees in the clergy anything but avarice, presumption, fornication and all shameful deeds, and so completely unpunished that if you oppose them, you will be banished, as if you had offended the church of God and attacked its ministers, while they themselves, as the highest part of the church, should represent the exceedingly lovely image of Christ in the purest way through holy life and teaching. Where is now the figure of the church? There was no figure (says

2) Erlanger: äletiovss instead of: ditwues.

3) In all editions: t'uo xrokident, ns quis suadeute äiadolv ste., which we think should be rearranged: prokident snaäents äiadolo, ue <iuis sto. After that we translated.

1) Erlanger: iutulsos instead of: insulsos.

he [Isa. 53, 2. 3.]), therefore we have esteemed them nothing.

Now we come to the purple robe, which is a garment of kings; it also signifies a kingdom. It seems to me entirely that this is the conspicuous (insignificant) work of the Antichrist, by which the pope, through the agency of Satan, has restored the fallen Roman Empire and subdued it, bringing it from the Greeks (as he says) to the Germans. For what is this discarded purple robe (for they also clothed Christ not with a delicious and usable purple robe, but with one that had already been worn and was no longer worn) other than the Roman Empire, which the pope usurped at the time when it had already withered and fallen?

265. The pope did not transfer this empire to the Germans for any other reason than that he subjugated these wild but simple and reliable people by this glittering great deed (ostento), and by it made himself secure and protected in all his authority, that he did not make them, but made himself Roman emperor, yes, ascribed the name of emperor and the title of emperorship to a barbarian people (as they say), but kept for himself the cause and the right, and now became no longer a Roman emperor, but the emperor above the Roman emperor. In order to fulfill this all the more cunningly, he saw to it that his clergymen, namely the three greatest bishops of Germany, were mixed into it and made electors of the empire.

Therefore, the church, instead of being clothed in the garments of Christ, is now clothed in the glory of the empire, is not based on word and faith, not on the Scriptures, but trusts in the temporal arm and the bloody empire. For this empire has cost the Germans so much blood that the spirit did not wish in vain that this mantle should be purple. Nevertheless, the most holy governor of God and the church still lean on it, still the foolish German people shed their blood in streams for these abominations, and one sings to them: The empire is not outside the church, that is,

Christ is not mocked differently than in the purple robe. Yes, it was considered good to call this kingdom "holy", because it is not prepared by God, but by the most holy governor of God, to whom 1) everything he wants is holy. Thus, the exceedingly unhappy church must allow itself to be surrounded and mocked by the glory of this imaginary kingdom, and sits in the middle of this kingdom in a frightening form.

267. that they give the Lord a reed in his right hand seems to me to mean that after the tyranny of this Roman antichrist was established through the fictitious empire of uneducated Germany, philosophy and empty deceit were introduced, as the apostle Col. 2, 8. predicted (and he calls this in another place "powerful errors" [2 Thess. 2, 11.]), by which one began to rule the unhappy people of Christ with a new kind of doctrine, that is, to seduce, and to draw away from the Gospel of God. To this destruction was added the issuing of the papal decrees, or as the apostle says [Col. 2, 20. 22.], the commandments and statutes of men of the world. And out of these two wells of the abyss rose those locusts that devastated the earth [Rev. 9, 2. ff.], namely the teachers of the two faculties, theology and law. For by their wisdom the papal tyranny is exercised; they sit in all the ecclesiastical districts: namely, the jurists hold the consistories, the theologians the preaching chairs in the churches. Both teach nothing of the things of Christ, but of the Pabst and Aristotle, and inculcate them in the poor people. Behold, this is the royal scepter and the rod of wickedness, the rod of the kingdom of Antichrist.

268 Not for nothing does Matthew also say [Cap. 27, 29.] that the reed was given to him in his right hand, not in his left, for it should happen that the Antichrist would not command his teachings, with which he mocked the church, under the pretense of ruling the church, merely over the bodies and temporal things, which are on our left, as bourgeois.

1) Instead of Hui in the editions, Wohl should read eni.

He would break into the consciences and ensnare them before God and in spiritual things, which are at our right hand, and rule in God's place with lightning and church punishments, and drive the people to believe that they sinned no less when they did not accept His commandments than when they rejected God's commandments, yes, they feared them more than God's commandments, so that only the reed ruled in the right hand of the church. For that is how they twisted the word 1 Sam. 10, 22.: "Obedience is better than sacrifice", and they so exalted this god-robbing obedience and strengthened it with lying signs that followed their church punishments, that they completely destroyed the obedience of faith and did not even think of it.

And what is the doctrine of philosophy and spiritual law but a dead, barren, and empty reed? which, like a full and strong wood, a scepter more falsely pretends (mentitur) than really represents; in truth, a vain deceit. For in such a doctrine nothing but vanity and falsehood is put forward under the title and name of science and godliness, whereby faith, which alone is truth, is not taught, but of garments, food, houses, bodies, days, persons, and other things, how to consecrate them, how to keep them, and how to make a distinction between them, and innumerable other quite trivial peculiarities of a seeming pretense, by which the simple-minded rabble is seduced from the truth to a trivial nature. This is the bickering of the falsely famous art and the unspiritual loose talk, 1) which the apostle commanded Timothy [1 Tim. 6, 20] to avoid.

(270) But apart from the nothingness, the reed also contains another mystery, which Christ interpreted in Matt. 11:7, when he said, "Why did you go out into the wilderness to see? Did you want to see a reed that the wind weaves to and fro?" namely, that the gospel speaks of a continual

1) Jena and Erlangen inanis. The Wittenberg and the Weimar have novitas according to the Vulgate, which offers novitates.

But the empty deceitfulness of papist doctrine and philosophical theology is nothing but a reed of opinions and questions, which is moved to and fro by winds and never lets the consciences rest in peace, and, as Isaias Cap. 28, 10, there is nothing here but: "Give here, give there; wait here, wait there; here a little, there a little," until it has come to the shrine of the heart. There never arose anything more inconstant, more wicked, more lying, more void under the sun than this, and yet the people in so many lands have to go by its inconstancy. O, what a fury of the wrath of God!

But the mocking worship, in which they bow their knees and say [Matth. 27, 29. Hail, King of the Jews", means, as it seems to me, the desolate disorderly being, which nowadays is called worship both in the aforementioned teachings and in the custom of men, while the right worship is faith, hope and love towards God and the neighbor, by which the old man is killed, and the new one is renewed from day to day, where pure prayers, wholesome fasts and mutual goodwill bear fruit in very good life.

But since this true worship has already been extinguished by the papist reed, another worship has been established, which consists in building large and costly, enormous (moles) churches up to the heavens, and that in innumerable quantities, then in filling them inside with vessels, panels, paintings, sculptures and the most precious carvings more than they are adorned, moreover, the holy garments of the priests of inestimable value are multiplied innumerable. Then, when this is prepared for this service, there is also an increase in the number of people who are scorched and smeared on their fingers, who, in order not to have built such large houses in vain, fill them with nonsensical shouting or incessant murmuring, and sing the hymns and masses as if they wanted to be considered that they were really mocking from the bottom of their hearts, unless they, caught up in the folly of papal doctrine, did not realize that this frenzied being was nothing but a mockery.

Other than worshipping Christ with bended knees, after he has already been scourged, crowned with thorns and clothed in the purple robe.

If this is not mocking Christ and his people, which is the church. Dear, what then is mocking? People should come together to pray and have some kind of houses to hear God's word. But now one comes together to shout, to feast the ears and eyes, and everything is built and decorated to tickle the senses of the flesh. For this purpose bells, organs and all kinds of musical instruments have been brought into the temple of God as an altar from Damascus [2 Kings 16:10, 11], for by all these things God is ridiculed like an idol worthy of mockery. For with this display of ceremonies (as I have said), faith and love, the right worship of God, are not only not nourished, but also extinguished, so that people, instead of faith, learn to trust in such works, and instead of practicing love, throw away their possessions to adorn these stones and wood, taking the need of their neighbor for nothing in the meantime.

And this deplorable error of the people is increased by these busy and blasphemous popes and bishops, priests and monks, who, under the pretense of purgatory, seek to satiate their infinite avarice by devouring the goods of the whole world. For there is no end of anniversaries, vigils, masses and other (so-called) endowments, in all of which you can find nothing of a divine commandment, indeed, everything that is contrary to the divine commandments, since God has placed His service in faith and love; but those people put it in their ceremonies, customs and works, which they themselves have invented.

This is the service of Moloch in the valley of Hinnom. For as Manasseh (as his name indicates) had forgotten God and His law, and had caused his children and those of his people to pass through the fire [2 Kings 21:6], and, lest the crying of the burning children should be heard, with timbrels and other musical instruments he had made a sound.

great stupefying noise was made (as they say), by which the minds of the parents were distracted, so that they steadfastly bore the so cruel and blasphemous death of their children, and thought that they had done God the highest service by it: so do they also act in this service of our Moloch, where they, with so much splendor of dresses, vessels, voices, offerings, organs, and with preaching and praising of these things, as it were with kettledrums and trumpets, drown in eyes and ears, meanwhile do not understand with how blasphemous idolatry they corrupt so many souls and sacrifice them to the hellish fire, yes, before this nonsensical service they do not even think of the right and true service of God.

But that his [Christ's] head is beaten with this reed means that these holy, that is, cursed decisions of the church are used to give a final judgment (descendendis) in questions of faith (as they call it). Although they do not publicly deny Christ, nor do they cut off his head, since pure faith must remain in some people until the end of the world, it nevertheless suffers public tyranny from this reed, and it is not decided according to the spirit of truth and according to the prestige of the Scriptures, but according to the reed of the pope, according to void human statutes (while they always keep the name of Christ and the church for appearance's sake).

277 Such is this: that the essence of God is neither begotten nor begotten; that the soul is the essential form of the body; that bread and wine are changed on the altar; that the laity are to be given only one form instead of the whole sacrament, and similar abominations, many of which were established at the Council of Costnitz. Yes, everything that the papists like is an article of faith. For at that time truth was truly struck on the head and made a mockery of, yes, struck down with John Hus, and the abomination of the papal statutes was erected in the holy place.

In the meantime, they have not ceased to publicly spit at the truth and mock it to its face. For if anyone there and at Rome or in the schools of the damned, the truth is not spit upon.

Whenever anyone asserted anything as certain, it was unanimously and furiously held up as a curse-worthy heresy that had to be scorned and rejected, and the same accusation is still being made today. Thus the faith lies in ruins, is not only extinguished, but is also a disgrace to its believers, as if it were heretical, annoying, seductive, causes divisions, and is sullied with other such abusive words, so that it, just as Christ in his last suffering was counted equal to the evildoers, so in the same way, after many persecutions of tyrants and heretics, he suffers this as the last persecution, that he is counted among the damned and abominable errors.

Behold, these are the last times of wrath, of which Daniel prophesied [Cap. 7:25, 12:11]. These are the perilous times of which Paul warned [1 Tim. 4, 1. ff. 2 Tim. 3, 1. ff. 1, where all things will be laid waste. This is the terrible prophecy of Christ [Luc. 18, 32. f.], that He will not be delivered to the Jews but to the Gentiles to be scourged, mocked and crucified. For in the Gentile Church all these things are fulfilled under the leadership of the Roman Antichrist, who is a servant of error, an apostle of Satan, the man of sin and the child of perdition. May God grant that the Lord may soon destroy him with the spirit of his mouth and put an end to him with the appearance of his future! Amen.

280. But behold, we have passed over the scourging. We will speak of it recently. The 2nd Psalm, v. 9, teaches that Christ will rule the nations with a rod of iron, and Isa. 11, 4. says: "He will strike the earth with the rod of his mouth." But also 1 Kings 12:4. the people complain about Solomon's very heavy yoke, which Rehoboam [v. 14.] calls "whips" (flagella), saying, "My father chastised you with whips, but I will chastise you with scorpions." Therefore, I believe that the whips and scorpions are the extremely heavy yoke of the pope, who by his laws tortures and severely beats the consciences of the poor people, and especially, I think, the torture is depicted here, by which the poor people are punished.

He tyrannizes in the Sacrament of Penance with the extremely harsh laws of secret and auricular confession and satisfaction.

For who could enumerate with how many wounds the consciences of the Christian people are wounded here, since they were tormented to recall so many generations of sins, their kinds, differences, grandchildren, daughters, members and parts, to present and find them again in detail? Since the matter went as far as the impossible, namely, that the wretched people were urged to confess all their sins, even at the risk of their salvation, and [they were threatened] that they would be lost if they concealed even one sin. Then, the compulsory requirements of penance flooded in, with little prayers, works and other disturbances of the minds, teaching the unfortunate people to do enough for their sins not with faith, but with works.

From this it necessarily followed that the conscience of no man could ever have peace, but was beaten by the compulsion of these tyrannical laws with constant scourging blows. For there can be no peace in the conscience if it does not know that sin is forgiven and that enough has been done for it. But even if works are fulfilled to infinity, the conscience cannot know that sin is forgiven, and yet, according to the doctrine of these godless people, this knowledge is sought through works, whereas only through the promise of God and faith in the same can both forgiveness and peace be attained.

In truth, then, we have been scourged without any cause, so that it can also be said of us with Christ [Ps. 35:15, Vulg.]: "The scourges were swung at me, and I knew nothing about it," that is, there was no cause for it, and I have been showered with scourge blows without guilt. And this, of course, is the yoke of our completely worthless Rehoboam, for whose sake Israel also separated from him, in that the whole Oriental church turned away from the Roman tyrant: but there is still hope that among them there are still seven thousand people left, who have worshiped Baal.

not worship, as there were seven thousand left in the ancient people [1 Kings 19:18].

Now what this is, that Christ, after being mocked, has his clothes put on again, that he is drenched with gall and vinegar, and the like, I leave to others, being satisfied that I have given them an opportunity, since I did not want to be too expansive.

V. 20. But you, Lord, do not be far away; my strength, hasten to help me. 1)

The Hebrew text has, as I think, so: Et tu, o Domine, ne elongaveris, o fortitudo mea, ad auxilium meum festina, or as [the Latin interpreter has better translated Ps. 70, 2: Ad adjuvandum me festina. Although the interpreter changes here, and makes defensionem from auxilium, and conspice from the verbum festinare, and at the same time confuses the distinction; so also the word XXXXX translated by auxilium tuum a me, although in the Hebrew there is neither tuum nor a me, yet auxilium meum might be interpreted to this opinion: You, who are my only help, hasten to help me. So also in German it is said, "Thou art my help and comfort, hasten and help me." For it is thought that the name of God (which is sometimes translated "the strong one") comes from this, as if it were said of helping, because He alone is the Savior of all men, but especially of believers. But more than enough has been said of the verbis that stand without a closer relation (e verbis absolutis), as in this place: Ne elongaveris, that is, do not be far from me, do not hesitate to be with me 2c.

But in this verse he begins to pray and prophesy, because he has already come out of the mud. The lamentations have come to an end, and the struggle of suffering tends to victory, and he now speaks out of other movements of the heart, namely by wanting to sing of the fruit of his suffering, which consists in the conversion of the nations to faith in him, "through the Spirit who sanctifies, since the time he rose from the dead".

1) Vulgate: autsm Domiris, ns stonMveris
auxilmm tuum a nie, aã äksusiousm msam oouspiee.

He is the one who is dead, namely Jesus Christ our Lord", as Paul says Rom. 1, 4. By this spirit he is powerfully proven to be a son of God through the ministry of the gospel, which makes all blessed who believe in it [Rom. 1, 16].

First, he prays for himself, not for his own sake, but so that the name of God may be proclaimed through him, and so that through his word the nations may be converted to God, and God may be glorified in His mercy. But he continues this prayer in three verses, choosing the words so as to express much and great sorrow. The first verse is this, "But thou, O LORD, be not far off; my strength, haste to help me."

He prays that God may be near and hasten, whether it be that the sufferer feels as if help is far away, or that he prays that God may not leave him long in death. For with all others, God postpones this until the last day. But with this one he hastens to raise him from the dead.

It is not necessary to think that he asks for help to preserve his life, since it is clear from the foregoing how he was laid in the dust of death and was abandoned in a completely different way than the old fathers. For this is the prayer and supplication of which the apostle Hebr. 5, 7. writes that he offered it up with tears to Him who was able to save him from death, and was also heard, because he had God in honor. Therefore, the meaning and cause of this prayer must be taken from the context of this Psalm, lest we think it is like ours or like the ordinary prayers of men who pray for the necessities of this life.

V. 2t. Save my soul from the sword, my lonely from the dogs. 2)

Deus is not in Hebrew, and instead of unicam the translator would have better said solam or solitariam. For he wants to say that his soul is alone, abandoned by all; there is no one who asks for it, takes care of it, comforts it, as it is said in Ps. 142, 5: "I can

2) Vulgate: Lrusairamsa, Dsus, auimam msaru, st äs mauu
ouais uiioam msam.

I looked to the right, and behold, there is no one who wants to know me. Namely, since loneliness is in itself a cross, it is even more of a plague to be in such great torments without an example and without a companion. But in such a situation we too will have to be in any suffering, or at least in the agony of death, and cry out with the 25th Psalm, v. 16. "Turn to me, and be merciful to me, for I am lonely and wretched."

290. from the word *framea* [sword] we have in the 9th Psalm [§ 48] and in the 17th Psalm

[It is seen that it comes from the Hebrew, and is called a sword by cutting, and denotes both the persecutor and the persecution itself, because of the fierce and sharp hatred with which the wicked rage against godliness. For the adversaries strive with the greatest effort to exterminate (*abscindere*) both the godly and godliness and to eradicate them from the memory of men. Therefore, in Scripture, the sword is also ascribed a mouth (*os*), because it devours the living with its sharpness, as it is said in Deut. 32, 42: "My sword shall devour flesh," and in other places we often read that with the mouth of the sword (in *ore gladii* with the sharpness of the sword) a city has been smitten or nations slain. So also here Christ complains that he is eaten by the sword, and asks that he may be saved and led out of death.

The same is that he says: "Of the dogs", looking to the title, in which he was called a Hind, which is given up to the dogs. And we see the fierce impetuosity of the dogs against the game, which, if no one resists them, they kill and devour without fail, so that he also wants to express by this word the wild greed of the Jews, with which they seek to devour Christ, and he even, because he was alone, is already devoured. Therefore, he asks to be saved from the power of the dog (*de manu canis*, that is, the dogs, by a *synecdoche*), into whose power, as he complains, he has come.

V. 22. Help me out of the lion's mouth, and deliver me from the unicorns.

See the increase: sword, dogs, lions, unicorns; and he does not mention swords, dogs, lions, unicorns, but the sword, which is already raging in his soul and in his life, and the violence of the dogs, the mouth of the lion and the horns of the unicorns, so that he shows that they have not only done something against him, but that they have accomplished their work on him. For he is already in the power of the dog and already mangled, who asks to be delivered from his power, and he is already killed in the lion's den and about to be devoured, who asks to be delivered from the den of the lion, and he has already suffered the horns of the unicorns, who asks to be delivered from the horns of the unicorns. .

What a great cruelty is this, that it could not be sufficiently indicated by the name and the work of the sword alone! But even the fury of a devouring dog, of a devouring lion and of the pouncing unicorns does not fully portray this, because there is no more terrible hatred, no more cruel envy than that with which Satan rages against godliness and the doctrine and teachers of godliness, because not only in one way and with his usual fury he also desires to completely destroy them above all others, because he recognizes that only through this his kingdom in the world is in danger.

294 Of the nature of unicorns we will say more in its place, Ps. 92, 11, where it is said in a good sense: "My horn shall be exalted like a unicorn. Here it is enough to know that this animal has a fury that cannot be pacified, as is the case with a roaring lion and a hunting dog. Moreover, it cannot be tamed, for no unicorn has ever been captured alive, which is also written in Job 39:9-12: "Thinkest thou that the unicorn shall serve thee, and abide at thy crib? Can you tie your yoke to it, to make the furrows, so that it breaks behind you in reasons? Can you rely on him to be so strong?"

let it work? Will you trust him to bring your seed back to you and gather it into your barn?" All this is spoken in terrifying mystery against the people of the law.

295 For the synagogue, which cannot be tamed, is signified by this, which is so puffed up by its righteousness, that it condescends neither to serve Christ, nor to abide at his manger, nor to hear his word, nor to till under him, nor to teach, nor to plow his grounds; but though it have many powers, and abound in works of the law, yet Christ cannot trust it, neither doth he command it his affairs. For she neither brings back the seed, nor gathers it into the barn, that is, she does nothing for the church, nor for the growth of the church. These unicorns, and wild unicorns at that, Christ mentions here. I do not want to say anything here about the fact that one thinks that the rhinoceros is a different animal than the monoceros, or (to say it in German), the rhinoceros is a different animal than the unicorn. For one says that the latter has a small horn on the nose, this however a large horn on the forehead. It is certain that our Latin translator took both for the same.

Humilitatem meam does not stand here (as also almost nowhere in Scripture) for the virtue of the mind, which Paul calls ταπεινοφροσύνη, that is, the attitude of heart, that one strives after low things, not high things, as he interprets Rom. 12, 16. interprets, but affliction and oppression, and in general the figure of lowliness in which the virtue of ταπεινοφροσύνη is exercised, which Bernhard calls humiliatio, not humilitas. Of the latter also Ps. 9, 14. is said, "Behold my misery among the enemies," 2c.; though I do not know whether there is not rather a verbum in the second person in this place, Humiliasti me, that is, thou hast afflicted me, thou hast oppressed me, and made me low. Something quite similar to these four kinds of persecutors is found in the words and manner of speaking of Ps. 51:10, where it is said: "That the bones which thou hast broken may be made merry.

beat" or broke 2c., for which we have [in the Vulgate] the reading: Ossa humiliata.

But there is no doubt that these four things, the sword, the violence of the dogs, the mouth of the lion, the horn of the unicorn, signify the whole multitude of godless teachers who raged against the truth of the faith, just as the Jews raged against Christ. But others may play with secret interpretations, we will follow the story.

V.23. I will preach your name to my brothers, I will praise you in the church.

Dear one, who is this new and admirable preacher and eulogist, who has publicly declared in so many ways that he died and was swallowed up, and finally after his death (and all this he prophesies) it will happen that he will preach and praise the name of God? For it is true that he had to die who predicted such great things about his death, so that he would not die. Again, it must be true that the same one will preach and praise God's name. Thus, either dead and alive at the same time, or risen from the dead, he preaches and praises; not dead and alive at the same time, since this would be impossible and inconsistent. For Christ was not at the same time, or could not be at the same time, a living and a dead man, although he was at the same time a dead man and a living God, in that different natures were in one and the same person, so that one can indeed say with truth that the person was at the same time alive and dead, but not the nature.

Therefore, he proclaims here his resurrection beforehand, yes, the fruit and work of the resurrection, which is the praise and glory of God, that he heard him in the aforementioned prayers and saved him from death. Of this new and wonderful thing, he says, he will preach, praise and give thanks.

But since Paul in his letter to the Hebrews [Cap. 2, 12. 1, this verse must not be regarded coldly, for it briefly comprehends both a mystery and the ministry of the gospel in itself. The mystery is that he calls them [the believers] brethren, and the na-

and preaches the praise of God. But the ministry is the ministry of preaching and praise itself. So here again we are to learn what it is to preach the gospel in the church.

For we have often said that the preaching of the New Testament is the preaching of the glory of God, as we have shown in Ps. 8:2, 9:3 and 19:2: "The heavens declare the glory of God" and: "They make your name glorious in all the earth. But at the same time that the name and works of God are preached, the shame and worthlessness of men are also preached, "so that all the world may be guilty of God," and all are found lacking "the glory that they should have in God," Rom. 3:19, 23.

And this is the mystery which is hidden from the wise and understanding. For the word of grace is a word of the cross, an offence to the Jews and a foolishness to the Gentiles, who, not being able to bear that the name of God should be preached and their name condemned, then that the works of God should be preached and their works rejected, blaspheme the name of the Lord, that they might honor their name, and not be subject to the righteousness of God, that they might establish their righteousness. And so, having abominations of idols, they do blasphemous things, as all this is easily understood from what has been said before.

The service is that this word to salvation from the name of the Lord is not only in letters and books, but in public preaching and confession with a living voice, so that it is not only known, but also preached outwardly, with continuance, in season and out of season 2c. Thus it is also said in Ps. 8, 3: "Out of the mouth (not out of the pen) of babes and sucklings thou hast prepared a power," and Ps. 19, 2: "The heavens (not, they consider, but) tell the glory of GOD."

But to go out in public like that and preach freely and challenge the whole world is not in human power. Therefore he says, "I will preach," I will be the one who speaks in them, as he also says to Moses, Ex. 3:14, "I will be who I will be." For a minister of the word

must not only punish everything that belongs to the world, but also testify to it by his example, and give up his goods, honor, life, righteousness, wisdom and everything for the word, so that he may first prove in himself what he teaches.

It is therefore a difficult ministry, just as it is an incredible secret that is administered through it. Therefore he reserved this work of power for himself, so that no one would presume to teach from his own strength, but would let Christ preach in himself.

But he also preached the name of the Lord to his brothers in his own person, as Lucas writes in the Acts of the Apostles, Cap. 1, 3, in that he allowed himself to be seen among them for forty days and spoke to them about the kingdom of God.

Therefore away with all the statutes of men, and all that is not Christ! For I (says he) will preach; whereby he hath abolished all doctrine that is not the gospel, because the sheep hear Christ's voice, and not the voice of strangers; but Christ preacheth nothing but the name and praise of God, that is, the grace of God, and the sin of men, as it is said John 16:8: "He shall punish the world for sin, and for righteousness, and for judgment."

306 But that he says, "To my brethren," the apostle exalts Heb. 2:11 ff, saying, "For they are all of one, both he that sanctifieth, and they that are sanctified. Therefore he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, and in the midst of the congregation will I sing praise unto thee." For this is the exceeding riches of this mystery, that we are brethren, joint heirs with Christ, children of God, kings of the world, and possessors of the ineffable goods with Christ. And who could properly estimate what it is to be a brother of Christ? Everything is comprehended in this One Word.

So we have three things in these words: the ministry of the word, the thing that contains the word, the fruit of the word. The ministry of the word is the preaching of the word; the thing that contains the word is the glory and the name of God, the fruit of the word.

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is that we become brothers of Christ through the word and faith in the glory of God, that is: "The gospel is the power of God that saves everyone who believes in it", Rom. 1, 16.

Behold, this is the fruit of Christ's resurrection. This is the Hallelujah, which is so frequent in the Psalter and in the New Testament [Revelation 19:1, 3, 4, 6]. For what does Hallelujah mean but: Praise the Lord? But to praise the Lord is to preach the gospel, so that hallelujah is the true and proper praise of the gospel.

But how many there are who repeat these letters and words Hallelujah all day long, and yet are exceedingly hostile to the Gospel! Hallelujah is not a word of the rich, not of the glorious, not of the mighty, not of the wise, not of the righteous, not of the living, but of the poor, the lowly, the weak, the foolish, the sinner, the dying; for to the poor the gospel is preached. Sinners sing and hear HalleluJah [praise the Lord], but those sing and hear Hallelunu, praise ourselves.

310 The same is what the following part says: "I will boast about you in the church". For "the glory of God" is the same as "the name of God," and "I will boast" indicates the same Christ, the same office, the same danger. For what has been said of him who preaches, the same will be said of him who boasts. And "the church" is the same as "the brethren." Unity, peace, love, and joint-heirship with Christ are indicated on both sides. For the church is flesh of his flesh, and bone of his bone; it is brother, sister, and mother to him.

In this verse, then, everything is exceedingly sweet and pleasant, because the gospel is a joyful message, but only to those who will be brothers; to the others it is a stench of death unto death. This is also followed in very good succession:

v. 24. Glorify the Lord, you who fear him; all the seed of Jacob honor him, and before him all the seed of Israel shun him.

312. by the word that speaks of the praise and the name of god [v. 23.

Faith is encouraged, but not all obey the gospel, but least of all the works saints, who are full and rich in works, before whose eyes there is no fear of God. With them the fruit of the word is lost.

For this reason he turns to those who fear the Lord, who, after hearing the general statement in the Gospel, Romans 3:23, 10, 12: "They are all sinners; there is none righteous, there is none that doeth good," are afraid of this terrifying voice of the Lord, and believe that what they hear is true. Therefore they are displeased with themselves, despairing of themselves, and take refuge in the mercy held out to them, that they may be saved. Behold, these are they that fear the Lord, and glorify him.

314 But as the wicked do not believe that what they hear said against their works is true, so they do not fear or flee to mercy; therefore they do not praise the Lord, whose benefits they neither feel nor seek.

But grace cannot be preached unless sin is also preached. For the giving of the medicine is a very clear proof of the disease, and the more powerful (major) the medicine is, the more severe the disease obviously is. Therefore, if the Gospel exalts the name and glory of God, it also exalts the greatness of our evil and shame. Those who believe it fear, come near and are saved, and praise the Lord. But those who do not believe it ridicule both the physician and their illness, thinking that they are completely healthy.

Yet the prophet exhorts that all the seed of Jacob should honor him. In order that he may be able to do this, he exhorts that all the seed of Israel should shrink from him, desiring that they believe the gospel, so that they may both know themselves and so stand in fear; but after that also the grace of God, and so praise God, because this word of salvation is promised especially to them, as the apostles often said to them in the Acts of the Apostles, especially Paul [Cap. 13, 26]: "Men, brethren, children of the family of Abraham, and those who among you have heard God's word, I pray to you.

fear, unto you is sent the word of this salvation." And soon after [v. 32. f.], "God fulfilled the promise made to our fathers in us their children." But they cast this away, and feared not the LORD; therefore they also became whoredoms of the fathers, after the carnal seed only, Israelites, and the house of Jacob.

317. That is why the prophet carefully prefaced it with, "You who fear the Lord," and then said: "All the seed of Jacob" and "the seed of Israel," so that he showed that those who were without fear could not boast, although they were the seed according to the flesh, and that no one could boast that he was the seed of Jacob and Israel who did not fear the Lord; and therefore all the seed of Jacob and all the seed of Israel do not understand all the Jews in themselves, but only those who fear him. For only these are the true seed of Israel. But what "fear" is, has already been said.

v. 25: For he did not despise nor spurn the affliction of the poor, nor hide his face from him, and when he cried out to him, he heard ([ex]audivit [me]).

This is a verse in Hebrew, and the pronoun me [in the Vulgate] at the end is superfluous. For here he tells the reason why he praises God, and indicates to which people the gospel is useful, namely, as I said, to the poor, oppressed, miserable. For 113, 5. f.: "Who is like the LORD our GOD, who has set himself so high, and looks on the lowly in heaven and on earth?" For this is what makes Him most lovable and praiseworthy, and that we may approach Him confidently, that His eyes are fixed on the afflicted and the poor; and the more contemptible the form of men is, the nearer and more present there is God, for He knows the high things from afar.

319. Therefore, nowhere in his commandments does he command us to be careful of the rich, the powerful, the great, and the honored, but (so he says [Isa. 58:7Z]), "If you see one naked, clothe him; and those who are in misery, bring them into the house; break your bread for the hungry, and do not shun thee.

your flesh." Although the exceedingly kind Lord has no flesh, he does not despise the flesh, and we who are flesh withdraw from our flesh. What would we do if we, like him, had no flesh? Without a doubt, the same thing that the devils do.

(320) Therefore, since he looks only to that which is lowly, it is necessary for us to obtain the grace of the gospel in another way, that we may become lowly, that is, that we may know and believe that we lack the glory we ought to have in God, that we are full of our shame and all evil, and so fear in this poverty. Then the Lord does not despise these poor people; indeed, whatever they ask, they will receive. For that the prayer (deprecationem) of the poor be not spurned, that is, that he take exceeding pleasure in it, and not hide his face, that is, that he make his face shine exceeding graciously upon them, since indeed the Hebrew text has here more fittingly and better [than the Vulgate, which offers: *Nec avertit faciem suam a me*]; *Nec abscondit faciem suam a me*, since it is very common in Scripture, and indeed a peculiarly Hebrew idiom, for God to make his face shine upon us; likewise also the contrast to this, that he hides the face.

Therefore, he who wants to be the seed of Israel and enjoys the grace of the gospel must be poor. The saying stands firm: Our God is such a God who looks upon the poor. And see with what abundance of words and with what care the prophet speaks. It is not enough for him to have said once, "He has not despised," but he adds, "He has not spurned," likewise, "He has not hidden," and, "He has heard."

322 After that he sets himself as an example by saying: "When I cried out" (*cum clamarem*), as our Latin translation has it, as if he wanted to say: "Behold, by my example learn, I who have become the most despised of all men, and am counted among the wicked. And since I was most despised, rejected, behold, I am most esteemed, received and heard. May this figure therefore

according to my example; the gospel wants to have such a form in order to save them. Of course, our weakness needs such a fullness of exhortation, so that it does not shrink from being humbled, or does not despair when it has been humbled, and in this way possesses salvation through this cross.

The Hebrew text seems to me to contain a general meaning saying (absolutam gnomen), in this way: For he did not despise nor disdain the poverty of the poor, neither did he hide his face from him, and when he cried unto him, he heard. The meaning is evidently this: Therefore the Lord is to be praised and feared, because he neither despises nor disdains the poverty of the poor, nor the poverty (paupertatem, not deprecationem [prayer], as in the Vulgate, because of this it is said in a moment) from which one suffers who is in the likeness of lowliness, especially in the shame which is detestable and contemptible among men. For we have said above that the poor man is so called from affliction and oppression.

324 It is therefore a wonderful sweetness of the Lord that the form which the world curses and abhors is worthy and pleasing to him, and that he hears those when they call, of whom the world judges that they are condemned by him.

All this is said because the gospel makes us low and nothing, both before God and before men, so that we are found to be sinners and condemned on both sides, but in such a way that by acknowledging such our evil we thirst for the grace of righteousness, 1) in which we must bear the cross before men for the sake of the gospel. For before God we are found to be sinners for our own sake and for the sake of the world, with which we have kept and walked, but before the world we are found to be sinners for the sake of God and His gospel, with which we have begun to keep and walk in it.

1) In the original of the Erlanger and in the Weimarschen: rnsr^aamur. We have adopted sittianns with the Wittenberg, the Jena and the Erlangen.

326. And so our lowliness has exalted us before God, and this exaltation humbles us before men; since we were exalted before in their eyes, we were humbled before God. Blessed therefore is this lowly one, blessed is his lowliness, for because it has been laid up for God's sake, it is delicious in the sight of God.

So you see the power of the gospel to justify us before God and to crucify us before the world. Therefore the word of salvation is also a word of the cross, the word of wisdom also a word of foolishness 2c.

v. 26. I will travel with you in the great community; I will pay my vows before those who fear him.

Apud te [in the Vulgate] is the same as de te [from you], because that is how the Hebrew text has it. Hitherto he has said of the praise of GOD, which is directed by the public preaching ministry; hence he said [v. 23.], "I will praise thee in the congregation, and preach thy name." But to preach and praise in the congregation means to speak to others who are listening, as it is said in Sir. 15, 5: "He will open his mouth to him in the congregation," and Solomon says: "You shall not speak before the rulers [Proverbs 25, 6. Sir. 32, 13.].

Here he speaks of every man's special worship, namely, the fruit of faith that is produced by the gospel, which consists, as the apostle Heb 13:15 teaches, "in offering the sacrifice of praise to God at all times, that is, the fruit of lips that confess his name. And Ps. 116:12, after he had said [v. 10] that he had believed and preached, but was greatly afflicted because of that preaching, he says: "How shall I repay the LORD for all his benefits which he doeth unto me?" Among other things, he also says the same as here [v. 14.], "I will pay my vows to the Lord before all his people." And again [v. 17.], "Unto thee will I offer thanksgiving." For we have nothing to render but praise, honor, and thanksgiving for his unspeakable gift (as the apostle calls it [2 Cor. 9:15.]), which he has abundantly poured out upon us through the gospel [Tit. 3:6.].

330. but what is this that he says he wants to

"praise in the great congregation," or, what is the same, before many people (multa), and that he would "pay his vows before those who fear him"? For also in the 116th Psalm, v. 18, 19, he says that he will pay the same vows before all his people in the courts of the house of the Lord in the midst of Jerusalem. May one not praise in the corner or in the chamber and pay the vows? Furthermore, who can be bodily present before all his people and in that great church? Therefore, there is no doubt that he speaks in the spirit, and of a congregation that is great or many in spirit, and of a people gathered in the spirit, which is nothing other than praising God in one faith, in one spirit. For it is faith alone in which the whole people of God and the whole community are gathered together in unity.

All this is said to express abhorrence of the hypocrisy and sects that divide the church into different parts and bind it to certain places, persons, and other outward things, but at the same time they decompose themselves from praising God in their own places, that is, with their own works. Therefore, since each one serves God with his own devices, and separates himself from the common work of the whole church (which is faith), as if to be justified and saved by it, does not the god make a special church, and praise God in his own tiny part, and only in front of himself? These are the heights and the groves and the valleys with which the people of old left the common temple of God, and each one walked separately in the heat of his temptation (as Peter calls it [1 Ep. 4, 12. Vulg.]). Therefore, "to praise in the great congregation" means to confess that one is justified and saved by the grace common to all, not by one's own efforts, so that there may remain unity of opinion and of heart in faith, even though outwardly there are various offices in the works.

Therefore, the Hebrew text does not say in vain: From you I will praise, because those heretics, that is, the sectarians, cannot praise God other than from themselves. For if they do not consider what is theirs to be delicious and praiseworthy

or did not seek to be justified and saved by it, they would undoubtedly despise it and abandon it. But now their actions and their zeal are a clear indication of what they praise and trust in, and how they praise God for what they themselves have, each in his own place, as if they had something special and better before all the common people of God, as that Pharisee in the Gospel praised and thanked God about himself, not that he had received anything, but that he had given God much good.

333 But the prophet does not praise himself from anything that is his, but he says: From you I will praise myself. I count nothing but the common grace of faith, by which thou justifiest and maintainest all alike. For if there were anything else that could make me righteous, I would justly glory in it. Those wicked who have a disgust at being like others, and rejoice in their peculiar nature, have their own from which they praise you, delighting in the fact that they are not like other people.

Therefore, it is not because God is praised in places made with hands; not because it is done in Jerusalem in the Temple; not because it is done in this or that place; not because a priest or a bishop does it, not because a rich man or a poor man does it, but because the believer praises God, whoever he may be and wherever he may be. As now is the time that the Father is not to be worshipped on this mountain nor at Jerusalem, but must be worshipped in spirit and in truth [John 4:21, 23]: so must he also be praised; so that all places, times, persons, that is, the trust placed in them, are abolished.

See, this means "in the great congregation" and "praising before those who fear him," praising in the freedom of the spirit, which knows nothing of any precept: "I will be one of the multitude. And by saying that he praises God before those who fear Him, he punishes those presumptuous people quite sharply, for the ungodly and the sectarians fear Him.

God does not. At the same time he interprets himself what "the great community" is.

For where will you seek those who fear God, in Rome or in Jerusalem? No, not at any particular place, but in faith and in spirit, everywhere. So also, when will you find them, tomorrow or for a year? No, but in faith and in spirit, at some time. Further, what kind of people will you look for? The pope, the bishops, the monks? No, but in faith and in spirit any people. For the faithful fear God, who do not have a certain place, time and person.

337 Thus we see that in a similar way the apostles feared nothing so much as that the unity (*communio*) in faith would fall away and divisions would arise according to sects and works, as it happens today, which the fifth Psalm, v. 11, calls "great transgressions", 2].

338 And it seems to me that this way of speaking is peculiar to David: I will praise in the community, instead of: I will live and work in the community, because the whole life of the believer is nothing else but praising God, as Ps. 111:3 [Vulg.] says: "Praise and glory is his work," and Ps. 96:6 [Vulg.]: "Praise and glory is before him," and Ps. 104:1 [Vulg.]: "Praise and adornment you have put on," and Isa. 43:21: "This people I have prepared for myself; they shall tell my fame."

But what kind of "vows" are these? Those of monks and nuns, for instance, or the vows of one's own choice concerning the generally practicable works? Be far from that! They are the common vows of the whole "great community" and of all "who fear the Lord. What then did the congregation vow? Surely the 50th Psalm, v. 14. says, with one and the same quite general rule for all: "Offer thanks to GOD, and pay your vows to the Most High." So also in this passage and Ps. 116, 14. 18. the vows are connected with the praises, so that one sees that the vows are nothing else than this very praising. For when we enter into a covenant of faith with God, what do we do but pledge praise and thanksgiving to Him? For we also confess that all ours is nothing,

and testify that we are saved only by His grace, and admit that through this covenant we are debtors to preach and confess the grace we have received. This confession, I say, we owe to God, that we are lost to ourselves, and are preserved by His gift alone.

341. and this guilt of ours is the vow which we pay by praising God and accusing ourselves; by glorifying Him and making ourselves ashamed; by justifying Him and condemning ourselves, so that He may be right in His words and all men be wrong [Rom. 3:4]. And this especially in the time of temptation, when we are called upon to pass the test of our accusation and condemnation, that we may then sing to God His song that night, and speak to the people of Dan. 3 [Prayer of Asariah v. 27, 28]: "In all things, O Lord, that thou hast done unto us, thou hast justly punished us." And Ps. 66, 12-14: "We have come in fire and water, but thou hast brought us out and refreshed us. Therefore will I enter into thine house with burnt offerings, and pay thee my vows, as I have opened my lips, and my mouth hath spoken in my distress." Behold, what are the burnt-offerings, what are the vows, which are offered in trouble, as we have quoted from the Epistle to the Hebrews Cap. 13, 15. "the fruit of the lips," and Hos. 14, 3. "We will offer the fair of our lips."

342. 3 [Prayer of Azariah v. 40]: "As if we were offering burnt offerings of rams and oxen and many thousands of fat sheep, so will you make our offering acceptable and pleasing in your sight today." But also the aforesaid Psalm [Ps. 66] makes of the fat burnt offerings with the burnt rams, of the oxen and goats, of which he says [v. 15.] that he will sacrifice them, nothing else than the praise of GOD in the tribulation, saying [v. 16-19.], "Come hither, hear ye all ye that fear GOD; I will tell what he hath done for my soul." What is this? "To him I cried with my mouth, and praised him with my tongue. Where I would do iniquity in my heart, the LORD would not hear. Therefore God hears me and heeds my supplications.

For the great congregation and all who fear the Lord have no other vows.

343. And note that in the sight of those who fear the LORD, he does not pay his praise, but pays the vows, because in the tribulation, where it is a matter of accusing us and vindicating God, God is fearful or terrifying, since he appears angry. But pay thy vows, and be mindful of the covenant which thou hast entered into, that thou hast promised to justify him, and to condemn thyself continually, and thou shalt be saved. But the wicked do not vow, and though they vow, they do not pay these vows.

V. 27. The miserable shall eat that they may be filled, and they that ask after the Lord shall journey; your heart shall live for ever.

344. the Hebrew text has [instead of corda eorum in the Vulgate? "Your heart shall live forever," and pauperes here again means the afflicted, that is, those who adhere to the Gospel, and the faithful, which the Latin interpreter elsewhere translates by miseris, or by humilibus, or by mites.

346. So far Christ has said what he would do to his own in the church, especially in the time of the apostles and those who were to teach others. Now he tells, as I think, the growth of the church and of those who would listen, both from the people of the Jews and the Gentiles, through the ministry of the apostles and the first witnesses (primitivorum), saying that many should be converted from both people. For he does not speak of a bodily satiation, but having foretold that there would be preaching and praising of God in the church, and thereby the right pasture of souls, namely the gospel, which is to be spread and presented through many, he now says that it should not be offered in vain, but there would be sheep that eat and hearers that hear, but only poor and lowly, so that the word of Christ would stand firm, Matth. 11, 5. "To the poor the gospel is preached", and Is. 61, 1. [Luc. 4, 18.? "He sent me to preach the gospel to the poor."

346 Therefore, this verse contains what Lucas often writes in the book of Acts, that the word of the Lord has increased greatly and the number of believers has increased greatly.

347 And when he says, "Your heart shall live forever," he sufficiently indicates that he is speaking of the pasture of the Word, which nourishes the heart, not the belly. But here he also strongly alludes to the sacrament of the altar, since in ancient times the mass was held for the purpose of receiving both the sacrament and the word, and in truth there was a bodily and a spiritual meal there. A bodily, I say, from the bread and wine of the altar; a spiritual from the Gospel; by both the heart was fed, not the belly. And this verse makes a demand on us to deal in detail with the Mass, because of the abominable and frightful abuses, both in doctrine and works, introduced by the Mass, which have abounded in the Church, but this we will save until last.

348 In the meantime, let us see who are the skilled hearers of the Gospel. The wretched, he says, the afflicted and the hungry, who, desirous of grace, are oppressed by sins and suffer from weakness. And they shall be satisfied, they also praise the Lord, for they seek him of whom they have need, and having found him, they are glad and praise him. O happy people, he says, your heart shall live forever. For grace, life everlasting, and his righteousness abideth for ever. What is the matter if even the belly dies? Your heart lives through the immortal food of the Word.

But this verse seems to be written with well-chosen words against the Jewish people, since they, accustomed to earthly promises, only expected temporal things from God, preservation of the belly and food, while these things cannot provide satiety, as if he wanted to say: Woe to you who look at the belly and the food, and yet are not satisfied; the time will come when you will eat and be satisfied, but not carnally, nor as rich and pleasure-seekers, as you have been hitherto, and have insatiably sought to satisfy such people.

but the poor, for this will be the food that will satisfy you, which the food of the flesh could not. After this, those who have desired food will no longer grumble against the Lord, but will praise the Lord, whom they will seek, and not the food.

Furthermore, while those are dead, these will live forever. Thus God destroyed the belly and the food, because the kingdom of God does not stand in eating and drinking. But that he breaks off so suddenly with these words has a great emphasis: "Your heart shall live forever", as if he wanted to say: You shall gladly lack this food that serves the belly, because here your heart shall live forever.

V. 28. Let the end of the world be remembered, that they should turn to the Lord, and worship before him all the families of the Gentiles.

This is only one verse in Hebrew, and it speaks with a clear expression of the conversion of the Gentiles. And although the Hebrew text has in active form: memorabunt and convertent, yet [in the Vulgate] the passive meaning is quite well given [reminiscentur and convertentur] instead: Fient memores et erunt conversae, without closer relation (absoluto statu), as we have often had the like. Thus in the 51st Psalm, v. 6, [it is said according to the Hebrew]: Propterea justificabis in verbo tuo, that is, justus eris, and it is rightly said [in the Latin translation]: Ut justificeris in sermonibus tuis, etc. So also [in this verse]: Adorabunt in conspectu ejus, that is, erunt adoratores coram eo. And also the character of the Gentiles this verse paints with its words, namely that they would be such people, who would be turned away from God and devoted to idols, and inclined to worship all things. It will come, he says, that they will be truly converted, namely to the true God, and will no longer worship idols, but "before God," that is, in spirit and in truth.

352 Although the Gentiles have been converted to Christ, so that it might seem as if this verse was spoken by the prophet of Christ after he had changed the person, we do not want to change the person until we can no longer avoid it, and we want to believe that the man still speaks, who also speaks of the Father in the gospel, and that all

He directs and judges men and all things to Him, so that He shows Himself to be a pure man, even though He draws all things to the Father through Himself, and says that one comes to the Father through Him [Joh. 14, 6.]. So he also says here that the Gentiles are converted to God, although in truth they are converted to him at the same time; but now he is satisfied with the fact that he said they would be converted through him and through his preaching.

This, "that the Gentiles be remembered," I believe, is said of their going into their hearts and returning to God, whom they would acknowledge again after having completely and desperately forgotten Him for centuries in long-lasting ignorance. For the Gentiles not only knew nothing of God, but had also forgotten Him, since they were rooted in their blindness and idolatry, so that in such a way in the word: "Let it be remembered" the great power of the grace of the Gospel is praised, through which those who were so deeply hardened are led back again.

Augustine uses this verse against the Donatists, and it also serves us against the Roman tyranny and its sects, which do not allow any Christians to be in the whole world, unless they serve them as prisoners. For everywhere Christ is known, and through him God, and even now one must believe that he is known everywhere, although by very few, after Satan is let loose to deceive all the Gentiles [Revelation 20:7, 8].

V. 29. For the Lord has a kingdom, and he rules among the nations.

355. Paul seems to refer to this verse Rom. 3, 29. by saying: "Or is God the God of the Jews alone? Is he not also the God of the Gentiles? Yes, indeed, also the God of the Gentiles." Rom. 10, 12. "There is One HEART of all, rich above all who call upon Him." Therefore, he says, the Gentiles will also be converted, because the Lord Himself will reign through Himself, who is the Lord of all. It would be unseemly for the Lord to have only the Jewish people as his kingdom over all.

356 But did he himself rule among the Jews until now? No, but Moses and the law has ruled; the spirit was still

not revealed and preached publicly. But he reigned secretly in some, that is, in a hidden kingdom, without the spread of grace and the Spirit.

Therefore we are no longer under the driver of the law, nor in the spirit of bondage, but in the spirit of freedom under the revealed Lord Himself, who rules in all His creatures, after the prince of the world has been judged and cast out, who ruled over us before, who has the power of death [Heb 2:14], and we did not have the Lord.

But "having a kingdom" (regnare) is more than creating, making and having. For God has all things so that they are subject to Him, but He does not have a kingdom in all of them, since a kingdom is a civil and salutary dominion in which the subjects depend on the will and works of their King. In such a way Christ reigns in us when he dwells in us, while we refrain from all our doings, and on his Sabbath, which is sanctified by us, he abides in us and does all our works, which, as all know, is by grace alone. Therefore the kingdom of God is also called the kingdom of heaven, and he our king; we his own people. But if we serve sin, sin reigns in us, and we are in the kingdom of sin and Satan, without God as King, exiles and prisoners, and violate the Sabbath of the Lord without ceasing by our own works. This, then, is the rejoicing that this verse raises: "For the Lord has a kingdom, and is the Lord among the Gentiles," as also Psalm 97:1 says: "The Lord is King, let the earth rejoice," as if to say: The Gentiles will be converted, for the devil will be cast out, sin will be taken away in the world, and the King will reign in righteousness and will be wise; and this will be publicly taught and directed through the gospel.

V. 30: All the fat people of the earth will eat and worship; all those who are in the dust and those who are miserable will bow the knee to him. 1)

1) Vulgata: **Manducaverunt et adoraverunt omnes pingues terrae, in conspectu ejus cadent omnes, qui descendunt in terram, et anima mea illi vivet.**

In the Hebrew it says: Manducaverunt et adoraverunt omnes pingues terrae, in conspectu ejus genu flectent omnes descendentes in pulverem, et anima ejus non vivet. This verse with the two following ones seems to me to be set by the prophet either as a conclusion or as a summa, but that he, as it seems to me, has deliberately wanted to speak darkly by omission (eclipsi), by omission of the connecting words (asyndetis), by concealment (reticentia), by paraphrase (periphrasi) and other figures, then by changing the person and confusing the distinction, so that we have to struggle, and yet cannot know whether we meet his opinion. We want to try, but we do not want to turn to the distinction signs, nor do we want to allow a change of person, but we want to assume that Christ speaks to the end, who in the Gospel often speaks of Himself in the third person, as John 3:16: "God so loved the world that He gave His only begotten Son. And Matth. 23, 8. f.: "You shall not be called Rabbi, for One is your Master, Christ, who is in heaven." Again John 3:13: "And no man goeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven." And so he does not say in this place: Anima ejus non vivet et semen serviet ei etc..

Therefore, the first part of the verse should be a short summary or summa summarum. For he had said that both the Jews and the Gentiles would be converted and worship, but here he expands on what he had said, saying, "Yes, then all respect of persons will cease, so that in Christ there will not only be neither Jew nor Greek, but also neither master nor servant, neither rich nor poor, neither male nor female, neither foreigner nor scythe, neither great nor small, but all one in Christ; with One Shoulder, in One Faith, in One Gospel, they will serve the One God without distinction.

361 For what it is to "eat" and "worship" has already been said [§ 345 ff. and § 351], namely, that by the word "eat" he is saying

the Jews, with the word "worship" the Gentiles. But here, both being merged into one, he applies to both eating and worshipping, so that there is no difference between Jews and Greeks, as the apostle testifies [Rom. 10, 12. Col. 3, 11.]; and the same he wants to say with the general word "all", as if he speaks: Both Jews and Gentiles, both those of whom I had said before that they eat and those to whom I had ascribed worship, all without distinction will eat and worship, that is, they will be table companions (manducatores), hearers, servants and worshipers of GOD.

362 The same is what follows: Et in conspectu ejus cadent or "before him they will bend the knees", that is, they will appear before him with knees bent and resting on the ground, expressing in figurative speech the ceremony of worship.

And "the fat ones of the earth" are figuratively called all those who occupy a particularly respectable position (persanatu), as the rich, powerful, noble, honored, strong, beautiful, wise, works saints and the like. For this we have learned from the 17th Psalm, v. 10. "Their fat ones hold together," and Deut. 32, 15. it is said, "He became fat and thick and strong." Therefore, "the fat ones of the earth" are all that is high and great in the world and respectable in the eyes of men. And in this the Lord made no distinction, but caught in his net the great fishes with the small, and every kind of creature that liveth and travaileth in this great and spacious sea.

364. "All who are in the dust." I do not think that it is spoken of the dead or those who are subject to death (mortalibus), as some will, but it will be a circumlocution for a very lowly figure and person, in contrast to the fat ones on earth, so that no person or figure can be so lowly and contemptible, that God should not honor them in Christ by His grace and His gospel, so that all contempt for the contemptible, and all shunning of the fearful, should cease, and the lion lie with the calf and the sheep, the wolf with the lamb, the pardel with the little goat, and a

little boy drive them with each other, as Isaiah Cap. 11, 6. 7. prophesied. "For who preferred you?" says Paul 1 Cor. 4, 7. to those who left this equality. "But what hast thou that thou hast not received? But if thou hast received it, what boastest thou, as he that received it not?"

Since God thus reigns in us through Christ, all things are God's and nothing is ours, so that no one can envy another, and no one can be puffed up against another; no one has less or more than another, but, as it is said of those who gathered manna, 2 Cor. 8:15: "He that gathered much had not abundance, and he that gathered little had not lack"; for all that each has belongs to all, because of One, that there is One Word and One Faith, and One Kingdom and One Lord.

But that "to lie in the dust" means that spurned and despised figure, and also an afflicted one, as it is wont to happen in this figure, is proved by the word Isa. 47, 1: "Down, virgin, thou daughter of Babylon, sit thou in the dust, sit thou on the ground; for the daughter of the Chaldeans hath no more a seat. You will be called no more: Thou tender and lewd." What does he prophesy here but the humiliation of the greatness of Babylon? And Klagel. 3, 29: "He who puts his mouth in the dust and awaits hope", and Job, Cap. 7, 5, says that his flesh is full of the filth of dust, and Ps. 7, 6, David allows his honor to be buried in the dust, that is, to be made nothing. So Paul praises 1 Cor. 1, 24. ff. that those are called who are nothing, and the foolish and the weak, so that God may bring to nothing those who are something, because people who are like that are to be respected almost as if they were dead, and already lie in the dust. "But the LORD (as the 113th Psalm, v. 7. 8., has it in Hebrew) raises up the lowly out of the dust, and lifts up the poor out of the mire, that he may set him beside the rulers" 2c. Again, "He pushes down the mighty from their seats and lifts up the lowly" [Luc. 1, 52. 1, so that He makes all equal. And [1 Cor. 1, 31.], "He that boasteth, let him boast of the Lord," and a wretched man that is put to shame turn not away, but [1 Cor.

10, 17.] One bread, one body are we all, who are partakers of one bread and one cup.

367 Et anima ejus non vivet ["and his soul will not live". Cf. § 359]. Whose "his"? None other than the Lord, of whom he had just said: "Before him the fat and the dust shall bow the knee and eat. For the context and the order of the words do not allow it to be understood by anyone else. And this is the mystery which David wished to indicate by these figures of words veiled, that it should be taught (positum), and yet not explained (expositum). You see, therefore, that in this passage Christ wanted to reveal the secret of Himself in the third person by the same word, both of His divinity and of His resurrection. If his soul should die, he must therefore have a soul or mortal life, and no one can doubt or deny that this is said of a mortal man who will die. But the pronoun "his" can only refer to the Lord mentioned in the preceding, whom Gentiles and Jews serve in unison as the true God. So you see, with how open and beautiful words he declares here that he is true man and will die at the same time, but at the same time also true and immortal God, so that in this verse no other God is admitted than the one who will die and once be a dead man, thus in one person God and man.

Behold, this is a part of the summa of this psalm, as if he wanted to say: The short epitome of what I want with this Psalm is this: The true God, who shall also be true man, shall die, and suffer that which I have foretold of him, and then that shall follow, whereof I have said that it shall follow his suffering. And this part he added to this verse, which would have been more fitting together with the following verse and would have started a new one; but this so great mystery had to be included. I do not want to say anything about our Latin translation, which is wrong and not worthy to be treated, since it is just contrary to the Hebrew, unless

Because one wants to do violence to the words and say: Anima mea illi vivet [my soul will live to him, that is, it will rise from the dead, so that it lives to him, since it was dead for the people. But this is not compelling, nor does it prove anything.

V. 31. 32. He will have a seed to serve him; they will proclaim of the Lord to the children of children. They shall come and preach his righteousness unto the people that are born, that he may do it. 1)

Our Latin translation has mixed up these two verses in a very confused way and translated them badly; therefore, we also want to translate these two verses at the same time, literally translated from the Hebrew in this way:

1. et semen serviet ei, narrabit Domino in generationem.

2. venient et annuntiabunt justitiam ejus, populo nato, quoniam fecit.

He had said that his soul would die, here he says that there will be a seed to serve him; but he will not serve a dead man, since he cannot rule as a dead man. For who could serve a dead man? Therefore, the one who was to die must necessarily rise again, so that the seed could serve him. For since, when he died, he was taken away from the land of the living, as Isaiah Cap. 53:8 says, "that he was taken away from the land of the living," it follows that he was raised from the dead in such a way that he would no longer die or be mortal.

Therefore also his kingdom will not be a mortal or temporal one, because his soul will not live in this life, but will be taken away from this life, since it is said: Anima ejus non vivet, which is said of this mortal life, as Paul 1 Cor. 15, 45. f. says: "The first man Adam was made into the natural life, and the last Adam into the spiritual life", calling this life a natural one, the body a natural one, but that life a spiritual one and the body a spiritual one.

1) Vulgate: **Et semen meum serviet ipsi, annun= tiabitur Domino generatio ventura, et annuntiabunt coeli justitiam ejus populo, qui nascetur, quem fecit Dominus.**

Body is called a spiritual body. Therefore it is also said here that Christ will die in such a way that his soul will not live, that is, he will not be alive after the natural life. For he did not want to say that he would die, but used such words, which actually expressed the matter, namely that Christ would die, so that his soul would no longer live, that is, the natural life with food, clothing, breathing and other necessities of the perishable life. So he has a soul, he is a man, but he will not live in it. But since he also lives in such a way that he has seed over which he will rule, it follows that he is and lives a spiritual man. This could not happen if the natural body did not die and a spiritual one arose again.

From this it follows that he is also God, because this service does not come to a mere man, also not such a kingdom. Then this service must also no longer be a bodily one (*animalem*), because it is now no longer in the bodily life (*animalis*), and therefore does not need such service. It will therefore be a service in the spirit, after the synagogue has ceased from outward service; and this also follows that the seed is not a bodily one. For he did not mean to say: the people will serve him, but "the seed", in order to cancel the glory of the fleshly seed of Abraham, and to introduce a new seed, which he himself would have begotten through the gospel from the spirit. So this man will be a new patriarch, the author and origin of a new seed; there will be a new ministry, a new kingdom, such as the world has not known. Thus it is said in Isa. 53:10: "When he hath given his life for a trespass offering, he shall have seed, and shall live to the length of the world." How can a dead man beget children? Therefore, this patriarch is not equal to the former ones. For those died and left behind them the seed which, being dead, could not serve them. But this patriarch will not leave a seed behind him, but the seed will always be present with him and will live into the long run, so that it may serve him alive forever, and yet not in this natural life. For from the

To others it says: "And to your seed after you" [Gen. 17, 7. 8. 19.], but to this one God says: Your seed with you, which will not be after you, but at the same time with you, so completely that it even serves you.

372 Narrabit Domino ad generationem. The verbum narrabit is taken here, as I think, impersonally instead of: narrabitur or sermo erit, like Gen. 10, 9. [Vulg.]: "Of this a proverb arose: A mighty hunter before the LORD, like Nimrod," where the Hebrew text has: And said (*dixit*): a mighty hunter 2c., that is, someone said, or: one said (*dictum est*). And Gen. 27:42, "Then were announced (*nuntiata sunt*) to Rebekah the words of Esau," in Hebrew is thus: *Et nuntiavit Rebeccae. Des*

same Gen. 31, 48: "Therefore one (*vocatum est*) calls him Gilead", instead of: *Et vocavit ejus nomen Galaad*, and the like more. So it must also be here, narrabit for: *narratum erit Domino ad generationem*, that is, one will say that also God has a generation and children's children, namely, since he also has seed, as he says Isa. 66, 9: "Should I let others break the mother, and myself not also give birth? says the Lord. Should I let others give birth, and myself be shut up? saith thy GOD." This seems to be better understood of the spiritual begetting of nations according to the Hebrew. Ps. 102:29: "The children of thy servants shall abide, and their seed shall prosper before thee." But it is an entirely Hebrew speech: *Narrabitur Domino in generationem*, that is, it will be preached, and in this sermon it will be preached of the LORD, and preached in such a way that the LORD belongs to the generation of children, or that He has a generation, which is wonderful in our eyes, that GOD, like men, also has a generation of peoples. But here he says *generationem* only once, while everywhere else it is doubled, *generatione, generatione*. But this happens because in the fleshly seed one generation passes away, another arises, and there is a succession of things that do not remain, but this is such a generation that the earlier do not give way to the later, but are gathered together into one generation, because it is spiritual and eternal.

373 "They shall come and preach his righteousness" (that is, the righteousness of faith), not the righteousness of works and law, that is, his seed and generation shall preach. For this will be their ministry, as it is said in 1 Pet. 2:9: "Ye are the people of the possession, that ye should preach the virtues of him that hath called you unto his marvelous light."

374 For they shall not preach of this king the glory of this world, as Solomon was preached, but his righteousness, that it may be known that this king and patriarch is the conqueror of sin and death, and the author of eternal goods.

But whither shall they come, and whence? Of course, from the face of this king they will step out (foris) and go into this world, and there preach outwardly (foris) his righteousness, in which they live inwardly before him. This is said so that one does not think that this generation is nowhere, because it is spiritual. It will, he says, be spiritual and yet in the world. But they will not be recognized by any other sign than the ministry of the word, all other appearance of the person being taken away. For they shall come on the feet of the gospel of peace, and thou shalt hear their voice, but shalt not know whence they come, or whither they go: for they are the wind that blows, not in persons, but freely whithersoever it will [John 3:8].

376. "To the people who are born," what is that? What is the people that is not born? As I suppose, this is said because the peoples of other kings get their form (formantur) by laws, customs and habits; but by these one cannot promote them to true justice; it is only like a fable of justice and like a play in the theater. For even the law of Moses could only make the Jewish people hypocritical (formare). The people of this king, however, is not made by laws only for appearance, but it is born by the spirit and the water completely to a new creature of the truth. This is the power of his righteousness without an outward appearance, which

is preached in the spirit. For what is born is completely changed and new, as Christ says Jn. 3:3: "Unless one is born anew, he cannot see the kingdom of God."

Therefore, the word of God's righteousness is given to the people who are born, by which they are both born and sustained, not in appearance but in truth, righteous in spirit, even though they exist in the flesh (existens).

378 "That he will do it", this is said of Christ the King; if I am not mistaken, in this sense, that all this will happen because he will do it, "he will take it", as if he wanted to say: Who hitherto hath said many things by the law, and promised many things; but nothing hath come to pass. The time will now come when he will send forth the scepter of his power, and give to his voice the voice of power, and send such a word as (as Jacobus says [Cap. 1, 18.]) is powerful to witness to his creatures, and to make our souls blessed, so that he is now no longer a spokesman, but a doer: "He will do it once," as it is said Isa. 52, 6. [Vulg.], "Behold, I myself that speak am here." He had given the law before, but there was no one to do it; now he has come and given the gospel, through which he does all things.

Behold, in how great a brevity and in how marvelous a covering are comprehended in these two verses all the mysteries of Christ, of His divinity, of His resurrection, of His kingdom, of His people, of His gospel, of His righteousness, of His blessedness, so that a passage equal to this has not yet occurred to me.

It has seemed good to me to set up a hut here and make my home; and because I see that these interpretations are being hastily set and printed, while I would rather that they remained hidden forever, there is also much that I myself am not satisfied with, and have taken upon myself a burden that goes beyond my strength, and therefore often staggers: I therefore ask the godly reader that he may read everything with exceedingly well-considered primal wisdom.

read the part. Not as if I am aware that I have taught anything wrong; the sense pleases me well in all pieces, but it has not always come to me in the right place, and in the Hebrew has sometimes been missed, because I have been overloaded with business; and distracted by various things, I have not been able to devote myself completely to the matter. I do not excuse myself with the difficulty and obscurity of the book, nor with the small measure of my erudition and my gifts (*ingenii*), for why did I not remain of it? Nor do I console myself with the example of others, although this is a very honorable reason, but I strive to have the pure, right and appropriate sense in every passage; even if I have only been able to achieve this in part, I would like to be considered presumptuous, erroneous and unlearned in many things before others. And to indicate a few things that I remember at present:

In the 12th (*undecimo* [according to the *Vulg.*]) Psalm, in the last verse, an error has occurred in the expression, 1) since, because I was not on the point, I have made it a transitive verb in *Hiphil*; although it is not bad for the interpretation and the sense if one also says *circuitu* instead of *circumdedit*. And what I have said Ps. 14 (*Ps. XIII*) in the second verse about the expression is true, but I would rather that it had all been omitted; but in another place it will be improved (God willing), where I shall deal fully with such words. Ps. 17, 9: 2) In *anima circumdederunt* I would have better said in the manner of speaking, according to which.

1) Compare Luther's letter to Pellican Col. 1224.

2) In all editions: "vsrs. 11." But that the 9th verse is meant, proves s 58 of the 17th Psalm.

It is said of Jacob 1 Mos. 29, 18. 20. 3) that he served Rachel to take her as his wife. Thus: In *anima circumdederunt* [they have encamped around my soul] to take her away, as our Latin interpreter has. In struggling in the 19th Psalm in the fourth verse 4) [§ 26 f.], how the apostles spoke in the languages of all would like, I have not thought that one could say, the apostles would have found in different places in Jerusalem, in other and again other houses again and again other languages, and they would have spoken in such a way alone in the language, on which they had come at the time, so that one must understand it in such a way, that these various languages must be distributed on separate times and Oerter and persons; then, as Lucas says [*Apost. 2:6, 12*], that the people were confounded, when they saw that, as they went about, they spake in the tongues of all them to whom they went, and confessed every man to another that he had heard them speak in his own language.

Besides these things, there are many others and perhaps greater; I do not see it. In addition, there are the errors of the printers; in short, the whole interpretation would please me better if I myself had overlooked it first, since both prolixity and abundance of words are a great shortcoming of it. But there is also much spiritual instruction and revelation in it, for which everyone who is godly gives thanks to the Lord Jesus Christ, who is our light, praised forever and ever, amen.

3) In the editions: *Osn. XXXI* instead of: *XXIX*. It depends here on the expression in *L^okel*, which is not found in the 31st chapter. - Weimar edition in the margin: "1 Mos. 31, 6. and 41."

4) In the editions: *ks. 18. tertio versu.*

4. D. Martin Luther's short interpretation on the first 25 Psalms.*)

Started May 4, finished probably September 25, 1580.

The first Psalm.**)

V. 1. Blessed is he who does not walk in the counsel of the wicked.

I. This first psalm belongs to the third commandment, for it praises and extols to us the practice of the divine word, that we should gladly hear, learn and read the same. For this actually means to sanctify the Sabbath, the holiday.

with the word of God, for by it all things are sanctified. And when the word is taught, then the hour, the day, the place, and the person who preaches or listens to the word is sanctified. Therefore, Christians must keep the Sabbath every day, that is, they must always keep the word.

*This writing was written when Luther was at the fortress of Coburg during the Diet of Augsburg in 1530. Aurifaber reports about it in the second Eisleben volume, p. 19: "At the same time I). Martin Luther read and interpreted these twenty-five psalms to the venerable Mr. Veit Dietrich, then a student at Wittenberg, and to his table companion, who was waiting diligently for the doctor at Coburg, when he was able to take an hour or so off from his varied, large, important and difficult business there to strengthen his faith, hope and prayer with these psalms. Such interpretations have been recorded and transcribed with special diligence by the well-meaning Veit Dietrich. A part of these interpretations, namely about the first 12 Psalms, was published by Aurifaber in Erfurt in 1548 under the title: "Kurze und tröstliche Auslegung über die ersten XII Psalmen, so v. Martin Luther seliger Gedächtnisniß im XXX. Year in Coburg at the castle of his good friend prescribed to one for comfort and instruction." The whole text was first published in German by Basilius Faber in 1560, and this edition by Faber was included by Aurifaber in the second volume of the Eisleben Collection of Luther's German writings, where it is found on p. 20 et seq. From there it has been transferred to the other collections: Altenburger, vol. V, p. 412; Leipziger, vol. V, p. 246; Walch, vol. IV, Col. 1838; and Erlanger, vol. 38, p. 1. Because none of the publishers had indicated their sources and described them in more detail, it was assumed until recent times that the original was written in German. Only in the Altenburg edition do we find vol. V, p. 412 the note of Johann Christfried Sagittarius, that to him I). Caspar Bertram, Oberpfarrherr zu Naumburg, had sent him a written volume in which these short interpretations, in Latin and German, were contained, and sometimes the days on which they were recited were indicated in the margin. It was not until 1845 that the editor of the Erlangen edition, I). Jrmischer, discovered in the library at Nuremberg the first printing of our writing, which the sons and heirs of Veit Dietrich organized from the manuscript of their father in 1559. The text is in Latin mixed with German. The title of this original edition is: In psalinos vi^inti qniuquo priores, et secznenates aliquot enari-ationes breves et oruditas Keverenci patrik D. klar. Qutüeri pio atudio ao dili^ontia III. viti Tlioodori Xoriker^enms eoHeetue. Xune demuin in lueem neditae. OataloAum ksalmnorun praelationi suöseeirinus. Cl.D.JUX. At the end: Xoi-iderMe Lxeudedant downnes Nontanus et Odrieus ^euderus. This original is only in the Erlangen edition ^xe^etiea Opera, torn. XVII, p. 1. 8qq. It is preceded by a dedication of Dietrich's sons to Duke Christoph von Würtemberg. In this dedication they say that Veit Dietrich added to the second, shorter interpretation of Ps. 1-8 and Ps. 23. these words (Lrl. opp. 6X6.]. XVII, p. 6): "The following Psalms have v. Luther written; to these (which Luther wrote) belongs also the 45th and the 128th". These drafts to an explanation find probably also on Coburg written or soon after. (Köstlin, Martin Luther, Vol. II, 657 ad 225.) We reproduce the text according to the just mentioned print of the original in the Erlangen edition, of course with translation of the Latin. Our time determination is based on the dates given in the Erlangen edition, tom. XVII, p. 8 and p. 227.

**In the Latin edition, the interpretation of the first psalm contains the time: ^nno 30. 4. nonas klaff, that is, May 4, 1530.

But they that teach lies, and contrary to the word, sin against the third commandment, and profane the sabbath: for without the word of God nothing is holy.

2 So this first psalm teaches us to hear the word diligently, and all things shall be holy unto us, and shall prosper. O what a blessed man, saith he, is he that keepeth himself from profaning the sabbath. For the wicked have their own preaching, which is called "consilia," that is, their own dreams, as they wash day and night; as the sacramentaries and the Turks do, 2c. all of whom profane the Sabbath.

Nor treads on the way of sinners.

(3) That is, Blessed is he who does not live according to their counsel, as do those who break and desecrate the Sabbath even with their lives. For the Hebrews call "the way" what we call "the way," "the custom," and "the habit," item: "This is the way to do it.

Nor sit where the scoffers sit.

The Latin interpreter did not translate badly: In cathedra non sedit [he does not sit on the chair], lest he also become a teacher of the same doctrine. Thus he makes three degrees. First, that one hears and accepts the ungodly teaching. Second, to live by it. Third, to teach it to others. Then they become mockers, who make a mockery out of God's word and godly life. When one tells them about it, they feel as if they were whistling at a goose, and say like the Epicnrians: Oh, if I had money, or a hurdle for it! as Caesar Pflug said: I think there must be idle people who like to deal with things. He thought he had enough of his castles, so he died sine crux et sine lux, and the devil led him away. So the sacramentarians mock us and everything we teach; they are blasphemers and desecrators of the Sabbath. But the Psalm says: God protect the man from them! As if to say: There are many such godless people.

V. 2. But have pleasure in the law of the Lord, and speak of his law day and night.

(5) Especially the Ten Commandments. Oh, what a great grace and gift of God it is when a man gladly hears God's word, and gladly writes poetry, chats and sings about it. O, how blessed is the man! he says, it will go well with him, and he shall have happiness and salvation. Therefore now follow the promises.

V. 3. He is like a tree planted by the rivers of water.

(6) So also in the 92nd Psalm, v. 13, it is said, "The righteous shall flourish like a palm tree. And this is a glorious likeness of the palm tree, which grows green summer and winter, like the cedars and spruces, and has its daily sap; for it grows nowhere but in sandy and watery places. So should a godly man be, who gladly hears God's word, that is, I will give my spirit and grace: if then you hear the word, let sap follow; for there the Holy Spirit is present, and gives grace to it.

Who brings forth his fruit in his season.

7 The palm tree shows its fruit sooner than its leaves, as does the vine and the fig tree. So also a godly man does it first, and proves it by the works, after which he teaches. For the leaves signify the teaching. Therefore, a godly man can counsel, instruct, and comfort anyone with his teaching 2c.

In its time.

8. that is, when it is useful and necessary; has no specific time, like the monks, always bears fruit, even when he sleeps, drinks 2c.

And his leaves do not wither, and what he does is well done.

(9) He is able to do all things; neither hail nor lightning nor rain nor snow hinders him. He goes freely through all storms, because he has the strength and power in the root. Therefore, if a cross or persecution comes, he does not ask for it, because he has the juice and always goes on, they can neither quench nor dampen it. So he is capable of all things. And now this is the

Promise, which he has who follows the word. Now he adds a warning against the wicked.

V. 4. But the wicked are not like that, but like chaff scattered by the wind.

(10) Here he contradicts the previous parable, saying that the wicked are dust. Now think what a great difference there is between a green tree and ashes or dust scattered by the wind. So utterly does it take away all their fruit, that they are good for nothing, nor of any use. I could not disgrace them more. In the sight of the world they do great works, but in the sight of God it is ashes, because there is no juice, water or grace with them. In their eyes and before the whole world they make themselves believe that they are the tree, but before God it is nothing. They are like dust to a pious man. It is a very sublime image. They have no spirit. This they prove also by deed; as follows:

V. 5. Therefore the wicked do not remain in judgment.

11. ["In judgment"] that is, in service, in office; they do not remain with Christians in the

They blow themselves away like the dust, they must cause sectarianism so that they do not remain in the office of the right word.

Nor the sinners in the congregation of the righteous.

They fall not only from the chair, but also from the bench, they remain neither teacher nor pupil, but separate themselves from us by their recklessness and their own heads. Now what is the reason of this comparison? Before the world they are the tree, we are the dust. This is the reason. One must not look at it as the world looks at it, but as God looks at it; as now follows:

V. 6 For the Lord knows the way of the righteous, but the way of the wicked perishes.

Thirteen is the resolution. He delicately intertwines it so that we may be sure of it. If we keep the word, he says he will preserve us, and they shall perish. So then the psalm is a fine comforting exhortation to the word, if we keep it, he will give us to see that he will not leave us.

About the **same Psalm.**

The tree	that is planted there, rooted in through faith in Christ into the grace of God, by the rivers of water, which bringeth forth fruit, which hath green leaves, to whom everything goes well	with Carrying with Generating with Maintaining with Propagating	From branches against all repugnance	is the godly one.
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Thus the righteous breaks through, may the adversaries like it or not.

The contrast before the world behaves like this:

The godly is the dust, yes, the dung on the feet.
 The wicked is that tree, yes, a rock.

But see the comparison

between the tree that is so vigorous and fruitful and the dust
 that is scattered and nothing. Who believes
that?

Our consolation is:

The wicked are the scattered dust.
 We are the tree with green leaves for eternity.

The second psalm.

Why do the nations rage, and the people speak in vain? The kings of the land rebel, and the lords counsel with one another against the Lord and his anointed.

The world can tolerate all ungodly doctrines and idolatries, but it cannot tolerate the Lord and His anointed. Thus we have been able to suffer all abominations in the papacy, but now we cannot suffer the sign of truth; against this the whole race sets itself. These two men, the Lord and Christ, no one wants to suffer, while before we could suffer so many monks 2c.

2. the "Gentiles" are the kingdoms and countries or nations. The "people" (populi) are actually what we now call plebs. So then he says: "The kingdoms, the peoples under kings, and all the rest of the authorities and the common people, all this is utterly nonsensical against Christ; the wisdom, power, and multitude of the wager must be all therefore.

(3) But this is our comfort, that we know that the race cannot suffer Christ and his word. The other consolation is that they deal with it, but do not accomplish what they want. So the prophet points to the suffering of Christ, that they may kill Christ, but they will not take away his kingdom. Christ is the sign that is contradicted, against which they rage but do nothing. They speak against him, but in vain. They come together and confer, but nothing comes of it.

V. 3. Let us break their bands and throw off their ropes.

4th There they want to go. In him they are not satisfied that he has suffered and been mocked, but they want to cast away his kingdom and suppress it. For it is an imitation of their way of speaking: We do not want to have Christ as a king. So they are not satisfied with persecuting and tormenting him, but want to have him purely removed and gone, so that nothing can be done about him.

remain there. But they are also blasphemers, because they call the kingdom of peace and grace a yoke, and their salvation and life a death. So today our doctrine is the worst thing, and must be called a fetter of the temporal and spiritual regime. It is unpleasant, they say, one should not watch them any longer. And this is precisely the suffering of Christ; this is how far they go with their attacks. But because they do not sin against the anointed one as well as against the Lord, they fall into God's judgment.

V. 4. But He who dwells in heaven laughs at them, and the Lord mocks them.

It is a consolation and an urging. It has already been decided in heaven, the raging and the council must be suffered, likewise their blasphemy, that they condemn and want to pass through with their heads. But in heaven it is said: "in vain". Yes, God respects them here also for nothing, who could only believe it. Now he makes fools of the pope and the Turk; but the effect will also follow, namely this:

V. 5. He will speak to them in his wrath one day, and with his fury he will terrify them.

6. "Once", in his time, when they shall come down, when he shall overthrow them. "He will speak" is spoken according to the Hebrew way, because God judges everything by the word. As Ps. 107, 20. also says, "He sent his word, and made them whole." "He sent his word", he did 1) his part. So also here: "He will speak," he will attack them, namely the Jews and the Romans, who have experienced it; the pope and Turk will also experience it. He overthrows them and thus confirms the kingdom of his son.

V. 6. But I have set my king upon my holy mountain Zion.

7 This is a protection and a high word against the nations, kings, princes and peoples 2c.

1) In the original: "thut".

the gates of hell. So I will set him and keep him, the king, and I will see who will depose him. This is a very glorious text. But it distinguishes this king from the others. For the other kings are chosen by nations; this one alone is set up as king by God Himself, and that as king on earth.

V. 7. I will preach from such a way.

8 Here he describes how the king should be: that he should first of all rule in Zion, here on earth, and his regiment should be called "preaching from one way". This word means ceremonies and ordinances. "A manner" he shall preach. But what manner or law shall it be? He adds:

That the Lord said to me: You M my son, today I have begotten you.

Here he completely abolishes the whole Old Testament, as if to say: "The law of Moses has been taught long enough; now I will also teach, but something different than Moses ever taught or thought of, namely, that I should be man and Lord on earth, that I should be the Lord and Son of God. This is the new preaching that God has subjected everything to this man Christ. This is also what the gospel teaches, that we should accept Christ, the Son of God, and believe in him. It is a very beautiful way of speaking, however, that he does not merely say, "I am the Son of God," but appeals to the reputation of the one who is speaking, as if he wanted to say: I have not made myself a king, another has done it. As he also says in the Gospel [John 14:24], "The word is not mine, but his who sent me." It is the prestige (auctoritas) of the Father who calls me his Son. The apostles in their epistles have well acted this passage, that this certain King is called the Son of God, and is also by nature the Son.

10) Some understand the word "today" to mean the time of grace, but I would rather understand it to mean, "Today I have begotten you," so that it may be understood that this Son is not begotten spiritually but naturally, so that this is the opinion, "You are my natural Son.

Son, whom I have begotten with me today, since "today" is always, and since there is neither yesterday nor tomorrow, but One Day and One Everlasting Day, which is always called "today". On the same day I begat you: You are by nature true and eternal God. Now this is the best verse in the Psalm, that it cites the reputation of the Father. And this is now the description of the person, that he is a preacher and son of God, born in eternity. "On Zion," therefore he is a man. "A son," therefore he is GOD. He is therefore a wonderful king. Now the kingdom also comes from this: You will reign, but not in Jerusalem, like David and the other kings.

V. 8: "Cry unto me, and I will give thee the heathen for an inheritance, and the end of the world for a possession.

011 He saith not what he shall ask, saying, Thou shalt suffer: but he saith only, Heish, and I will give thee more than thou hast asked. For I will not give thee Jerusalem and that nation only, but I will make thee lord of the world; thou shalt have as much to rule as I have. Thus Christ has his kingdom first of all by nature. Secondly, he is also declared to be a king; as is also the custom in the world when kings are crowned. Therefore his kingdom is announced here by the Holy Spirit: "You own the whole world; whether they are not all obedient or not, it is not up to him; he has them all in his hand.

V. 9. You shall smash them with an iron scepter; like pots you shall break them.

012 There shall none abide before thee; there shall none reign but thee, and against thee. And whosoever will not break himself, thou shalt smite him with the scepter of iron. Now I have given the kingdom to you; whoever wants to take it from you, you take from him what he has. This is how it will be with the pope and the Turk.

(13) This is the main passage about the Son of God, who is declared King on earth, but by faith and by the Word. It says: "I will preach from one way"; there it remains; we do not see it, but we hear it. Now follows an exhortation:

V.10. Let yourselves therefore be instructed, O kings, and let yourselves be chastened, O judges of the earth.

014 Take heed, be ye wise. He addresses all kings and judges, none excepted, and exhorts them to hear the word: Let them tell you. But they say, What shall we hear, because we are otherwise wise? But such wisdom is foolishness. And notice here that he does not address the common people, but princes and kings, namely the most wise and learned.

V. 11. Serve the Lord with fear, and rejoice with trembling.

Honor this Lord with fear, and be glad before him. This is a very good verse, by which he puts away the whole law of Moses. This is the service and worship of one another: Put away from yourself all confidence in your own wisdom, and fear his word. But he does not want the mere fear of despair, but also wants us to rejoice in the faith of grace, that as we should fear for our righteousness, so we should rejoice in his righteousness. For our part we are to fear, but in him we are to rejoice. It is not in vain that it says "with trembling," that is, with a certain timidity. For the zealots who think they have eaten the gospel make a carnal liberty, and rejoice with presumption and boldness, and are all too glad; but let it be with reverence that we think we have it from him. Those who serve God with works fear nothing at all from Him.

V. 12. Kiss the Son.

16. do homage to the son. Here he explains what "serve" means, namely to take hold of the son. He who wants to serve God honors only the Son; he who does not honor the Son dishonors the Father. God's service cannot exist unless one kisses the Son, that is, if one believes in Christ; one may do no more.

For he saith not, Be ye circumcised, fast; but speaketh evil, Let the Son be told you. Whoever accepts this word may boast that he serves God.

That he may not be angry.

For apart from Christ there is no righteousness. "That he be not wroth," saith he. Either kiss him, or you will have wrath, and your righteousness will be condemned; there is no third; there is no more help nor counsel. But nobody believes it. The pope, the monks, the Turk want to do enough with their works. But John says [John 3:36]: "Whoever does not believe in the Son of God, upon him abides the wrath of God." In this verse, all monasteries and convents are condemned and thus doomed to perish.

And you perish on the way.

18 Namely, with your works. Apart from Christ there is no salvation, and yet all men try to bring it about with their works, without Christ. But it shall not be. "Kiss the Son, or be eternally lost.

For his wrath will soon burn, but well to all who trust in him.

This is the final promise. When Christ's kingdom begins, the cross follows immediately. The wrath and the cross are exercises of faith. He seeks his own, he says, he will soon be angry, he will soon come behind his own. Therefore he also comforts and says: The cross is before you, not that you will be lost under it, but that you will learn to trust God. But this is to be noted, that all crosses seem as if our Lord God were angry with one. Therefore, one should oppose faith, saying, "Blessed are those who trust in Him." For to be able to trust in God when everything is going well is not an art; but in the cross, when he stumbles, that one can then accept it as a ruth and say, "Dear Father," then it is an art.

About the **same Psalm.**

Today I have begotten you.

"I have begotten" indicates that he was his natural son, because he had called him his son; ["I have begotten," he says].

Lest he be thought to have been adopted in the Son's stead.

"Today" denotes eternity, which is a constant present; as Christ speaks John.

8, 58: "Before Abraham was, I am". For there it does not say: He was, or will be, neither yesterday nor tomorrow, but: "He is", and "today".

So he calls himself a son, on the reputation and on the testimony of the father, so that he does not honor himself. He is not made or created, but begotten; nor otherwise than "to-day," that is, equal to eternal; nor before or after the Father, but at the time which is called "to-day" by the Father.

So the new sermon is the gospel of the Son of God.

He would King, if he were not
not be Anointed human.
One, Priest,

He would the begotten Son, the if he were not
not be Lord of the world, GOD.

For the kingdom or regiment over the world he gives to none but himself.

So Christ is s a new king and a new priest,

What else would it be necessary to appoint a king to preach, since there were preachers before, namely the Levitical ones?

But because he preaches, he is a spiritual king.

But he lives forever, having been raised from death, for he reigns in all the ends of the earth, which a mortal man could not do without an heir in his place. But now there is no heir here.

And yet he is mortal, for he is a king and priest who preaches to mortal men on Mount Zion. Therefore he who is mortal must become immortal through his resurrection, that he may reign.

Hiss from me.

the Master, the of all things, from which it
He is Lord, the King follows that he is true God.

This majesty of dominion is not given to the angels, but to the Son alone, who is GOD, and yet it is said to him: "Heische", as to a lesser and a man. Therefore it is given to him, that is, God proves that he is His Son, Rom. 1, 4.

The iron sceptor

the wisdom, the of the people,
is the gospel, because it shatters justice, the power

that is, it condemns our works. So also

the kings, the with their power, so that the righteous, the
righteous, the he may be alone wise, the mighty.
saints, the
princes

Monks, pens,

What the hell is going on here papists?

Iron.

For nothing must resist him who rules everything with the word, as if he wanted to say: All adversaries will not be able to resist the same.

So the king here is a priest who is teaching, so he adds:

Let yourselves now be instructed, O kings.

Hear this one, all of you Jews and you
you, Gentiles.

No one shall continue to teach. He wants to have all of us as his disciples; he takes away the right to teach and to be wise.

"Be wise," that is, let that which is yours be punished, for here is the King.

But why does he address only the kings and judges? Because they are the ones who are most opposed to this king, and they most seriously believe that they are fools.

"Serve with fear"; because your works are condemned.

"Rejoice with trembling" because of the great gifts and benefits given to you by Him.

Thank God that you are worthy to be His servants with all reverence, and take care with diligence and fear whether you will be lords and let yourselves be served as kings.

Again, be joyful and without worry, because you have a King, High Priest and faithful Master, who is willing, able and knows how to govern and sustain you. He is all, through all], in you all, Eph. 1, 23. Col. 3, 11.

Kiss the son.

There remains wrath against all the ways that do not worship the Son and receive this King who is God. Your way, he says, will perish with you.

"Who trust in him." He does not say, "They that do works," but, "They that trust;" because he had hitherto spoken of the word, here he says of faith in the word. But he says:

"Soon", that is, he will be angry about a little thing. As also Ps. 8, 6: "You will let him be forsaken by God for a little while"; where "to be forsaken by God" means as much as that God is angry.

So now we see that this psalm claims that the gospel is a rebellious doctrine, because it causes trouble among pagans, kings, nations and princes. But not through its fault, because the psalm says, "Why?" and "in vain," that is without all cause.

"The kings" are lords and princes set over land and people.

"The Gentiles" are their subjects.

"Lords" or senators and councillors, councilors are the authorities in cities.

"The people" (populi) are their communities.

These four are enemies of the gospel:

The kings, and their subordinates.

The lords or authorities, and their communities.

By lords or authorities are also understood the other rulers and the petty rulers.

See how the order is reversed:

the heathens, the kings,
First he sets the people, thereafter the authorities,

to indicate the rebellion, and that the authorities do not act as God-ordained authorities against Christ, but as perverse authorities.

Also, he says differently:
the heathens rage,
the people talk, the kings
rebel, the lords deliberate,

because they trust in their quantity,
Law and justice, their
power, their wisdom.

They rage, they talk, they rebel, they counsel,
but in vain, because what they are subjected to will not happen.

the people rage and go at it without judgment,
The kings are hopeful, without fear, and think of violence,
because The mob is presumptuous, without prudence; the authorities are presumptuous, passing judgment and condemning without equity and justice.

With impetuosity, with violence, with presumption, with unreasonableness
they fight; no one allows themselves to be

to hear,
To use discernment, to consider, to ponder, and to be reasonable.

The third Psalm.

1 David did not make this psalm when he fled [from Absalom], but after that danger he made a general thing out of his own, and put the history of his danger into this psalm, as an example to all the pious who might encounter such distress, that they might have a form and know how they should then speak and pray, so that they would not despair. For this is what the psalm teaches: Let it be so, that one may not despair nor despair, according to the example of David. For his life, body and soul, his kingdom, honor, favor of the people, wives, sons and daughters were in extreme danger. So it was a very severe challenge, and yet he does not despair. We should also follow his example in our perils and hardships.

V. 2. Oh Lord, how many are my enemies.

The first two verses show the great danger David was in. There is not one or two, he says, but so many that no one can count them: Wife, child, kingdom, honor and glory are all gone.

And so many sit down against me.

003 Many are set against me, which before, when I was well, were my friends. This is how it is in adversity; when one is forsaken, they fall with multitudes who before have helped me teach and preach. So also in Proverbs we say, No adversity alone. And these are the two works: first, that he suffer persecution; second, that he be forsaken of his friends.

V. 3. Many say of my soul that it has no help from God.

4. is a blasphemy. When one is in such misery, evil mouths come to him and want to have the soul as well: If our Lord God were with him, he would protect him; but he does not, and lets him be cast out of the kingdom 2c. There are very poisonous

Words that one should also have lost God. And this is the challenge of the word, that they want to take away one's armor, faith and prayer, as if it were not enough for one to be persecuted; but that one also cannot find it in himself, so that he can hold on and defend himself. God is an enemy to him, they say; so the devil also helps to blow. When it comes to that, it is at its highest, it must break and stop. Thus we now see such blasphemy in the case of the pope and the Turk. Therefore it must surely come to pass that they both perish. Then the spirit comes forth and says:

V. 4. But you, O Lord, are the shield for me, and the one who sets me in honor, and straightens my head.

5 Here he sets up three kinds of defense against the three kinds of temptations of which he said before. First: You have given me your word against the "many" who afflict me; "you are my shield", I have no other help. Secondly: Against those "who set themselves against me" and who fall to my enemies and persecutors and leave me in all disgrace, "you set me in honor." Thirdly, "Thou judgest also upon my head" against the spirit of sadness, and against blasphemy. They want to make my heart dull; but you are my God, and make my conscience glad, so that I do not despair. Up to this point, it has been a story of how he fared in his temptations and sins. Now when one comes to such a point that he starts to encourage himself again, he also starts to overcome, if he only holds on to the word. Now he puts his own experience before our eyes, so that we may follow his example.

V. 5 I call with my voice to the Lord, and he hears me from his holy mountain.

6. from Zion, that is, in the place where he is to be called upon for the word. Prayer and faith are necessary in time of trouble. Faith is necessary so that we do not despair;

Prayer, that we may overcome; for the same is our armor and weapons. Therefore it is called [Zech. 12, 10.] the spirit of grace and prayer, that one may have the spirit, that one may yet provide himself something good to God. Now if the two stand, there is no need for us. One sigh of faith can overcome Satan, and all our temptations; as we shall see in the Turk. In the three following verses he thanks God for such a blessing.

V. 6. I lie and sleep and awake.

(7) Thus he indicates the highest security. So he who can do, pray and believe, lies down to sleep, gets up and asks for no one. But if one is full of thoughts, he cannot sleep. I live in great security, he says. Why?

For the Lord keeps me.

They afflict me, but the Lord defends me and keeps me; therefore I am not only safe, but also courageous, so that I will not fear anyone there. So the experience of faith bursts forth, praising God and saying, "If our Lord God can help in this way, then I will not fear a hundred thousand.

V. 7. I am not afraid of many hundreds of those who are baptizing, who are lying about against me.

9. this is the goal to which the whole psalm is directed, and it turns the special

The history of the world applies to the general. So this is the lesson of the psalm, that no one should be too afraid or despondent, no matter how bad it may be.

V. 8. Arise, O Lord, and help me, my God.

(10) But, O Lord, if thou wilt arise, there is no need.

Whom thou shalt smite all mine enemies in the jaws, and shatter the teeth of the wicked.

(11) Thou knowest the art, and smote them on the mouth, that their teeth should fall. Thou makest them subdue, boast, defy, oppress; but when they have opened their mouths widest, and are about to devour us, thou comest and smakest them, and makest them to be neither here nor there.

V. 9: With the Lord you will find help, and your blessing upon your people, Selah.

If the decision is: "Help comes from the Lord" [Ps. 121, 2], there is no help with men, they can neither help nor harm. So is the blessing with the Lord. The blessings of men do not help, nor do their cursing and blaspheming harm. So with this verse he gives this history to all the people and says: "All who believe and pray have help from the Lord. Then follow him in your afflictions.

About the **same Psalm.**

I. ¹⁾ The first evil is to have many followers.

The second is that the same increases because the friends fall away; that one falls to them and falls away from me.

II. The third is the high boasting, combined with blasphemy, as if they could prove with a certain fact, 2) that he is rejected because he is abandoned by God. God does not want his. This is a reason for proof that is taken from the revealed facts and what the senses feel.

1) These figures I to VIII are in the original edition.

2) Instead of probet, probent will be read, as the old translator already assumed.

Here one must trust in the thing against the thing, in hope against hope, which does not happen without tremendous heartache. It hurts, because the devil does not say this, unless he has the thing itself, which he can insist on as with an experience.

But the best thing is that it is not.

But "they say," he says. They say indeed, but it does not happen immediately, as they say, because the devil is a liar and all who cling to him. Many words go into a sack, much more out.

Let the word be the word, you are the shield. "The shield" against those who fear and afflict us.

"The honor" against those who set themselves against us and trample us underfoot.

"An uplifting of the head" against those who make the heart fainthearted.

Arise, lift up your head, and be undaunted, undaunted. These three things the Comforter, the Holy Spirit, does through the Word. Rom. 14, 17.

IV. "With my voice." It is only [therefore] to pray, and it is already there 2c. As another Psalm says [Ps. 50:15], "Call upon me in the time of trouble, and I will deliver thee." Item: "He calls upon me, and I will hear him," Ps. 91:15. "I call," he says; does not say: run here, run there; do this, do that; become a monk, become a nun: accuse me, and call me, and I will gladly do it.

V. "I lie" 2c. I see that my sorrow and worry, how I may get rid of my distress, is nothing. If you learn to obey God and trust His word, you will be without worries, you will live, have plans, die, "He will take care of you" [1 Pet 5:7].

VI. "I am not afraid." Though the gates of hell set themselves against me, what is it? If the whole world is against me, what is it?

VII. "Baking", because they wanted to
 devour with the deed, with
 words.

But, "praise be to the LORD, 1) that he giveth us not to be robbed in their teeth" 2c. [Ps. 124:6.] For they must spit out again those whom they had already seized with their teeth in order to devour them.

So it is a consolation that God comes just at the time when it comes to devouring, and breaks the jaws of the lions, so that they have to let the robbery go.

"Teeth" are the forces, the
 fierceness of godlessness.

VIII. "With the Lord one finds help." We cannot help ourselves, so it does not matter much who curses us and says that there is no help for us with God. If he helps, then there is blessing enough.

One concludes: You are in trouble, so you have sinned. Job 4, 7. Eliphaz says to Job: "Dear, remember, where has an innocent perished? or, where have the righteous ever perished?" I answer from the fourth Psalm, v. 2: "I am righteous in the sight of God, but if I am in trouble, God will comfort me. On the other hand, you are godless and wretched people; therefore you have your comfort here on earth, and without God.

1) The words: "But ... HErr" are missing in the Latin. Already the old translator inserted them.

2) In Latin: lilioes instead of: intkliees.

The fourth Psalm.

1. is an exhortation to faith against temptations and plagues, especially those of fate. For the saints must suffer evil, and not only be persecuted, but also be challenged in all ways. There is a lack of good, of friends 2c. For the devil locks himself in everywhere. Therefore those who do not believe seek comfort in their own temptations, so that they may be rid of their misfortune. And so everyone fights against faith.

We have seen that before this time. If one had only one bad leg, he had to pledge himself to a saint; no one wanted to have no heartache. This psalm goes against such people and teaches: "If you lack anything, whatever it may be, just call and ask, and seek it from the one who can help you; do not run here or there, do this or that, let our Lord God help you. But one does not do it, we all want to be our God himself. That is what the bishops are doing now, they do not ask for what they would like to have; they just think: So let us be God.

3) The old translator has "friends", the Latin copy: "joys".

we do to him. Then our Lord God must look upon it sourly I like it best that it is understood for the preaching ministry. and say, "Is it not lawful for me to do anything to it? So it You great men, he wants to say, who are supposed to is a common psalm of all temptations, and belongs to the teach others and know how God is supposed to do, even first commandment, like the one we had yesterday. But ridicule those who teach this way. For so they say: O you in so far as it contains exhortations, it belongs to the third must wait long for Christ 2c. So our honor, that is, our commandment. And it is the purpose (scopus) of this preaching ministry, is ridiculed by them; therefore he psalm that one should call upon God in all distresses and scolds them, "How long shall this ridicule last? misfortunes.

How do you love the Eitele so much, and the

V. 2. Hear me when I call, O God of my Lügen so much? righteousnes, who comforts me in anguish.

These are God's own names, through which He seeks to obtain benevolence (captat benevolentiam). But with this first verse he summarizes the content of the Psalm, namely, that God justifies in sins and comforts in tribulations. Few of them believe this, and they do not accept God's comfort, but have recourse to their own suggestions. They also do not call God a God of righteousness, because they have a righteousness of works. The worshippers of the saints, too, who want to reconcile God with their vows, also want to work themselves out of trouble by works, and thus sin doubly. First, they seek the righteousness of works, and second, they seek another Comforter, and thus take away the names of our Lord God from both of them. But we who believe know that God, though we sin, will forgive us our sins in vain through faith, and will also help us in other troubles. That is why David calls him the God of righteousness, that is, through whom and in whom we have righteousness.

Have mercy on me and hear my prayer.

Help and counsel, as you did before. And this psalm has such prayer primarily in mind (scopus). Now he exhorts and starts a sermon, would like other people to do the same, and first of all punishes unbelief:

V. 3. Dear sirs, how long shall my honor be profaned?

4. this word "honor" can be understood either for "my God", or for the preaching office, as often elsewhere, as Ps. 16, 9.

(5) This "vain" and "lying" he opposes to that he said, "GOD of righteousness" and "Comforter". For the GOOD of righteousness is truth, their righteousness is vanity; so GOOD also comforts righteously. But their countenances are lacking, and are lies. As if he wanted to say: That you do something, that is "the vain thing"; that you hope for something after that, that is "lies". So he first shows them the sin, that they do not ask anything about the true God and His grace, but mock the preachers. Now he also teaches them what the office of a true preacher is.

V. 4 Recognize that the Lord leads his saints in a strange way.

006 As if he should say, Learn ye to believe; know ye not his ways? "He leadeth strangely." If you think he will let them perish, he will help them. But ye would have him help you, not by leading you strangely, but as ye have determined; this cannot be. If he is to help, then it must be such help that no one could have provided for himself; just as we have been miraculously delivered from the papacy. When he loves someone, he acts as if he were his enemy. Just as a householder does: he does not feed his son as much as the sow; not that he prefers the sow to his son. Thus, when God gives great gifts in the world, it appears as if God is inclined and loving. But he gives such gifts that he makes a pig fat and then slaughters it. On the other hand, when he sends afflictions to his own, it seems as if he is hostile to them. But it is said: "He leads strangely", that he makes himself so strange, that one thinks he is the

Devil, and not God. This is what he does to his saints whom he loves.

The Lord hears me when I call upon Him.

7 There is "the spirit of grace and prayer", Zech. 12, 10. "Righteousness" is that he leads in wonder; the "comfort" is that he hears. With the pieces let us only remain: here believed, and there prayed. Now he also teaches them about the fruits of faith and exhorts them to patience:

V. 5. If you are angry, 2) do not sin.

(8) After this teaching of faith, they lift up and say: But who can suffer it? Then he teaches them, saying, "You would like to become unwilling, but do not do it; break yourselves, cross such temptations by faith. And what you have that wants to make you grumble, don't follow the movements, you can't fight it, you have to feel the misfortune. Soon a curse is wiped out; now he warns them: "If you feel such evil temptations, do not give in.

Speak with your heart in your camp, and wait.

(9) Go into a secret place, and read the holy scriptures, and keep your heart in silence, and tarry. If you bite yourselves long with it and give word for word, evil for evil, you will not do well; do not do it, go into your closet, sit down contentedly and wait. Yes, they say, we want to arrange processions, have mass sung 2c., as they will do now in Augsburg. Therefore he exhorts them further, and says:

V. 6. sacrifice justice.

(10) So he condemns their works and their nobility: Ye anger God much more with such works. If ye will sacrifice, sacrifice not a swine, but the sacrifice of righteousness, that is, righteousness itself. But "righteousness" is to believe, trust and hope in God, as he declares himself.

And hope in the Lord.

(11) But "to hope" means to lead whimsically. And "hope" means, do not seek to see it.

V. 7. Many say, How should this one know what is good?

012 But when I teach and preach like this for a long time, they say: Who? would you teach us? Should the fool tell us something good? We know better than he. So they cannot suffer faith and hope; for they do not want to suffer, but want to be helped either by force or by attacks. The fool, they say, preaches long about hope, but I feel it well, that it hurts me. Well, he must let them go, even though they are called "many," the great multitude. Therefore he now turns to his own:

But, O Lord, lift up over us the light of thy countenance.

13 If they will not, do it to us, dear Lord. "The light of thy countenance is a kind and gracious face. An angry face is dark. Now when God punishes, He looks sour; but when He comforts, it is called "the light of the countenance," that is, a gracious promise. As, "GOD leadeth his saints whimsically." Item: "GOD of righteousness." Such promises are the lights of the countenance, that is, indications and manifestations of grace and mercy. Therefore, he says, "Exalt over us." Let us hear a gracious word, keep us by thy promise, that we fall not into murmuring and impatience. The word "lift up" means as one casts out a banner. Throw up an ensign, let thy word stand fast with us, that we may be governed by it; as one is governed by the panoply in the army, for there is no other comfort but the word. With money, beautiful women, cities and castles there is no comfort, only God's kind word gladdens the heart.

V. 8. You make my heart glad, though they have much wine and grain.

14 The wicked have not the joy of the word, but rejoice that they have corn and wine, that is, riches and the mammon of this world. Like the popes

1) In the Latin edition the note is here: *propriis siZniüelT, eomraonsmiiii. We suppose that eommovsmiui ^"will you be moved"] should be read. The following nurtidus also suggests this. Similarly, in the following Summa of this psalm, § 8: urovsaris.*

and monks who sing to our Lord God from a bag of straw; if only they have their monasteries and convents, that is their joy. They become great, not by the word, but by mammon. But this he saith unto the godly for a warning, that they should not be vexed that the wicked prosper so. [There is no harm, he says, for they do not have the joy of their hearts.

V. 9. I lie down and sleep completely with peace.

15. I completely, with all that I am and have, lie down and sleep with good rest.

I will also have to eat. I am sure and command the matter to our Lord God with all that I have.

For you alone, O Lord, help me to dwell safely.

My God is no one, except you alone. They have their mammon; I have you alone and your word; I have enough, and I am safe in peace and security. This fourth psalm is therefore of calamity, but the preceding one is of persecution and tyranny.

About the **same Psalm.**

Of the calamity in which the weak are broken, and the wicked lust and murmur.

Although the flesh and the world pretend that those who are in poverty or in any other disgrace are cursed and wicked in the sight of God (for it is seen that the law promises good and peace to those who obey it), yet I do not despair, though I am a poor beggar torn to pieces, and a sinner to boot, and have earned nothing but poverty, but I know that I am righteous in your sight through the righteousness of your grace.

This is the matter with which this psalm has to do, that one says: He who serves God has enough; but I serve God and have nothing. That is why he meets such an affliction of faith and says: "God, my righteousness"; that is, by whom and before whom I am righteous, although those accuse me of being ungodly because of my misfortune. But because it is difficult to endure such things, he asks for help that he may endure them, and comforts himself with prayer.

V. 2. who comforts me in fear.

You alone comfort me with your word; otherwise everything cries out against me, because I am in distress: You are lost. As Job's friends did, who in view of his accident, and from what was before their eyes, concluded that he was a godless man before God. Against these, and at the same time against such facts, one must argue with the grace of God. And here it is

God alone who comforts. That is why one must pray.

Now he goes out, having been established inwardly by confidence and comfort, to refute those who are otherwise minded by punishing them:

V. 3. Dear sirs, how long shall my honor be profaned? How do you love the vain so much, and the lies so much?

3. the honor

GOD, of the office, of the cross.

Of the cross, because we glory in our tribulations; therefore the cross is a glory.

The honor of the ministry is the sermon, which the wicked, who are well, laugh at. Yes, they say, wait until a roasted chicken bites into your mouth.

GOD. Why do you ridicule my weak God, since he is "my honor"? Ps. 3, 4.: "You who set me in honor"; and Ps. 106, 20.: "You transformed their honor." There is an emphasis on the word, "mine." For those boast of a strange God, and have not their honor in common with him.

For GOD is our Money,
Justice, good name,
high-mindedness.

4. lies, the eitele 1) is the idol and the false

1) So the old translator has it, as we think, correctly, because this interpretation refers to the words of the Psalm. It will be read instead of iräuitas in Latin, varütim.

Service of works, against the honor of which it is now said. For the wicked are well off through their merits; they gain the goods of the world, that is, from the devil. But I, as a poor sinner and beggar, have my righteousness without merit.

5. to love, to have gladly,/these words have an emphasis, for the wicked cling to such their trust in such a way, that they do not forfeit my God, that is, my honor, alone.

Those whom you consider to be

The godless,
the lost, the
wretched,

but also despise and ridicule. The Christ is no good; but the false lying cap and plate, which is valid, which loves, everyone seeks, that is, an idol.

V. 4. Know that the Lord leads His saints in a strange way; the Lord hears me when I call upon Him.

(6) Oh, that you would know that God is not so minded or judged as you are, but whimsical!

they are the most blessed, the most blessed,
the happiest,

not in fact, but in faith. The thing deceives you, because you do not have faith, but follow your reason. This is a great thing, that my God hears in all distress, which your idols and works cannot; why then do you love them and seek them?

V. 5 If you are angry, do not sin.

7 For someone would say, "Who can suffer it? Who then will serve God, and so live? Answer: If you are moved either against God or against men, do not sin; that is, do not despair of God, do not act against him, or fall away from him to your idolatry and your own conceit. Do not leave the word, and do not go to the wicked, but remain steadfast and persevere.

Talk to your hearts.

8. do not follow the thoughts of your heart, but hold the word of God before it; speak to it through it, and still it, that it may be established by the word; otherwise it will wander in innumerable ways to find comfort there, or rather to fall into murmuring.

On your camp.

9 That is, beware of the public, keep to yourselves, that is, do not allow everyone to be your comforter, who rather corrupts you or makes you more melancholy. Do not jealousy over the wicked. This happens when you go out and see how they are doing so well. Learn the 37th Psalm. Let the word

be with you in your chamber, and comfort your heart, namely the word of God, as he said above [v. 3]: "My honor". And for this you may need a brother [who recited it to you or read it yourself; only that you do not let yourself be found in the castles of Babylon.

Harret (Silete).

10. wait, be patient, that is, have hope through patience and comfort of the Scriptures, 1) Rom. 15, 4. for otherwise, without the Word, it is impossible for you to win, therefore "grasp your souls with patience," Luc. 21, 19. believe and suffer.

V. 6. sacrifice justice.

(11) What are you doing with your sacrifices, relying on them to escape calamity? Rather, do this: "Sacrifice righteousness," that is, faith. This is a Hebrew way of speaking: Sacrifice righteousness, that is, justice. Do God his justice, he will not leave you.

And hope in the Lord.

(12) Even though you lack what you want. You should hope, trust, wait, and that most of all when what you desire is least of all; for your flesh causes you this plague.

V. 7. Many say, How should this one instruct us what is good?

13 But I let it get sour, and I try in vain; for most of the part

1) In Latin it says: eonsolaiionern instead of:

despises it and says: "Yes, say what you want, I can see how it works. You speak good words and do evil things. "Give here, give there; here a little, there a little," Isa. 28:10. Item, to Job his wife said [Job 2:9], "Bless God, and die." And to Toby his friends and his wife said, Tob. 2:15: "Now where is the trust for which you gave alms?" Where is it? Where are they? Ps. 42, 4: "Where is now your God?" These are words of the blasphemers.

14. "Many." This is most painful, that many say this, and it is found in the work, and the devil stirs up, and God pampers, and the conscience doubts, and the flesh grieves.

15 The consolation is: "They say". It is well written, because they say it, but in fact it is not so with the faithful. As if to say, "These are the words of the wicked, that they may afflict the pious against the faith. Well, how well your God helps you; put it on the table and eat it' Baal Peor and Dagon would be better.

Lord, raise above us the light of your countenance.

(16) Against these many and against their ungodly speeches, arise, O LORD, and raise up thy standard of victory, that we may be strong and overcome. For the Hebrew word means to raise up a banner, that is, to give courage to the people of war, to make them confident.

and call to battle against them through his word. He raises his face when he turns to us through the word of grace (which shows the face and not the back, like the law) and strengthens us through it.

V. 8. You make my heart glad, though they have much wine and grain.

(17) The word of thy countenance and light, that is, the cheerful word, gladdens and sustains the faith that is troubled, that it may triumph over all these things. On the other hand, they despise this word of gladness and have their joy in their dagon and supplied belly, because of which they also laugh at the word; as he said above [v. 3]. Therefore they strive to have much, to become great and mighty, to become great and mighty by grain and wine, that is, by temporal things.

V. 9. I lie down and sleep in peace, for you alone, O Lord, help me to dwell safely.

18 He now says goodbye to them. Well, they may go, if they do not want to do otherwise, but they will never have peace. But I will go on this word and my honor in safety, sitting, sleeping, watching, eating, drinking, living, handling 2c. This I have to thank thee for, because thou gavest me these things by the word, without my merit. They do not know this and drive their roads there.

The fifth psalm.

Title: For the heritage.

1. the word "inheritance" is often taken for a reward, fruit, usefulness, as Ps. 127, 3.: "Behold, children are a gift (hereditas) of the Lord." Thus this Psalm is called "for inheritance," that is, for rewards, namely, what the faithful and the wicked have for reward. For they have different rewards: the wicked are prospered here, that they may perish; the godly are afflicted here, that they may come to prosperity. So this psalm speaks of

The challenge with the heretics, or the challenge in the word and the doctrine, that those who have the right word are condemned as heretics, but the ungodly have the inheritance, the reward that they are considered holy people. But such an affliction torments the godly greatly, that so many adhere to error, and so few follow the truth; that so great a multitude of the Turks and Papists should be damned, but we, who are so few, retain the right word and blessedness. This is a great annoyance. He

But also in this psalm he does not only fight against the heretics, but also against his own conscience, so that he does not fall away from the word, moved by the multitude of examples.

2 We learn here how to resist the heretics. One should indeed fight against them with the outward word; but if fervent prayer is not added, one will not be able to do much against them. For our prayer causes our preaching, teaching and writing to do something.

Lord, hear my word, heed my speech, hear my cry, my King and my God; for I will pray before you.

(3) He takes it all upon himself to fortify his conscience. As if he should say: They want and boast that they are your people, that you are favorable and inclined to them, that you hear their words; but I know that you hear my words, my prayer, not their word, because they are godless. So Moses prays, 4 Mos. 16, 15.: "Do not turn to their sacrifice", do not let it please you.

V. 4. Lord, early would you hear my voice.

4 I come, he says, that I will pray, hear thou me early. But this word "early" can be understood either according to the letter or in a figurative way (ad metaphoram). According to the letter, because the morning time has always been ordered to prayer and the word of God; as we often see in the Psalms. In figurative speech, "early" means before all things. Surgens mane in Jeremiah 1) [Cap. 11, 7. Vulg.] means: "I was there all the way."

Early I will send myself to you.

5. arach among the Hebrews means to prepare, to make ready, as a table or bed is prepared. The Jews understand it here for a prayer to perform: I will send myself with a prayer.

And remember it.

I want to look, that is, I want to come and pay attention. It is all ways mighty fähr-

1) "Jeremiah" set by us instead of: im Latin. Hiero. is read from Hiere. In the old translation this sentence is missing.

lich with the false preachers, therefore it may well Zusehens. That is why he speaks: I will watch, I will be careful not to lose the word.

V. 5. For you are not a god to whom ungodly beings are pleasing.

I know that for sure. This is a painting of the wicked, intended more to assure one's conscience than to disprove them by it. They want their thing to be right; it also seems as if it were true, and if one judges according to reason, it is also true, so we must have lost; over this our Lord God gives them good and honor. Just as Moses had to fear as if God would look at their sacrifice, since he says Deut. 16:15: "Lord, do not turn to their grain offering." Therefore, it is necessary to strengthen one's conscience, so that one may say: "Even if it seems like it, I know that you do not like it; I find many things about them that are not pleasing to you.

I. The first is "the ungodly being," which I do not miss, namely, that they teach not of faith, but of works alone. So it is certain that no pope either will or can teach that we are justified without works, through faith in Christ; for they do not understand the first commandment at all. This is now our test and touchstone, that we live solely on the promise that God is gracious to us and has given us his dear Son as a propitiation; and whoever does not teach this, we conclude that he is ungodly.

II. He who is evil does not remain before you.

8 This belongs to the works. So also Paul [Tit. 1, 16.]: "Since they are unbelieving and incapable of all good works." So now the papists sin, who daily deal with such thoughts as they may kill and burn us; if they can take from ours honor, body, goods, they do it. We kill no one, but because they kill, he says: I am sure they shall not abide in thy sight, that is, where God dwelleth, in the temple; though they appear, yet verily I know that they shall not abide in the ministry of the word.

III. v. 6. the glorifiers do not pass before your eyes.

9 The verb XXX, from which this noun "Ruhmredige" is derived, means to praise. By metaphor, however, a praiser is taken for a fool, ass, and fantasist, as Thraso is in the Comedy [of Terence]. Therefore he calls praisers or glorifiers those who do nothing else but praise their thing, who thus say: Our works shall do it; who praise their works' righteousness. This also is a reason of proof, saith he, that thou hast no pleasure in them. Thou canst not suffer fools; for "the heavens tell thy glory" [Ps. 19:2.] He that will boast, let him boast that he has a gracious GOD [Jer. 9, 23. 1 Cor. 1, 31. 2 Cor. 10, 17.¹).

IV. You are the enemy of all evildoers.

10 There they are all together. Their whole life, he says, all their works are condemned. What they do for themselves, even though they do no harm to others, is evil; their righteousness is evil 2c. Cause: out of their works they make an idol, like the monks, the enthusiasts, the Turks, the Jews, and everything that does not believe. Their works they do not for the glory of God, but for their own glory. You are an enemy to them, I know that. Why? Because they are greedy for your majesty. These words also strengthen our consciences.

v. 7. You kill the liars.

(11) You are not only hostile to them, but you are so hostile that you also kill those who speak lies. I know, he says, that they preach lies.

The Lord has abhorrence for the bloodthirsty.

(12) These two praiseworthy things have joined them together, that they are bloodthirsty and hypocrites. Killing and strangling is with them, therefore they are also "false ones," pretending to mean well; saying they do everything out of zeal for righteousness, and yet they are false, desperate hearts; what they do and say is a lie. To the same,

1) In the Latin edition: 2 Cor. 11. In the old translation 2 Cor. II, 30. 31. The passage we quoted, which in our Bible is drawn to the 11th chapter, will be meant.

He says that the Lord has an abomination, because they intend to cover up their ungodly nature and pass it off as righteousness. This is called defying our Lord God, when they cover themselves as they do now. So all the wicked can be judged from the first commandment. But what shall I do? I will do it, and I know you will be pleased:

v. 8. But I will go into your house on your great goodness.

013 I know not how to boast of righteousness nor of works: this only do I know, that thou art good. Now therefore will I come before thee, and live in no other despite, but in thy mercy, which is great. This is the first commandment; and this is a fine pure heart, which formeth nothing before it, but the mercy of the Lord alone.

And worship against thy holy temple in thy fear.

14 These two things, which he summarizes here, namely faith and fear of God, those do not have. They do not fear, but boast, as the 36th Psalm, v. 2, says: "There is no fear of God before their eyes." But it shall be thus: before men we shall be pious, but before God we shall fear. Now what I have in me that is worthy of fear is already forgiven in your mercy. I am afraid as far as my person is concerned, and I trust as far as you are concerned. So now the consolation is complete. Now follows the prayer that our Lord God will give constancy.

v. 9. Lord, guide me.

(15) As if to say, I know that I am thus right; only keep me, that we be not presumptuous in our own things, but in our Lord GOD. It is ever better to rejoice in His grace than in my good works. Yet they do not want to suffer the doctrine. This is the devil's sorrow.

In your righteousness, for the sake of my enemies.

16. "In thine" which is before thee, and which is not mine, nor man's, but "thine". This verse is to be drawn to the first

Commandment that our Lord God be our God, as he has shown in Christ. Now it is dangerous to fight against the ungodly being and to persevere in such a fight; therefore this prayer is necessary.

Direct your path before me.

Confirm my ways. This is what is said about constancy: that my eyes look no other way than your road, for my adversaries always want to lead me another way. It is very difficult to remain devout among godless people; as in Strasbourg many good men have been brought to ruin by them.

V. 10: For there is nothing certain in their mouths.

18 Their doctrine remains uncertain. Even if one listens to them for a long time, the heart still never becomes sure; for their thing does not stand on the first commandment and God's word. Fasting, masses 2c. do not make a confident conscience. It has no reason; for they are without the word of God. They cannot comfort a heart rightly. Therefore, dear Lord, protect me from this.

Their inside is heartache.

19 Havoth means heartache, misfortune, harm, sorrow. Even though they teach for a long time, the heart always remains in sorrow and heartache, so that no real joy ever enters the heart.

Your throat is an open grave.

(20) This may be understood of avarice, that they are insatiable. But I am tempted to think that they are death slayers, who murder and devour many. Their throat is a hell-throat, and their throat, through which they shout and preach, is like an insatiable grave that is always open.

With their tongues they pretend.

They have good words and good appearances, as we now see in public. Take heed, O Lord; if any man enter therein, he shall go down as into hell.

V. 11. Blame them, O God, that they fall from their nobility; cast them out for their great transgression.

(22) Behold, they blaspheme and rebuke thee; rebuke them again, reproach them, accuse them; make them feel it, bring them to the school, give them an evil conscience, that they may know that they do wrong, that they may therefore depart from their thoughts. These are the counsels of the wicked, as it is written in the first Psalm [v. 1]. So make sure that their teaching does not go out as they intend.

For they are recalcitrant to you.

(23) They think their thoughts are God's thoughts, but they anger you and do not please you.

V. 12. Let all who trust in you rejoice.

24. It is about the first commandment. They have no hope nor correction in thy promises, but hope of themselves. Therefore all they that hope in thee must be sorrowful: create thou that they may rejoice.

Eternally let them boast.

(25) Let them boast; they have just cause to boast, for they boast of our Lord God.

For you shield them.

(26) Though they say that we are ruled by the devil, it is you who protect us.

Let there be joy in you.

27. let them be of good cheer, but in you. For apart from you there is nothing but mourning.

Who love your name.

28 Hereby he points again to the first commandment.

V. 13 For you, O Lord, bless the righteous.

29. is a concluding speech, as above in the third Psalm, v. 9: "With the Lord one finds help. It is with you. They curse, but you bless. "The righteous are those who hope in God and love His name, but they are cursed by the world.

You crown them with graces, as with a shield.

30. Your gracious will is their shield. It is a glorious and very good psalm.

About the same Psalm.

V. 1. in finem pro hereditatibus.

1. finis, that is, for the sake of that for which you are striving; as if someone wanted to say: This they have willed, this they seek. De hereditatibus [of the inheritance], that is, of two kinds of gain (lucris), purpose, reward, fruit, pre

theil, enjoyment, profit, benefit, as Ps. 127:3: "Behold, children are a gift (hereditas) from the Lord." Likewise Ps. 16, 16: "A beautiful inheritance has become mine," that is, a fruit of my suffering. The reward of the wicked is damnation. The reward of the godly is blessedness.

2. the purpose of this psalm is

of the wicked
of the godly

Taking,
teaching,

and the wage through ver
equation of both:

Those he condemns in
their righteousness,
himself he boasts in
the grace of God.

The godly does not miss any
thing from himself, but
The godless
misses all things and asks nothing from God.

I seeks everything through

(3) But he prays especially in this psalm for the grace that justifies those whom the wicked despise.

V. 3. My King and my God.

4. king GOt worldly things,
> in spiritual things,
<

because GOd reigns
the body, the soul.

Therefore, the godly man does not measure himself in strength and wisdom, not even in bodily, worldly and domestic matters. He gives everything of himself. You [Lord] shall be all in all.

We, on the other
hand
tions rather,

that God is a creature and
would be a servant,
that we were gods and kings.

of ours, would be shaped by ours,
so that he would be reconciled by ours.

V. 4. Early you would hear my voice.

5. early according to the time, before all things; ///
according to the spirit, hurriedly.
That this may be the opinion: I seek first the kingdom of
God and pray; therefore hear me also before all things.

I will be diligent to be taught by you and to be taught by
you; I will not be quick to speak, as those wicked are
always quick to teach. I will pay attention, and listen to
you, as my God and my King, what you speak to me. "Oh
that I should hear that God the LORD speaketh" [Ps.
85:9]. My first concern should be that I hear God's word.

Early I will send myself to you.

6. that is, I will let myself be prepared, I will surrender to
you that you may shape me, I will

There is a contrast in the words

I want to send myself, because I
want to remember it.

From all sides they rumble along, overpowering and
hindering the wicked masters, who do not care or pay
attention when you teach, but are thrown through each
other, divided and scattered into various sects, and listen
to and pay attention to no one but themselves. This
image is taken

From the layering of the wood when it was laid over each
other for sacrifice. "Send" in Hebrew means Arach (XXX).
He wants to pay attention badly and only to One Word,
and to listen to One Master, One King, One God, in the
midst of the most different rotters.

V. 5. For you are not a god to whom ungodly beings are pleasing.

7. the wicked are not pleasing to you, the saints.
It will not remain the wicked, the pious.

He hates the liars, the preachers.
He kills, he abhors the cruel and false, the severe. They zeal for justice by killing the Son of God for the sake of God, because of the most holy cause of truth, which they prove with their lives without falsehood.

The opposite is true with the wicked.

8. for this hurts the prophet.

that the wicked will and boast that they are

to please, to remain, to endure, to be loved, to be blessed, to be pleasant,

and that the godly are rather what the Psalm says.

Therefore he straightens up and speaks out angrily against them: I know that they are not pleasing to you. For he speaks here with joy of faith, out of anger against such boasters.

They are taken for fools who know a lot of boasting and mastering, hear no one, and want to suffer no discipline. Such a Hōel (ʿn), praiser, is actually Erasmus. It comes from halal praise, as the fools know how to praise themselves magnificently.

V. 6. insipientes.

9. the great ones. I think they are called that because they make a lot of boasts about themselves.

V. 8. but I will go into your house on your great goodness 2c.

10. my service is, trust at your grace, of my works.
fear me due to

When the apostles came again with joy, and said that the devils also were subject unto them. But Christ chastised them, and taught that they should cleave unto grace: "Rejoice that your names are written in heaven" [Luc. 10:20.]. "When ye have done all things, say, We are unprofitable servants" [Luc. 17:10.], that is, rejoice not, boast not, trust not in your work. Apost. 7, 41: "And they rejoiced in the works of their hands."

perfect, but useless, who has done everything? The world does not understand this.

V. 9. Lord, guide me in your righteousness.

(11) He prays that he may do so and be guided in the midst of his enemies, who teach and do the adversary, that they may not entrap him or lure him into their sects, and that he may leave them.

Notice now how much these two are against each other.

the justice < the fear of confidence against God.

trust, fear and have done everything, are useless servants.

As if he wanted to say: Because there are so many others who teach and do against it, keep me in your way, that is, in your grace. It is astonishing that the prophet asks for it, as if he did not have it and did not know about it, while our red spirits can and do know everything in one breath.

Who will continue to do something good if he is finally judged to be a useless servant when he has done everything he was supposed to do?

V. 10. There is nothing certain in their mouths.

12. they are uncertain thoughts, speculations without the word, whether they consider it stronger than the very strongest rocks.

V. 11. Their inner life is heartache.

(13) That is, their conscience is the most wretched thing, for their doctrine leads to despair, brings us sorrow, heartache, and all misfortune.

Blame them, GOD.

(14) The ungodly must be fought against with prayer, that God may reproach and disgrace them, and that their endeavors may be in vain, and that they may be excluded from the church and our fellowship.

For they are recalcitrant to you.

15. they make you bitter, that is, they delight you in the most delightful way.

V. 12. Let all who trust in you rejoice.

(16) This is a prayer for the pious, that they may rejoice by faith in the Lord, not by their works, nor in themselves.

[Forever let them boast.]

Likewise, they shall glory forever and ever. Their glory shall endure forever,

for they do not glory in themselves, but in you.

Let them rejoice in your honor, name and praise, not in theirs; for they love your honor, and are enemies to theirs. Neither can any man. For the wicked love their name, in which they rejoice 2c., and they hate the name and honor of the LORD.

For you shield them.

(17) You protect them against the wicked's folly and all, against the accusation of the law, sin, wrath and death, namely, by forgiving their sin and showing them your mercy.

V. 13 For you, O Lord, bless the righteous.

(18) Whom the whole world curses, including sin itself and its conscience, so that without you alone there is no one to bless them. But the wicked are blessed by everyone, but not by you alone.

You crown them with graces.

019 Yea, thou crownest the wicked, but the crowns of the righteous are wrath, persecutions, and all the calamities of the world. Therefore by faith and from the word it is known that these things are true.

The sixth Psalm.

Now this is a very high psalm, which we poor people do not understand, and which belongs only to the great saints. The third psalm is about persecution, the fourth about tribulation, the fifth about heresies. So we go through and through in the temptations. This sixth psalm is about the spiritual temptation, which the monks call the spirit of blasphemy, that one is angry with our Lord God for not doing right. This is a challenge to faith and hope, that one only wants to despair.

V. 2. 3. O Lord, do not punish me in your anger, and do not chastise me in your wrath. Lord, be merciful to me, for I am weak.

2 These are excellent words that he speaks to God. He complains about no man, but about our Lord God Himself. It must be punished, he says; but, dear Lord GOD, that it be only the father's distemper, and not the judge's and stickmaster's. Although we cannot reach this psalm, it is useful to know it well, so that we may know that when we have this kind of affliction, it is not we alone who are to be punished.

are challenged in this way. For this is how it tends to happen, that reason makes a bad judgment according to its feelings, and says: He does not want mine; like Doctor Krause. 1) So here David feels the wrath and anger of God, and condemnation, not grace. Nevertheless he wakes himself up and says: "Do not do it, dear Lord, have mercy on me, for I am weak.

V. 4. Heal me, O Lord, for my bones are troubled, and my soul is greatly distressed. O Lord, how long?

This is an exposition of his distress. The whole life, marrow and leg trembles; everything in man cannot suffer this feeling. But no human heart can comprehend such a thing; experience alone teaches it. And yet it is good that we know 2) that we are not alone when it comes. This temptation is a stake in the flesh, as Paul calls it 2 Cor. 12, 7.

V. 5. Turn, O Lord, and save my soul.

This is a very simple prayer. He feels that God has turned away from him, has lost the promises, the word of grace and salvation, that there is nothing left but a vain example of wrath, Sodom and Gomorrah, the ruin of such a great nation as the Turks are today. For that the Lord had turned away signified that the word was lost, and that he was left alone, a man against Satan.

V. 6. Help me for the sake of your goodness.

(5) Then he abandons all works; he does not say, "Lord, help me, because I have made the temple and the service of God like this. It is the first commandment that he will have a gracious God.

For in death you are not remembered.

This is the other commandment. As soon as one loses God's mercy, one loses

1) About Doctor Krause (Lrauss) compare Walch, St. Louis edition, vol. IX, 262, § 33 and the note there. - Here the Latin has the note: Lie Haine Knxouum 86 ipsnru eentoait, anno 28. The time determination is wrong; it should read: 1527.

2) We have taken the words "that we know" from the old translation. They are missing in the Latin.

also his praise. So there remains blasphemy and hatred, that one would have another God.

Who will thank you in hell?

Who told him that? He must have been in death and hell, otherwise he would not know how to speak of it. As I said, it belongs to the other commandment. For he asks that he may praise and glorify God.

V. 7. I am so weary with sighing, I wash my bed all night long, and with my tears I wet my bed.

(8) This is exaggerated speech as far as the body is concerned, but it is not exaggerated speech as far as the soul is concerned. For the pain that the mind feels is greater than all exaggerated speeches can represent. But the body cannot follow the heart in this. I am weary with sighing," he says, "just as it happens that someone weeps himself weary.

V. 8. My form is ruined by mourning.

These are tremendous descriptions of his fear. Here he starts to groan for the word and will also gradually come to the third commandment. What is written in the Latin text, furor [Grimm], is in the Hebrew Caas

Displeasure, mourning, disgruntled, unwilling. As is said of David, when he heard the news that his sons had been slain. It actually means to grieve. But this is what happens: sadness dries up the bones and corrupts the whole body; melancholy arises.

And has become old.

I am about to grow old and gray, because I am troubled everywhere. Wherever I look, there is cause for sorrow. No good thought comes to mind, but the devil possesses the heart with great heaps of evil examples and sayings, so that one becomes gray over them. Prayer or lamentation goes up to this point. Now the consolation begins.

V. 9. Depart from me, all evildoers.

11 "Evil doers" refers to the holy hypocrites who are not considered evil doers before the world. What do you teach? You

does not teach to flee to God's mercy, not to call, not to ask; as the papists also do now. But "not to pray" is to despise God, and to tread on works with presumption.

v. 10: For the Lord hears my crying. The Lord hears my supplication, the Lord accepts my prayer.

12. I am concerned about prayer; I am answered; as he boasts in the fourth Psalm, v. 4: "Recognize" 2c. We will not do otherwise, we must wait and call for mercy. And herewith he praises us his worship of God (religionem), of which he says that it is nothing else than weeping, supplicating and praying. Which

can do this in faith on mercy, they are right.

v.11. All my enemies must become ashamed, and be very afraid, and turn back, and become ashamed suddenly.

(13) He has persecution of his doctrine by heart, but of the devil within. Therefore he asks that his enemies may be ashamed, frightened and retreat, and become so completely ashamed that they must first try again; then they would desist from their presumption and bear their shame, saying: "O Lord, you are righteous, but we must be ashamed" [Dan. 9:7]. Now follows the seventh Psalm, where he must also become a rebel.

About the **same Psalm.**

V. I. Pro octava.

1. the octava is a musical instrument with eight strings, since one was not allowed to sing this psalm without instruments. The instrument with ten strings was used for feasts and praises, like Ps. 33, 2. and the one with eight strings was used on weekdays and in mourning, like here.

v. 2. Lord, do not punish me in your anger, and do not chastise me in your wrath.

2. God's anger and wrath is what he feels who is forsaken by God, by the Word, by faith, and that by the effect of Satan, who is the author of death, sin and conscience, and presses on unbelief, despair and blasphemy with his fiery darts [Eph. 6:16], or as Job says [Cap. 6:4]: "The arrows are in me that drink out the spirit." But that this is not done by Satan, but rather that God alone presses on it, the heart feels and believes. For Satan disguises himself in the form of the majesty (which leaves him), as he did to Matth. 4, 9. Christ and said: "If you worship me" 2c. This is the greatest darkness, therefore he cries out: "Oh Lord", "you", "your wrath", "your anger", "oh, do not punish".

3 But by saying, "Do not punish," "Do not discipline," he confesses that he is a sinner.

and deserved the punishment. But he asks that it be a temporal and fatherly punishment, not an eternal one and that of an angry judge. Thus, he feels at the same time fear of his conscience, which bites him, even devours him, and of the punishment that follows the accusing conscience, namely, of hell.

4 Here you see that he is stripped of all reliance on works. Here even the best works are silent, yes, they are even accusers; for he must not dare to hold them against the wrathful God; but he is entirely a sinner, all his is sin. But of this the secure godless people do not know. Therefore, he takes refuge in the mercy of God alone, and confesses that it is not up to anyone's running or willing, Rom. 9, 16.

v. 3. Lord, have mercy on me.

5 It is the Holy Spirit who may rebel against wrath, and against hope he gains and draws hope. The sinner who has earned wrath, and bears witness to it against himself, seeks mercy by asking for forgiveness. For you see that he cites no particular sin here, but confesses his sin in general. Therefore, these are the words of believing sinners who learn to rely not on merit but on grace.

to talk like
reason, nature, this
6. it does not free will and to call.

Therefore, as soon as they feel this, they despair, and either strangle themselves, drown themselves, hang themselves, or are moved by the blow, or fall into a constant melancholy (*melancholia*), as the physicians call it, and bring their lives to an end with constant sadness, or finally fall into madness, raving madness, or other terrible afflictions.

But this feeling is at the same time a kind of sight of all sad, frightening, horrible examples of terrible deaths, stories, works and words, in which God's wrath and vengeance have been shown. Satan presents all these in an instant (as he showed Christ the kingdoms of the world in an instant), and surrounds the conscience with them, as Saul did David [1 Sam. 23, 26.], so that, if the Holy Spirit did not assist here, a man would have to collapse and die in an instant, as if he had been struck by the blow. This is it, that he says: "I am weak", there is no more strength, nor any hope or help neither of life, nor of salvation, nor of righteousness, but death, sin, wrath, hell. I can never.

Heal me.

This is another execution of what he said. I can never, or am weak. Such feeling also weakens the bones, the strength, blood and marrow of the body. Then it shakes the soul even more violently, and brings such fear and terror into it that it cannot think anything, nor pray, nor desire, but only thinks it is lost with the wicked for eternity. Then a moment seems to us to be a whole year, an exceedingly long delay. It is a wonder that he does not curse and blaspheme as Job did, but even calls upon him with a frightened heart and bones. This is perhaps what the author of the book of Job meant, that a Gentile man could not do what David, a Jew, could do.

9. "The frightened soul" is the despair of life, and feeling of death by God's anger. "The frightened bones" are the penetration of the despair into the body, which is the

cannot bear it. This fright is from Satan, when man is abandoned from the Word, Spirit and grace, and he is left to himself in the fight against the devil.

V. 4. Ah Lord, how long?

This is the inexpressible groaning that the spirit expels, Rom. 8, 26. For it is the feeling as if he must remain eternally under God's wrath. Will there be no end to it? I could despair. For a fearful man sees no end to his distress.

V. 5. Turn, Lord.

He confesses that he feels that God has turned away from him, that is, that the Word, the Spirit of grace, and the merciful disposition of God have been taken away from him. And it is the same inexpressible groaning as above. He asks that the abandoned soul may be saved from death, from sins and from the devil.

For the sake of your goodness.

12 There it is. David, who is full of spiritual and worldly good works, yes, even of miracles, and also of promises and experiences of grace, forgets all these things, is abandoned by everyone in this fear of his, so that he does not dare to mention one of them, but calls on mercy as the greatest sinner. This may be a faith that fights in the most manly way over things that are not seen. Who believes that God is pleased with it?

V. 6: For in death you are not remembered.

(13) Thus he feels death and hell, in which there is neither faith, nor hope, nor supplication, nor the word, therefore neither salvation nor redemption, therefore neither thanksgiving nor praise. Where there is no thanksgiving, there is cursing and blasphemy. So he has an abomination of blasphemy in hell. What good would it do you if I blaspheme you? It is better that I praise thee; for thou art ever worthy of praise, not of blasphemy. Wilt thou then that all men should be lost, and that none should be saved? "Wilt thou then have created all men in vain?" [For so it seems before them,

who are in such temptations as if all men were lost. For there he sees no holy man, but only condemned, because he sees no example of life or grace, but only examples of wrath and eternal death.

V. 7. I am so tired of groaning.

(14) I have sighed myself weary, so that my body aches with groaning. For these two verses represent the outward appearance of the body, how it has shrunk through the anguish of the soul. For a soul that is thus troubled brings forth such sighs that any one of them could make the body weary. Therefore they do not last long (for that would not be possible), but soon pass.

I wash my bed all night long, and with my tears I wet my bed.

15 This is an exaggerated speech, as we say in German: He cries that he wants to wash hands and feet with it. So also here: I would like to wash my bed with it. For he indicates that he is exhausted from weeping. And yet this was not done to be a satisfaction, but only an indication of the recognition of the sin, how great it was, and how abundant the grace of forgiveness, so that the mercy of God would not be disregarded if the sin were forgiven without punishment, or remained unpunished.

16. at night when /

in bed, where / great rest and peace are sought.

With this he wants to indicate that such affliction cannot be helped by our efforts, but must be alleviated by God's grace alone. While otherwise in bed and at night everyone is naturally refreshed, the temptation becomes much greater through such means of help (solatiis). But it is alleviated by the word of grace alone.

V. 8. My form is ruined by mourning.

(17) For the afflictions of the soul also extend to the body, so that the face becomes pale, the eyes darken, the brow wrinkles, and the whole appearance appears old. He speaks

but especially from the time of this temptation; for apart from this hour one has another form; although if such temptations are often repeated, the body and the whole life is also very much changed.

V. 9. Depart from me all evildoers.

18 For this challenge teaches the knowledge of sin, grace and its power, against which the works saints fight with all their might (since they are not subject to the righteousness of God). Therefore he turns his speech to them, and becomes unwilling that they despise the grace and mercy of God; and not only that, but they also persecute him who suffers for sins and confesses grace.

V. 10: For the Lord hears my weeping.

This verse proves that with God it is grace and not merit that counts, because he does not praise merit but the grace of the one who hears him. With this he clearly confesses that it is because of God's mercy and not because of someone's running, Rom. 9, 16. But he says it three times ["The Lord hears" [v. 9.], "The Lord hears" [v. 10.], "The Lord accepts" [v. 10.] because of the hardened heart of his adversaries and for his strengthening. For he who asks, or gives thanks for that for which he has asked, shows by this that he is needy, that he has received, and has had nothing. Therefore the righteous man lives by faith [Rom. 1:17] and is a child of mercy, not a master or father of works.

V. 11. It must become shame.

(20) He desires that they may know these things, that they may be saved. He confesses that they are enemies and persecutors, but he also confesses that they are in high honor. They will have happiness, welfare and joy. For otherwise, if they were in disgrace and were downcast, he would not wish for them to be disgraced and to return.

It turns:

Those who are in honor will be disgraced. Those who live in joy will be frightened.

Those who are in welfare and happiness will return. And let this happen soon. Amen.

The seventh Psalm.

Apart from these temptations that we have had, there is still one left, namely, sedition, which also the Christians have to suffer. With the title Christ also had to die, as now the gospel is blamed for making rebellious people, for causing war 2c. One must learn that it does not want to be otherwise. The gospel teaches peace and obedience; nevertheless it must have the name that it is a rebellious teaching. This makes that we do not want to do everything that they want. So David was also accused by Shimei: "Come out, you bloodhound, who have set yourself up as king in Saul's place. [2 Sam. 16:7, 8]. So it goes; he who serves for peace must be called rebellious, and he is blamed as if he had offended the majesty; therefore the devil shall serve the world.

v. 2. 3. In you, O Lord, I trust, my God. Save me from all my persecutors, and deliver me, lest they devour and tear my soul like lions, because there is no Savior.

2. he confesses that his enemies are superior to him, also confesses that he is abandoned and that they are hard on his side.

v. 4. Lord, my God, I have done these things, and there is injustice in my hands.

3 Now here he comes to the point. If it be true, O Lord, that I have taken my kingdom by force, I consent to suffer what I shall suffer; for he himself is hostile to the same sin.

v. 5: Have I done evil to those who lived peacefully with me, or have I harmed those who were hostile to me without cause?

004 These pieces they blamed all on him, that he should repay evil for good, that he should rob Saul. Therefore he says: If it is my work, let it be done to me. But I did not do it, God did it and urged me to do it. This is how it is with us now: the pope and the bishops were condemned before, but now they want to follow the gospel.

Blame them because they are not allowed to sin with impunity.

"Without cause," as if to say, "It has been your commandment [that I should take the kingdom].

v. 6. So my enemy pursues my soul, and seizes it, and tramples my life to the ground, and lays my honor in the dust.

This is a defiance of his innocence. For my sake, I did not want to look at life or honor.

v. 7. Arise, O Lord, in your wrath, rise above the fury of my enemies.

6 Behold, how they rage, as they do now; are they mad and foolish? Now therefore he prayeth, Lord, set thy wrath against their anger.

v. 8. and help me back into the office that you have commanded me (Et suscita mihi iudicium, quod mandasti).

7. help me handle the kingdom. For iudicium means the service and office of governing and presiding over the people. Do this for the sake of your command, so that your honor may stand. So also be angry, and do this for the sake of your people. So he leads first the honor of God, secondly the benefit of the people, that he may rule, and serve God with, and be of use to the people. So I also say: if I did not consider God's honor and the people's benefit, I would not want to preach all my life.

That people will gather to you again.

008 He saith not, To me; lest any man think that he seeketh his own. Thus saith he above, Behold, it is thy office, but look not unto me. An ungodly king or servant divides the people and drives them away from Christ, but a godly one gathers them, not to himself, but to God, for he gathers them to the Word.

And for the sake of the same.

9 Not for my sake. If Absalom should remain in the kingdom, it will be for this purpose.

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The people will despise your commandment and will not believe that you have made me king.

Come up again.

(10) As if to say, The word is now trodden under foot; take up the ministry again. It is a prayer against our bishops and monks, who sit on high, and leave our Lord God here.

V. 9. The Lord is the judge of the people.

11. Here is a change of person. They are not the judges, but the judgment belongs to you, and not to those who do not have the word. This is now the one prayer for the kingdom and regiment, for the glory of God, and the welfare of the people. Now he speaks of his person.

Judge me, O Lord, according to my righteousness and godliness.

12. He appeals to his human righteousness. I am a sinner before you, but I have a good thing before men.

V. 10. Let wickedness come to an end, and promote the righteous; for you, righteous God, test hearts and kidneys.

(13) They shine beautifully, and so make us insolent. But you, God, do not judge by appearance alone, but test the kidneys, that is, the thoughts and the heart. You know what a man thinks in his heart and what he is inclined to do.

V. 11. My shield is with God, who helps the devout heart.

14 Now follow the words of consolation. For after the trust is established, he becomes joyful, and preaches, 1) prophesies and prophesies. And this is a very good sermon that he preaches here. My help, he says, is from the Lord. Those are counted on princes, swords and weapons, but God is my shield, who helps the right.

V. 12. God is a righteous judge.

15 This is who helps the righteous.

1) Instead of praeclieit should probably be read prusdicat, because it follows immediately: Also the word eoneio indicates.

And a God who is daily threatening.

16 He is also a strict judge. He divides the office of a judge into two parts, namely, that he helps the pious and kills the wicked.

V. 13: If one does not want to convert, he has sharpened his sword and drawn his bow and is aiming.

(17) These are words of a very great and mighty earnestness, that he might put under view the wrath of God which is already present; but they believe it not.

V. 14: And he hath laid upon it deadly projectiles; he hath prepared his arrows to destroy.

18. the word dalak [XXX] means to devastate, to kill. He will not shoot with a straw. Those arrows are not a joke, but life and limb. He did not use them to joke, but to destroy with them. But there are such fellows who do that 2) and do not ask anything about it. As they do not believe even now, when God is threatening. Now follows the prophecy.

V. 15. Behold, he hath evil in his mind, with mischief he is with child, but he shall bring forth a fault.

19. He ridicules them, as if it had already happened to them. You do not hear, you do not believe. As it is now, they strive and counsel, they are pregnant with plans and thoughts, that is, you strive and counsel, and when you look at it in the light, it is injustice and misfortune; nothing comes of it. Isaiah also used this same way of speaking [Isa. 8:10]: "All their attempts are in vain. So much now of that with which they deal. Now he also says about their pitfalls.

V. 16. He dug a pit and carried it out, and fell into the pit he had made.

20. as their plot against us is destroyed, so it is also for their own sake

2) "that", namely: that they joke with it. This word "that" is put by us instead of: "one", which we consider to be a printing error. The Latin text says: "one."

Damage, they fall, and are caught in their own rope.

V. 17. His calamity shall come upon his head, and his iniquity shall fall upon his crown.

21 Oh, who could believe these promises, that one could be sure as if it had already happened. So, since the Roman 1)

1) Instead of ImumQum in the Latin edition, read (with the old translator) Uormanuiiu.

The first empire wanted to wipe out the Christians, but it fell to the ground, and the Christians still remain. So it is decided: what is done against Christ must come out against them, they must run away themselves. It must be done by necessity, for God is a righteous judge, so he is called. Now this is a lovely and very praiseworthy justice, that he destroys his enemies with their own attacks. Therefore, one should praise him justly.

About the **same Psalm.**

V. 2. In you, O Lord, I trust, my God.

(1) He starts against God by trusting in grace, but he is silent about works and merits. He confesses that the Lord is his God according to the first commandment. But an ungodly man does not start in this way, but in this way: I thank you, Lord, because I fast twice a week [Luc. 18, 11. 12].

Help me from all my persecutors.

You are my God, and I trust in you as my God; do now what is due to God, as I do what one who trusts in God should do, that is, help me.

V. 3. Lest they like lions devour my soul.

3. is a narration of his fear, which drives him to trust and pray. For every prayer has the cause that the need penetrates to it.

V. 4. Lord, my God, I have done these things.

He dares, because his conscience is confident, to stand against his enemies, even where God Himself is the judge.

"Such things." As if to say, "In other things I must confess that I have sinned much; but of that which they accuse me, I am innocent, I know it. For it was not of my own will, but according to thy will, that I became king in Saul's stead.

5. teaching (γνώμη): A good conscience forch even when it is certain. For even though this king is established by the word of God, he allows himself to be terrified by

the splendor and appearance of the things that stand against him, and needs strengthening. He has to go into opposition, and quarrel and fight about certain things that are confirmed by God's word. The conscience is such a delicate thing.

(6) But he decides, "There is no injustice on my side, that is, against Satan, conscience, and the calumny of the adversaries. So he defies, and sets himself upright.

V. 5. Have I repaid evil to those who lived peacefully nnt me.

(7) I have not sought the kingdom, nor cast him out, nor fallen into his own, as Shimei crieth over me, and Satan troubleth me in my conscience, and maketh me to doubt whether I can rightly possess the kingdom. "Without cause," that is, "I have not taken the kingdom] without being urged by thy word, neither have I sought the kingdom out of a loud will. As it is said in the 25th Psalm, v. 4, "They do wrong without cause." Therefore, he rises up with the word and breaks through against his attack of Satan.

V. 6. Thus my enemy persecutes my soul.

8. he places his life and honor safely in God's judgment against his adversaries and is ready to lose them. But he is quite sure to keep them, according to the joyful and sure conscience of his innocence. It is a great seriousness that Moses has, because he wants the Lord to erase him from the book of life [2 Mos.

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32, 32.], and Paul, since he desires to be accursed, Rom. 9, 3. There is a great emphasis on every single word. My enemy takes from me, not gold, precious stones, house and farm, but "the soul", "the life", "the honor". Furthermore, he does not say that he makes me subservient, but "he pursues", "he seizes", "he tramples to the ground", "he buries me".

v. 7. Arise, O Lord, in your anger, rise above the wrath of my enemies, and restore me to the office (et excita iudicium meum) which you have commanded me.

9 After his conscience has been strengthened and assured, he now prays confidently and accuses his adversaries, whom he wishes God's wrath upon, because they stubbornly and surely despise His goodness and abuse it to the destruction of the righteous. Furthermore, they have no cause, nor any appearance, but it is pure fury and malicious nonsense in which they presume to be enemies and to harm the righteous.

10 Iudicium, that is, the royal office. But see how smoothly he speaks. He does not desire that his kingdom or his honor be restored to him, nor does he remember with a word his royal dignity or authority, but calls it a "judgment," that is, he desires to do the work of a king, and is anxious that he may be of use and service to others, and that too not of his own choice, but because he is compelled to it by his profession; "which thou hast commanded me," he says. I am called to the kingdom by you, therefore I desire to be obedient and to do my office enough.

v. 8. that the people may gather to you again, and for their sake come up again.

(11) I am concerned for the poor people, for if I am not reinstated, and your commandment is nullified, they will become the prey of wolves and deceivers, since they will then agree with Absalom and his, and thereby oppose your word, by which you commanded me the kingdom, and thus, deceived and disobeyed, will be implicated before you in the crime of sedition, and deserve equal punishment.

12. 1) Now behold, how great a danger it is when one participates in the sins of others. 2) That people gather to God when they are obedient to their rulers. 3) That God Himself, namely in His word and commandment, comes up when the authorities are given their due honor. How much more must these two different things occur when the apostles and church servants are honored or despised?

v. 9. The Lord is judge of the people. Judge me according to my righteousness and piety.

13. there stands here a person [the third instead of the other [the second, according to the figure of the Allöosis, as, when one says: It speaks my HErr, that is, you HErr, who have the judgment over all nations. You are king and supreme mayor. Therefore exercise your office between me and them, so that you may justify me by deed and declare my innocence, as you have called me to this office of yours by your command.

v. 10. Put an end to the wicked and promote the righteous, for you, righteous God, test hearts and kidneys.

(14) It behooves a judge to execute these two parts of the judgment, namely, to condemn the guilty and to absolve the innocent. Therefore he had attributed the judgment to God. But now he asks and reminds him to execute this. Thou art a right judge, for thou judgest not by reputation or well-said words, as men do who are deceived, and deceive even when they are guilty; but thou knowest the hearts, therefore thou art not deceived. He says this because Absalom had a great shining appearance, but he had a weak one. The fact that he had forced his way into the kingdom had a great appearance among the common people, and it seemed obvious to them, because they did not pay attention to the word of God who had called him, but they were hostile to the cause itself, because they began it without the word. Just as it happens now that they despise our word, and cry out only because the tyranny of the clergy is broken and lies low. But whoever is in favor of the

They do not ask about this, but they pay attention to what happens to them. But God is judge, and does all these things, he knows it, and our heart testifies to it.

v. 11. My shield is with God, who helps the devout heart.

15. decision. Summa, this is my defiance, shield and castle, the Lord; since he is judge, it is certain that he absolves the innocent.

The other part of the Psalm.

V. 12. God is a righteous judge, and a God who daily prophesies.

16 Until now he has acted on his own behalf before God, has offered himself in judgment, has prayed and comforted himself. Now he acts against his adversaries; he afflicts them, exhorts them to fear God, preaches and prophesies evil to them. First of all, he makes the reproaches difficult by saying that God is just; therefore, he cannot let the evildoers go unpunished. Therefore the proud and the wicked have to fear him. Secondly, he threatens and is unwilling. He not only can, but also will

punish, and that in wrath. Third, he will also not pardon long, but will judge soon; as follows:

v. 13, 14: If they will not be converted, he hath sharpened his sword, he hath bent his bow, he hath aimed it. He has laid deadly projectiles upon it; he has prepared his arrows to destroy.

(17) Hereby he sets before them the wrath of God, which is present or threatening (as happened to Absalom), so that he may terrify them with it. But the stiff-necked wicked do not respect this. It does not help to threaten them. That is why he prophesied misfortune to them, which would surely come upon them.

v. 15. Behold, he hath evil in his mind, with mischief he is with child, but he shall bring forth a fault.

18) How it now goes at Bologna 1) and at the courts of the pope, the bishops and the princes.

1) At Bologna (Lononiae) it was decided that the emperor should subdue the Protestants with the sword. Cf. Walch, old edition, vol. XVI, 2068, § 12.

The eighth Psalm.

This psalm is about the kingdom of Christ. For it was fitting that he should add a psalm of consolation after so many trials of the faithful. And the first verse teaches that the kingdom of the Lord Christ is in the word and a spiritual kingdom. Likewise, that it is not in one corner alone, nor in Germany alone, but on the whole face of the earth.

v. 2. O Lord our ruler, how glorious is your name in all the earth 2c.

2. this kingdom of Christ, he says, stands in his name; for the gospel is taught and preached.

In all lands.

3) This indicates the power of the gospel, which is spreading throughout the world.

The name and the kingdom of Christ are carried into all the earth.

Since you are thanked in heaven.

The other power of this kingdom is praise, that there is no other worship but to praise, believe and give thanks to this name. Further, all should notice the contrast in this first verse. Here he speaks, "In all lands." In the law it was said [Ps. 76, 2.], "GOD is known in Judah." Likewise, praise was offered in the temple alone; but now, as far as the heavens reach. For this is how the word "heaven" is often understood, that it means, everywhere under heaven. But it can also be translated: above heaven, that is, one praises him who is above heaven. As if to say: on earth he is blasphemed.

V. 3. From the mouths of young children and infants.

5 Here he adds who they are who do this and praise the name of God. "Out of the mouth of the young children thou hast wrought a power." 1) He uses neither swords nor weapons to strike his enemies. He uses only the mouth; by the tongue, by the mouth, by the word alone he directs his power. Thus Paul calls the gospel a power of God [Rom. 1, 16]. The dear preachers keep their fist inside, and leave the sword to the emperor, they only need the tongue.

(6) The "young children" are to be understood generally of those who are children either by age and understanding at the same time, or by understanding alone. Young and old, which are Christians, must yet become children, if not by age, yet by understanding, that we understand no more than the young children; for as soon as they would rule with wisdom, they fall away. Therefore, if a man wants to be a Christian or a preacher, let him only take hold of his head and give himself up, so that he is not a man, nor old, but a young child. My Hans Luther does not study much; as he is told, so he goes, is badly led by words, and does not ask much whether it is right or not. But the enthusiasts go on, wanting to argue for a long time, when our Lord God tells them, "This is my body," as it rhymes. This is not to be. That is why they never teach anything right. Christians, however, are all children and infants, as Peter also calls them [1 Pet 2:2]. He admonishes us finely that we feed with the teats; the same do it. By their mouth and their simple preaching it is evident that it is a divine power.

For the sake of your enemies.

7) This is that you put to shame the wisdom of the wagers; as we heard yesterday in the Gospel: 2) "The Holy Spirit will

1) Here the old translation has: "prayers". But that the reading of the Latin: "buildings" is correct, proves the second interpretation, K 6.

2) The pericope Joh. 16, 5-15. is intended for the Sunday Cantate. Since in 1530 Cantate fell on May 15, this interpretation of the 8th Psalm is to be moved to Monday, May 16.

punish the world for sin, for righteousness, for judgment" [John 16:8], that is what the world is able to do, and knowing how wise it always is, it shall become a fool. I have the mouth of young children, therefore they are so hostile to me; nor do I oppose them with words, and that your foolish words; as it is written [1 Cor. 1:27.], "What is foolish in the sight of the world, that God hath chosen." 2c. They must become fools because of his foolish word, however wise they are.

That you may destroy the enemy and the avenger.

This is a promise. The adversaries of the word of God shall not lead it out. One must carry the cross over it: but here is the promise that they shall go to ruins. But here the enemies of the word are delicately portrayed; for they are so hostile to no other thing than Christ, therefore all their hearts are set on vengeance, vengeance. The reason is, the gospel does not attack bags, it attacks the highest righteousness and wisdom of the world, which it wants to make foolish and sin. This makes evil blood, therefore they cannot and will not suffer it, as can be seen in the Jews against Stephanum. Thus it is written, how it shall be with us: we shall have enemies, and such enemies as are the most cruel, burning with insatiable vengeance; yet it shall not help them. This is an excellent promise against Eck and Cochläus and their kind. But the contradiction is before our eyes until we learn it, as follows.

V. 4 For I will see the heavens (coelos tuos), the work of your fingers, the moon and the stars that you prepare.

The prophet is now in another world. So he does not speak of this heaven, which we see. He says: "Your heavens", as Paul says [Phil. 3, 20.]: "Our walk is in heaven", there will be moon and stars, that is, teachers. Therefore he does not remember the sun, because in these heavens Christ is the sun. Up to this point he has spoken of the kingdom of Christ, of the nature of the kingdom, of the sacrifice, of the servants, of the enemies, of the cross, of the place and the location of the kingdom. Now he also says about the head of this kingdom.

V. 5. 6. What is man, that you remember him, and the child of man, that you take care of him? You will let him be abandoned by God for a little while.

This agrees with the second Psalm. This king, he says, is called one crucified and transfigured, one dead and raised again. What a king this is, who is nevertheless abandoned by God! How wonderful it is that God remembers him, of whom the whole world judges that God has turned his face away from him and does not see him, because he does not remember him. It is astonishing that you take care of him who appears before the eyes of all men as the most abandoned one; who is regarded not as if someone took care of him, but as if he was cast out; not as if he was remembered, but as if he was forgotten. So we can now also remember and say to Doctor Justus Jonas 1) that God has not forgotten him, that he is not rejected, but that God remembers him and takes care of him. In every challenge it seems as if there is nothing else but forgetfulness and rejection. But in truth it is a remembrance and acceptance. And it is strange that "remembering" should mean when one is forsaken by God, angels and all the world; these are temptations of death, despair and sin. Well then, we shall not fare better than our king.

A little time.

11) As he says in the gospel: "About a little one", namely, about three days, Joh. 16, 16.

With honors and ornaments you will crown him.

12. you will raise him from death, and lift him out of shame and disgrace.

1) He had a son who died at that time. (Note of the original.)

respect. With this he indicates that he has been in the highest shame, disgrace and distress.

V. 7. You will make him Lord over the work of your hands.

13 In this Psalm St. Peter saw, when he says Apost. 2, 36 that God has made this Christ the Lord. But Christ is actually God because of the work he does. For since he assigns to him the right and authority over all creatures, he indicates that this Christ is equal to God in authority. This is unbelievable, and yet it is a comfort to us that Christ has all things in his power and hand; as St. Paul deals with extensively in the epistles to the Ephesians and the Colossians.

You have put everything under his feet.

14 They shall be obedient. But such things we see not, but believe: for it is a kingdom of faith; one must believe, or else nothing is true.

V. 8. 9. sheep and oxen in general, and also the wild animals. The birds of the air, the fish of the sea, and the things of the sea.

15 He adds this for the sake of the text Gen. 1, 28 and Cap. 2, 19. about the dominion of Adam, so that we do not think that Christ has no right or power over the things that were given to Adam.

V. 10. O Lord, our sovereign, how glorious is your name in all the earth!

These are words of wonder. This is a strange Lord. The second and this eighth Psalm are among the most distinguished in the whole Psalter, but they must be believed.

About the **same Psalm.**

V. 1. ad victoriam pro torcularibus. Psalmus David.
1. XXXX [Githith] is a musical instrument, so called either from the shape of a winepress, or from the city of Gath (Gith), as.

for the instruments are wont to have different names; unless thou wilt say that XXXX, torcularia, [winepress], is the same thing, as that this psalm should be sung at a merry time, because the time of winepressing is the dear-

is the time of the grape harvest. But I like the first opinion better, as we also understood in the sixth Psalm of the instrument with eight strings.

Lord, our sovereign, how glorious is your name in all the earth, where they give thanks to you in heaven.

The summa of the psalm is this: He sings with joy that the gospel shall go into all the world; then how the fruit and power of the word, namely the kingdom of Christ, shall prosper through the cross. Furthermore, he depicts the king himself, and the head of this kingdom, the Lord Christ, with joy and wonder. Finally, he says that Christ's people will also be provided for temporally. And therefore he says:

(3) O Lord, who now, when we are under the law, are our ruler, and we, thy servants and thy people, are worthless in the sight of the world, so that thou also art not esteemed among the heathen, and thy name is small, and is counted as it were among the lesser gods. But what will happen then, when the time of grace comes, and all gods, idols and temples will be put down by the gospel, and their names will be destroyed, and you alone will be praised as a god in the whole world? Help God, how great and mighty will then be your name, which the world will not be able to grasp, although it is now considered as if it could not even fill this corner sufficiently. This glory of your name will come through the word of preaching, by which you will be praised under the whole heaven, or everywhere where the heaven extends, that is, everywhere. For this is what the Hebrew text wants to say: "Since your praise will be heard in the heavens, that is, your praise will be proclaimed everywhere under the heavens.

4 Here you should notice that the Hebrew way of speaking indicates that the sacrifice of the new law is to praise God and to praise His name through the word. For he uses words with which Moses used to speak of sacrifices in the Law [Ex 30:10, Deut 1:11, Deut 12:27]: You shall put incense (dabis) on the altar, and put blood (dabis) on the horns of the altar. So also

here: They shall offer (dabunt) unto thee, that is, sacrifice, not incense or blood, but thy praise. And not merely in a certain place of the altar, but as far as the heavens stretch.

(5) You should also know that the gospel preaches God's name and praise, therefore it will necessarily punish our works, wisdom, righteousness, and all that is ours, so that it may take away our name and glory, humiliate us, and make us guilty of sin and death, reproach us with our shame and dishonor, so that we may be ashamed, Rom. 3:19, so that all the world may be guilty of God. But see how he uses such a kind and trustworthy word, calling God a ruler, as if he were one of his servants; so that he not only distinguishes him from all other gods, but also confesses him and opposes him to all foreign gods, no matter how weak, foolish and void he is to be regarded. Therefore this is a fervent word of a believing heart: "Lord, our ruler", which is said out of a fervent faith against all aversions.

v. 3. out of the mouth of the young children and infants thou hast prepared a power for the sake of thine enemies, to destroy the enemy and the avenger.

From this praise and exalted name of God, the church arises, a mighty kingdom in the Lord, firmly established, "a pillar and foundation of the truth of God", 1 Tim. 3, 15. This kingdom and this well-founded power, masters or builders and builders, by which such a kingdom is established, are quite strange, namely, the mouth of children and infants, who are the apostles and church servants, who by their conversion before the world became children, fools and weak. Other kingdoms are appointed, not by the mouths of young children, but by the fists of mighty giants. Therefore Christ Matth. 21, 16. also understands minors and children according to the letter. Just as in truth they belong to these master builders of the church because of their youth and the simplicity of their faith. The 68th Psalm also says about this power of the gospel,

V. 34. 35.: "Behold, he will give power to his thunder. Pray to God for power! His glory is in Israel, and his power in the clouds." And in the 45th Psalm, v. 6: "Sharp are your arrows." Item, in the 110th Psalm, v. 2. "The LORD shall send the scepter of thy kingdom out of Zion."

For the sake of your enemies.

Here is a promise and an urging. To the faithful he promises to defend his word, to give victory in weakness, and then to destroy the enemy. And if you should ask: Why does he choose such weak preachers, underage and foolish, before kings and wise men? You have the answer here: He does this for the sake of the enemies, so that he has the opportunity to comfort the oppressed and to push the enemies to the ground, and thus shows his mercy on the faithful, but his power and anger on the unbelieving enemies; as he says in the other book of Moses Cap. 9, 16: "I have awakened you, so that my power may appear in you. Therefore I have struck down the children of Israel, that I might show them my grace and power to save. For if he chose the wise, the mighty and the holy, it would seem as if they had accomplished such great things by their wisdom, might and holiness, and so there would be no room left for the glory and knowledge of God.

(8) You see here how this mighty kingdom is in the midst of tribulation, and is under the cross, being exercised and perfected. Nor does he describe lazy enemies of it, but fierce, vehement and bitter enemies, because they not only inflict tribulation and evil, but are also enemies who are ardent and unforgiving with all their heart, even making themselves believe that they are doing God a favor and acting justly out of zeal against God; They are avengers who save God's honor, avenge the violation of God's nature, defend the truth, expel heresies, and perform other such great works of godliness. For they fight for God, and hope for the crown of victory for strangling the faithful of Christ; but their end is destruction, as he says here:

v. 4 For I will see the heavens, the work of your fingers, the moon and the stars that you prepare.

9 So far he has described the church, what it is, namely, a foundation of truth, 1 Tim. 3:15; what its form is, namely, the cross; by what it is, namely, through the word; what this word is, namely, that praises the name of God; what kind of servants it has, namely, underage children and fools. Now he describes further where it is and in which place it is to be found. Therefore it will not be a kingdom on earth, or at Rome, or at Jerusalem, but a kingdom in heaven, as Paul says [Phil. 3, 20.]: "Our walk is in heaven." But what the kingdom of God or kingdom of heaven is, it is known, namely, an invisible kingdom in the spirit within us, not in outward gestures. Therefore he says, "Thine," "thy heavens," that is, in which thou shalt reign; and makes a distinction between these and the old heavens, as if to say, Wherever thou reignest, there is thy heaven, and the place of thy kingdom. This place cannot be measured or ordered by the hands of men; but "the works of thy fingers", that is, the Holy Spirit judges and orders this place. Therefore it is most seen at night, when, in the absence of the sun, the moon and stars shine, that it may show that this kingdom is not in the light of this world, but is in darkness, and is hidden from the world, because, as the world sleeps in its night, the church shines with its stars in the kingdom of heaven. This heaven, this moon, these thy stars, will I see in thy kingdom; for it is proclaimed by the word, and seen by faith. Therefore he is silent about the sun; for he speaks to him who is the sun himself, whose fingers have made this heaven, who founded this moon and these stars; therefore he does not make another sun, but is it himself.

(10) So then we have that this kingdom is hidden in faith, and, being invisible to the eyes, is seen with faith. Therefore he boasts of a new and strange vision, as if to say, "Now I see the heavens in the flesh, as they are before our eyes.

But I will see new heavens when the young children preach, that is, which will be visible to all who believe, but invisible to unbelievers.

V. 5: What is man, that thou art mindful of him; and the child of man, that thou art mindful of him?

11 He says this after the manner of all prophets, who, when they have preached about the church and the kingdom of Christ, finally add the doctrine of the head himself, of the King Christ. So here he also portrays Christ wonderfully, as a crucified and glorified king, and says: "What is man, that thou art mindful of him?" He speaks this out of great amazement and horror. For it is also in truth astonishing, and to reason inconceivable and incomprehensible, that this King should be a man, and the Son of man, and not only a man, but also miserable and afflicted, yea, forsaken by God Himself, that is, crucified, dead, who nevertheless reigns as God over all. This is the highest article of Christian faith and wisdom, at which even the spirit of the righteous is horrified, but all flesh and the whole world is angry. All and every word is spoken in the most emphatic and powerful way. For "man", in Hebrew Enosh means an afflicted one, and "man's son" at the same time also means an afflicted man, born on earth. But nevertheless, in order that he might be considered a true natural man, he adds: "son of man," that is, born of a man, with true flesh and blood, born of the mother.

12 "Remember him", "take care of him". He is horrified at such words. Who would believe that you could remember him whom you so trusted, and that you would accept him whom you so cast down from you under the cross? This is quite contrary to each other: to remember him, and that he is such a man; to accept him, and that he is a son of man. For what manner of man this is, that thou rememberest and receivest, the following verse declares:

V. 6. You will let him be forsaken by God for a little while.

(13) Hear, hear what it is, to remember this man, and to accept him, that is, that it is called forsaking. If then thou wilt look upon such abandonment, thou shalt find nothing less than remembrance and acceptance. Therefore it is such a miracle that one must be astonished to remember and accept him who is so forsaken. But it follows:

With honors and ornaments you will crown him.

V. 7: You will make him Lord over the work of your hands. You have put everything under his feet.

14 Here, at last, the remembrance and acceptance comes to light and is declared, namely, that he is not abandoned under such abandonment, but it is declared that he is GOD above all. For no one can be set over everything except God alone. What else these verses have in them is otherwise abundantly dealt with. These verses are also written for our comfort, so that we may believe that we will be remembered and accepted when we feel that God has forgotten us and abandoned us.

V. 8. 9. sheep and oxen in general, and also the wild animals. The birds of the air, the fish of the sea, and the things of the sea.

(15) This dominion was given to Adam in Genesis 1:28, but here it is also brought under Christ, because Christ reigns over all things in spirit, and is not thought to reign over angels and men alone, and not to be able to feed His own in this life, because He has another kingdom than the kingdom of Adam and man. But he says that he also reigns in Adam's kingdom, so that he can also feed and provide for his own in a bodily way, in that he does not abolish the dominion that was given to Adam and his children, nor does he destroy the word of God, which is written in Genesis 1:28, but also submits to this dominion, so that he can use it to provide his believers with bodily needs. For cattle, sheep, birds,

Fish are things and goods of the human kingdom, and through these animals we build the earth and subdue it, drive our food, gain goods. Therefore, believers in Christ's spiritual kingdom under him shall also have temporal food. For temporal goods are also subject to Christ, that they may serve him. As Paul says [1 Tim. 4:8], "Godliness is profitable for all things, and has the

Promise of this life and the life to come." Likewise [1 Tim. 6, 6.]: "It is a great gain who is godly" 2c.

v. 10. Lord our ruler 2c.

16 He repeats this to indicate that the kingdom of this divine man and human God is not only beyond all wonder, but also overcomes horror.

The Ninth Psalm.

1. the title of this psalm has been acted in many ways. But that I have Germanized, XXX XXXXX [Almuth Labben], high [to] sing, that I understand of the children's voice, of the mother's voice, [Menazeach] but I understand for the male voice of the supervising superiors, who are set over the boys. But the sons of the youth are the Christians.

The content of the psalm is about the church, how it should be saved from its persecutors, that it should overcome with suffering, so that the tyrants perish and the church remains, and the Christians should devour the tyrants, so that the devourers are devoured and the killed are killed. For GOD has such a whimsical way: by the strangled he strangles the living, and by the martyrs he kills the tyrants. This is a high work, which nevertheless happens daily. Yet they must perish. Therefore, this psalm is a thanksgiving and prophecy of victory.

v. 2. 3. I thank the Lord with all my heart, and tell all your wonders. I am glad and rejoice in you, and praise your name, O Most High.

3. this is the right service of God and the new sacrifice, that he who sacrifices thinks of God as a God, for it is to recognize God's benefits, and to thank God for them. This is the one service that God requires of us, as Paul tells the Gentiles in Romans 1:21.

for not having praised God. Therefore we hold that we should have everything from Him and thank Him for it, which is what the first commandment requires of us. As David said, he recognizes God as the one from whom all good things flow and who is a wonderful conqueror, as the one who destroys those who are themselves disturbed.

v. 4. because thou hast driven mine enemies after thee, they have fallen and perished before thee.

This is the cause and the reason of this joy and confession, that he had driven his enemies behind him; those who had been driven back had fallen, those who had fallen had finally been killed. This is how you dealt with them. That which is written in Latin, infirmabuntur [they will faint], actually means to stumble or fall.

The youth of the Son", 1) in the title, is the young crowd, the church. As in the prophet Zech. 9, 17. grain and must is also called youth, young men and virgins. They have grain to eat, he says, and when they have eaten it, young men grow out of it; this is the best part in the worldly and household regiment. So then "the youth of the Son" are all the faithful; for they are strong, fresh and joyful in the faith, they sing: They, the tyrants, have cast us into the dungeons, staked and pegged us; but we have saved-

1) This is how the title is found in Luther's first translation of the Psalter.

stumbled and perished. Yet you can do the whimsical consequence that we are defeated. They are enemies art: when we are driven back, we chase them; when we and have the sword. There is violence and wickedness fall, we stand first of all; when they stand, they fall 2c. associated with them.

v. 5. For you carry out my right and cause.

Here he confesses his cross, as if to say: I have suffered long enough, I have been called a heretic and a rebel. There lies our cause, but the Lord avenges us. So it goes now: Hamburg, Lubeck and other cities persecuted the gospel before, but now they accept it with the utmost seriousness. The gospel comes there and eats those who ate it before.

You sit on the chair a right judge.

(7) Before we thought that you were asleep, but now we know that you are sitting on the throne to judge. And this is the blessing for which I thank thee.

v. 6. You rebuke the heathen and kill the wicked.

(8) Such rebuke is when he does not handle it, when he does not give people; as he rebuke the Roman Empire. He can soon make a regiment desolate. Scolding means when he never helps, when he makes less by the word.

You will destroy their name forever and ever.

(9) On the other hand, there are still many histories of the Romans, there are still (constantly) many praises and laudations of the Roman Empire now and then. Answer: That does not mean a name; but a name means, which one praises, which one fears, has in honor, regards: like today the Turk is feared, emperor Carl, which have a praiseworthy name. But now no one fears the Roman Empire; but, as the being is gone, so is her name.

v. 7. The swords of the enemy have an end.

10 Hereby he also confesses that he had to suffer. But they can no longer, because with the sword, that has an end. This is a confession of the

You have turned back the cities; their memory has perished along with them.

They no longer reign, they are gone, their name with them. But such are prophecies that want to be grasped with faith.

v. 8. But the Lord abides forever.

12. This is a very rich speech, which comes out of joy. For he has said that he rejoices. But it is a great comfort, and our defiance, that he says here, Our Christ, the doctrine, the gospel, the baptism, his Christians, they shall remain. This is a heretical speech in the ears of the adversaries. For thus they think: Where is the Lutheran Christ? They even think to eradicate it. But here it is. I would like to see if they want to scratch out the verse; they must learn that it is true.

v. 9. He has prepared his throne for judgment. And he will judge the earth rightly, and the people will rule righteously.

A very glorious verse, that the kingdom of Christ is a kingdom of equity and justice. All other regiments are inequitable, for they are ungodly; one does not fear and honor God. For the righteousness of the lawyers is a very small righteousness, which belongs in the seven commandments [of the other tablet] alone. But this Christ sitteth and liveth, is not dead, and reigneth throughout all the face of the earth, as far as the world is, "in righteousness," that is, he teacheth men to fear God, and to believe, and to love one another, and to bear the cross; he executeth righteousness and equity. But "righteousness" is to believe. But "righteousness" is to remain in the same simplicity, and not be bent in any crooked ways. Thus this verse contains a description of the kingdom of Christ.

v. 10. The Lord is the poor man's shelter, hastening protection in time of need.

This is also a good verse, for it does not want to remain outside: is the word present?

the cross is not far from it. And this verse is a testimony that we have to be poor and in temptation. Therefore it comforts us and says: "If we are in trouble because of the word, we are not abandoned, because the word, the cross and comfort always follow each other.

V. 11. Therefore, those who confess your name hope in you.

15) Trying 1) is ours, it's up to us.

Who know your name.

16. he is in secret, therefore he cannot be seen with eyes nor known; but he has a name, saying that he is our Creator, who gives us everything freely, who alone is righteous and just, who reigns in righteousness and gives justice. In sum, that he is God. We shall learn to know this name. He then that knoweth him thinketh the same: If then he is a man, he will not leave us. The sophists want to buy it. But so he is not called, he is not a grocer nor a Fugger; he is God, who gives everything to everyone in vain, and demands nothing in return, except that one recognizes it, and thanks him, and so respects him. I know that I did not create myself, that I do not let the sun rise and set. They do not want that, they want to earn it with works.

For you do not trust those who seek you, O Lord.

17) Those who knock for it and desire it, you cannot let them go, because you have offered it to us in vain. 2) This is a great comfort for us, because we do not seek our honor because we are the most despised in the world and in great danger. This is a great comfort to us, for we seek him, not our honor, because we are the most despised in the world and are in great danger. So we do not seek our benefit, but seek his word, his glory, that he may be thanked and known; therefore he will not forsake us.

1) "Trying" j^that is, verse put by us instead of: "Trying" in the Latin edition. That the old translator also understood it this way, and perhaps even read it this way, is proven by his rendering: "Hoping" and "seeking" belong to us.

2) In the original, "it you."

V. 12. Praise the Lord.

(18) Therefore, because he is a godly God, praise and give thanks, honor and praise him.

He who dwells in Zion.

19 This is what we are told. For Christ is a king in Zion, as it is written in the other Psalm, v. 6. And if Christ be King in Zion, the church also is called Zion. For he that cleaveth unto this man hath the name with him. So we are also called Saxon, because we sit under your dukes of Saxony, even though we were not born in its territory. So even though we are not of the seed of Israel, yet because we believe we are his servants, and have the name of him, as a servant of his lord, a subject of his prince.

Proclaim his doings among the people.

20 This is called the right sacrifice, that we learn to know that he helps when there is no more, in poverty, in contempt, in shame, in hatred. This is what miraculous works mean, that he makes everything out of nothing. Learn this for God's sake, he says, and tell it to the people, for few of them know it. It is his way, he lets us die, we must leave the blood, be miserable and cry out; as follows:

V. 13. For he remembers and asks for their blood.

(21) This Psalm praises God by His right name, namely, that He leads His saints in miracles, as it says in the fourth Psalm. Counting money out of an empty bag, baking bread out of the clouds, that alone is the art of our Lord God, and yet he does it daily. He makes everything out of nothing. He repeats such promises because these things are also repeated in the work. One persecution is immediately followed by another, and so one comfort follows another. That is why he repeats so often that the wicked shall be destroyed and put to death.

V. 14. Lord, be merciful to me; behold my misery among the enemies.

22) This is the second part of this psalm, in which he asks that he may continue in this way.

He said that he would protect his own and destroy his enemies, and that he would do the same from then on.

Lord, have mercy on me.

23. Prayer also concerns us, and are very urgent words, which God makes all the more pleasing and commanding to Himself for the sake of the person. "Have mercy on me", who preach your word and your name; "look at my misery", how I have to suffer, how they disgrace me, revile me and torture me. Thus it is both an accusation and a prayer.

You who lift me out of the gates of death.

Behold, the church is near the gates of death, that is, where death is inflicted, where we are killed and given over to death daily, as Paul says [2 Cor. 4:11]. So now our prince must suffer, and we all must suffer. 2) "Gates of death" can be understood in two ways: first, that they are the gates and power of hell, which threaten and kill, and think of nothing else but murder. Now when this happens, one comes to the gates of death, that is, close to death. Therefore he says: I have no one to save me but you, you alone have the gates of life. Now it will always come to pass that we will be thrust into death; so remember, dear Lord, and help us, and we will praise you more.

v. 15. That I may tell all thy praise in the gates of the daughter of Zion.

The gates of the daughter of Zion" are other gates, namely, the church, in which is spiritual authority. "Thy praise", he says, not our works.

That I may be glad of thy help.

26 "Help" or salvation is commonly taken for victory; as Paul says in 1 Cor. 15:57 that we gain the victory in Christ, that they must be defeated. Now follows a

1) Instead of "aas is to read silos.

2) The Latin edition of Erlangen has put this sentence in speech marks as the words of St. Pauli.

3) "always on" (if different reading is correct) henceforth always.

Prophecy, as if the prayer had been answered. So we should also be sure of our prayer, which Christ has prescribed and commanded us.

v. 16. The Gentiles sank into the pit they had made.

(27) They persecute us with violence and cunning, threatening us with death, pursuing us with nets, thus wanting to ruin the teaching with cunning and our life with violence. But that they want to have us, that happens to them themselves. They want to have us dead, but this does not happen, it goes over them; through their cunning and violence they themselves must go down. So he helps us and pushes them into their pit. So the heretics bring themselves to ruin by their own tongues; they drive themselves out the most. This is how it happened among the rulers in the Roman Empire, that one drove out the other.

v. 17: Thus it is known that the Lord establishes justice.

28 Namely in this work. He likes to do right, makes us suffer a little, but then he helps and is recognized 2c. But this also belongs to the prophecy. Before they said: Where is their God? But now he is recognized.

The wicked is entangled in the work of his hands.

29 As he said before: Above that they would perish, they themselves are perished; what they would do, that is above their own head. But what did they want to do? Strangle them. That comes home to them.

Through the word. Sela.

30 By speech. This word does not appear in the Latin text. But it is uncertain what is meant by it. I understand it to mean that the wicked perish, while the godly do nothing but speak; as he says in the 23rd Psalm, v. 5: "Thou preparest a table before me." The righteous sit, eat, drink, sleep, and thus kill their enemies. As we now do nothing but speak, preach, write, read, so we also smite them; for our Lord GOD cannot leave the word unprotected. Thus it is said in

Isaiah, Cap. 30, 15: "By being still and hoping you will be strong"; if you alone could keep still, you would be too strong for all your enemies. But this is not to be despised, because God speaks it.

Sela.

(31) There are many opinions about this word, for it is found nowhere else than in the Psalter, and in the song of Habakuk, 3, 3, 9, 13. I consider it to be a filler word (vox enclitica), which fills up the verse; as in German hymns the e is commonly added to nouns to make the verse complete, as in the hymn "GOtt sei gelobet" 2c, "with his flesh, and with his blood" 2c. That therefore "sela" has no special meaning, but alone makes the verse measure complete. As in Latin verses dicier, with Persius the syllable or 1) means nothing.

v. 18. Oh that the wicked should be turned to hell.

(32) I would not have them perish, but I would have them converted; he would have them confess their sins. They lack only one thing, he says, that they are not converted, namely, that they are not led to hell, that is, they live in peace and safety. Therefore it is impossible to understand the word, because it is a word of the cross. Someone must be in distress, otherwise he thinks that faith is only a delusion. I wanted them to come to the school where I have been, to the gates of death; that is, "to be turned to hell.

All the pagans who forget God.

33. They do not admit that they should forget God, but say, We praise God day and night. But they are lacking, for not all who say, Lord, Lord, shall enter the kingdom of heaven [Matt. 7:21]. They have completely forgotten Christ; but he who does not have Christ does not have God either. Therefore, if they felt despair, they would become sick and need medicine.

In the Latin edition: et nitill kiAniüeal. Instead of et it should be read.

seek, as it is written, "Make their faces full of shame, that they may ask after your name," Ps. 83:17.

v.19. For he will not forget the poor altogether, and the hope of the wretched will not be lost forever.

34. he probably poses as if he doesn't see us, but it won't even go out that way. Long is not eternal. The wretch suffers, but not forever; so his hope shall not be in vain.

v. 20. Arise, O Lord, lest men get the upper hand.

35 Be thou, O Lord, reign, and let not men reign: lest they reign over thee, and over thy word, and over thy people. Therefore:

Let them all be judged before you.

036 Let them be judged before thee: for before the world they are not judged, but they themselves are judges. But if they should come before thee, and hear thy judgment of them, I know that they should be of a different mind.

v. 21. Give them, O Lord, a Master, that the Gentiles may know that they are men.

This is what is said of the church. O Lord, that thou shouldest set a teacher of the law in the whole world! What are they but men? They say, "They know this themselves; should I not believe that I am a man? So they say, but they want to be gods and consider it a robbery that they are gods. They let themselves think that they have it from themselves. But if they thought they were men, they would submit themselves to God, and would not so exalt themselves above the Word, nor would they want to be above God. The prophet is annoyed by this and prays: "Give them a master", who will teach them to recognize the law 2). But what does the law do? It causes anger, kills and teaches us what kind of people we are. That therefore in Scripture "a man" means so much as a child of wrath, sin and death. For here, as I think, Enosh is a man, subject to tribulation, death, and all miseries. And this is a prayer of the church.

2) In the original: "learn" instead of: teach.

The tenth Psalm.

(1) Almost all ancient teachers understood this psalm to be about the Antichrist, because it is actually written against the papacy. That is why it has no title, so that it would be a little darker. It speaks of our time, which St. Paul [2 Tim. 3, 1.] calls terrible times, when our Lord God would oppose the Christian church. As Christ also testifies [Luc. 18, 8]: "Do you think that in those days the Son of Man will find faith on earth?" So the prophet also says here: "Your Christian church will then lie on the ground. For all its works are directed to blaspheme God with it, to boast about itself, and to afflict the godly. So also Daniel Cap. 11, 37. 38. says: "He will sit in the temple of God, and will not respect the God of his fathers, but will honor the God of Maussim instead of God" (XXXX), that is, of the fortresses. For the Pope does not want to have the God of the poor and the afflicted. He does not like the God; he wants to set his thing so that it is called fortresses, so that he does not need our Lord God. There the Holy Spirit complains about.

V. 1. Lord, why do you step so far away?

2) Dear Lord God, how can you let your church be so miserably destroyed! 1) For he is at odds with God, as it were. The great heartache causes him to see the miserable abomination. "Why so far away?" 2c. Why do you not give your word?

Berbigest you in time of need.

3. the word that the Latin text has: *Despicis*, means: to withdraw, to hide. Our God cannot be found, he says.

V. 2: Because the wicked is rash.

4. He speaks of the ungodly, who are considered holy, wise and righteous according to outward appearances. He pretends to good works and words, and yet there is neither faith nor love in him.

1) zersühen (sülen) - to rumple; to defile, as of pigs.

him. The Hebrew word *Gaah* (XXX) means to overpower, to rule, to have the upper hand. You let this happen, he says, that the wicked rule. I would suffer the same to the Ortend, if they would only let us preach.

Must the wretch suffer.

That is, he has to suffer (*vastatur*). The wretched Christians must suffer. They do not only want to rule, but they also want you to be lost or die with them. The wicked have the power to devastate godliness. "Wretched" means afflicted; as Christ says [Matt. 11:5.], "To the poor the gospel is preached." Methinks also that the word *incenditur* ["must suffer"] goes to the pope; 3) for it means "to set on fire," as in the book of Judges, Cap. 12, 1., those of Ephraim threaten Jephthah that they will burn his house 4) together with him with fire, that the prophet thereby indicates that the pope shall deal with the poor by fire.

They cling to each other, and devise wicked wiles.

This is the first virtue of the pope and those who follow him: they do not have the word of God, they do not teach it, so they do not respect it. But the thoughts that they undertake, they respect. The word I have rendered "devise" means, when one has something evil in mind. As it is said in Genesis [Deut. 19:18, 19], that if a man should think of something against his brother, it shall be done to him as he thought to do to his brother. They cling to their thoughts. What they devise with their own will they seize upon, and to that they hold fast and keep; there they are above their own will which they have devised. All their teaching is nothing but their thoughts. "We

2) In the Latin edition: "the words" instead of: "the places", that is, here.

3) In the Latin edition: stand.

4) In the Latin edition (Erlanger): *veum tuum* instead of: (*lonauru tuana*).

have come into fire", Ps. 66, 1) 12, which must be called purgatory. Thus Jakob [Probst] 2) of Bremen told me that the papists in the Netherlands had defied with this saying Luc. 6, 38: "Pray, and it shall be given you"; thus we would be justified by the works; there they had stood up, like the stiff-necked horses, apprehendunt, there they stop, amplectuntur, grasp it with the hand, seize it. It also sometimes means to attack, as one attacks a thief. In consiliis [in the Vulgate] is a Hebrew way of speaking, and is as much as consilia, as in gladio is as much as gladium. But this is our consolation, that the Holy Spirit tells us beforehand that we will have such teachers, who will keep what they themselves devise, as there are, purgatory, the mass, indulgences, in sum, the whole papacy. "They will walk according to their own lusts", 2 Petr. 3, 3.

V. 3: For the wicked boasts of his courage.

(7) This then must be preached; what they have set must be called the pulpit, the articles of faith; he that heareth them not must be damned.

And the miser blesses himself, and blasphemes the Lord.

8. ungodliness and avarice are always with each other. Thus Paul says [Phil. 3, 19.]: "Whose belly is their god." Likewise, "A covetous man, which is an idolater" [Eph. 5:5]. And soon after in the 14th Psalm, v. 4. "They that devour my people, that they may feed." Likewise [1 Tim. 6, 5.], "Who think that godliness is a trade." These two things cannot be separated from each other. For as soon as one has fallen away from the faith, he cannot trust God, so one must scratch and scrape to get something over.

The miser blesses himself.

That is, he flatters himself, he caresses himself. It is a fine service, they say now.

Thus it is said in Hosea [Cap. 12, 9.]: Praise be to God, "I am rich, I have enough". So now they also say: Praise be to God, we have such a fine state. But by praising their actions in this way, they blaspheme God, calling all that Christ speaks heresy.

V. 4. The wicked is so proud and angry that he asks for no one.

This is the praise of the wicked, that there is no fear of God before their eyes, Ps. 14, 1. 3. So Duke George, the Dukes of B[ayern], 3) Faber, Eck, are sure and fearless, and have hearts like anvils (as Job also says), so sure do they sit; it must be so.

Is so angry.

(11) He has an excellent, high, proud anger; as the pope is angry against the kings, and the monks are also angry. He thus displays a lofty, proud, heavy wrath, that he thinks everyone should fear him, just as H[erzog] J[örg] and the H. v. B.

Ask for no one.

(12) They may preach against it, God also throws in among them at times, but they ask nothing of it; if you tell them and preach to them at length, you only make them more proud.

In all its pitfalls, it considers GOD to be nothing.

13. neither does he ask anything after GOD, as Daniel says [Cap. 11, 37.], "He will not respect his fathers GOD."

V. 5: He continues his work forever.

14 This is stubbornness, that he does not ask about God or anyone else. So he lets our Lord God go, and does what he wants, does his thing forever. For "to go on" means to make an effort for his cause. As: The earth will drive away the

3) In the old translation: "So are prince N., the princes of N., Faber zu Wien, Eck" 2c. In the Latin edition: 8ie v. OeorZius, äuoß L. linder, Laeiua sta. A comma should be placed after "L." vuaes L. is to be resolved by: Uuass Lavarias. For our conjecture, compare Luther's letter to Jakob Probst of June 1, 1530. De Wette, vol. IV, p. 27; likewise ß 27 of this psalm. Vabsr is 3oUanns8 Labsr. He was first vicar of the bishop of Constance, later court preacher at Vienna and bishop there, co-author of the eoukutatio of the Augsburg Confession.

1) In the Latin edition: ks. 83.

2) Jakob Prepositus or Provost was first prior in Rotterdam, then in Antwerp. Since 1524 pastor in Bremen.

HErrn praise, will deal with his praise for and for. And so here: "his doing", which is without God, he is always doing. This is a very big complaint against the pope, as if he had already been there. Such people are also described in the Revelation of John.

Your dishes are far from him.

15 He indicates that there are some who oppose him. There are some who tell him 1) [the pope], but he pays no attention. Likewise: Thy judgments are here, the gospel goeth forth, but they are far from it, and see it not. So we also find that none of them understands either the Ten Commandments, or faith, or the Lord's Prayer. With their decree they go about; but thy judgments are far from them.

He acts defiantly with all his enemies.

This word, puah [XXX], means to speak boldly and confidently, πα'σιάζε^, Proverbs 6:19. Our Latin translation has: proferens mendacia, testis fallax, but it is actually: parthisiensis, an insolent, brazen tale, like Eck, who speaks freely and defiantly against his adversaries. For now he speaks about us as if we were people in despair and lost. M. Philip, Luther, John Hus, they damnir them with joy. This is a description of a great certainty. Something similar is also said in the prophet Daniel. Münzer was almost such a person, and now Carlstadt.

V. 6 He says in his heart, "I will never lie down.

17 This actually goes to the pabstium. Peter's little ship (they say) sways, but it does not sink. Likewise: The church is founded on a rock, which the gates of hell cannot overpower. The unholy Sylvester also praises it, saying that many people have laid their hands on the papacy, but it still remains in its dignity. The psalm complains about this security. The Turk also boasts, and indeed Pope and Turk are one almost as old as the other.

1) "ihm's" put by us instead of: "ihns" in the original.

It will have no need for and for.

(18) I cannot be in trouble, for I have the God called Maussim in this fortress I abide. But you have a God who is called a crucified and weak God.

V. 7. His mouth is full of cursing.

This is the consolation of Christians, that they have and are subject to such great appearances; yet the Holy Spirit says we are to take it for certain that they are blasphemies, and that their mouth is full of cursing. Eck's, Faber's, Cochläi's sermons prove that they can do no more than blaspheme, profane and curse. I think that one has experienced it well with the ban. The ban should be drawn on this verse.

False and fallacious.

20 For this they lie and deceive; they curse us, they deceive their own. When poor people hear about purgatory for a long time, they only hear lies and lose their money.

His tongue causes trouble and work.

Amal (XXX) and Aven (XX) means misfortune and heartache. This is what false teaching is generally called. This word is also written in the seventh Psalm, v. 15: "He has evil in mind. Thus here their preaching, that is, misfortune and heartache. The poor people get nothing out of it but stupid consciences. I think we have experienced it enough under the papacy.

V. 8. He sits and lurks.

22 This is also one of the right virtues of the pope: he has an evil thing, therefore he does not like to let it come to questioning. Cause, if it would come to the scripture, he would have to be wrong. So now they are shouting: The church, the church has approved it, this testimony is sufficient. Shall one give an account to any one? "He sits," says the text. All his rule is that he creeps up on people and catches them deceitfully. But he shuns the light, and does nothing publicly.

Ju the yards.

23. for they are outside the church. All their activity is directed toward appearances, and with these appearances they catch people. But our cause is weak because it is without all appearance. The Latin text has: In occultis, that is, they condemn not publicly or judicially, but without the matter having been heard and known. It is enough for them that they can say: You have spoken such things as are contrary to the church. But this picture is taken from Moses. The court was outside. Thus the pope, who sits even in outward works to deceive the common people, also to deceive the right saints who contradict him.

He strangles the innocent in secret.

24 Without any judicial process, not publicly. It is not that the pope does not strangle the saints publicly, but that he does not investigate the matter, and condemns it absolutely because the church has so decided.

His eyes hold out his arms.

(25) He fears no one so much as the poor to whom the gospel is preached (Matt. 11:5); he does not fear princes and kings so much. So now they look at us alone, that is their only concern, there they deal with alone; because they let themselves think, and the devil also feels it, they will have no rest otherwise.

V. 9. He lurks in secret, like a lion in the den.

(26) Now he brings out their wickedness by a similitude. Above [v. 4 ff.] he said that they are diligent in outward splendor, and by the same seek a just cause to condemn the saints. Here he says how hard and cruel they are, that nothing can help it; as we also learn. If one asks, they are hopeful; if one urges, they despise it; if one admonishes, they push it under the bench.

That he may catch the wretch in his net.

27 This is the net, that they say, He hath spoken against the pope, against the church; so they lead one in. And so they have

Gseorg] and others wanted to do with the emperor, and to take him in such a way, 1) that we could not have come to words after that.

V. 10. He crushes and presses down, and pushes to the ground the poor man with violence.

(28) If they can get hold of only one piece that they can accuse, it does not help, even if they find ten thousand other good pieces with us. Again, if they have one that has an appearance, ten thousand bad pieces do no harm. So Cardinal Cajetan said to me at Augsburg: "Revoke the one article about the merits of the saints and admit that they are a treasure of indulgences; if you revoke it, the rest will be forgiven you. So now they have the piece alone, of the celibate state and opening of the convents, of the nuns 2c. So it goes, if they can catch something for appearances in their courts, then the smashing, pressing down and pushing to the ground follows immediately. Therefore they first set up their own, but then they destroy their adversaries without any right, only with deceit. No other tyrant does this. For the Turk acts by public authority, the others by public right. How is it then that they are so cruel? He answers:

V. 11. He says in his heart: God has forgotten.

(29) Just as the heretics and the enemies of God do: Our Lord God does not think of them, they are rejected and condemned before God. So Eck and the people hold us.

He has hidden his face, he will never see it again.

He may not look at them. This is what they said about John Hus at Costnitz. Such a stubborn mind against us they can grasp in lies and deceit. So far he has described the Antichrist that he teaches lies in peace and uses deceit in war. Now follows the crying out to God, which we should also pray.

¹) Compare Luther's letter to Probst of June 1, 1530, De Wette, Vol. IV, p. 27. For this purpose, Duke George, the Dukes of Bavaria, and Margrave Joachim of Brandenburg had traveled to the Emperor in Innsbruck.

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V. 12. Arise, Lord God, lift up your hand, do not forget the wretched.

He must stand up against such abominable blasphemy: Dear Lord God, we must hear this; up, up, dear Lord, so that you do not strengthen their blasphemy.

V. 13. Why should the wicked blaspheme God and say in his heart: You do not ask for it?

(32) Such blasphemy is more grievous to the prophet than violence itself. Now he consoles himself.

V. 14. You see.

33. I know that you see it, that you do not turn away your face.

For you see the misery and wretchedness.

34. I know that you have mercy on the wailing and misery.

It is in your hands.

For it is given into your hands. As the Scripture says of the Lord Christ: "He placed it in the hand of him who judges you rightly" [1 Pet 2:23]. As if the prophet wanted to say: "It is with you, we know no better help; because we trust you, help.

The poor command you.

They will return it to you. This is the greatest virtue we have, that we command the matter to God.

You are the orphan's helper.

37. This is an honorific name of God: You have the glory of being called "a father of the fatherless" [Ps. 68:6].

V. 15. Break the arm of the wicked.

Then he teaches him how he should do. "Poor" means dominion, tyranny. Break, he says, the kingdom of destruction.

And look for evil.

39. seek the ungodly heap home for punishment. But this is why he asks to destroy this kingdom, because it is the ungodly being itself. It is the devil's own kingdom. Now he adds the promises.

V. 16. The Lord is King.

40 This is a promise of the end of the world, for he does not speak of the Jews alone, but of all peoples everywhere. The Lord will come and be king forever.

The heathen must perish from his land.

41. You must stop, you pagans.

V. 17. You hear the desire of the wretched, O Lord.

God sees the groaning of the godly more than their words.

Her heart is sure that your ear will notice it.

43. "Their heart", their hope and sighing is sincere; you know that their prayer is righteous; so you also have a soft ear. This we know and desire, and it pleases God.

V. 18: That you may do right to the fatherless and the poor.

44. The poor orphan will also one day come across a judge who will execute his case for him.

That man no longer defies on earth.

Then it will be over with them, their rule will cease. The people on earth shall then no longer have power, but the people from heaven, namely, Christ with His own. This is said about the end of the world. Say Amen for the sake of God, that it may happen soon.

The eleventh Psalm.

(1) This psalm is a complaint against the wicked teachers who persecute the godly. He describes them as very sure and proud heads, like stones and demons, who want to banish him and say: Think and hold with us, or you must die. Thus they threaten; but he answers:

V. 1. I trust in the Lord.

This is my service, that I trust in the Lord. But he makes a difference between the services. The first is that one trusts in pure grace, the other that one trusts in his own merits. These two services have always been and will be until the end of the world. Abel and Cain beat each other to death over this. Therefore David says: "They rely on their works, but I trust in God's mercy. This is my doctrine and my faith also. Now he refutes their teaching.

How then do you say to my soul, Let it fly like a bird to your mountains?

You want to teach me as if yours is a better way to heaven than mine. You want to be wise, and advise me: Fly to the mountains like a bird 2c. With these few words he scolds them, and judges their teaching and life. If I would follow you, I would be uncertain, I would stray like a bird, I would be cast out of my nest. As he says in another psalm about the nest, that is, about the temple, about the promises, about the first commandment. Since my nest is where I live, you want to push me away into the forest, where there is no certain place. For so it goes, when one has left the faith, that there remains nothing, but that one must go astray. The word Nudi (XXX), which he uses here, actually means to float back and forth, to wander, as is said of Cain, Gen. 4:14: "I must be idle and fugitive on earth." Therefore, if someone has strayed from the faith, then

he becomes a wandering bird. As Paul also says 2 Tim. 3, 7: "Learning always, and never able to come to the knowledge of the truth." For apart from faith there is nothing else but wandering on the mountains, wandering in the wilderness, since the conscience cannot be sure or calm. But such confession of faith and punishment of the unbelievers is immediately followed by the cross. Therefore he speaks further:

V. 2 For behold, the wicked draw the bow, and lay their arrows upon the sinews.

4. "I believe, therefore I speak. But I am greatly afflicted" [Ps. 116:10]. For they do not suffer that their preaching and teaching should be called heresies. But these words, "They draw the bow," can be understood in two ways; namely, in reference to the doctrine, and from the persecution. But I will rather understand it from the persecution. They persecute me with the sword and with the word. They are ready to shed blood, are prepared and eager to do harm, body and soul. That is what they seek. Those who say, "I trust in the Lord," must be called heretics, that is, the right-hearted who walk by faith.

With it secretly to shoot the pious.

5 As he also said above [Ps. 10:8]. Not that they suffer not to be strangled publicly, but "secretly," that it should not come to lawful action. [They say badly, it is heresy; they go about with secrecy, as Christ said, not liking to hear much disputing or talking about it. They proceed simply and without much ado: This one is a heretic 2c.

V. 3. for they overthrow the foundation.

(6) This also is a goodly virtue of the wicked; this is all their work, to pull down that which thou hast established. Thy foundations, thy commandments, thy law, they have torn down. They teach badly the works, and thus blaspheme thy

Law. All the Sophists do is to outline the ground and build up their own.

What should the righteous man align?

7 This is a word that imitates the speech of the wicked, like Ps. 4:7: "Should this one show us what is good?" The heretic, should he know the truth? Does he want to teach us? So in them is the highest security against faith, against God's commandment, and against the confessors of the truth. Furthermore, the wicked do not call him a righteous man, but a heretic. But the Holy Spirit calls him a righteous man. Now the promises follow.

V. 4. The Lord is in His holy temple.

8 The antitype: Ye tell me to wander in the mountains; but I will not, but will abide with the Lord in the temple. There he is; but if ye will not believe it, let it be; I will keep his word. He has bound himself to the temple. But to know God in the temple is to know him in his word. But now he has his memory in all places where the church is.

The Lord's throne is in heaven.

The Lord, who is in heaven, nevertheless dwells here among the people. Now he continues to comfort that God will not abandon his faithful.

His eyes look at it.

(10) This is a great comfort: I know that he sees. It may seem as if he is asleep, for he lets them draw their bow; but he sees it. These are words of faith.

His eyelids test the children of men.

11. his eyelids are closed, he slumbers; but this is how he tests the children of men. Only be thou confident, and fear not; let thine adversaries be afraid. Because he closes his eyes like this, he listens carefully to a thing and thinks about it diligently. He thus tests the children of men; he wants to see whether the righteous will hold fast and whether the wicked will mend their ways, so that the latter will be rejected and the latter proven.

that he may judge "and say, Thus thou hast done, thus thou. Follow now further, as he examines.

V. 5 The Lord tests the righteous, his soul hates the wicked, and those who gladly transgress.

This is a promise. He closes his eyes to test the righteous, and becomes hostile to the wicked. He tests the righteous, that he may love him; but the wicked, that he may become an enemy to him; for he is wicked in his doctrine, and wicked in condemning and choking the godly, as he says, and loving iniquity.

V. 6. He will rain lightning, fire and swallow upon the wicked, and will give them a weather to reward them.

This is the judgment of the wicked. He will prove by deed that he is the enemy of the wicked. The word in the Latin text, laqueus [rope], is a word that has two meanings; for it means both rope and coals of fire. I prefer to interpret it, coals of fire. But the opinion is, Lightning and thunder, brimstone and pitch, he shall cast upon them, and shall deal with them as he dealt with the Egyptians. Then he caused a great tempest to come, and thrust them into the sea. So this verse is a description of the weather over the wicked, who do not always perish in such a physical storm as the Egyptians perished. But this happens nevertheless, that they also get over their weather, no matter what it may be, so that they do not perish with pleasure and rest.

V. 7. The Lord is righteous.

14 This is the consolation, that the righteous may not despair in his affliction. Where faith is called righteousness, our Lord God delights in it.

Therefore, that their faces may look upon that which is right.

(15) Therefore, if they continue in righteousness and are not moved by it, our Lord God will come and help them and prove that he loves them. So this psalm is a comfort to those who are in distress because of faith.

The twelfth Psalm.

1. 1) This psalm is also against the false teachers, so that we may see how much harder a battle we have against the devils than against the persecutions. For there are not so many psalms against persecutors as against false teachers. First, there is a complaint; second, a prayer; third, a promise; fourth, a prayer.

V. 2. Help, Lord.

2 Dear Lord God, there are so many enthusiasts that one can hardly find a pious preacher anymore.

Because the saints have decreased.

This name "holy" actually belongs to persons and not to things, because it denotes such a person who is gifted with God's mercy, a man of grace who has grace. That is why he asks for laborers in the harvest. Create pious preachers, dear Lord.

And of the faithful is little.

4. amunim (XXXXX) means faithful, fervent, truthful, righteous people. It is actually opposed to falsehood and hypocrisy: faithful and true, he who believes and may be believed. Therefore this is his complaint: The world is full of hypocrites. There are few faithful workers; everything is full of hirelings.

Among the children of men.

5 That is, the children of men are not true; there is a lack of such people among the children of men. What are they doing? He adds:

V. 3: One talks to the other about useless things.

(6) That they blow out big, and call it truth, he calls a useless thing. If they teach a lot of works for a long time, it is still a vain, lost and useless thing, like indulgences, purgatory 2c.

1) On May 31 <45304 (Note in the original.)

And pretend.

This is evil in the first place, because they cheat the people with it, as they are doing now. Nevertheless, they say, there was a fine discipline under the papacy. So they have this before, that all people like to hear that their works are accepted. To such inclination is added hypocrisy; thus they deceive the people.

And teach from a discordant heart.

8. corde [et] corde, that is, out of a discordant heart. They have a false heart, they pretend to be friendly with words, but have it differently in their heart; they are vain liars. The reason is that they are uncertain in their heart. This is the accusation. Now he prays and wishes them misfortune.

V. 4. May the Lord cut off all hypocrisy and the tongue that speaks proudly.

9. actually it means a Znnge who speaks great things, as Peter also calls it, 2 Petr. 2, 18.: Υπέρογκα ματαιότητας, "proud words.

since there is nothing behind". And St. Paul Rom. 16, 18.: Δια της ευλογίας χαϊ χρηστολογίας,²) "by sweet and splendid words they seduce the hearts of the innocent"; they help their cause with splendor and pretense.

V. 5 Those who say, "Our tongue shall have the upper hand.

10 Behold, they now boast of their prestige, as Peter says, 2 Peter 2:14: "Let not sin hinder them." They cannot be resisted, for they sit on the chair and are in the teaching office. We are, they say, bishops and doctors; with this they shut the mouths of the pious preachers.

It behooves us to speak.

(11) That is, our mouths must not be after others, nor subject to others. Your mouth is not our mouth; as the Scripture speaks of Moses [Ex. 4:16], "Aaron shall

2) Erlanger: Although this also fits into the context, but does not correspond to the citation. In s 20 of this psalm is also found again: "esirmtoloAm".

be your mouth," as the servants are the mouth of him who sent them. So now they say, "You are not our mouth; we did not command you. It is our duty to speak; it is ours; keep silent, or do not speak any more than we want you to.

Who is our Lord?

(12) So they accuse us of wanting to attack their dignities and cause turmoil. David must hear this here too.

V. 6 Because the wretched are desolate, and the poor groan, I will arise, saith the Lord.

This is a promise. It grieves me that the poor are thus disturbed. What pious people are left, they cannot stay in front of the boys, therefore I will arise and send out workers.

I want to create a helper.

14. against such disturbance I will raise up my word, which is a word of salvation and of victory. The word "create" is spoken with great emphasis: I will lay a foundation. This is by the word, as he says [v. 7.], "The speech" 2c. It is the same word above [Ps. 11, 3.]: They tear down the foundation 2c.

That one should teach confidently.

15 Thus he said above in the 10th Psalm, v. 5, of the Antichrist: "He acts defiantly with all his enemies", So also here: "He should speak freshly and cheerfully against them, not in a corner, but quickly under the eyes. Thereby he gives at the same time a secret stab against the angle preachers. But now he praises the word and the thanksgiving.

V. 7. The speech of the Lord is loud.

16 These are the right sermons, the pure, dear word, which has now come into place.

Like silver in an earthen crucible.

These vessels of earth, or earthen and potter's vessels, are we who have this treasure [2 Cor. 4:7]. In us our Lord God practices the word, the more it is challenged, the purer and purer it becomes.

Proved seven times.

18 This is that which is thoroughly purified. Therefore, he who has the word will also have the cross.

But the cross should be useful and not harmful. So the cross must be called purification and probation. This is how it happened to us: if they had not sermonized 1) and driven us in this way, the word would never have come to light so loudly. Now he adds a blessing and prayer.

V. 8. You, Lord, will preserve them.

19 Dear Lord, let us keep it, help us keep it, we cannot lift it up alone. And protect us from this generation forever.

20 And keep us from the smooth and glorious words, lest they corrupt us with them. As we see that many of them have been deceived by our heretics today. This is a very necessary prayer, for the devil can often take away the whole Scripture with one word.

V. 9 For it becomes full of the ungodly everywhere where such loose people rule among men.

(21) A king that loveth falsehood, and is ungodly, hath all ungodly servants; all things are according to the head. As the teacher is, so is the disciple. Where those come into the preaching office, no one can preserve the people. The Hebrew word (suile), which stands here, means a glutton and a demmer; as v. Eck is one. This same word is also found in the fifth book of Moses, Cap. 21, 20, that parents should accuse such a son who is a [reveler]. It is a very significant name, as if to say, They devour my people, and seek how they may fill their bellies. But here the word Schlemmerei] is put in abstracto [instead of Schlemmers, as we say instead of "young men": the youth. When among men reigns, that is, the assembly of the feasters (Schlemmorum), *άσωτων*, the heap of such servants: when that comes up, it's bad everywhere.

1) In the old translation correctly: "geheiet", that is, mocked, ridiculed, vexed. In the original: "gehäuet", just as in the interpretation of the 18th Psalm, § 96, where likewise "geheiet" must be read. In the 22nd Psalm, K 23, we encounter the word "verhaute," which is, heal, mock.

2) This will probably be meant by: "IsuUosi".

The thirteenth Psalm.

1. 1) This psalm is about the affliction of a single person, for it is directed against the spirit of sadness, which is a very great affliction. It describes the thoughts of a sorrowful heart that is in despair and anguish of conscience.

Lord, how long will you forget me like this?

(2) It is a dull thing, for a heart that is in anguish makes believe that God has forgotten it; item, that it may endure forever.

How long will you hide your face from me?

3. hiding the face means that the word of promise is gone, that our Lord God lets one sit without the word of promise, that one fights with the devil, law, sin, death and hell. The impatience over the delay is great in this challenge.

v. 3. How long shall I worry in my soul, and be troubled in my heart daily?

I search now and then how I want to comfort myself, but I find nothing. But this is the consequence for and against: As soon as one is without a word, so soon he seeks his own counsel. And just as one wave of water drives another, so too one thought drives another, and one thought follows another. This is the real melancholy, that one goes astray with his thoughts and would like to comfort himself.

How long shall my enemy rise above me?

(5) Behold, here he confesses that it is the spirit of Satan that thus afflicts him; he confesses that the devil vexes him. For, since it is a challenge directed at a single person, I understand by the enemy Satan himself, although it could also be understood by men.

1) Note in original: "On June 1."

V. 4. Look and hear me, O Lord, my God.

6. turn your face again, send the word of promise.

Enlighten my eyes.

7. the temptation that makes a man quite sleepy and lazy, as the disciples were in the garden. For sadness consumes all the senses. Therefore he asks: Dear Lord God, enlighten me, that is, make me cheerful again, give me a brave face.

That I do not fall asleep in death.

8 Thus also says Sirach Cap. 30, 25: "Sadness kills many people," and Paul 2 Cor. 7, 10: "The sadness of the world brings about death." For sadness is a pestilence to thy life, Proverbs 17:22: "A saddened spirit dries up the bones." And Jesus Sirach often admonishes that a young person should be resisted, lest he become a melancholic. It spoils life and limb, marrow and bone.

v. 5 Lest my enemy boast that he has become mighty over me.

(9) If this were to happen, he says, and I were to die of sadness, the enemy would say, "I have executed him! So every challenge is finally blasphemy. If I am defeated, you will be blasphemed.

And my adversaries will not rejoice that I lie down.

(10) Men cannot afflict one so, but Satan alone, when he hath stolen away the word; human temptations, they go not so deep. O Lord," he says, "they would overpower me if I fell; that would be your shame and mockery. Now he adds a consolation.

v. 6. But I hope that you will be so gracious.

11. who could do this, and could throw himself around in sadness in such a way that he could

If he would remove the images of wrath from his eyes and look only to grace, he would already have won. In no other way can one overcome such sadness of spirit, than by looking at God's mercy and the promises. He does not boast of any merit here, no work holds the sting here, but only faith and trust in mercy.

My heart rejoices that you are so glad to help. I will sing to the Lord that he does so well by me.

(12) Because you make me victorious over this sorrow, I will also sing to you. So this psalm contains the lament of a sorrowful soul and a thanksgiving for comfort.

The fourteenth Psalm.

1. this is also one of the right Psalms, because it does nothing else than to punish the whole world, as Paul explains it in the epistle to the Romans, Cap. 3, 19, that the whole world is guilty before God, that no one is righteous before God, and that if one has lost Christ, there is no salvation nor grace; it is all evil and damnable.

V. 1. The foolish say in their heart: There is no God.

The whole human race says in its heart that there is no God. But against this they say: No, rather we teach much about God and Christ. But against this the Scripture says Isa. 29, 13: "With their lips they honor me."

The word Nabal (XXX), which has been translated by Thor, means any man who is without the wisdom of Christ and without the Word. The Turk, the Pabst and the most prudent in the world, everything that does not believe in God from the heart, is XXX [a fool]. This they show by their works, because they condemn God's word. They call our Lord's teaching and word heresy, and say in short: 1) It is not God, but the devil; not God's word, but the devil's word. But he who denies the Word denies everything, even God Himself, Whose is the Word. This is never lacking. What do they do? They deny God and make their own God, as follows.

1) In the Latin edition: "In short" is added to the speech.

They are no good, and are an abomination with their nature.

(4) All their doings (studia) he puts upon them, saying not, They are an abomination in their sins and iniquities, but in their doings. In the best of their ways there is corruption, they corrupt themselves, and are an abomination even to God; for they are without the word, and corrupt with unbelief. And before our Lord God they are not worth a damn. Nevertheless they say that they are the right Christians (catholicos) and the dearest children. So the whole psalm must be put in a strong contrast (antitliesin). But before God they are stinking, and in addition, when they do and find the best.

There is no one who does good.

5 And yet they fast twice a week, and what more the Pharisee boasts of himself, Luc. 18:12. But the psalm saith, "There is none that doeth good." For he also addresses the Jews, that their works should not be called good. Now he sets up a painting to confirm what he has said.

The Lord looks down from heaven upon the children of men, to see if any are wise, and to inquire of God.

(6) That it is true, saith he, Our Lord God himself hath seen it. As many as are the children of men, they all ask not after God. All that are not the children of God (for he makes a clear distinction between the children of God and the children of men),

They are not wise, they do not respect our Lord God. And the same word is in the prophet Daniel: "He will not respect the love of women or any of the things of God", Dan. 11, 37. But especially you should notice that he says of all the children of men that they not only do not ask about God and His word, but also pursue it. Therefore, he does not ask about their fasting, sacrifices, masses and religious orders, but asks whether anyone looks and pays attention to God's word and pursues how he may serve God and do what he can to please God. This is a great and serious saying, but they do not respect it.

V. 3. But they all deviated.

7 Isaiah took this verse over into his prophecy [Jef. 53:6, 56:10]. As much as there is of the whole human race, it all departs from the word, and seeks its sects and works; as all monks do.

And all of them inept.

8. Ἀδόκιμοι, unfit, in Paul, Tit. 1, 16 [Vulg.]: "They have fallen away from the faith, but with their works they are good for nothing." These two things always follow one another. All, none excepted, who are without faith are sinners, and very grievous sinners at that.

There is no one who does good, not even one.

9 This is a mighty sentence. The following three verses [in the Vulgate] are taken from different passages, especially from the Epistle to the Romans, Cap. 3, 11-18. 1) For they are not found in the Hebrew. Now further on he especially blames the teachers. For until now he has generally said that they do not ask about God 2c., which are beautiful, praiseworthy virtues. Now he attacks the teachers 2). Do they not have teachers and bishops? What do they teach?

V. 4. Will no one notice the evil-doer?

10. in Paul 2 Cor. 11, 13. and Phil. 3, 2. these are the evil and deceitful ar-

1> Cf. in Luther's "Works on the first 22 Psalms" the 14th Psalm, K 89 ff., where this inserted passage is dealt with more extensively. In this volume Col. 904.

2) In the original: teaching.

employees. They do evil work; they teach well and work, but nothing but evil deeds. And in addition, when it is preached to them, they do not want to accept it, they do not allow themselves to acknowledge it. The Lord has not spoken through you," they say in Jeremiah.

Who eat my people, that they may feed.

(11) They devour it as bread, both bodily and spiritual, bodies and souls. Thus all the wicked are stingy; they must have income from their worship. Man's heart must have a god, they take it wherever they want; if it is not God's word, it is mammon.

But they do not call upon the Lord.

(12) They do not believe, they are satisfied with their works; they do not want to hear, therefore they do not believe; but if they do not believe, they do not call. Yes, they say, we call; for why else would we cry out so wearily in the churches? But this is not an invocation, for no one has no good confidence in our Lord God.

V. 5. There they are afraid.

Thirteen, "There," where they call not, there they fear. I think he is talking about the fear of worship; for where one has lost faith, one always makes a conscience where there should be none. So Paul says 2 Tim. 3, 6: They lead captive the women 2c. There they fear, since God does not want to be feared: as we see in experience. If a monk should have walked or slept without a barn, or eaten meat on Friday, that would have been sin upon sin, although our Lord God is not interested in it. Again, where they should fear and honor the word, they fear nothing. It shall be so: If he will not honor the word of God, let him honor lies; as Paul says 2 Thess. 2, 11. If he will not fear God, let him fear his own star in his eye. Neh-

3) In the original: "Staaren"; likewise in the old translation. The reading we offer in this saying is found in Walch, St. Louis Edition, Vol. XIX, 855, § 89; also in the Weimar Edition, Vol. VIII, p. 170.

If they take up the word, they must not do all this, for he speaks of those who despise the word.

But GOD is with the generation of the righteous.

14 This is with those who have God's word. The adversaries do not believe this, but say they are heretics. Should our Lord God be with Philippsen, or Duke Hansen of Saxony?

V. 6. You desecrate the poor man's council.

(15) You condemn them; when they open their mouths, you call them heretics. Our Lord God is there, but he must not be called God. "Counsel" is also there, but it must be called heresy. Here it is clear: if our teaching is right, then it must be called disruption. They are bad boys who have the word and yet do not want to recognize it.

But GOD is his confidence.

16 This is the cause of all disagreement. He does not preach differently, the same righteous one, because God's grace. This is the Hadermetz, over this the fight rises. We preach the doctrine of justification, that is the core; there they clash, that the Lord is his confidence; that one insists on grace alone, over that he must be condemned. That is why they are justly called like

They are condemned for doing no good, and what they do, that it is nothing; grace cannot be suffered. That is a miserable bargain.

V. 7: Oh that help would come to Israel!

17 This is what is said about spiritual imprisonment. But I think it is a prayer for the Lord Christ. Oh, how we have been preaching for so long that the right Savior would come one day!

From Zion.

This is the gospel, as Isaiah says, Cap. 2, 3. 2, 3. That he would let the gospel go, otherwise we cannot get along with the boys.

And the Lord redeemed his captive people.

19. that is held captive by the law. We pray this verse for the last day.

Thus Jacob would be joyful, and Israel would rejoice.

20 He would rejoice, not because of works, but because of the redemption from prison, and because of the salvation granted. Thus he defends grace against works and merits. Therefore, this psalm is one of the glorious psalms that masterfully establishes the article of justification.

The fifteenth Psalm.

(1) This is also a strange psalm, that he begins to dispute with our Lord God, and asks him. But he does this in order to give his doctrine the more prestige, that it is decided by divine opinion, which means "dwelling in the tabernacle of God," which are good works, how one should become pious. He looked at the various ways of men, that everyone wants to be pious, this one this way, that one that way, and if one looks at it from behind and from the front, then it is only one's own choice. One says thus, another thus. Lord, tell us what is right. Let the Lord say what pleases him best.

V. 1. Lord, who will dwell in your tabernacle? Who will dwell on your holy mountain?

Out of humility he calls the kingdom of God in the world a "tabernacle". Dear Lord, tell us rightly, who belongs among your people? One says of Aaron and the Levites, the other of many sacrifices 2c. But teach us. So he calls the place where God dwells through the Word also a "mountain" where he puts his name.

V. 2: He who walks without change.

3. the word "without change" means blameless, perfect, righteous, as the

In the first Epistle to the Hebrews, he translates a pious, upright man who walks in faith toward God, so that he is upright before God because of his faith, and blameless before the world. As if he wanted to say: It does not matter about the ceremonies, the boys can do them, too. It is said that he who walks uprightly, whether in the temple or outside, great or small, poor or rich.

And does it right.

(4) The others all practice hypocrisy and do useless things, as he said above [Ps. 12:3]. He alone follows what is right, as he will now tell you in detail.

And speak the truth from the heart.

(5) The most important thing is to teach righteously and to have the word, to honor God's word, to hear it, to learn it and to do it with all one's heart. Therefore he speaks against those of whom he said above in the twelfth Psalm, v. 3: "They dissemble, and teach out of a divided heart," who neither have nor know the word rightly.)

V. 3. who does not slander with his tongue.

(6) Although this may be understood of slanderers, yet I understand from the word that he means those who speak the truth purely, and beware of all false preaching and words, lest they subtract from the word and pervert it. The papists know nothing about virtue; they burn incense to it and put on caseloads, although this work makes the whole world happy. Therefore it is a grace above all grace not to corrupt the Scriptures.

And does no harm to his neighbor.

(7) According to the word, the neighbor is not to harm but to benefit him, and this is done very little. But this concerns most the hypocrites, who speak lies, deal in deceit, and become persecutors of righteousness. Day and night they think only that they do harm, like H[archduke] G[eorg] v[on] S[achsen] and H[archduke] H. v. B. 2) with un-

1) So the Latin edition; in the old translation: "can".

2) Perhaps also here like Col. 1445, s 27, and in the 17th Psalm towards the end (s 29) the Dukes of Bavaria are meant.

They will go around his duke. But if they cannot do harm, they revile him at least, as follows. Then they do not make a conscience, go in all the devil's name, give a hundred guilders to a monastery and endow a mass, so they have done well.

And do not disgrace your neighbor.

8. defile them and say that they call us heretics and evil-doers. If they can do this, their troubles are cooled. But the righteous does not harm his neighbor, neither with words nor with deeds. There is nothing at all about gray caps and casels, and yet they are the best works among the papists.

V. 4: He who does not respect the wicked but honors the godly.

(9) This is the most beautiful verse: for the righteous is not a man of persons. But the adversaries are wholly captive to the reputation of persons. Whether a man be a wicked knave, if he be mighty, well is he courted: but the righteous looketh not on how holy, how learned, how rich, how mighty he is. So say badly: Does Duke George also do this, so that he pays attention to the word and does not harm his neighbor? If he [the godly] sees virtue in him, he honors him, even if he were a beggar; if he does not see it in him, he considers him as a wicked man, tells him so, punishes him: You despise the word, you revile your neighbor, therefore I will not swear with you. One must add much to virtue and risk life and property, like our pious prince, because he separates himself so completely from the others for the sake of doctrine. Thus the Psalm says: Such a man does not look at the person whether he is powerful or poor, but looks badly at the commandment of God. For he knows that our Lord God is well able to repay him. Now these are works that are practiced among Christians against God and their neighbor. Now he will also say of their dealings.

He who swears to his neighbor and keeps it.

10. Does such a man run away from the people into the deserts? No, but he remains in the midst of the business of the world; he must also feed in the world. And now that he has gone-

When he speaks of the works that each person does for himself, he goes on to speak of the dealings that concern things or business. These are also good works, which no one respects, acting honestly and faithfully with people; as it must be, then, that one keeps what he has spoken. But such virtue is also strange, and few people make a conscience of it. Hence these sayings have come: The world is full of infidelity. Item: Good words, little behind them. So now he says of a pious man that he is in the wrong, and is faithful all the way. If then he is to keep faith all the time, it will certainly not come off without his harm, for he will not be kept faithful all the time. You also see that a Christian is allowed to enter into all kinds of contracts (contractus).

V. 5. He who does not give his money on usury.

11. ho, ho, where are they? It is therefore permissible to deal in money, but usury is not.

not allowed. The good works have faded away in the papacy; the monks do not know anything about them, because they are not in the hands.

And does not take gifts over the innocent.

(12) Then he stabs the great magistrates, the judges who can judge or testify, and lets themselves be corrupted. Now such sin was common among that people, and the Jews sinned, especially in these last three things; as it is still among the rich and noble. But these things belong to the ninth and tenth commandments, that by practices they have deprived one another of goods. The works should now be seen, which neither Aristotle nor any philosopher has seen.

Whoever does that will probably stay.

13 The Lord God has spoken it, he says; he shall remain who does this.

The sixteenth Psalm.

1. 1) Now this is the third psalm of the person of Christ, and of his suffering and resurrection. He says of him that he first suffered and then was glorified, although he does not always keep the same order. It is one of the most beautiful and glorious psalms, which the apostles so powerfully led. And it appears from the title that David loved this psalm. Among the Jews, however, the songs have had various names, for they call them roses, lilies, cups, thimbles. In the books of the kings [2 Sam. 1, 18.] the author calls a song "the bow", like ours the long rainbow. Thus David calls this psalm o/M, a golden jewel. For means a piece of gold; hence a golden psalm.

V. 1. Preserve me, O God, for I trust in you.

(2) Thus he begins in the person of Christ, and, as in a draft, he stirs up the whole psalm, what it will become. Namely, that Christ suffered, and rose again, and that the law was done, and that the bill of divorcement was given to the synagogue; and that Christ merited with his suffering, and paid with his resurrection, that these things should be no more. [But nevertheless it is written that the Jews will not accept it.

Preserve me.

(3) This is what one says when he is about to go and die: "Preserve me. Thus says the Epistle to the Hebrews Cap. 5, 7: "He offered up his prayer and supplication to Him who was able to deliver him from death." And Cap. 2, 13: "I will put my trust in him.

1) Note in original: "On June 5, which was Pentecost."

set." So in this verse Christ praises the new service, which is to believe and trust in the God who raises from death. I die and perish, he says, but keep me, for I trust in you. And these two words, "keep" and "I trust", he will act and explain more abundantly throughout the psalm.

v. 2. I said to the Lord, "You are the Lord.

No one has given glory to God as fully as Christ. The others are all unwise and say in their hearts that there is no God. Christ is the first who began to honor God rightly, from whom we have it. This is the right worship that no one performs without Christ alone with His own.

I must suffer for your sake.

Here I doubt how this verse is to be given. Because it is here a Hebrew way to speak, which is unknown to me. *Bonavi*¹) *non propter te*, is written in Hebrew. Now I assume that this is the opinion: for your sake I suffer. For your sake I do not have it good. I must suffer all misfortune. It is a confession of the cross. He cites his merit: You are my God, so it is the same for me. For as soon as one confesses grace, the cross follows immediately. When one speaks of it, the Rhine burns. The head himself complains that trust is the first thing. But trust is followed by preaching; preaching is followed by the cross; tribulation is followed by preservation. If therefore our Lord Jesus Christ had to suffer for his faith, we shall not have it better, nor worse, but we shall be preserved.

Now he says about the benefit of his suffering. My suffering shall be to me that I may get many saints and brethren, and that I may reject them which will not receive my passion.

v. 3. For the saints who are on earth and for the glorious ones, in them I have all my pleasure.

1) Luther took 'swiv for a verbal form. Cf. in this volume Col. 957, s 11.

(7) I suffer all these things for the saints who are on earth and for the glorious ones in whom I have all my pleasure. This is a beautiful and powerful verse, that the saints will esteem the suffering of Christ higher than all works. But it is also a secret complaint; as if he wanted to say: I suffer heavily, and it shall, unfortunately, not be accepted at all by those who should accept it most cheaply, namely, the Jews; although it is nevertheless not in vain. He speaks of the saints on earth, and of the grace that is to be extended bodily and with the voice. He calls them marvelous or glorious, because of their exceedingly great trust in Christ glorious, highly esteemed, the great saints, who are nothing before the world, but before God they are everything. This is the fruit of suffering, namely, that these saints rule over sin and death, and overcome the world; they are kings and priests, and glorious saints. Now this is what Christ seeks with his suffering, his worship, that we may believe that he suffered for us, and that through his suffering we have victory over death and sin, as he said in the other Psalm, v. 12. "Kiss the Son." Now he rejects the whole synagogue, which wants to be holy by its merits. In these saints, he says, I have my pleasure.

v. 4. But those who hurry after another will have great heartache (Sed istorum idola multiplicata sunt).

8 I do not like those. O, they cause much idolatry. The word XXXXX, which we translate by *idolum*, means sorrow and trouble. As Gen. 3:16, "With pains shalt thou bring forth thy children." Therefore it is applied in figurative speech (*per metaphoram*) to the idols and worship of works, because by them the consciences are much martyred. One has nothing from it, but pain; there he complains about. So now the letter of parting starts here. They do not want faith in suffering, but want to earn it by works. I have suffered for the saints, in whom I am well pleased. The others have made much of idolatry. It is a very true verse. They are not satisfied with any work, it must be said:

"made much". This is how the monks were, the Augustinians first, then came the other mendicant monks, for there is no stopping the increase of superstition. Thus they have made much without end of their pretensions, their masses, and their works, as those who are always learning and never come to the knowledge of the truth, 2 Tim. 3:7. Whoever therefore lacks faith in the suffering and resurrection of Christ falls into idolatry, and helps to make much of idols.

Post quae accelerant.

9. "They hasten after them." They not only make much of them, but they hurry with the most persistent zeal. We do not push our faith so hard as the enthusiasts; they would gladly bring their error through and through all Germany. The reason is: as soon as someone falls away from the faith, the devil chases him and he must leave. As the prophet says here, "They have many idols, and they serve them with the greatest diligence. But that one would know who they were, of which he says, he adds:

I do not want to sacrifice their libation with the blood.

10. This is a short abolition of all sacrifices and the Old Testament. I will not sacrifice, neither will I take their name in my mouth. I will not have them that offer their sacrifices in blood: the sacrifices shall be abolished, and he that continueth in them shall be an idolater. But they do not turn back from it, as it is also now. Our priests are much stricter about what they do now than ever before. The devil does the same to him: if one wants to take a thing from him, he resists most fiercely. Well then, the death of Christ shall not be in vain; they must go, the works.

Nor carry her name in my mouth.

11. "Their name," that is, the same sacrifice: I will not preach it, that is, I will reject them; they shall preach that I have suffered. But he rejoices in himself that he has something better instead of the rejected and unbelieving Jews.

V. 5. But the Lord is my goods and my portion; you receive my inheritance.

This "part" (calix) is twofold, namely of wrath and of grace. The cup of wrath is the measured part of the punishment and forfeiture (mulctae). The cup of salvation is the added part of grace, salvation and help. He contrasts this as if to say, "They have their idols and sacrifices, but my worship is to be in them, that is, in simplicity and purity of faith, so that, in short, there is no trust apart from Christ; this alone is our protection.

(13) And so he removes from our sight everything on which we could rely, and leaves only the Lord, who promises us all good things and helps us, who is known by the word and by faith alone. One does not want to suffer the verse. It is not called works, it is called the Lord. And almost in the same way St. Paul speaks Rom. 14, 16: "Create that your treasure is not blasphemed." This goes against the glory of works. I know no defiance, he says, without the Lord. Therefore the church does not rely on works, but on the Lord alone, who holds the inheritance. But faith belongs to this.

V. 6: My fate has fallen on me in a lovely way; I have received a beautiful inheritance.

14 With this he expands the previous verse: "All my pleasure is in them. Funis [cord] is called a lot, because in ancient times the fields were measured and divided with cords. He wishes himself luck that instead of the unbelieving Jews, saints have become his prey. Therefore he gives thanks for his inheritance, which he calls a lovely one. I have fine, beautiful, lovely people, who do not go about in toil of works, but trust in me. Faith makes them 1) beautiful; they are fine, pure, and clean, in simplicity of faith. This is called a holy church, which has not a spot or a wrinkle, Eph. 5, 27. So he must comfort himself against the unbelief of the Jews, as Paul also says: "Should their unbelief nullify God's faith?" Rom. 3, 3. Rom. 3, 3. as if he wanted to say: Our Lord God will still have a church, even if they, the Jews, do not believe in suffering.

1) In the original: "machts" that is: makes them.

V. 7. I praise the Lord who has counseled me.

(15) Here he begins to give thanks in the person of Christ and to describe how he has fared. For above [vv. 2, 3] he said what the benefit of his suffering was, namely, that thereby a new church was established and the old synagogue with its ceremonies was rejected. About this benefit he now rejoices: Praise be to God, who has advised me. With this he confesses that he had been abandoned by everyone and that no man had helped him, but that, as he says in another place [Ps. 63, 9. and 138, 7.], his right had helped him. So now he says, "The Lord alone has been my counsel; he has taught me to trust and to wait. That means "to counsel.

Also, my kidneys chastise me at night.

This is the experience of suffering; therefore he draws on these two, the counsel of God and his own experience of the flesh. God has taught me, and I have experienced it myself in my suffering, as the Epistle to the Hebrews Cap. 5, 8. says, that Christ learned obedience through experience. This is a true doctor, who is first taught by God and then experiences it himself. But experience is when God helps with counsel, so that one thinks, "I will persevere;" as Ps. 130:6 says, "From one morning watch to the next." Above the council one learns. These doctors can preach about it, and certainly talk about it. Therefore Christ also boasts that he became such a doctor through experience.

My kidneys.

17 This is my flesh. The word "heart" in the Scriptures means the secret deceitfulness, but the word "kidneys" means the lusts, inclinations, and everything that one has a desire for. So then he says, "I have bitten myself with my kidneys. My affections (affectus) would gladly not have suffered; as he says Matth. 26, 41: "The spirit is willing, but the flesh is weak." The affectus would rather have pleasure than suffering, joy than pain. But with the kidneys one learns, as Paul says Rom. 7, 25. "With the flesh I serve the law of sin"; and Christ [Matth. 26, 39. Luc. 22, 42.], "O Lord, if it be possible, remove this cup from me." The

have been the kidneys; but it will not do. The kidneys chastise at night, even as it is written. For an evil thought is one more grievous by night than by day. The flesh did not like to die, but still overcame it. So now he says: I thank my GOt, who has taught me to overcome my kidneys. Now he continues to tell what kind of advice it was.

V. 8. I have the Lord always before my eyes.

(18) With this our Lord God has preserved the heart, that I have always hoped, though I die, yet He will be at my right hand. Therefore, when the kidneys become unwilling, exercise yourself against them and stand firm, remembering that God is at your right hand. Let Satan be on the left side of the kidneys, our Lord God is nevertheless on the best side, Christ also had to do the same to him.

I have the Lord always before my eyes.

I have set him before mine eyes, that no temptation should remove him out of mine sight. This is how all temptations go about, wanting to take Christ from us and put the devil in his place. The head of all the saints complains about this, so we will also have to suffer this.

For he is at my right hand, therefore I will abide.

20 That I perish not, nor be moved out of the place where there is grace and salvation. These are public confessions of the cross, for the contrast clearly indicates that things are going badly on the left, that there is always knocking and banging.

V. 9. Therefore my heart rejoices.

(21) This is my consolation, that I have kept myself in counsel, that I should have our Lord God before my eyes, though I felt otherwise on the left.

And my honor is joyful.

22. "My glory", that is, the instrument for praising, namely the tongue, so that I praise God, as above in the 9.0 Psalm, v. 3.

1) In Latin: ks. 4; in the old translation: Ps. 4, 3" but this does not seem to fit us. "4" will be a misprint.

My heart is glad, and so is my tongue; for as we believe, so we speak, whether in gladness or in sadness. "When the heart is full, the mouth overflows," says Christ Matt. 12:34. "Is glad," that is, preaches it with gladness.

My meat will also lie safely.

(23) He confesses that though his body is dead, yet it is safe in the certain hope that it will not decay. Even though I am dead, he says, no worm shall touch my flesh.

v. 10. For you will not leave my soul in hell.

(24) Though I come into suffering and death, yet my body remains incorrupt, and my life shall not remain in hell. "Hell" is the name of everything that we go to after this life, be it the grave or something else. But I think that the word "hell" has its name from Schaal fordern, which can never be satisfied, that it always wants to have more. The word "soul" he has put for life.

And do not admit that your saint is decaying.

25. Shachath means a pit and decay. You will not let me see the pit, that is, what happens in the pit, namely decay. This is a very clear text of the resurrection, which cannot be understood by anyone else but Christ alone, who, because he is holy and pure, cannot be held by death; he must rise again.

v. 11: You make known to me the way.

These are the words of a dead man, for he speaks here in the person of a dead man. He is in hell, but he will not remain there. The flesh is also in the pit, but it will not feel the decay. It must come together again. He wants to have his inheritance on earth, his saints, and also wants to be in hell. Therefore he must necessarily rise again, and hell and the grave will not have power over him. Therefore he will also overcome death, sin and Satan, therefore he will also be a king and a priest for eternity. Thus it is that after death he must come to life again. That is why he says:

You show me the way to life.

That is, you have raised me up again. Here is the article of our Christian faith founded: Descended into hell, which the Scotists say cannot be proved from the Scriptures.

Borne to you is joy the fullness.

He distinguishes his life from the life of others. I will live," he says, "not in the sight of men, but in your sight. And this text is against the Jews who are waiting for a bodily Messiah. He will live and rejoice, he says, before God.

And lovely beings at your right hand forever.

29 Namely, with this you will satisfy me. The left he has here in this life, but the right he has there in eternal joy and sweetness. This is how he describes eternal life, where there is no more suffering, but only joy and delight, and there is no end to it.

About the same Psalm.

V. 1. Preserve me.

This psalm contains the article: Descended to hell. Here it is disputed whether he went down according to his nature or according to his effect. But we leave such disputations, and remain with the simple childlike faith and word. The real hell of fire is not yet here, which, as Christ says, is reserved for the devil and the

is prepared for the wicked. I would like hell to mean that the soul is insensible, like the body in death, and deprived of the feeling of this life and all its sensations, as the body rests without all sensation. This is how I believe this word is taken in Scripture, especially when it is used with the word "buried," as it is here, to mean that Christ is buried after the body and after the soul.

The soul is set outside the boundaries of this life and goes to its place, as it were to its grave. There it also remains in rest. When Jacob says [Gen. 37, 35]: "I will go down with sorrow into the pit" (inferos), he does not say about the pain after death, because peace follows those who have died in the Lord.

If then death is something greater than swoon (syncopis [sic] seu defectiones animae) and the like, nothing can be felt in death; otherwise it must be less than swoon, as in sleep, where terrible images occur to us, and we make ourselves believe that we are in fire, water, 2c., which, as it seems, cannot be admitted. Therefore I hold that it [hell] is nothing but the grave of souls; but these things cannot be comprehended.

3 And yet I do not dislike the paintings and songs of Christ's descent into hell and the redemption of the fathers, 2c. as if such things had happened in a bodily way. For it cannot be modeled in any other way than with such images.

(4) But those questions, whether Christ descended to hell according to his nature or effect, are nothing, for such thoughts are already in another world. Notice what Paul says, Eph. 4:9: "That he ascended, what is it but that he descended first?" If he ascended, he descended before into the lowest parts of the earth, that is, outside this world, under the earth.

Preserve me.

The word "preserve" brings suffering with it. "Preserve, for you are the Lord.

Because I trust.

6 That is, keep him who trusts in you. After all, God is a God of those who trust, not of those who deal in works.

V. 2. I said to the Lord.

(7) For I am sure that thou art the Lord, because of which I suffer; I stand upon it; for thou art the Lord, and the thing for which I suffer is thine; for it is for thy sake that I rely upon it. "For thy sake," that is, for thy word's sake.

I said to the Lord.

8. it is you, it is your command, that I know; whether it hurts, but I am comforted by it 2c.

V. 3. for the saints, so on 2c.

9 This is also a comfort: I do it for the sake of my saints. But make a distinction between the saints of Christ and those of Moses and others 2c.

My favor.

(10) The contrast is, they please no one but me. These are the true saints who are sanctified by me, against the law of Moses.

And for the glorious ones.

11 Paul Rom. 8, 30. says: "Whom he has justified, he has also glorified. He does great things through them, overcoming the world, sin and the devil through them. Other saints can't get rid of lice in the cap, let alone do miraculous works. And notice that he says:

For the saints who are on earth.

This is fine: Christ's kingdom is on earth, and there these miraculous works are done over all the power of the enemy.

I have all my favors in those.

1013 Namely, to sanctify them; by them will I avenge myself.

Has been much.

14. the other false saints, even those who are the best according to the law, as Moses with the whole law; all those who cling to it fall down, because they do not want Christ and his despised saints.

V. 4. I do not want their drankopser 2c.

15 I will no longer teach or preach about it.

Infirmities.

16. heartache 2c. which is produced by false righteousness. They have no peace, neither inwardly nor outwardly, as is said in another place. They will

feel two kinds of sorrow and heartache. "With the blood, that is, with all the righteousness of the law.

V. 5. The Lord is my good and my portion.

17. my inheritance, my righteousness and everything, not in the law, nor in myself, Phil. 3, 9.

V. 6: The lot.

I have a beautiful, magnificent inheritance.

Inheritance.

19. is the Church, the saints, gifted with the Spirit and His gifts.

V. 7. I praise the Lord.

20. who advised me, who was with me when I suffered, and gave me good counsel.

My kidneys.

(21) The spirit is willing, but the flesh is weak. The flesh contends against it; it grieves the spirit greatly. This is the right sacrifice, namely, to remember and want what is right, and yet not be able to follow it.

V. 8. I have the Lord always before my eyes, for he is at my right hand.

22. that is, he holds me, "now that he is exalted by the right hand of God," Apost. 2, 33.

V. 9. my flesh will lie secure. .

23. the flesh is also made glorious.

B. 10. You make known to me the way to life.

24. that is, you help me out of death 2c.

The seventeenth Psalm.

1. 1) This psalm is also against the ungodly nature and hypocrisy. And it appears from this that the dear prophet had more to do with the members of his household than with the enemies. For there are more psalms written of wars of the ungodly nature than of the flesh. Therefore he prays for himself and for the believers. For this is how it tends to go: as soon as one puts his trust in the Lord, the cross does not stay away for long; then enemies are soon there, pursuing us with cunning and persecuting us with violence, as we have seen in the previous psalms. The first and other verses are, as it were, the content of the psalm, for in them he indicates against whom he is speaking.

V. 1. Hear, O Lord, righteousness; heed my cry; hear my prayer.

2. "Hear," he says, "the righteousness"; do not say, my righteousness. I have a cause, thou knowest that it is right. Therefore, dear Lord, hear my cause. They pray much, and boast of their worship, justifying themselves, as Christ says; you can give them

1) Note of the original: "Den 7. Juni" (7. 16ns Innii).

gain nothing. The common rabble lets itself be caught by appearances, and hears them as if they were righteous. But you, who alone can judge the righteous, hear righteousness. Hear what is right, because the world does not want to hear.

That does not come from a false mouth.

3rd There he stabs about himself. He lays out his prayer by contrast [against the wicked]. They also pray, and will take it upon their souls, and upon the last judgment; but it is all false, lying matter. This I complain of thee, and ask not with a false mouth: but that prayer is made in sins. This is a great glory, that he who has the word of godliness has also right prayer. For others, though they pray, yet they pray with a false mouth. But they do it so high that the rabble cannot pass by.

V. 2. You speak in my cause.

4 With this he appeals from human courts, and appeals to another. I do not want my cause to be judged by men. With the same I have already

I will do nothing but condemn them. Therefore, you judge, you represent my cause, and drive those back.

And you look at the law.

For the eyes of men only look upon crookedness and ungodliness. Thus he accuses his adversaries secretly and covertly with these verses. It truly needs to be prayed for; words cannot control things, but only the devout heart. This is almost the summa of the whole psalm. Now he declares with respect to both parties (per partes) wherein their doctrine is false, and his is pure. For the psalm is a prayer for himself and against those, his adversaries. First, however, he speaks for the best of his part. Our part stands thus:

V. 3. You prufest my heart.

6th They, the unholy people, are without a cross, and only wash much, are rich, mighty; but I am tried of thee. Thus it comes to pass, that they which have the word, to them the devil sendeth a cross, hatred, envy, reproach, dishonor, sad thoughts, blasphemy, that we stand ever as silver in the fire. There they stir up and blow with relish; but they are without all cross, in rejoicing.

And visit it at night.

7) "Night" means both according to the letter and in a figurative sense temptations. Oester, however, the word "night" is taken for tribulation. I have suffered many a tribulation, he says, that thou mightest have tempted me. And here notice that he calls the cross a trial, not a corruption, as Paul also says Rom. 5:4: "Patience bringeth experience." "Visit" here means to challenge, to torment. 1) It wants to mean a word of the cross; whoever wants to preach it or learn it, drink the cup of salvation, and say, "I am greatly afflicted," Ps. 116:10.

And purify me.

The Hebrew word Zaraph (XXX), means distill, purify, as the goldsmiths do, goldschmidasti me.

1) In the Latin edition: tridutari instead of: triduiLro.

And find nothing.

This is a very fine consolation and defiance of a good conscience, that he may so surely say: You know that I have done and taught right, as Jeremiah also says, Cap. 17, 16: "What I have preached is right in your sight. Sin finds God well, there he does not speak of now, but he speaks of his cause. We have a good cause, because it is the gospel that we suffer for. We are not persecuted for being adulterers or anything like that. They would well suffer us to help ourselves with harlots, as they do; they would not be hostile to us for that. But they are hostile to us because of this. So now we can boast: You know, O Lord, that I have taught nothing but your word. Though the person be frail, yet the thing is altogether righteous.

I have determined that my mouth shall not transgress.

(10) Because the sophists boast so highly of their work that they also trouble me with it, I have firmly determined that my mouth will not pass before your word, and that I will not teach anything apart from your word. He speaks of the duty of the mouth, that is, of the teaching office.

V. 4. I keep myself in the word of your lips, from the works of men in the way of the murderer.

(11) It is about the word of your lips. This very word [murderer] is also in Jeremiah Cap. 7, 11: "You have made it a murderer's pit"; and Christ, whom we believe, also interpreted it to mean a murderer [Matth. 21, 13]. Pariz (XXX) is called a prowler, parisiensis, from breaking out, that one may tear out to the side to the places of ambush, to assail unwary wayfarers. He now says: They teach the work of men, but I teach the word of God; there it rises above, there it clashes. Such quarrels have been from the beginning of the world, for that is why Cain slew his brother, and will remain until the end of the world. There they stand. God's judgment testifies to them that Zwingli,

Heiß, 1) Eck are murderers; the reason is that they do not respect the word, but the works. Those who do this are Parisiens and murderers. Now follow prayers. For hitherto he hath magnified his cause, as he is, that he should hold fast, that he should not fall into their doctrine, but put them under the ban, and hold them to be murderers.

v. 5 Keep my walk upon thy footsteps, that my footsteps slip not.

Here now is the danger. They make it so smooth and beautiful that it will be necessary for us to pray that our Lord God will protect us from the hopeless enthusiasts.

Maintain my gait.

For there is danger, my foot may slip. It is necessary to defend oneself with the word and prayer, for he alone can keep the word. The devil can overthrow the whole thing with a single word. As Doctor Eck in Leipzig misled Carlstadt in a very good matter with a single word. Therefore you should diligently notice that the prophet prays so vehemently.

v. 6. I cry unto thee, that thou, O God, wouldest hear me; incline thine ear unto me, hear my speech.

14 He exalts prayer and makes it great, because he describes the necessity of prayer. As if he should say: It is an important matter, one invites all the devils and the whole world upon oneself. Duke Hans of Saxony is quite forsaken; everyone hopes that we will fail because of this. Therefore help, dear Lord.

v. 7. Prove your wondrous goodness, you Savior of those who trust in you.

This is a declaration of necessity, and a very beautiful verse. In Homer it is never so good. We are they that trust in thee, so hast thou the name, that thou

You do not want to leave them. Therefore, show your wonderful goodness and mercy, for we must be helped with miracles. We cannot be helped according to human ways and with human ability. We are too small; if we are to remain, your miraculous power must do it.

Against those who set themselves against your right hand.

This is a prayer full of faith. He does not call his enemies, but God's adversaries, who oppose God and His right. It is your cause, and a cause of your right, your will and your work. But you must do the helping whimsically.

v. 8. Keep me as the apple of your eye.

(17) Again, this is a great making of the prayer, which praises the cause as a good one. As if to say: It takes great diligence that our Lord God does not look badly upon us, but watches over us as over the apple of his eye. For in the whole world there is nothing more delicate than the conscience. It is said in Proverbs: discipline and honor, faith and eye do not suffer a joke, all three are soon corrupted. Thus one can soon make the conscience mad with a small splinter, so that no one knows what happens to it. I am easily harmed, he says, you must let me be commanded to you as the apple of your eye, you must have great respect for me. Therefore you must watch, and speak of the law of the Lord day and night [Ps. 1, 2.], it is well needed. Not as he did who studied forty years on one verse in the Psalter; for the devil is too strong, the flesh too weak, the world too evil.

Shield me under the shadow of your wings.

We are like young chicks; how soon has the consecration scattered them! we cannot escape it.

v. 9. Bor to the wicked who disturb me.

19 By and by he explains what kind of people the wicked are, namely, the most holy ones in the world. They do not afflict, he says, but they disturb; thus he indicates the danger and the difficult situation. Thus Paul says (Gal. 1, 13.), "I disturbed the congregation of God."

1) The name "Hetz" appears both in the Latin edition and in the old translation. We are of the opinion that there is a mistake here. Should not perhaps 6o6kl6U8 be put instead? That Luther had thought of Cochlaeus at that time is proven by his letter to Justus Jonas of April 23, 1530, Walch, old edition, vol. XVI, 2126. In addition, Cochlaeus is also one of the co-authors of the outoutntio. In the next following psalm, Z58, Eck and "Kochlöffel" are also compiled.

And so the wicked disturb not only our peace and tranquility, but also souls and people, even deprive us of people, denigrate our books and our work. The wicked do this under the highest pretense of holiness.

Bor my enemies who stand around and around after my soul.

20. those who stand around [for]¹) to take my life, thus disturb me physically and spiritually.

v. 10. Their fats hold together.

(21) Hitherto he has described their holiness; now he says how mighty and many they are. Are they so great? It is a Hebrew way of speaking that he calls "fat ones" the mighty ones. They have resolved their fatness, that is, have joined together, united their forces.

They speak proudly with their mouths.

(22) This makes them as proud as the nobility and princes are now; they talk with their mouths of vainly winning the game.

v. 11. Where we walk, they surround us.

They lie in wait for us as we walk and as we stand. They always mock all our works and writings. Philip often marvels at those slanderers who blaspheme us, even though we raise the dead, as Christ did. If they cannot condemn us with public appearances, they condemn us with slander. As we go, so it is wrong.

Their eyes are directed to bring us down to earth.

24 That is, in short, they have grasped their meaning, they want to push the thing to the ground.

v. 12. Like a lion desiring prey, like a young lion sitting in the den.

(25) He is always lying in wait to catch us with his false blasphemies, always seeking a cause to come to us. This is the first part, which contains the accusation of his adversaries and the statement of his cause. Now follows the other part.

1) In the Latin edition this "um" is missing.

V. 13. Lord, arise, overpower him, and humble him.

26. arise, come before (praeveni), that is, be stronger than them, humble them, we are too weak, we cannot resist them by the dear God.

Save my soul from the wicked with your sword.

27 That is, by the word, by thy judgment. They will not hear our word, though it is your word; therefore send them your word, your judgment and your wrath. Add to it the deed, get rid of the leather, and let the sentence go. Now he indicates what kind of people they are.

v. 14. From the people of your hand.

28. they are people of your hand, who shall fall into your judgment, and are reserved for your judgment and your hands. They are condemned and belong to your punishment.

From the people of this world.

29. heled (XXX) is called an age (aetatem), as it is also written in another place [Ps. 49, 2.]: Qui habitatis orbem, that is, in a measured time, which is fixed as the time of life. So he calls them such people, who badly desire nothing else but this life. Methim also does not mean men, but the rabble, as it is also written in the fifth book of Moses, Cap. 4, 27: "You will be a lowly rabble among the Gentiles." So also here: There is a noisy rabble before thee, H[archduke] G[eorg] and the H[archdukes] V[on] B[ayern]. They do not heed your word; but here they are great Hansen.

Which have their part in their life.

30 Peter looked at this verse in his other epistle Cap. 2, 13, where he says: Voluptatem²) arbitrantur delicias dici. They regard temporal life for pleasure, that they may live in pleasure, but are not exercised with the cross. Here "life" means good life, that they may live in pleasure, sit in glory, honor, good and power, and are enemies of the cross of Christ [Phil. 3, 18].

2) This word, which must not be omitted here, is added by us according to the Vulgate.

Which you fill the belly with your treasure (absconditis tuis

31 Paul interpreted this [Rom. 16, 18. and Phil. 3, 19.] and called them belly servants. Hidden treasures (abscondita) he calls the benefits of God, because God distributes his gifts mildly and gives them in a hidden way. Here he creates grain from the sand, [there] from a rock wine, oil. These are hidden treasures.

Those who have children who have abundance.

32 Not that it is evil to have children, but that it is evil to have children in abundance, to dwell upon them, and to lust after them, that they may be made great, glorious, and comely in the sight of the world.

And leave the rest to their boys.

(33) They think that they are leaving great goods behind them, but they do not even think of our Lord God, as is said in the Gospel [Luc. 16:19] of the rich glutton. Therefore, this is a description of the life of the world, that one lives in a drunken stupor, and

teach his children also. But I, he says, am a different man.

V. 15. But I will behold your face in righteousness.

This is what is said about the resurrection of the dead. They think that life is life, but there is another. It is not life; I look to another, that is, to your face, that you may be revealed to us; to this we will come through righteousness.

I want to be satisfied when I awake in your image.

The Hebrew word Hekiz (XXXX) actually means to be raised from sleep. The man who is in the world is an image of this life; but when your image shall rise, then shall we be in righteousness. So the things that are here will cease. Then shall thy image arise, that is, then shall we be renewed into the image of the Son, that we may be righteous, wise, and live for ever. But in this world it is not said otherwise, but: You test me with fire.

The eighteenth Psalm.

(1) This will of course be the last psalm that David made, as can be seen from the other book of Samuel, Cap. 22, 1. ff. that he made it shortly before he died. He never had peace until death. This is a common thanksgiving for all the dangers he was saved from, especially those he suffered at the time of his kingdom from Saul, Absalom, the Philistines and the Syrians. That he was saved from many dangers, for this he thanked our Lord God before he died. One would like to understand this Psalm also from Christ, but I think it is more correct to refer it to David; however, the secret interpretation points to Christ.

V. 2. I love you dearly, Lord.

2. racham (XXX) is a word that denotes an intimate affection, and means the

tender love of parents toward their children, and of children toward parents. So now he says: I have a heartfelt and filial affection for you. Thus he confesses his highest love, that he had an air in our Lord God. For he finds that his benefits are unspeakable, and from this exuberant love comes the accumulation of names that follows. There is a wonderful richness in the Hebrew language.

My strength.

3 With this he confesses that everything he has done, he has not done out of his own ability or suggestions, but only out of divine power. As Peter also says, 1 Ep. 4, 11: "If any man have an office, to do it as of the ability which God hath bestowed." Chesek (XXX) refers to such strength by which we are strong.

V. 3. O Lord, my rock, my fortress.

(4) These were the best fortresses of old, a strong castle upon a rock. That is why he calls God a rock and a castle, for protection. I have been safe all the way here, and yet I have had no other wall, castle, fortress around me but my God. These are words of a well-trying faith, which testifies from its experience that God is our strength, rock and fortress through His Word. Therefore, through Him we are able to do what we are able to do; through Him we are also secure against all the gates of hell.

My Savior.

(5) Thou wilt keep me, though I perish. Much misfortune has surrounded me; yet I have been preserved all the way, since others have perished. This is said of perils: I have always been safe, because you are my rock; though I have fallen into some peril, so that many have perished around me, yet I have always been preserved. So now the pope, bishops and the heretics are bursting at us, before whom we nevertheless remain on the rock of Christ, there we stand and defy. Although others fall into heresies, we are still preserved.

My God.

6. from whom we receive all goods, spiritual and corporal, comfort and all other benefits.

My Hoard.

7. to (XXX) is called a fortress, refuge, comfort, defiance, on which I insist, proud and courageous. We have commonly translated it "my stronghold" [Ps. 18, 32, 47.]. Therefore also Tyre is called "Zur", a fortress against all tarnishing [Ps. 83, 8.]. Thus he calls God.

In whom I trust.

Here he explains what "to" is, a defiance, since one relies on. But by it he also gives the opposite meaning, as if he wanted to say: Others have their Zurim, as Moses says in his song [Deut. 32:31]: "Their rocks are not like our rock."

My sign.

9. my armor and my defense, that I may defend myself in battle.

And horn of my salvation.

10 This is the power in which I am victorious. For "horn" means a kingdom, power, as if to say: It is not my power, but God Himself is the horn. All my victories and triumphs are all the work of our Lord God.

And my protection.

(11) Thou hast kept me also against the deceitfulness and insolence of Absalom and the rest of the boys. We are not able to reach these words with such a great movement of the heart as he spoke them.

V. 4. I will praise and call upon the Lord.

This is the art of boasting about God. But it is a contrast, as if he should say, Let no man boast of himself, let no man boast of his strength and wisdom. If any man will be saved, let him think nothing of his wisdom, let him boast of nothing but his Lord; in him let him boast, as I boast of the Lord, and call upon him.

This is how I will be delivered from my enemies.

(13) If thou wilt not be defeated, boast thyself in the Lord. Now this is the art of the Christians, that they know, if they want to be preserved, to boast of the Lord, and if they take comfort in our Lord God, they will win. In the following two verses he says almost nothing but about his temptations and dangers.

V. 5 For the bands of death encompassed me.

(14) That is, I have often been in the throes of death, I have been entangled and imprisoned in death. As when he fought against the lion, against Goliath, against Saul, against other enemies in battle [1 Sam. 17:34, 41]. So he was very often in the midst of mortal peril. He calls it "band. It had already surrounded me, there was no rescue left, because my rock.

The streams of Belial frightened me.

15) It is considered that this word "Belial" is formed from Bal (XX), nothing, and Jaal (XXX),

useful, as, a useless child. That is why they called Satan by that name. But I think it is a common name, like Leviathan, which is a common name of the dragons in the sea. Thus, "the brooks of Belial," that is, of evil men; that it may mean all that is harmful. Water, according to the secret interpretation, denotes temptations: the rivers or streams are the great storms of tyrants, princes and nations, which come with violence, as the great rivers do. As if he wanted to say: There were great wars, great heaps of people; and indeed "the streams of Belial", which wanted to destroy me, they often frightened me, that I would have almost despaired. Flesh and blood stirred, but the horn of my salvation still preserved me.

V. 6: The bonds of hell encompassed me.

16. as he said above [v. of the bonds of death, and as Paul 2 Cor. 1, 9. says: "We had decided with ourselves that we would have to die." I did not think otherwise, because I would have to go down.

And the ropes of death overwhelmed me.

17 He spoke of violence earlier [v. 5]; here he speaks of cunning. He experienced violence in the battle against Goliath and the Philistines; cunning was shown to him by Saul and Absalom, so that he was almost betrayed and sold. They were ropes, as one lays for the birds and the wild. I have suffered dangers, both by force and by guile, and have been attacked with violence and with guile, even to the death, and so that they have often prevailed, that I have thought: I must stay. So now he has been challenged. But experience followed the challenge, and hope followed the experience, Rom. 5:4. These people can then teach others rightly and talk about it. So far he has acted on what he had resolved to do, that he would give thanks to God, who has helped him so often. Now he adds a story.

V. 7 When I am afraid, I call upon the Lord and cry out to my Lord.

18 He sets forth his example. I have often been in tribulation; but I have a salvation

We have had the means, namely calling, otherwise there is no consolation. Hoping in a man does not do it, but hoping in God. But it is impossible to call upon God in times of need without the Holy Spirit. For the heart raises such objections: The God you want to call upon is angry with you, has done this to you, and is sending you such tribulation. And yet it must be. It is not a matter of fleeing from the one who strikes you, but only of giving yourself freely in the spear and in the thrust, and he will come after you.

So he hears my voice.

(19) This is true faith, that one prays in such a way that after the prayer he can be sure that he is heard. And it is a great art, the first thing, that one may pray to an angry God, and then say Amen to the prayer.

From his temple, and my cry comes before him to his ears.

20. They always bind our Lord God to the temple, yet they add that he is in heaven. But they cannot seize him in heaven, except in the place where he has bound himself. One must seek him only there where he has placed himself, otherwise one will not find him, that one may seek him only in his word. That is why they always add: "from the temple". So this is the content of the psalm: I have been in trouble, and have come out through prayer; so do you also to him. Now he adds an example:

V. 8: The earth quaked and was moved.

21 Until then, he told how he had been in mortal peril and yet had been preserved. Now it is the way of this people that they tend to go far and repeat the past stories. As in the Psalm "Let God arise" 2c. [Ps. 68]. Thus they always repeat the miraculous work as they were preserved when they came out of Egypt. Thus Judith, Habakkuk, Isaiah and all the prophets praise GOD for this work, that He saved His people at that time. And it is also a common example for all the godly that they shall be saved, but the wicked perish. Thus he still preserves the pious, but he kills the wicked, like Pharaoh.

The earth is praying.

(22) This is the history of Exodus 14, and a description of the storm in which the Egyptians perished. They saw thunder and lightning and thought that everything would perish. So Sanherib also perished [2 Kings 19:35]. The word, gaash (XXX) means to lift, as it happens when it thunders. This is how he deals with the wicked.

And the foundations of the mountains stirred, and lived, because he was wroth.

(23) He says that the earthquake was heard in the mountains; the mountains and the valley were terrified because he was angry. He is patient with the wicked for a long time, but when he gets behind them, it goes over and over.

v. 9. Steam emanated from his nose.

This is a description of thunder, poetically attached to a person, as we Germans say: Unser HErr GOtt speiet Feuer.

And consuming fire from his mouth.

25. his fire consumes.

That it flashed from it.

He has made a true fire that burns like coals. Between water and rain, it still burns and consumes.

v. 10. He bowed the heavens, and descended, and darkness was under their feet.

27 As if to say, "God was in that storm. When it is light in the sky, the clouds are high; but when there is a storm, it seems as if it were hitting the roof. Then, he says, our Lord God is near. This is a simple and childish way of talking about the weather, as children talk about it. In one weather, our Lord God makes the sky low and comes near, yet he cannot be seen in the clouds.

Darkness was under his feet.

(28) As we say to the children when it thunders: Listen, our Lord God is angry.

v. 11. And he rode on the cherub, and flew along.

29. in scripture cherubin is two angels with wings, but here he calls cherubin the

Winds and clouds; for the clouds fly away like the birds, which are also the wings of our Lord God.

He floated on the fiddles of the wind.

(30) He gives wings to the wind. With wind comes all weather; then comes thunder, rain, lightning, thunderclaps, sulfur, smoke, steam. Now he further describes that God is present in such weather when he wants to take revenge on his enemies.

v. 12. and black thick clouds in which he was hidden.

31 He sitteth on high, saith he, and about him is darkness. He has a strange castle and strange walls; dark, thick and watery clouds, that is his castle and hidden place. It is not made of stones and boards, but only of clouds. There he sits, who wants to do him? He can build a castle that must be left unclimbed and unshot. But he can shoot out against his enemies, so that heaven and earth tremble.

v. 13. From the brightness before him the clouds parted.

This is a description of the lightning. When it wants, it tears the clouds in two and throws out a flash of lightning. The clouds cannot prevent such brilliance; it tears through them with a flash of lightning, as if no cloud were not there, as we see that the whole sky opens up, as it were, when it flashes. Hence this description is taken.

With hail and lightning (Grando et carbones ignis transeunt).

33) "Coals" (carbones) mean burning flames of fire. But it points to what is written in the other book of Moses about the angel: He wrapped himself in fire [Ex. 14, 19].

v.14. And the LORD thundered in heaven, and the Most High let out his thunder with hail and lightning.

34. thunder he calls God's voice; as the poets fable that Jupiter talked with Semele by a thunder. And Job [Cap. 38, 1. and 40, 1.]: "The LORD answered

Job out of a weather." When he speaks, there is lightning and thunder; as he did on Mount Sinai [Ex. 19:16].

V. 15. He shot his rays and scattered them.

35 Now he applies history. The weather was directed so that he would crush his enemies.

He let very flash, and frightened them.

036 He caused great lightning, and chased them with it, that they ran into the red sea.

V. 16: There was a shower of water.

037 And there came up waters from above and from beneath, and he smote them with tempests, and drowned them with waters.

And the ground of the earth was uncovered.

The water ran out of the earth. As I now think it happens here at Wittenberg, because the Elbe grows so, and yet there is no rain.

Lord, from your rebuke.

He calls the thundering a scolding. Our Lord God grumbles a little when he thunders.

From the breath and snort of your nose.

40. is a similitude taken from a man's nose. When one is angry, he grumbles and snorts. But the best thing about this description of the weather is that it actually attributes it to God. For even though the devil and the good angels can cause weather, God restricts them in it and allows them as much as he wants; nevertheless, his snorting does. This is now the digression and the example. Now, after that victory against Pharaoh, he also recounts his victories by which God saved him.

V. 17. He sent from on high and took me.

Here he begins to apply the above description to his history. As if he wanted to say: As God has preserved the children of Israel, so also I have been preserved. To them he sent Moses from heaven; so he also sent to me, be it his angels, or a

He has saved me from the water, that is, from the temptations. The word "he sent" refers to a fact. He sent something, as in the 107th Psalm, v. 20: "He sent his word." Thus the Scripture assigns to GOtte the help that we do not deserve. He must come to us, we cannot come to him except through prayer; for he is too high above us.

And pulled me out of great waters.

(42) He alludes to the name Moses, for Moses means one drawn out of the waters; and he has this name because he was drawn out of the river by Pharaoh's daughter. As if he wanted to say: I also became a kind of Moses, and was pulled out of many waters. Until then, he has told his dangers in general; now he treats them in particular.

V. 18. He delivered me from my strong enemies.

(43) He begins the account of his perils from Saul, and deals with them in the following twelve verses. For he suffered much from Saul, for he both violently persecuted David and put him to great shame, for he charged him with the crime of being ungodly and seeking the kingdom. He had to be called a rebel and an ungodly man against God; this is his first persecution. However, some understand this verse of Goliath, but I understand it of Saul.

From my haters.

44. from those who hated me because of your word. For I have been called to the kingdom by your divine word.

Which were too powerful for me.

45 They became far too powerful for me, and I had to flee.

V. 19. which "overwhelmed me," at the time of my accident.

46 Since I was so ill, they should have had compassion on me, but they overpowered me most of all, as did the Siphites [1 Sam. 23:19] and others who were in the court. And would have given him

his things can do better, and made them only more annoying. So no accident is alone, for an enemy one has a hundred of them.

v.20. And the LORD became my confidence, and he brought me out into the room, he plucked me out.

047 For he hath delivered him out of the hand of Saul very often and very strangely.

Because he has desire to me.

These are words of faith. And this is the greatest consolation, if one can be of such a mind in times of trial. But how does he know this, of which he boasts so highly? No doubt from the words of Samuel, who said to him, "The Lord has made you king over His people," 2 Sam. 7:8. On these words he staked all his defiance, saying, "Even though I am troubled and saddened by my experience and my misfortune, the word and command of God that I am king is still there. And even though I had to suffer many misfortunes, I always believed that he loved me, as he had promised me. This is what he said about violence and persecution. Now he also says of the accusations and the disgrace. He has not only saved and preserved my life, he has also restored my honor.

v. 21: The Lord is well pleased with me according to my righteousness; he repays me according to the cleanness of my hands.

(49) This was a very severe trial for David, as can be seen in the seventh Psalm, that they blamed him as if he were a rebel. As he [Nabal] said, 1 Sam. 25:10, "There are now many servants who tear themselves away from their masters." Such words are painful. Praise God, it has come to day. God sees that I am righteous, I have neither stolen nor taken the kingdom by force, but God has given it to me. And such is a great strengthening and comfort to the conscience. But this is not to be understood as if he were banging our Lord GOD. There it is not to throb, but to say, "Forgive us our trespasses." Nevertheless, we have the defiance with men, that we say.

can: This is what God has said, and it pleases Him. If there is a defect in me that I do not do it as I should, it is not because of that; God's commandment and word is nevertheless true.

(50) So we too can boast against the scribblers that we are right. For though our faith is weak, yet it is not an unrighteous faith. The ministry and the cause must be praised, not as for our person, but for the sake of the word. So I, too, when they say that I am stronger than I should be, can say, "My hands are clean. It is clear that David was more troubled by spiritual persecution than by that of the flesh. To afflict the body is bodily; 1) but to afflict the conscience, to deprive one of the word, the faith, God, that is very unpleasant.

v. 22. For I keep the ways of the Lord.

(51) I have not done wrong; I have kept his word. I did not do it out of my own sin, but kept my word and did what I was supposed to do; I did not want to act ungodly, but I had to suffer for it.

And I am not ungodly against my God.

I have not acted ungodly against God with ungodliness and unbelief. Someone else, tired of unhappiness, would have said, "If I am not to be king, I will not be king. But I have not done so, but as God has commanded me, so have I done.

v. 23. For all his rights I have before my eyes.

(53) This has been my struggle; I have become absorbed in your commandments. So one commandment drives into all the others. As if he wanted to say, "They always want to persuade me, as if I have acted against God and the king, accuse me of it as a rebel. But I know that I have kept all the commandments and have not sinned against them in any of them.

1) Erlanger (vol. 38, 174) has changed Faber's correct translation: "leiblich" (corporals), which she found in the original edition, as did Walch, into "leidlich".

And his commandments I will not cast away.

54 This very word "commandment" is written in the 2nd Psalm, v. 7, and means an order, a way. God commanded that he should not be served in any other place than Jerusalem. This I have done in every way. I have not obeyed those who say to me, "Go among the nations and serve foreign gods," as he complains, 1 Sam. 26:19.

V. 24. But I live without change before Him (6UM 60).

55. cum is as much as apud. I have been blameless, "without change" before him. Not that there was no sin in him, but that he had not denied the word. For faith is always weak in itself; but by this it is preserved, that it is not another faith. It remains weak, but it is still right; the other failures belong to the Lord's Prayer.

And beware of sins.

56. I have preserved myself that I did not mistreat.

V.25. Therefore the Lord repays me according to my righteousness, according to the cleanness of my hands in His sight.

(57) He repeats the previous verse, except that here he adds, "In his sight. He is much concerned about the challenge to faith and conscience, that he should be pushed away from the word; for people can persuade so much that they make one even astray. For thus they conclude, Saul was ordained king by God; so David sins against God and His ordinance, that he arrogates to himself the kingdom, for God changes neither His word nor His ordinance. Then they stood up; like our sophists now, when they have a saying of good works. David was king in Hebron, in the kingdom of Judah, for seven years, because he always had to hear the reproach that he was a rebel and an unruly man. Of this kingdom of Judah he said above [v. 21]: "The Lord forgives me" 2c. But here he adds, "In his sight." As if to say, "At Hebron I was not before the eyes of the Lord; but now, having received the kingdom of Israel in addition, I sit before the

Temple of God in Jerusalem, before the face of God, as a king. There the recompense is completed.

V. 26. With the saints you are holy.

These are very fine sayings. As we are, so is our Lord God: if we are favorable, so is God also favorable. Thus, the devotees, the corner, the spoon, and the servants, have our Lord GOD for dirt; for they are also dirt: when they hear GOD's word, they say it is of the devil, for they are also of the devil. Therefore, no one thinks right of God but a believer. And therefore he says, "With the saints you are holy." Saul and his crowd considered you a heretic, a rebel; but with me you were holy, all your works I considered holy.

And with the pious you are pious.

59 There is no change in thee. But among the corrupt there is nothing so corrupt as you; nothing stinks worse than you. This is seen most of all in the word. Our word is a divine power, and yet they think there is no greater stink. That is why the most pious opinions of God are among the saints, but the most corrupt and perverse among them. This is not the fault of the word, but of the corrupt people.

V. 27. And with the pure you are pure.

60. Those who have pure eyes see that you are also pure. This is seen very well in the word, for without the word God cannot be known. The word is therefore holy, good and completely pure. This we see; but with them it is a vermin.

And Lei the wrong you are wrong.

(61) As they are perverse, so are you perverse. But they are perverse, therefore they also make you perverse. You are not holy to them, but unholy; not without change, but corrupt; not clean, but unclean; for they are unholy, corrupt and unclean, for such are their thoughts. This also happens in temptation, that we must be contrary to our Lord God. So the papists call me a perverse man, not that I am to blame, but the fault lies in the fact that I am a perverse man.

in them, because they are perverse. For the text says, "With the perverse you are perverse." God is not perverted where they would not be perverted themselves. But as they are, so he must go.

v. 28. For you help the wretched people.

(62) Those who must be unholy, perverse and unclean with you are the people you are helping.

And you lower the high eyes.

This is the reason why they are unholy and perverse, because they think much of themselves; this is the cause of all heresies. The wise man says [Sir. 10, 14]: "That is where all hope comes from, when a man falls away from GOD." And Augustine says: ambition is a mother of all heresies. Thus Zwingli and users bring a new doctrine to the people, because they wanted to be above us. They have learned the right doctrine from us; therefore they should have listened to us. But they do not, nor do we demand it. We would like to have them walk beside us, preach and teach; but they do not, they would like to be the foremost. It is a dangerous thing to keep hope in spiritual things. We should only learn from this, that we seek the help of our Lord God, and give God the glory, and say: Lord, even though I know the whole Scripture, a challenge can soon overtake me, so that I cannot know a word or a saying from the Scripture, as has often happened to me. But they do not.

v. 29. For you illuminate my lamp; the LORD my God makes my darkness light.

64. This is spoken according to the Hebrew way. The light among the people is the king, for he is ordained by God's word, and God Himself rules through the kings, and when the kings perform their office, those who obey them obey God Himself. Thus a householder is also the lamp in his house. That is why he says: I was all gone out in Saul's day; but now thou hast shined my lamp, thy word is risen up, and men may judge themselves by it. Now my kingdom shines again. And until now he has said of Saul, in whom he had his first and most cruel enemy.

v. 30. For with you I can crush warriors.

65. 1) Gedud (XXX) means a man of war, from Gad (XX), a man who is armed. But it can be taken here in the nominative as well as in the accusative: I will run toward as one armed; or, I will smite the armed. For now he cometh to foreign wars. For after Saul he had wars with Ammon, with both Syria, Mesopotamia, and Ceylon] 2) [2 Sam. 8 and 10], item, with the Philistines. Of these he says that he overcame them with God, not with his sword, nor with his strength or wisdom. As if to say, The others are armed, these with chariots, those with horses [Ps. 20, 8.], and rely on their piles and armor; but I am not armed, nor do I rely on my armor, but trust in thee, against those who have thee not. So now the Turk, the Pope, and the enemies of the gospel are armed, but we are poor men. And yet the Psalm says that they shall be crushed by us with God.

And jump over the walls with my GOTT.

66) In my God I overthrow all the walls that are in Philistia, the Syrians and the Ammonites, that is, I have overcome nations, and taken cities, I have won land and people. It can be XXXX by shifting the letters also XXXX, 3) that is: I straighten on my paniers on the wall.

v. 31. God's ways are without change.

How does this serve the cause? Answer: He sets his God against all other gods. I boast of great victories. Were they so without all the gods that you overcame? Did they not also have their gods? As Rabshakeh says in Isaiah Cap. 36, 19: "Where is the god Arpad?" Therefore he answers, "They also have their gods, but I..."

1) Original note: "On June 13."

2) In Latin: Oaeles. Walch: Zoda. Cöleshria is the land between the lüdunus and the lidanus.

3) Thus set by us; in Latin it is: botest per metrUkesiu esse iä est etc..

but have another God. My God is the true God, but those rely on gods that are nothing. Their gods have only to help with temporal things, as the Philistine god is called Dagon, that is, grain. These are unclean gods, who do not help those who trust in them; but my God has ways without change, his worship, religion and godly nature is righteous; his speeches are purified with fire. I have a God whose religion and word is righteous; therefore I can do it, which I boast.

The speeches of the Lord are purified.

He rules us by the word, we have his speech completely pure, there is no lack, no fault not in him.

He is a shield to all who trust in Him.

This can be applied to God and to the word, but I prefer to understand it from the word, that it is a praise of the word, as in the Proverbs of Solomon, Cap. 30, 5: "All the words of God are purified, and are a shield to those who trust in Him," that is, [the word of God] is pure and certain, has no addition, one may boldly rely on it that it is pure. So it is also a shield, therefore we go forth to battle. You are mightier with your chariots and horses; but we, in the name of the Lord our God, are armed with the word, which is a shield. It is faithful, not mixed, not counterfeit. And with this shield David also slew Goliath. So now we have some armor, namely, the word and promises of God, which the other nations do not have. So he now confesses that his victories were not his, but God's.

V. 32. For where is there a God without the Lord?

(70) Now here he sits down against the gods of the others: Tell me, says he, where is such a god among your gods? There is no other god but this one, whom we serve here in the temple. This is an affirmation of the previous verse. No saint in the world trusts in his GOt. Thus, the nobles in the peasants' revolt were the very most fearful, for such was their God. Again, they are now the most hopeful.

Or a Hott, without our God?

Here is a clear contrast. Our God is Zur (in), a stronghold, on which one can defy; the other gods are wood and larvae. Thus, the Papists' god is Mammon. Hserzogs Gseorg] is the bishops' god, and their supreme god is the emperor, who shall do it. This means, then, to trust in men, and to have no God.

V. 33. God equips me with power (apud).

72 Virtute belli [with power to war, that is, with warriors; as we say in German: Der Türke ist mit eitel großen Macht vor Wien gelegen, that is, with a large army. But it is a figurative speech. For God girds the kings with a girdle, that is, that they may have a bound people about them. For the girdle signifies the obedience of the people. But then GOd punishes the kings when he dissolves the belt, that is, arouses sedition and discord, as now in Germany. So now he says here: I have had my people fine around me, which our LORD GOt gave. It is not in our power to keep the subjects in their duty, force and wisdom are not able to do this; God must give the heart, and must thus interlock it, and in the end still give the victory to it.

And make my ways without change.

He always boasts that God has kept him from defiling his ways, for he has never shed blood wantonly, but what he has done, he has done on his own authority. He secretly stabs all the other warriors who wage wars out of spite and are bloodthirsty people. But that he wages war, he does so because God has commanded him; for this has been his way without change. As Abigail says to him [1 Sam. 25, 28]: "You wage wars against the Lord.

V. 34. He makes my feet like the deer.

A deer runs over mountains and valleys, therefore he compares his success in war to the course of the deer. As if he wanted to say: It went quickly from my hand, it was the work of our Lord God, who gave me such quick victories.

And place me on my height.

The deer run on the heights of the mountains; so I ran on my mountains, that is, nations. I ran over the cities, over the great Hanses and mighty ones, like a deer.

v. 35. He teaches my hand to fight.

Is a repetition. He teaches me how to get, he guides my hand. With this he confesses his inability, and God's power. Our Lord God, he says, wields the sword.

And teach my arm to draw a bow of brass.

V. 36. and give me the shield of your salvation.

77) "The poor" are the king's captains, as in Daniel, Cap. 11, 15: "The midday poor will not be able to resist," that is, the princes of Egypt.

And your right hand strengthens me.

He confesses that he was often tired, but God always helped him up.

And when you humble me, you make me great.

(79) Thou hast put me in many troubles, as with Absalom (for here he passes over to the wars within); thou hast afflicted me greatly; but I] am grown up thereby. One must notice that our Lord God makes one small before he makes him great. David says that he also experienced this: You let me see a little bit through Absalom, and you humbled me. But it turned out this way, that you made me great. For afterward Judah and Israel would tear each other apart for him, each wanting to have all of him.

v. 37. You make room for me to walk underneath.

80. 1) I have said that in the previous verse he came from the foreign wars to the civil wars with Absalom. As if he wanted to say here: At that time, when Abfa

II Note of the original: "The 26th of June. For meanwhile he wrote the 118th Psalm, Oovüteinini. 1530." This note ("meanwhile," that is, from June 13 Is65] to June 26) gives the reason for the long interruption.

lom, my ways seemed and were narrow. My best counselors had fallen away from me and followed Absalom, so that I had nowhere to go; but you made room for me, that is, you preserved me in my kingdom.

That my ankles do not slide.

81. That the administration of my kingdom (which is my running and my walking) may not waver, go mad, or fall over a heap.

v. 38. I will chase after my enemies.

All this is still to be understood of the civil wars, of the people of the Jews and the kingdom of Israel.

And seize them.

83 This happened in the forest of Ephraim, where Absalom was killed [2 Sam. 18:6, 9].

And not turn back until I kill them.

84. He presses on that Israel had to fall at his feet and say: "You are our bones and our flesh" [2 Sam. 5, 1. Vulg.].

v. 39, 40: I will smite them, and they shall not withstand me; they shall fall under my feet. You can arm me with strength for battle; you can throw under me those who oppose me.

85. that is, the rebels, as Seba and Amasa 2) [2 Sam. 20, 1. 5].

v. 41. You put my enemies to flight, that I may destroy my haters.

86. You disturb my haters. But this he says of his citizens; for this is the gratitude of the world, which it has and repays good kings.

v. 42. They call, but there is no helper; to the Lord, but he does not answer them.

Here you see that he speaks of those who had the same God with him. But the Lord, he says, does not recognize them for his people.

2) In Latin: 6t ^dsla; in the old translation: "and Abele". Now ^bela (Abel 2 Sam. 20, 14. 18.) is not the name of a person, but of a city, therefore, if one wanted to keep the reading Hzsla, it should be read in. But it seems to us that a personal name is required.

V. 43. I will crush them like dust before the wind.

For God is not on their side.

I want to clean them up, like the dung in the alley.

(89) Those who wanted to be the foundation and the precious stones of the earth, I have brought them to lie there like dung on the gaff, in the highest shame. For the Jewish people have been very wicked, and have overtaken the promises which they had.

90 Until now he has spoken of civil wars; now he comes to another challenge, namely, the enmity of his people and daily friends. So now bad boys plague our prince. The nobility, and what little there is of it, 1) attends the pious princes where they can. So it must go with all pious princes; for they must anger their many, since they guard many.

V. 44. You help me from the quarreling people.

91 By this he means the enemies within, the rebellious among the people and the wicked who evade obedience with all cunning. They have always been a rebellious people.

And make me a head among the heathen.

92. you have not only saved me from the rebellion of my own, but you have also made me the head 2c. You have extended my principality, and have brought to my kingdom the Syrians, the Palestinians, 2) the Ammonites, the Moabites, and the Judeans.

A people I did not know serve me.

To serve" means to be subject, according to the Hebrew way of speaking. As if to say, "The promise extended to the land of Canaan alone, but now you have added so many other peoples.

V. 45. It obeys me with obedient ears.

94 That is, it is obedient to me: the strangers are much more obedient to me than my own

People. That is a pretty praise of his people. That is how it is for our prince now; he shall have more favorable and loyal people in H[archduke] Gseorg's country than in his.

The foreign children have missed it against me.

That is, they are not obedient to me, they will not be subject to me. It is a Hebrew way of speaking, that he calls them "strange children"; as if he wanted to say: They are children of the kingdom; but they place themselves, on my soul, like strangers. This is how it happened in all the promises: The Jews should have remained in the Church, but they fall out; the Gentiles should have remained out, and come in. So the Sacramentarians should have the word, but they have lost it. Again, there are many of them in the places of worship, where the authorities persecute the word, who nevertheless have the word.

V. 46. The foreign children pine away.

They are hardened and hardened. So also no worse people than Christians become when they fall. This is also what happened to the devil, who became so evil because he was such a great creature before. So the Sacramentarians, they are much more evil and poisonous than the Papists.

And wriggle in their bonds.

97. It is the same word as above [Ps. 17:10], "Their fat ones hold together." Thus these two follow one another: that they become stale, that is, hardened; after that they cleave one to another, as the toads in the lenzen in the water. For this he blames them, both that they are not to be reformed, and that they rot, that they may do harm. In sum, they do not honor the authorities. "Claudicant is said in the Hebrew way, and means not to walk right, to pretend on the outside that one is walking right, when in fact it is not true.

These dangers of David can be drawn either to a secret interpretation or to an example. On the interpretation of Christ they can be directed like this: Christ had these four enemies: The first one was Saul.

1) Thus the old translation: "geheiet" -vexirt; in the original:
2) "Palestinians" are often called the Philistines.

3) In the original: shall.

That is, the law; for Saul had much works righteousness. The law did not want to grant Christ the kingdom, it wanted to leave him in his prison; but Christ overcame it. The other enemy, Goliath or the Gentiles, is sin, which Christ also overcame. The third, Absalom, is death. The fourth is the world; for sin and wickedness abide in the world, and murmur against it, but work nothing out.

But in the example of the church, this history can be interpreted like this: David had to wage the first war against Saul, that is, against the Jews, over the righteousness of the works. The second war he had with the pagans and the wise men of the world, because against this doctrine reason sets itself. The third is the civil war, which is the dispute with the heretics. The fourth is the war against the unruly and the limping, that is, "the strange children," the false brethren, who, though they do no heresy, yet only corrupt it.

We also have these enemies. First, Saul, that is, the papists. Second, the pagans, that is, the nobles. Thirdly, there are the mobs. The fourth are the peasants among us, who do not want to do anything for the gospel, but let it go on like this. Thus this psalm is an example for all people in all kinds of distress.

V. 47. The Lord lives, and blessed be my refuge.

They will not kill him. For here he gives thanks.

And the God of my salvation must be exalted.

Let him be exalted who proves that he lives by protecting and saving me. "The God of salvation is the one who has given me victory.

V. 48, 49: The God who gives me vengeance and forces the nations under me. Who delivers me from mine enemies, and lifteth me up from them that set themselves against me.

Here he begins the resolution and repeats the four kinds of enemies one after the other, as he has dealt with them above.

You help me from the wicked.

104 Of the poisonous people.

Therefore will I give thee thanks, O LORD, among the nations, and sing praise unto thy name. Who hath shewed great salvation unto his king, and his anointed, David, and his seed for ever.

My descendants shall sing this psalm, that the LORD will show me great salvation. He gives great victory and salvation.

The nineteenth Psalm.

1. 1) This psalm is about the gospel being spread throughout the world. In the past it was interpreted in various ways, one in this way and another in another. But this is the content, that the gospel is made known before our eyes, wherever there is heaven, day, night, speech, earth and the end of the world, that the gospel has gone as far as heaven and earth, and is not preached in a corner, but, as Paul says Col. 1, 23, before the whole creature,

and Christ [Marc. 16, 15.]: "Go and preach the gospel to every creature", which is to fill the whole world.

V. 2. The heavens tell the glory of God.

2 This is a synecdoche, as if I said: Nuremberg has the Gospel, Erfurt the Decree, Wittenberg the Epistles of Paul; that is, the people who are at Nuremberg [Erfurt and Wittenberg]. So here: "The heavens tell," that is, those who dwell under heaven. Under the whole heaven, where people are, there one hears the gospel preaching.

1) Note from the original: "Den 27. Juni."

The word Saphar (XXX) in Hebrew means to preach, to tell and speak publicly. The heavens are preachers.

(3) Furthermore, this verse is a very beautiful description of what the gospel is, since it says that the heavens tell the glory of God. For the gospel is nothing else but the glory of God; for in the gospel it is not our merits and works that are preached, but our sins and our corrupt nature and shame. Thus Christ says John 16:8, "The Holy Spirit will punish the world for sin." For it nullifies the glory of the world, and says that we have been saved and redeemed through the blood of Christ alone. I have always been pleased with this verse, for the sake of this description of the gospel. Paul also says, "To the praise of His glorious grace," Eph. 1:12. Likewise, v. 14, it is called a gospel of the glory of Christ, not of free will; for it rejects all the works of men, and praises God alone.

And the feast proclaims the work of his hands.

4. the works of his hands, not of men, whose works it condemns. "Firm" means where heaven is, or all heaven. Another heaven is at Jerusalem, another at Nom. Now both that one and this one are in the firmament. And so Moses uses the word "firmament" almost everywhere. So now David says: What only sees stars, that becomes aware of the Evangelii.

v. 3: One day tells another, and one night makes known to another.

5 As he says in the first verse, not only in the Jewish land and in Jerusalem, so also here: The gospel is not preached on the Sabbath alone, as if it were bound to it, but all days, from day to day, one day at a time. The sayings and promises (for that is what it actually means) are preached every day, and not, as in the Old Testament, only on the Sabbath. The gospel will fall on all oerters and times, it will fill all oerters and times. This must be a great and glorious sermon. But that he calls the morning and the evening "day" and "night" is a Hebrew way of speaking; for at that time one used to pray. But just as

Time and place are understood in general everywhere, so also the persons are understood in general by all people.

v. 4. There is no speech nor language, since their voice is not heard.

6. in all languages the gospel will be preached, not in one alone.

Your voice.

7. that is, the sky (coelorum). Among the words "language" and "speech", I make no particular distinction, although the one reads as if it were to be understood from various dialects in one language. One should preach the Gospel in German, Saxon, Bavarian, Swabian 2c.

v. 5 Their line goes out to all the earth, and their speech to the end of the world.

Here he interprets himself. Kav (XXX) denotes a guideline or a yardstick, according to which one builds. In the Scriptures, however, God's word is called a guideline, as in Amos [Cap. 7, 8. Zech. 1, 16.]: He has drawn his guideline over Jerusalem, and his lead line over Zion. For the word is an instrument of the divine building, and is also a certain rule, which is not changed nor changed by the statutes of men.

He has made a hut for the sun in the same.

(9) This verse has been interpreted by magister sententiarum [Peter Lombards] as if Christ had placed his tabernacle, that is, his body, in the sun, that is, in this life, because he was burned by our temptations. But there is another opinion, namely, that God Himself made a tabernacle for the sun. So it is said, namely, that Christ dwells in those heavens, or in those who proclaim God's glory. For he speaks of the spiritual sun; Christ is this sun, who is set where the word goes, so that nowhere else may he be sought; as he himself says Matth. 18, 20: "Where two of them are gathered together in my name, there am I in the midst of them." Item, Matth. 10, 20.: "It is not you who speak." For he also did not send his apostles in such a way that he himself did not speak against them.

But he is present when the apostles proclaim the word, confirming them with his spirit and the teaching with subsequent signs.

V. 6 And the same goes out like a bridegroom from his chamber.

10. is a description of the Lord Christ by a secret interpretation or similitude. Just as the sun rises from going out to going down (for this is what Scripture [v. 7] calls "the end of heaven"), so also the sun of righteousness, Christ, rises and comes forth as a bridegroom. But of a bridegroom the Scripture speaks when it says of joy and adornment. Therefore it is said of the "voice of the bridegroom and the bride". Likewise it is said Isa. 49:18, "I have adorned thee as a bride." It is a glorious thing. Thus Christ is most beautifully adorned, and has the greatest love for His church, and adorns it, but in secret. This verse has been interpreted of the Virgin Mary, but wrongly. For Christ began to go forth through the gospel in the time of the apostles, and continued unto the end of the world, as he himself saith [Matt. 28:20], "I am with you always, even unto the end of the world." And this rhymes, also according to the words, finely with the course of the sun. For when it rises, it is seen in its entirety, without any clouds; but when it comes to the middle of the sky, it is at times covered by the clouds (Christ also suffers this at the hands of the heretics), but still it breaks through when it sets. So Christ is the bridegroom who illuminates the earth from the beginning, or until the end of the world. Now he says that he is also merry for it.

And rejoices like a hero to run the way.

V. 7: It rises at one end of heaven and returns to the same end.

That is, Christ gladly proclaims the gospel and is ready to save people: He burns with love to spread the word. Thus we see how he strengthened his martyrs, so that they also easily endured death for the sake of his word. He runs confidently with the word, like the sun.

And nothing remains hidden from their heat.

That is, Christ is everywhere, filling everything in length, breadth, and depth, everywhere kindling his word, and nurturing and caring for his Christians. This is a great comfort, that now and then, in death, in hell and in Turkey, he can warm, kindle and comfort people by his word. And this text of the proclaimed word, in which Christ is, goes against the red spirits, who want to have the Holy Spirit without the word. No, there is nothing; it must be before: "The heavens proclaim," after which Christ is also there. If Christ is there, he also runs and gives heat and warmth.

V. 8. The law of the Lord is without change.

(13) The preceding words show that what follows is also to be understood of the spreading of the gospel. But it is said by way of comparison, as if David wanted to say, Moses also had a law; but this is a different law, namely, without change and righteous 2c. For this piece is a price of the gospel. Now the first thing is that it is a law without change. But the law of Moses is not without blemish, as is said in the epistle to the Hebrews [Eph 7:18, 19], not because of its fault, but because of its effect. It cannot help people to be without change; it cannot bring them to perfection, as the gospel does.

And refreshes the soul.

14 All this is said against the law of Moses. First of all, it is not without change, for it cannot make perfect people; it remains corrupt throughout. Secondly, it did not refresh souls, nor did it help them from their affliction, but rather tormented them. But the gospel makes them perfect and restores them, so that one can get rid of the heavy conscience and thoughts. Thus it changes a man, and first of all makes him approved (δόκιμον [Jac. 1, 12.]), and secondly it makes the heart free from heavy thoughts.

The testimony of the Lord is certain.

15 Third, it is also faithful and certain. But these things he says against the law and against the

Teachers of the law; as he also said above Ps. 5, 10: "In their mouth there is nothing certain. It always remains uncertain that one does not know how he is with our Lord God. Just as the monks, with so many works, always walk along in doubt and uncertainty. But here one knows where he should stay, namely with Christ, there one is sure and certain.

And make the foolish wise.

This is a great glory of the gospel. The saints of works, the monks 2c. also cannot judge rightly of one state, therefore they condemn marriage, the authorities 2c. because they are unwise; but the gospel teaches right thoughts of all things.

17. "The foolish" can be understood in two ways; either as making wise those who have no wisdom; or as a rebuke, because wisdom finds entrance only in the humble, making fools of the rest.

V. 9. The commands of the Lord are right.

18. The fifth is also fine. In the law and in the works of men are crookedness and crookedness, as John the Baptist says [Luc. 3:5], "That which is crooked shall be made right." Here one seeks a way and there a way, there one learns forever, and never comes to the knowledge of the truth [2 Tim. 3:7]. But here it goes right, it is a fine, funny, righteous teaching, since one comes from it. This also makes people happy, as he adds; for it is a short way.

And delight the heart.

19. it [this teaching] rejoices the consciences, gives peace before God.

The commandments of the Lord are louder.

20 These are the very finest words. It is also a pure doctrine, because there is neither falsehood nor hypocrisy in it, but it is pure, as Peter says [1 Ep. 2:2]: "Be eager for the pure milk." This word is not only called pure, but also exquisite, which is most pure, not tainted with any of the ordinances of men, as it is also called the pure, clean gospel.

And enlighten the eyes.

(21) When the law is pure, the eyes also see more clearly. Thus he indicates that the gospel makes men of understanding, who can speak of all classes, discern between spirits, and judge rightly of all things; these are called enlightened hearts.

V. 10. The fear of the Lord is pure.

22 Here he calls the gospel a service of God. But the word which he has placed above, "pure", in Hebrew bar (12), means choice, pure, righteous, pure, unadulterated, unmixed. But the word which is here means fine, beautiful, and pure; as we say, a clean work. So also here. It is a pure service of God, therefore, it is not a false humming work and a marred work, as in the law.

And abides forever.

23) It is not beautiful evil, 1) as it is said in Proverbs. In the law it happened soon that one here, one there a piece broke; this service however remains.

The rights (judicia) of the Lord are true.

Judicia means "rights" by which one governs and lives. As if to say: This is a righteous thing, there is no hypocrisy here; it is not the appearance, it is the reason, it gives what it should give, what the law does not do.

All fair.

(25) There is none among them that does not justify and cleanse from sins forever, as Paul says in the Epistle to the Ephesians, Cap. 4, 15: Crescamus *ἀληθεύοντες*, let us always grow so that we become righteous. This "becoming righteous" also makes us righteous all the way.

V. 11. They are more precious than gold, and much fine gold.

26 He now concludes with this. For all these things, saith he, I uphold the gospel; for they are the twelve fruits of the tree of the

1) In the original: "sedon döse"; in the German editions: "schönböse. Cf. Walch, St. Louis Edition, Vol. VIII, 1896.

Life in the Revelation of John [Cap. 22, 2]. Gold is made of three kinds: toU0 gold, common gold, like Rhenish, and fine gold, like Hungarian. But here he touches the highest covetousness in man; for in the world nothing is loved more than gold, and the desire for gold has always been exceedingly great. One seeks gold when one already has wife, child, house and farm. That is why Christ also calls Mammon a god. Nevertheless he says: "Mammon is not so dear as your law, but it is in the hearts of the faithful.

They are sweeter than honey and honeysuckle.

27: "My preaching is sweeter than honey," says Wisdom in Sirach Cap. 24, 27. 24, 27. So now he says: There is nothing sweeter on earth than the gospel and the commandments of God. In this psalm, Muenzer had many speculations, but all only from the spirit, against the outward word, and accused us of not having the word, because he did not see in us the fruits that are here. But this is not said. The gospel is not therefore wrong if I am weak in my life, nor does it follow that I do not have the gospel because I am weak.

V. 12. Also, your servant is reminded by them.

Who are those who have such fruit? I also see little of them. They are called "thy servant," they that submit themselves unto thee, they that serve thee, they that let thee remain master. But it is a contrast, as if he wanted to say: The others, who condemn the gospel, become quite mad and foolish; but your servant becomes witty through it, is preserved and kept in all temptations by this word. As Paul says 2 Cor. 4:7, "We bear this treasure in earthly vessels." Therefore, he who has the word is preserved, he is not deceived.

And he who has them has great reward.

(29) Many good things come of it; for the uses of the gospel are innumerable, for it ministers to all things. Nothing, neither good nor evil, can happen to you that does not

1) In the original: "doll".

be useful if you have the word of God. "Great reward" (multa), he says, you can't say it. For above 13 ff] he has said about the twelve fruits that concern the conscience, but about the same it can be used for all things.

V. 13: Who can tell how often he misses? Forgive me the hidden faults.

(30) With this he also touches the danger that the devil will also attach himself to it. Miss," he says, "there lies a devil that leads one away. I know that the Word's way is to preserve us; but there are many sins hidden in me for which I have to fear. We must not think ourselves secure in ourselves, even when we have the Word. For the instinct of the flesh is sometimes such that one thinks it is the Holy Spirit. Therefore he asks that our Lord God keep him in this. As Paul also admonishes, 1 Cor. 10, 12: "Whoever lets himself think that he is standing, may well see that he does not fall. Now these are the cunning deceptions, that no one can see and know his heart. Our heart is our daily domestic enemy, and an exceedingly great enemy. Therefore he says: Make me innocent of my hidden faults. Every one that hath the gospel becometh sure: so the spirit waxeth dull by degrees, and faith faileth; and there is no watchfulness to cut off the remnant of sins. But it is good that we know that the righteous are still sinners. To be in sins is dangerous, not to be in them is also dangerous. Therefore let us pray, as the prophet does here, against the remaining sins that creep up on us, that God will not impute them to us, for we will never be clean. Thus, in the Epistle to the Hebrews, Cap. 12, 1. sin is called a burden that surrounds us, a sticky sin, and a burden that drags us down and stubbornly clings to us.

V. 14. Keep also thy servant from the proud, that they rule not over me.

(31) Before, he pleaded against the hidden wickedness; here, he pleads against the open wickedness. In this the devil also behaves in many ways. Therefore, here is a clear

Text that every teacher is proud outside the gospel. One has enough to do for himself, that he may remain without presumption. Then the heretics come and make their remaining sin alive; there the devil finds the bath ready. Therefore he says, "Protect me from those who seek their own glory under the appearance of the glory of Christ, as the papists are doing today. But he says: "Keep"; as if he wanted to say: I can think, I will not remain unchallenged. But, dear Lord God, forbid that they grow over my head, that they do not win, and that they do not seduce me to their glory, then there is no need.

So I will be without change.

(32) Namely, if I thus remain from the inward and outward pursuits of sin and error, then I shall be without change.

And remain innocent of great wrongdoing.

The word nab means great and much. I will then be absolved before God and be held as an innocent man. Therefore, he who will not abide in Christ falls into vile, abominable vices, arrogance, lies, pride, blasphemy 2c. And this he calls a very great iniquity. As if he wanted to say: Otherwise there is no measure of transgression, otherwise it is a transgression and a misdemeanor.

that over the other. But I will be perfect, if you will give me your grace and the gift of the Holy Spirit. If we are such people, then we can also preach rightly, as he says:

V. 15. Let the speech of my mouth be pleasing to you.

What I then preach and teach will be delicious. As it is written in the Gospel [Acts 1:1], "He began to do and to teach." So also Jeremiah boasts of his preaching.

And the conversation of my heart before you.

35. hagh (XXX) is the word that is written in the first Psalm, v. 2. What I will speak then will be pleasing to you.

Lord, my refuge.

For upon him he was founded through the word, and became a new man.

And my Savior.

Thou hast delivered me from the outward and inward pursuits of sin, of error, of the flesh, and of the devil. So this psalm is about the gospel that went out into the world, and about its fruits and benefits, and also about its dangers. There is nothing forgotten in it that can be said of the gospel.

The twentieth Psalm.

1. 1) This is a clear text for the authorities, and this is an excellent passage to confirm this status, namely the authorities, because it contains their rightful praise. First, that it is pleasing to God; second, that it is protected by God; third, that one is obligated to pray for it; fourth, that its position is an exceedingly arduous one. For she is in many tribulations. The cause of this is that she has the most powerful enemy, namely the devil, who cannot bear that there should be peace,

1) Note of the original: "1-July".

for he is a murderer, Joh. 8, 44. Where he can, he causes bloodshed; so it goes over the pious king. But it is a great grace that the authorities can be sure that they serve God more than any Carthusian monk, because the other people enjoy the peace that they, the authorities, provide. But she herself, who provides peace, does not enjoy it. This work of the authorities emulates the Godhead, so to speak, because it provides peace for others, which it does not have itself.

V. 2. May the Lord hear you in your distress.

2 First of all, he says that the authorities are in trouble and have tribulations, but at the same time he teaches where to look for help and how God uses to help. Pray, he says; therefore, put away all human suggestions. For every authority that is pious has the devil so strongly against it that all its counsels are swallowed up and destroyed. Therefore he says, "The Lord hear thee." It is a matter of prayer, you have an office that will not be governed by human counsel; as ours, who are now at Augsburg, also complain about this.

The name of the God of Jacob protect you.

This is our armor and our weapons. "The name of the Lord is a strong lock" [Prov. 18, 10]. This, then, is the description of the help and victory of kings, namely, this is the name of the LORD. But how does one get it? Through prayer. Therefore it is necessary that one with a humble heart forsake his own attempts and trust in the name of the Lord alone. For wherever the name of the Lord is written in the Scriptures, faith is required.

The name of the God of Jacob.

4 With this he indicates a certain place, so that not everyone is free to speculate and write about God as he pleases; for he has called himself "The God of Jacob. This, however, is not to be understood merely as a teaching, but it is also a prayer of the church, and thus both are connected to each other, teaching and praying, so that one teaches and prays at the same time.

V. 3. He sends you help from the holy place.

Here he now interprets how God's name helps. By bow and sword? No: "He sends help from the holy place", from the place in which he dwells, namely, in a hidden way. As if he wanted to say: God will send you help in a way, at a time and through persons who are unknown to you, and whom you alone have to believe: that I have so freely presented the matter to our Lord God that I do not insist on the landgrave, on my lord, and on the king.

neither, and nevertheless I am not afraid of those either. For he 1) can find a person, a little hour, a way, which soon does it unawares. He can take away the emperor's heart with a word that my gracious lord speaks. "From the sanctuary," that is, from him, from himself, where he dwells, that is, incomprehensibly. One cannot understand him there in the temple, except that he said he wanted to be there. So one must believe invisible things. Our junior 2) would have liked that the description of faith Hebr. 11, 1. should be: of the things that are seen But it must be so, that we do not know where off or where on.

V. 4. He remembers all your grain offerings.

He does not only ask for help, but also that he would promote everything, works, words and suggestions. "Sacrifice" means the best works. "He remembereth" 2c., that is, you must please him in all your works, that you be not in sins. He pardon thee, he incline thee, that thou mayest remember and believe that he is favorable unto thee, and that thy sacrifice is acceptable unto him. In those days they sacrificed cattle, but now, in the time of the gospel, we have other sacrifices, namely, an anxious spirit and thank offerings, Ps. 50:23, 51:19. We have other sacrifices now, namely a sorrowful spirit and an offering of thanksgiving, Ps. 50:23, 51:19, that He may be pleased with us when we are in a sorrowful spirit, weeping and wailing; that He may give us such a mind that we may believe that such is pleasing to God, and know by the testimony of the Holy Spirit that He takes care of us, and remembers such of our tears that we may boast: I know that such a sacrifice is pleasing to you. Now these are the sacrifices of Christians.

And your burnt offering must be fat.

7 This is spoken after the manner of Hebrews. "Fat," that is, lovely, pleasant. So also: The fat ones in Israel, that is, those who are well off, rich and respected. So he asks here that it not be a foolish, meager, unwilling sacrifice, since not a drop of fat flows from it.

1) In the original: "it".

2) "Our Junker", that is Melanchthon. Cf. Köstlin, Martin Luther, Vol. II, p. 657 uä p. 225, 2).

8 You see that the prophet has used a very beautiful arrangement here. First of all, he asks the Lord to be merciful to him, to give him forgiveness of sins and the Holy Spirit, so that he will be protected against sin and will not have an evil conscience. In sum, God wants to make him a theologian. Now he will also make him a lawyer.

V. 5: He will give you whatever your heart desires.

If God is reconciled, and we believe this, then everything that we only think about or consider will happen, if one only says: Dear Lord, you rule, you give happiness to it. Therefore it is also indicated herewith that all attempts are in vain and of no value if presumption is added to them. So now our adversaries do nothing with fear, and do not give God so much honor that they say, "Lord, if this is not pleasing to you, you hinder it; [but] badly defined, they do not even ask our Lord God whether he also wants it or not. But when a man asks God, as David does here, and says, "If it pleases you, O Lord, do it," it is not a human request, but of the Holy Spirit, who prepares the heart so that it can ask with humility. For thus it is said, "The Lord doeth what the godly desire" [Ps. 145:19]. If a prince says: Lord God, I want to get, I want to change this 2c., if you like it, help.

And fulfill all your stops.

10. that it may go abundantly, as thou hast posted it.

V. 6. We boast that you help us.

(11) When God hears those who call upon Him, there is no need for us to be triumphant and rejoice, for it is said, "Thine is the help. If help were with us, the devil would cheat us.

And in the name of our God, we throw up paniers.

12. degel (XXX) means an ensign, a panier; dagal (XXX), an ensign, a panier.

1) definit - established, decided.

raise. From this it is clear that he speaks and prays for the king who is preparing for war, and I believe that David made this psalm so that his people would pray it as often as he went out to battle.

May the Lord grant you all your requests.

He asked in good order: Firstly for religion, secondly for the world regiment, and finally for the king's nobles.

V. 7. Now I realize that the Lord helps His anointed.

(14) Hitherto he has taught and exhorted with his prayer; now he adds the promises. When a king stands thus, he says, God necessarily helps him; for a prince or regent can do nothing more. If he has his sacrifices, of which I have said [§ 6], and likewise, if he takes diligent care of his outward regiment, and calls upon God, he therefore goes under the banner of the Lord. Then it follows that the Lord helps him. But there is an emphasis on the word "HErr"; as if he wanted to say: He does not help himself. Methinks that the Psalm was David's guide to all his victories; it will have been his guns and armor. And indeed, if it were done after him, you should see that the Psalm should also confidently strike among the Turks.

And hear him, in his holy heaven.

(15) Before he said he was in Zion; here he says, "in heaven," and makes a great Lord of him; for he speaks of heaven in the plural, that is, of the whole heaven, so that even the enemies' heaven must be under our God's heaven.

His right hand helps tremendously.

016 He comforteth himself against all his enemies, saying, If he help, it is a mighty help. Now he will fight against his adversaries, he will laugh at them and mock them. He makes them so low, they could not be lower.

V. 8. Those rely on chariots and horses.

17 He confesses that they have chariots and horses, that they are too mighty for us. But what

Are the chariots and the grates against Him who is called the LORD in heaven? What is all this without God? So he diminishes all these things by holding them against God. What is the Turk? What does he have more than a spear and a horse? What is his power more than horse and chariot? If, on the other hand, we have the Lord on our side, we will win the victory without difficulty.

But we remember the name of the Lord our God.

18 We praise the name of the Lord, and there we go. These are two adventurous armies against each other. Here is nothing at all according to the appearance of the world; there also is nothing at all according to the eyes of God. But because the name of the Lord remains, we want to be on top; as he now adds and says what the outcome will be.

v. 9. They have fallen down and fallen, but we stand upright.

They are proud and fall down. But who does this? The name of the Lord. We who are overthrown come up again; but they stand and are overthrown and beaten to the ground. This is a comforting promise for us, but also a prophecy against the enemies.

v. 10. Help, Lord.

This is the resolution: O dear Lord, help now and always, if we may.

May the King hear us when we call.

21 Here a change of person takes place, and it is a prayer for future victory. You have helped us so far, help us further, you are the right king 2c. It is a glorious psalm from the authorities and for the authorities.

The twenty-first Psalm.

(1) The Jews understand this psalm par excellence of the king, as if it were a song of joy at the victories of which he spoke in the previous psalms; but it seems to me to be too strong for that. I think it is to be understood of the Lord Christ as he was raised from the dead and transfigured with glory. It is a very light psalm, since Christ is already reigning.

v. 2. Lord, the king rejoices in your power.

(2) First of all, he praises this, that God raised Christ from the dead and made him king by divine power. This is a great promise, that we have a king who, having conquered death, now reigns in joy and rules against sin, hell and the devil.

And how very happy he is about your help.

3. "Above your help," that is, above your victory, which you gave him in the resurrection.

v. 3. You give him his heart's desire, and do not refuse what his mouth asks.

4 All this is said of Christ. "He asked in the days of his flesh and was heard because he honored God", Hebr. 5, 7. But he asked for the transfiguration and resurrection from death.

v. 4. for you shower (praevenisti) him with good blessings.

5. praevenisti, that is, you have showered him, because XXX means much do (privatere). But here he indicates continually, though darkly, that Christ suffered and was crucified. For because he says that he was showered with blessings, he also indicates the contradiction, namely, that he was showered with curses before, as he is called by the prophet [Ps. 22, 7]: "a contempt of the people". The same is indicated by: "his heart's desire" [v. 3.]. So that in the first verse [v. 2.] he said that he rejoices in the power of GOD, so that

he indicates that he felt pain in his weakness and suffering; God even made everything different with him. Therefore, he speaks clearly of his glory, but the suffering he shows only darkly, only through the contrast.

And put a golden crown on his head.

6 That is, you have given him a kingdom after he is saved from his suffering, shame and curse.

V. 5. He asks you for life.

Here he indicates that he was dead.

So you give him long life forever and ever.

8. that can ever not be called David, nor any other king.

V. 6. He has great honor in your help.

9 He describes how the kingdom of the Lord Christ will extend exceedingly throughout the whole world. "He hath great glory," saith he, "in thy sheath," not in the help of popes, emperors, or men; for it shall be spread abroad through the whole face of the earth. This is his great glory, that he will be a glorious king by making sinners blessed.

You put praise and adornment on him.

10. ornament and adornment means praise and splendor, that one is finely dressed, and beautifully adorned with jewelry, so that it has a splendor; as in the second book of Moses Cap. 28 is written of Aaron's garments. So now he says, As the crown is golden, so are his garments. But this is all spoken figuratively. The crown means the kingdom and the power over the whole world, by which he makes the nations blessed through the salvation of God. But by the garments is meant the preaching of Christ, now and then in all places in the world, that he may be adorned. His adornment is the glory which he exercises in his own; so he is clothed. Where therefore Christ is, there the adornment goes with it; for the Word brings all things with it, those gifts of the Spirit of which Paul writes.

V. 7 For you set him up to be a blessing forever.

11. he took this text from the first book of Moses Cap. 18, 18, where God speaks to

Abraham says, "In thy seed shall all the Gentiles be blessed." For Christ, after his curse, was made a blessing to all nations forever, that he might bless us all and make us blessed in his name.

You gladden him with the joy of your countenance.

12. He speaks of rejoicing before GOD; for he says, "Your face." It is a joyful king, not in our sight before the world, but before GOD.

V. 8: For the king hopes in the Lord.

So this king lives, and all who are in his kingdom still trust in the Lord and in his mercy. But with this he shows that the mighty are raging against him. For here he goes on to the second part.

And will remain firm through the goodness of the Most High.

(14) If one is not in goodness and grace, he cannot stand firm; otherwise there is no standing but in God's mercy. By works we shall not stand; it is said: in the goodness of the Most High one stands firm. Now he comes to the other part.

V. 9. Your hand will find all your enemies.

(15) This is especially true of the Jews, who wanted to overthrow this king and turn his blessing into a curse. But it shows that the enemies have become very secure after they have killed Christ, as our bishops and princes are now. Therefore the hand of the Lord will also find them one day, when they are least careful.

Your right will find you monkeys.

(16) These are actually the Jews, and after them all the wicked in general.

V. 10. You will make them like a furnace of fire when you see three (tempore vultus tui).

17 That is, they shall be filled with the fear and dread of their conscience. "The time of his face" or "when he looks" is the time he calls when he looks for them and begins to look for them; as he looked for the Egyptians, when he looked for them, they were already in the red

Sea. By "furnace of fire" he indicates a red appearance, that they appear like flames of fire. A similar image is also in the prophets Isaiah [Cap. 29, 6] and Zephaniah [Cap. I, 18]; their faces will have an appearance like flames. With this he wants to indicate: then, when the disaster will come upon them, they will be red with fire. So that the first plague is that God makes them a despondent heart. It can also be understood of the conscience. For this is how it happens: when God punishes, the conscience says from the beginning, "You deserve it. For without an evil conscience, the torture would not hurt; so the appearance must be disguised not only of the eyes and noses, but of the whole body.

The LORD will devour them in his wrath, fire will devour them.

(18) He drieth both with one another, the gospel fire and the infernal fire. If it has gone around for a long time, they will still have to go down to hell in the end, but they do not believe it. Rather, they read this verse as follows: "The Lord will reward us and give us His kingdom of heaven for having slain His Son. Therefore these words are all to be understood spiritually. Just as above [v. 7] the contrast was: You have blessed the cursed, and made alive the one who suffered; so here it is the other way around: Those who are kings, and want to reign mightily, you will first strike down, so that they perish in their own person. But after this:

V. 11. Their fruit you will destroy from the face of the earth.

19 That is, their children and heirs. The children of men have a rule on earth, which they have not; for they also have lost such glory, which is given to all men in general, even to the wicked; as, "Ye shall rule over fishes of the sea" [Gen. 1:28] Their [the Jews'] descendants shall not rule on earth. It is a wretched thing to dwell among the children of men, and yet have no part with the children of men, which all the rest have. Thus it is said in the prophet Zechariah [Cap. 5, 9] that they are suspended between heaven and earth.

Moses also prophesied such misery to them beforehand.

V. 12: For they thought to do you evil, and made designs which they could not perform.

(20) They thought to cut you off, and dealt with attacks which they could not raise. Our disciples do not believe this today either. But this sin, crucifying the Lord Christ, is a sin that will not be forgiven. "They have not sinned against a man, but against the Lord Himself.

V. 13. For you will make them a shoulder.

21 Thus he briefly calls their wretchedness and misery a hardening. They are made to shoulder, they turn their backs on our Lord GOD, so he turns his back on them again. They are hardened, and the more they are punished, the harder they are hardened. Such are the urges from the fifth book of Moses Cap. 28, 15. ff.

With your sinew you will aim against her face.

(22) What they propose shall not depart from them. For since they do not want what God wants, he does not want what they want either, and yet they do not let go. Thus, Duke G[teorg] goes straight away turned away from God; from this it follows that nothing ever happens to him. Nevertheless, he does not allow himself to be instructed by his misfortune, he does not recognize his sin, and continues straight away in the thought: It is right. Therefore God says to him: You have become a back, wait, I will also put something under your eyes that you will not like to see. We see the same thing in the Jews of our time, that so many attempts and hopes have failed them, that arrows have gone under their noses everywhere; wherever they want to go out, he strikes them on the snouts. This is spoken after the manner of the Hebrews, which we give with another image: Wherever one wants to go out, one stands with a club, and strikes him on the head, and cuts off his way. They set themselves against God, and he sets himself against them again.

V. 14. Arise, O Lord, in your power, and we will sing and praise your might.

(23) If they will not continue, continue thou, that thy kingdom may pass through all the heavens. So

let us do this, and thank you and sing, praise and preach your power, which you have demonstrated in us, namely, the victory over death, sin and the devil, the way of salvation, the resurrection 2c.

The twenty-second Psalm.

1. 1) The title of this psalm is: Pro susceptione. Augustinus has broken himself hard over this title; however, because it is not translated so rightly, he has erred. For according to the Hebrew text it reads: Of the Hind of the dawn, of the early Hind. For this is the title and content of the psalm. For he sings of the hind of the dawn, which is chased by the dogs. But he says of the hind, and not of the deer, for the sake of fertility and meekness, that she is not so cruel as the deer. For in this psalm he will describe the suffering and kingdom of the Lord Christ. There are also two parables in this psalm, one of which is quite consistent with this title. "Many dogs," saith he [v. 17.], "have surrounded me"; there are many dogs about the hind. For he compares Christ to a hind; as if to say, I will say of Christ how he will suffer, who like a hind will be chased by dogs. And this is one of the main psalms of Christ's suffering. For there is no other psalm to be found that describes the suffering of Christ so clearly as this one. But that he calls her "a hind of the dawn" he does to give her a distinguishing epithet; for he sets this hind apart from the whole priesthood and Israelite regime by saying that she is a hind of the dawn, that is, at the end of the law. Paul also speaks Rom. 13, 12. like this: "The night has passed, but the day is coming." Likewise [Gal. 4:4], "When the time was fulfilled." For where the law is, there is no light, but darkness; but Christ appeared when the end of the law was at hand.

The sun came forth. Item, Christ was to suffer in the time when the law was at its end and the beginning of the gospel was already shining.

It seems clear from this text and others that the prophet and the Holy Spirit deliberately wanted to keep this secret of the suffering of Christ from the carnal and unworthy, which is why he gave this psalm such a dark title. In *finem* means: to sing highly, as I have explained above [Ps. 9, 1].

V. 2. My God, my God, why have you forsaken me?

3. he soon brings him into the middle of the business, in *medias res*, as Horace says, and brings him quickly into the highest features of his suffering. For since Christ is in the highest distress of his suffering, and now wants to pass away, he cries out: "My God, my God" 2c. [After that, he introduces Christ himself, as if he were narrating his suffering, like Virgil narrates Aeneas, and Homer narrates Ulysses. For he who tells his story himself can help things greatly with the descriptions and words that express his heart's emotions.

4. "My God, My God" 2c. What this is about, being abandoned by God, no man can understand. I have written much about this in my Psalms; but what I have attained, God knows. A man's heart cannot comprehend nor understand this, it is too narrow for that. For "to be forsaken by God" means to be forsaken by everything that is God, by God Himself, by Life, Wisdom, and the

1) Note of the original: "September 10".

2) This refers to the interpretation of the 22nd Psalm in the next preceding scripture of this volume.

salvation rc. Therefore, in this word "to be forsaken" is the highest suffering, that he leaves the Christ stuck in guilt, sin, foolishness, etc., so that he is left in the hand of the devil. Thus it is said in the eighth Psalm, v. 6: "You will leave him for a little while to be forsaken by God." Then the devil blew, that he might bring him to despair. We cannot suffer such a violent feeling of suffering; he must deal with us more cleanly. But Christ himself suffered such things for us.

I cry, but my help is far away.

In the cross, every delay is insufferable and arouses impatience. Suffering is not difficult if you can see the end of your suffering. One thinks it is a matter of one bad hour, one bad day, one bad week, after that it will be better. But if one does not see the end, all suffering is unbearable, even if it only lasts a quarter of an hour. As he says here, "My help is far off"; there is no salvation, so I see no end to my suffering.

(6) This first verse makes the whole psalm clear, in which he complains that he is in the greatest suffering, and suffers without all cessation (aeternaliter). This is the highest suffering, that one loses God, after that it does not want to stop; that is why it hurts that he says: I call; but what does it help? There is no salvation, who knows when help will come? This is how it goes in all suffering, that there is no end to it. Our people now at Augsburg have also tried.

Rugitus [howling] indicates the fierce prayer of Christ and His inexpressible groaning, and yet it is in vain.

V. 3. My God, I call by day and you do not answer.

(7) Here he makes it greater by comparison, and makes it still more dreadful. This suffering of mine, saith he, hath no equal, that he seeth no saint suffer so. Then the devil blew: Why do you not despair, because you see no example of your suffering anywhere? No one has ever suffered so shamefully; God's wrath is heavy on you. We have a saying, which is common but very good, to the condemnor.

stand after: It is a joy to the wretched to have comrades in their sufferings. A poor sinner can still take comfort in this: I have sinned, but Peter also sinned, David sinned; you are neither the first nor the last. Such examples are comforting to us, but the suffering of the Lord makes all such circumstances even more difficult. This he suffered for our sins and for our sins' sake. This we should learn; so we must read the Aristotelem [in] the devil's name for it, and also pursue the doctrine of it most severely.

My God, the day I call.

8. my suffering is without end, and also without example, but I run in my suffering through all the sufferings of all men, and see that you have saved them. I alone cry out to you now and am not heard.

And at night I am not silent either.

9. "Silence" means that one is not despondent and dismayed in his heart.

v. 4. But you are holy, who dwell among the praise of Israel.

(10) This is a dark verse, which I understand thus: lest it appear that he blasphemes God, this word is added, by which he expresses his firmness: "Thou art holy," that is, thou art worthy of praise, thou art not to be blasphemed; it is not thy fault that I suffer thus; thou doest me no wrong either; if I die, yet thou remainest holy under the praise of Israel. Therefore thou shalt not be blasphemed, but I say that thou art the praise of Israel, and to be praised among this people Israel. So it is as it were a rectification of his previous complaint, "Why hast thou forsaken me?" which seems to read as a blasphemy. You have done right, as befits a right, pious, faithful God.

v. 5. Our fathers hoped in you.

He holds himself against others: It is not so with me. As often as the fathers called, they were helped; I also call, and yet am not saved. This holding against each other does not only make suffering difficult.

rer, but is also a half comfort with too. You have helped those who are stuck, you will help me too. Thus he overcomes the comparison that should frighten him, turns it around, and needs it for comfort. So does David also Ps. 77, 4: "When I am distressed, I think of God." Likewise Ps. 143, 5: "I remember the deeds of the Lord." We call upon the God who carried us out through the Red Sea. And in another place: Remember how our fathers were helped [Ps. 105:5]. Thus Christ turns this into a consolation in his wrestling and mourning. This is a high art.

V. 7. But I am a worm and not a man, a mockery of the people, and contempt of the people.

12 These are adventurous, strange words. Christ must be in the world not a man; that is, all men, the more godless they are, the wiser and mightier and more righteous they are; but Christ and his do not have to be men, they are badly thought to be shadows of men. And as one tramples an earthworm, so one tramples him. "I am a worm" is the name given to the work of our Lord God, sons and children; it has no standing at all before the world.

A mockery of the people and contempt of the people.

(13) Thus, when one wants to call someone shameful, he is called a Christian; just as I must now also be called so. They put me on the cross, he says, as one puts a worm on a fishing rod. So I also have no name, but my name is called "mockery and contempt," which is my honor; so he is despised to the highest degree. This is the account of the suffering he endured in his heart. In the following verses he goes around, and says of the external, finally also of the bodily sufferings and pains, that he has been completely exhausted.

1)V. 8. All who see me mock me.

(14) The highest suffering is followed by the blasphemy of the adversaries. For thus they say: Behold, have I not said it before?

Thus our Lord God punishes him! But the cross becomes heavier; and because he feels that he has been abandoned by God, his enemies rejoice over him.

Unlock the mouth.

This ["sperren" (XXX)] is the same word which is found 2 Mos. 13, 12.: "All that is a male that breaks the mother" (XXX).

And shake their heads.

15 Awe yes! are you the man who can punish all the world? I mean, you have it.

V. 9: He complains to the Lord, who helps him and saves him, if he has a desire for him.

This is such a bitter mockery and scorn that it could not be more bitter. And these are actually the devil's words, as in the Gospel [Math. 27, 43]: "He has trusted in God, who will now deliver him," so that the presumptuous victory of the adversaries and their sure boasting are next to each other. The pieces belong to each other, the highest suffering, and after that, contempt and blasphemy, rejoicing and triumph of the adversaries. This is the first part of the psalm, which contains the complaint of what he must suffer: Abandonment and loneliness without equal, blasphemy and rejoicing of his enemies. The word [XXX] which is translated in Latin by speravit means to roll, to promote a cause with a prince, to present 2c. As if he wanted to say: He presents his cause before God.

V. 10: For you pulled me out of my mother's womb.

This belongs to Christ alone, to no one else, for we were all conceived in sins. /But here he begins to comfort himself. He has no consolation from outside, he has to take it badly within himself, and takes hold of our Lord God a little, and says: "I did not make myself, I know that well, it is not my will, nor my drive or cause, it is your cause. If one can say this, it is true; but because it is called "my" [thing], there must be hesitation. But if I think in this way: I am doing this according to the command of God, then it follows:

1) Note from the original "September 13."

So God will protect me. So we have to comfort ourselves now to Augsburg also. But he says this with many words: It is your own business; what am I?

You are my God from my mother's womb.

(18) I have done nothing in my whole life without you; but from the first beginning of my existence I have served you. There is nothing in me that can be called mine, not even my birth itself. Furthermore, I believe that this is also indicated here, that Christ was not born in sins. I am drawn, 1) he says, out of my mother's womb, and, therefore to be reckoned, not born, but drawn out. For Christ came from the womb of the virgin alone, and not from the loins of man, and from such a womb that did not work, but rather suffered, because he was drawn out. So I am, he says, without sin, that I know. Thus he grasps God in the previous benefits, and more in the works, than 2) in his words.

You would be my confidence, since I was still at my mother's breasts.

19. you have been my defiance, that is, my life has been your gift, and you took pleasure in me as soon as I was born. When I was at my mother's breasts, you were my God, and I, as your servant, had given myself completely to you. But others, who are born of father and mother, do not do this; but they suck the breasts in sins, and all is sin until they are baptized.

V. 11. I am cast upon you from my mother's womb.

20 I have been accepted into thy protection, and have been delivered unto thee: there is none that hath taken me but thee. Others are cast into the world and into misery; but I am cast upon thee. Therefore I have not deserved such punishments and blasphemies; they are not as I am;

for I am holy from the moment I began to live. So he sets all this against his suffering.

You are my God from my mother's womb.

(21) With this he gives great comfort, because he has taken hold of our Lord God. You are my God, and I have been your servant. He says of the mother's body alone that he was born of a virgin mother. But here is also shown the way in which one should stand when one wants to pray, and make his conscience quiet. For before he asks, he remembers the benefits, as we also do in the Lord's Prayer: Our Father, you are a great and powerful Father 2c.

V. 12. Do not be far from me.

(22) I beseech thee, let thy help come nigh unto me: now is suffering and anguish nigh unto me. This is almost the prayer of which the Epistle to the Hebrews says, Cap. 5, 7, that Christ offered it to His Father in the days of His flesh. And this is now the petition.

(23) Just as it is good to seek the favor of the judge in prayer, so it is also necessary to arouse disfavor against one's enemies, so that he may be tempted to be a judge and be inclined to show mercy to the oppressed. This also serves to make one pray the more earnestly; as we now say when we pray: Help, dear Lord God, because you see how they deal with us and know that they are wretches; so the prayer is finely strengthened and a right devotion is awakened.

V. 13. Great ferns have surrounded me.

24. parim (XXXX) are called farren, young oxen, breeding oxen. Rabbim (XXXX) means full, strong, large.

Fat oxen have surrounded me.

25. abbire (XXXX) means angels, strong ones, and this name is also given to God, as in the 132nd Psalm, v. 2: "It swore [David] to the Mighty One of Jacob" (XXXX XXXXX) Therefore nen-

3) heal, that is, mock. In the Latin original: "verhaute". For the form, compare in this volume Col. 1455, Z18, and Col. 1506, § 90.

Instead of: natus is to be read: extraetus.
2) So the old translator. In Latin instead of: "denn" - "6t".

The Hebrews also call an ox *Abbir* (XXXX), of strength. But with this he indicates that his enemies are poking oxen (*cornupetas*), they poke, do wrong and do violence. These oxen are Herod, Pilate and the Romans. Thus he accuses his adversaries, and sets himself in favor. Oxen, he says, are against me; but I am a worm. They are fat, much, great, strong, and do violence; they are much mightier than I, and are pernicious, wicked, and ungodly, wanton, thrusting oxen. But he calls the kings and princes oxen, and as it were to disgrace he gives them the names of unreasonable beasts. Now it would be an insult if he did this out of such a mind that he wanted to offend them, but he does it so that the judge's heart will be moved.

V.14. They open their mouths against me like a roaring and ravening lion.

(26) This is a description of the terror they inflicted on him. They have come at me with the greatest desire, like a roaring lion.

V. 15. I am poured out like water.

27 This is the description of how they attacked him. A similar image, but in a slightly different meaning, is found in the first book of Moses Cap. 49, 4. of Reuben, for there it denotes recklessness: You are a reckless man, you are like water poured out. But here he says, "I am poured out like water," that is, I am poured out as nothing. Malmsey, [or] otherwise wine or beer is not poured out very much. But I am poured out like water, which is not noticed at all, there was no container, no one caught me.

All my bones have separated.

Thus they have stretched me apart. But one can also understand it from the inner suffering that the strength in the legs goes away, that one can neither stand nor walk.

My heart is like melted wax in my body.

What this is, no one understands, because who has tried it. In Latin it is called *tabe*

scere [fade away], so that one thinks that the heart is going out of his body with the greatest pain. Such things are high, we do not meet it, it is too high for us.

V. 16 My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth.

(30) The highest fright is followed by a dry tongue, as we see in those who faint, their hands and feet, like a potsherd, become completely powerless. The Medici say it comes from the fact that the blood recedes into the interior, and it may well be true. "Force" here means the activity of the limbs, or the action of the forces in the hands and other limbs. That is why it happens that people are given refreshment when they are led out for execution, and they also drink a lot. They also say of Thomä Münzer that he drank half a Stübichen 1). This is the result of the great terror that dries up and sucks out all juice and strength.

And you lay me in the dust of death.

31. What shall I say much, you have let me strangle badly. "To be laid in the dust means to be made nothing. Thou hast made me, saith he, nothing, and such a nothing as is of death. This is the description of the external sufferings.

V. 17. For dogs have surrounded me.

He accuses them anew and hits the title [of this psalm] with the figure: I have been chased like a hind. But by whom? Not by you, but by dogs. From this it is clear that he has now overcome his suffering, and that it has become better with him; for he turns his thoughts to the wickedness of his adversaries, and accuses them. But he praises God and comforts himself in this way.

And the Evil Rotte has made itself around me.

33. not [the assembly] of thy people. Now he adds clearly how they have dealt more with him:

1) A parlor is about a gallon.

They dug through my hands and feet.

34 He continues with accusations. I believe that it was already an old custom to crucify people, and that this kind of punishment was not first inflicted on Christ; as I hear that this way of killing people is still practiced by the Turks. But the Jews falsify this text badly, and because they lean with all their might on the letters, 1) they do not read: "They have dug through", but: Like a lion my hand and my feet. But it is a public falsification. "They have digged through," he says, "they have crucified me like a thief whose hands and feet are nailed through.

V. 18. I want to count all my legs.

35 We also say in German: One would like to count all his legs. Then it helps that he was dried up and exhausted. That they would have mercy on him! Yes, there is nothing but cruelty.

But you look and see their pleasure in me.

They confessed and saw their joy in him, and laughed 2) in their hearts; that 3) hurt him very much. The word Raah means: to look at a thing with diligence.

V. 19. They divide my clothes among them.

37 They could not make it worse, at last they also have to play for his clothes. Such wickedness is made very big here. Of gall and vinegar the prophet says elsewhere [Ps. 69, 22.]. But all the wicked, when the cause of the wicked comes before them, they do so to it: they are not satisfied with condemning it, but laugh at it, and take pleasure in it, so that in the same wickedness it is felt that the devil does it, and not God's order. For in other courts one has compassion with the condemned.

V. 20. But you, Lord, do not be far away.

38" This is the third and last piece, in which he asks and prophesies at the same time of his future...

1) Compare in this volume Col. 1283, s 180 ff.

2) In the original: lachtens.

3) In the original, thut.

4) Note of the original: "September 17".

kingdom. For until now he has told of his suffering; now he adds a prophecy of the resurrection and the kingdom of Christ. It is a very beautiful psalm, full of testimonies that Christ had to suffer and thus enter his glory [Luc. 24, 26].

Lord, do not be far away.

39. do not go so far away from me, but help me to rise again from the dead.

My strength, hurry to help me.

40. these words are signs of a heart that suffers; for in the cross, as I have gone above

5] Every delay is borne with impatience. So he now finely strokes it out with the words, as it is to one's mind in the cross.

V. 21. Save my soul from the sword.

41 He prays clearly for help that his soul may be saved from the sword, that is, from the power of those who wield the sword, from the tyrants who want to take his life.

My lonely one of the dogs (de manu canis).

42. He remains in the image of the hunted hind; of the hand of the dog, that is, of the dogs or of the canine hand. As if he should say: I am in the hunt, and they that pursue me press in upon me; but leave me not in the hands of the dogs. He wants to come out badly.

My lonely one.

43 That is, I who am lonely; as the Scripture often speaks, as Ps. 25:16, "I am lonely and miserable." For every one that suffereth is lonely, having no help nor succor. And this is also God's title, that He is a helper of those who are forsaken by all human help. This word also serves to awaken devotion in the heart, so that the prayer becomes strong: Dear Lord God, help, you see that I am otherwise completely abandoned.

V. 22. Help me out of the lion's mouth.

44 These are repetitions of the same thoughts (ingeminaciones), words that indicate the fierce desire of a very ardent spirit.

And save me from the unicorns.

(45) These are four parables by which he confesses that he is under the sword, in the power of the dogs, in the mouth of the lion, and between the horns of the unicorns. But he says of many unicorns by which he is attacked with the horns. But the historians say of the unicorns that they are unruly and wild beasts that can be killed but not captured alive. So are the Jews and all persecutors of Christians. These are the angriest, most ferocious beasts, which the Holy Spirit cannot indicate otherwise than by such figures. When thieves and highwaymen are led to the gallows, one has some sympathy with them; but this is not granted to the Christians; they become dogs and lions, that is, they are unforgiving and insatiable enemies. This is the prayer in the hope of the resurrection. Now he prophesies of the resurrection as if he had already been answered.

V. 23. I will preach your name to my brothers.

46 What is this? Will a dead man preach, and a strangled man boast? This verse includes the resurrection in itself, for it speaks of his own person, and it is Christ himself who calls us brethren. But no one can sufficiently grasp with the mind how heartily and earnestly this is said: "To my brethren. That is what it means, "my brothers", who are the conquerors of death, hell, sin and all evils. The great God, who fills heaven and earth, says to those who hear him that they are his brothers. Whoever therefore loves the word, hears it, holds it in honor, hears here well what Christ holds him for. And this also comforts us against all tyrants. What can they do if Christ is our brother, if they are like unicorns? This word "brother" also implies that we also have what he has. But he is blessed, free from the devil, innocent of sin 2c. This is all ours.

He also explains what Christ's kingdom is, that is, a brotherhood which has eternal life, salvation, redemption from sins, from the devil 2c. In sum, it is the kingdom of heaven.

(48) He adds to this description of this kingdom the word, "I will preach. For he says that it is a kingdom of the word, which stands in preaching, and continues until the last day, until we also shall be saved. Thus the kingdom is briefly and masterfully conceived, as no Cicero, nor no poet could conceive that it is not the kingdom of the emperor or king of France, but of Christ.

Your name.

(49) This is a description of the gospel, what kind of word it is, of which he said that Christ's kingdom is in it, namely, such a word that "your name" is preached; as he said in the nineteenth Psalm, v. 2: "The heavens tell the glory of God," not of men's names, not of trust in our works, not of our wisdom, but of God's work, of grace, of life and salvation, which is given to us through Christ, of which he boasts. So the gospel is a narrative of God's glory, that God alone may be praised.

50. This sermon of the glory of God contains the sermon of our shame; for God's glory and our glory cannot lie together in one bed. So also God's name and our name cannot stand in one stable with each other. As Daniel Cap. 9, 7. also says: "You, Lord, are righteous, but we must be ashamed." Whoever therefore hears this sermon gladly is a brother of the Lord Christ. And indeed we also see who likes to hear it. Most of them also want to have their hands in the sode, and not let God praise them alone.

I will praise you in the community.

I do not want to be an angle preacher; as Paul also says Rom. 1, 16: "I am not ashamed of the gospel." And Christ [Matth. 10, 32.]: "He that shall confess me before men" 2c. It is not to be a lurker.

52) To boast means to preach and confess that we are blessed by grace and not by our own merit, as Paul says [2 Tim. 1:9]. Now this is the ministry of preaching, and this is the kingdom of Christ, who is a king, who reigns by the outward and oral word; those who accept this are brethren. So then Christ is a preacher, and a word-

But in this word all salvation is included. Therefore these sayings should be well remembered against those who ridicule the outward word. "I will preach" is ever said of the outward word; likewise "in the church. One knows well what preaching means.

V. 24: Praise the Lord, you who fear him.

With this he further describes this kingdom, that this word will have its fruits, that the Holy Spirit will be present. He also exhorts here that we should accept this word, praise God, and believe Him.

(54) For they that fear him have such fear from preaching alone. But it is called "fear" when people are punished by the gospel (as Christ says: "The Holy Spirit will punish"), and despair of their works, and fear God's judgment, because our Lord God will not be satisfied with our works.

55. After such fear follows that one praises God. For Christ comforts [Matth. 12, 16. Luc. 10, 23.] and says: "Blessed are those who hear the word that you hear" 2c. As if to say, Be of good cheer, ye that allow the word. It seems, because ye are without good works, as if it should be lost with you; but it hath not the opinion; it saith, "Glorify the Lord, ye that fear him." He is to be feared, but not despaired of. So also he connects these two things in the 2nd Psalm, v. 11. where he says, "Serve the LORD with fear, and rejoice." 2c.

All the seed of Jacob honor him.

(56) The reason he adds "the seed of Jacob" is to indicate that the promise belongs primarily to the seed of Abraham, for they have the promise that the gospel will come to them. Therefore he repeats:

And before him all the seed of Jacob shall shun.

57 This word means "to be afraid," as it is written in the 2nd Psalm, v. 11: "Rejoice with trembling," that is, with fear and reverence, so that we may not be presumptuous about our righteousness, but accept the word of God with gratitude and humility. For he does not want such a hope, which makes presumptuous.

have. You shall humbly study the word and receive it with reverence. This is the preaching of our Lord Jesus Christ, by which he glorifies the Father and makes us come to the Father through him. For he is the way 2c. [Joh. 14, 6.]

V. 25: For he did not despise nor disdain the affliction of the poor, and did not hide his face from him.

58 He adds this to the explanation of the kingdom of Christ as a characteristic, namely, that the kingdom of Christ is a kingdom of the cross. He touches on this. We also have to hold out, as he does. He says much more in these negative words s: "He did not despise" 2c., than if he had spoken in an affirmative manner s: He regarded 2c.]. As if he wanted to say: Love the God who comforts the miserable, justifies the sinners, makes the dead alive, helps the disgraced to honor, makes the poor blessed. Behold, as he hath done to me, he hath not despised me. It seems to me that our Lord God does not want to be his vet and his vet's vet. He raises us up against such fears and says that God is a God of grace. As if he wanted to say: "Do not trust in your own authority. You must be miserable, become children of death and hell, and then know that he is such a gracious God who cannot despise the miserable.

And crying out to him, he heard it.

59. Christ's kingdom is also a kingdom of prayer, as Zechariah says [Cap. 12, 10.]: "The spirit of grace and of prayer." For where the gospel is, there the two go. Prayer is the other work after preaching. Grace gives forgiveness of sins, which makes one able to pray. But before grace there is no praying, but weeping. Thus these two things are connected with each other in Jeremiah [Cap. 27, 18.]: "If anyone has the word of the Lord, let him pray for the vessels in the temple" 2c. As if he wanted to say: The sign that one has the word is that he can pray. So he comforts us with this verse and says: God does not despise you, as you think, but is a God of grace, and a listener to prayer, as he calls him in another Psalm [Ps. 65, 3].

And has not hidden his face from him.

(60) By this he indicates the struggle of the flesh, that the devil would gladly make us not pray, that one might think, it is of no avail. Of such a God I preach to you. Therefore let my example strengthen you.

V. 26. I will praise you in the great congregation.

(61) This saying is similar to Psalm 118:15: "They sing with joy of victory in the tabernacles of the righteous." It is a realm of comfort and praise; 1) our Lord God, when he hears us, also comforts us, and does not leave us stuck in it.

You I will praise 2c.

62. he will say what a great kingdom he has. Because you help people and hear them, they will thank you for it. For praise follows help, so that one must say: God has done this.

In the large community.

That is, all over the world.

I will pay my vows before those who fear him.

(64) He does not say of the vows of our monks, but of the vows of gratitude, which are made for the testimony and display of gratitude, not that they should be considered as merit. For this is how it was with the vows in the Law, that they were not vows of works, that is, meritorious, but to praise and honor God. For even the vows that were works were not vowed as works by which one wished to earn something, but as a sign of gratitude. To vow something to God, therefore, is to vow to Him the first commandment, that we will hold Him as a God who is to help us and give us all good things. Every vow belongs to the first commandment, for it is vowed for the sake of gratitude alone; as, that I do not drink wine because I am a Nazarene before God, 2) and thus testify of myself that I am a Nazarene.

1) Here we have omitted "that" which is in the original.

2) "Nazarene" (i'n) - a betrothed of God, Judg. 13, 5. lament. 4, 7.

wants me to think of God as my God. It is the same with the sacrifices.

(65) That he therefore says, "I will pay my vows," is nothing other than: I will praise him. I have vowed to him that he shall be my God, since I have everything from him. So when he preaches the same thing publicly and shouts it out, it means paying vows. Likewise, if I vow some work, if I put on a red skirt and say: I will do this as a sign, so that I will indicate to our Lord God that he is my God. But our monks make meritorious works out of the vows, which is ungodly.

(66) Notice further, however, that this is said only for example. For it would be ungodly to make any such vow, for it would be a work of one's own choosing, which from the beginning would bring with it such a delusion as if it were better than another work. Now all our works, by which we can praise God, are already prescribed and indicated to us beforehand in the Holy Scriptures. [As St. Paul says: "Whatever you do, whether you eat or drink, do it all with thanksgiving." [1 Cor. 10:31.]

V. 27. The wretched shall eat, that they may be filled.

67. It is also a realm of a delicious meal. As if to say, I will make a banquet, a good life. Then shall the poor eat, for it shall be a delicious Ahasverian banquet, that is, the word shall be so superfluous, that [it] shall give full charge of all that is to be had; as we see. For the gospel teaches us what is the office of the authorities, of the subjects, of the father and the mother, how to use the sun, the moon, and the air. This is a delicious meal, but he has prepared it for the wretched; those who are overwhelmed by their sins and death, they shall be filled.

And those who ask about the Lord will praise him.

The same wretched people will also praise the Lord. So the gospel is nothing else but this: "Praise the Lord, all nations" [Ps. 117, 1.]. Likewise elsewhere [Ps. 22, 26.]: "I will praise you", des-.

same, Ps. 145, 1.: "I will exalt thee, my God"; that gratitude might be there, for having given the word. But he added, which is well to be observed: "They that ask after him." They are not lazy Christians; they accept it 1) and ask for it, they do not yet have it in sight, but are only interested in the fact that they ask for it.

Your **heart shall live forever.**

The same food will give your heart eternal life. Even though the body dies, your hearts will surely have eternal life; this is a comforting realm. This he said of his seed, Jacob; now he will also come upon the Gentiles.

V. 28: Let the end of the world be remembered, that they turn to the Lord.

70. 2) This is what he says, that we Gentiles also should belong to the kingdom of Christ, even though this is not promised to us, as it is to the Jews; we do not have the power to wait for it, nor to demand it, yet he has also met us. Reminiscentur is not well translated: One will remember. It is Ps. 117:1, "Praise the Lord, all ye Gentiles," and Ps. 2:8, "Cry unto me, and I will give thee the Gentiles." Reminiscentur-, that is, they will be remembered, they will be called by the word, as it says elsewhere, Ps. 87, 4.: "I will cause to preach (memor ero 4)) Rahab and Babel," and Ps. 16, 4. "I will not keep (non memor ero) their name in my mouth." So also here is reminiscentur: Our Lord GOD will also write them in the register, he will not forget them. For it reads stronger in our language when it is expressed in a negative way (negative).

71 "The end of the world," that is, not only the land of Canaan. Thus it is said in the other Psalm, v. 8: "Cry out from me for the Gentiles. The suffering of Christ will bring forth this fruit, and gather together the children from all kingdoms. And before him all the families of the Gentiles will worship.

72) That is, all peoples everywhere, that is, from all nations, will be at the service of Christ.

- 1) In the original: "sichs" - itself deß.
- 2) Note of the original: "September 18".
- 3) In the original: "Habens" - have deß.
- 4) Instead of Lorura, read 6ro.

Some say "worse" because that is how it is understood to speak; what two people do in any house, the house is said to do.

But the abolition of the law is also indicated here. For if all Gentiles are to be converted, and yet remain Gentiles, even if they are not called to Judaism, it necessarily follows that the law is abolished, and the kingdom is a spiritual one.

(74) "To worship" means, according to the Hebrew idiom, to bend the knees and pay homage, which we do with the gestures of the body, as we do to princes. This worship is a sign that we confess that God is our Father, from whom we receive everything. In the first commandment this word is also used [Exodus 20:5]: "You shall not worship them." There he speaks of the idols: you shall not consider them a majesty, you shall not pay them homage, and "you shall not serve them," you shall not do them any works or services.

V. 29. For the Lord has a kingdom, and he rules among the nations.

The Lord will become king himself. With this he indicates that he wants to destroy all the kingdoms of the idols; he wants to reign himself. These are strong sayings against the Jews; the devils still stand so firm and want to be the only people, although he clearly says here about the end of the world.

V. 30. All the fat people of the earth will eat and worship.

76] As he said above [v. 27] about the Jews, so he also says here that a banquet should also be prepared among the Gentiles. But there are three pieces in this verse. The gospel will be the very rich and delicious banquet. They will worship him, will show him honor, will recognize him for their God "all the fat ones", that is, all the mighty ones. But this Hebrew way of speaking is very frequent. [As, Ps. 78, 31. Vulg.:] "He strangled their fat ones." And above in the seventeenth Psalm, v. 10. "Their fats hold together." Not that all the fat men, and every one of them, shall worship the Lord, but that of all the fat men some shall do so upon the face of the whole earth.

All who lie in the dust will bend their knees to him.

He calls "those who lie in the dust" in general any low estate; this is in contrast to the fat. For "to lie in the dust" means to be in a lowly position and in the filth of some miserable life that one does not respect in the eyes of the world, a Cinderella. With this German word the Hebrew way of speaking is very well rendered. But he says "all", and does not look at any person. This is a secret stab at the Jews who boasted [Ps. 144, 13.], "Our chambers are full," GOD blesses His people 2c. But here he says that he also wants to accept the wretched, that is, those who have a semblance before the world, as if they were cursed.

And those who live miserably (Et qui animam suam non vivificant).

78 By this image [animam vivificare] not only the despised, but also the afflicted people are designated. For to make the soul alive, he calls living joyfully. As he calls it in another place, "a light of the living" [Ps. 56:14], that is, the time of welfare, when one lives, when there is a blessed life. But those do not make their souls alive who are afflicted, but their life is rather a death than a life. He will not despise the prisoners, the afflicted, the afflicted, who are considered more dead than alive. He is a bishop of the poor and miserable, not of the rich alone. But such a way of speaking is taken from it: The word nephesh (XXX) means the sentient soul or the living body, as the Greeks and the Latins say: animal [a living being. Therefore XXX means to refresh, as one says: A good drink helps body and soul together again. And therefore one says: To make the soul alive. Now these are our Lord God's courtiers, rich, poor and afflicted people.

v. 31. He will have a seed to serve him.

79 Now he says what kind of king he will be, namely such a king who will have descendants; he will not be barren. Likewise, this king will not die, but he will not die.

derm will have abundant seed. But what kind of seed? "The one who serves him." Therefore, this is how he must live if he is to be served. This is a new kingdom. The king remains a king with his seed. All his children that he will ever have, they will serve him, as it says in the Psalm [Ps. 72, 5. 17.]: "God, give your judgment to the king" 2c. His name will be planted or he will have children as long as the sun and the moon last. His seed remains forever; it does not follow after him, nor is it offspring, but it remains with him at the same time, it does not die.

The Lord will be proclaimed to children.

80. they will preach; as he says in another place: his name will have children as long as the sun lasts 2c. 1) [Ps. 72, 5.], that is, from child to child one will preach of his name.

To Child Child.

(81) For and for is the time and duration, not the progeny. They must leave the seed as a child, that is, forever, as long as one generation stands here on earth.

v. 32. They will come and preach his righteousness.

82) To come and to go out and in (intrare), means to administer an office; as if I said, Pommer goes out and in at the church at Wittenberg, that is, he administers it. So also here: Those preachers, this seed, will come, administer, be sent, run, as Paul calls it, that is, they will teach. But what? "His righteousness," namely Christ's, not of works righteousness, but of faith. This will be preaching. This is a glorious contrast against the worldly righteousness and that of the Law of Moses, as it is written in the Evangelio Johannis Cap. 1, 13: "Which is not of the blood, nor of the will of man" 2c.

1) Here it is written, just as in the previous paragraph: K'liaditur nomen es U8 oorniu 8ole ete, while in the Vulgate it is written 72, 5: perraunedit enm sole. That this passage is meant is beyond doubt by the opening words of the psalm given above (79).

To the people who are born.

This is to be preached to the people who are born. There is an emphasis on the word "born". It means a born people, not prepared and made ready by the law; but, as Christ says John 3:3, "Except one be born again." In our sermon it is valid to be born again and to be born anew, not to be brought together, formed and prepared by ceremonies and pomp.

That he does.

This is a dark resolution, and can be understood in two ways. First, that the Lord has done it, who now promises it, or that it will happen when our Lord God will intervene. For thus says Amos [Cap. 9, 12.], "This saith the LORD that doeth all these things." And Isaiah Cap. 60, 22. "Thus saith the LORD, In his time will I do these things shortly." The other view is that the Lord does this, that it is a divine work 2c.

The twenty-third Psalm.

V. 1. The Lord is my shepherd.

1. 1) This is a thanksgiving and promise of both temporal and spiritual goods, namely of the temporal government and the priesthood. But especially it is a thanksgiving of common people (privatorum), who recognize what fruit they have from the worldly rule and the preaching ministry.

2 But this image is exceedingly beautiful: The Lord is my shepherd. This is a word that is exceedingly full of faith; whoever believes this would be unconcerned about his food and the peace of this world. He says: I am his sheep.

I will not want for anything.

3 This follows right faith: What shall I lack? I will have food, for I have a shepherd. A little sheep must neither feed itself nor defend itself. But the wicked will lack everything.

V. 2. He feeds me in a green pasture.

4. he makes it so very sure, as if he is not afraid, thinking that he is a sheep, and lets himself be

1) Note of the original: "18-September". This time determination will hardly be correct, because the last one given in v. 28. reads the same, and moreover September 18, 1530 was a Sunday. Instead, September 19 may be assumed (cf. K 6 of this psalm). On Sept. 20, Luther wrote three long letters, namely to Link, Melancthon and Justus Jonas, which can be found in De Wette, vol. IV, p. 166 ff. The explanation of the following psalm has the time: "22. September".

He will think that he has a delicious house and green pastures, where he will be pastured in safe peace without any worry or distress. These are all figurative words. "To graze" (cubare [lie]) means to feed, 2) as cattle tend.

And lead me to the fresh water.

(5) He will say, He will make it so that I may be led thither, and lie by the pasture, and feed myself, and not only this, but also give water in such safety that I may not be afraid. So he gives both food and drink in peace and quiet.

V. 3. He restores my soul.

6. what naphash (XXX) is, I said yesterday [Ps. 22, § 78], namely, refresh and revive; as we say, A good drink helps body and soul together. Likewise: To a full belly belongs a merry head. And as we say when we have eaten: It has become better. And this is the first part of this psalm, about the world's rule, that God is the shepherd. He will not leave us, even in temporal need and peace.

He leadeth me in the paths of righteousness for his name's sake

2) In Latin the word: "to feed" is missing. It should be read well: Ondnrsete

3) This passage confirms our Conjecture in A 1 that this Psalm will be interpreted on September 19.

7 This is the other benefit, namely, the spiritual one, which he has shown us with the priesthood. He has established the ministry of the word, which leads me on the right path, into another life. "He leads me through the word, his most dear and precious treasure, that he may ordain us rightly how we should live, walk and stand, so that all ranks may be finely ordered. For this word ["right road"], which he used here, means outward righteousness.

(8) But he added to it for his own sake, "For his name's sake. For in the ministry of preaching the glory of God especially suffers violence, because human reason ascribes to itself what we have through the beneficence of the word.

V. 4: Though I walk through the valley of the shadow of death, I will fear no evil.

(9) The word is immediately followed by the devil and all his angels, and they bring temptations. For when he says, "Though I walk," 2c., he confesses that what our Lord God speaks and does must be armored and pass through the fire. Even though I should live in many adversities, I still want to have the word and stay with it, as our people are now walking in the valley of Augsburg. The wicked, however, walk on light mountains, on the clouds, and fear no misfortune, and yet have misfortune. But ours fear misfortune, and have no misfortune.

Because dn are with me.

(10) Though you seem to have left me, I know for certain that you are with me. But how? Not visibly, not tangibly, but by word, as follows:

Your rod and staff comfort me.

(11) He confesses that he feels unhappiness, for he says: "I do not fear unhappiness. Likewise, "You comfort me"; thus he is afflicted, otherwise he would not say so. "The rod" means the word, for it guides. "The rod" is also the word, for it upholds. For this is what the word Nacham (XXX) means, as one leans up. The stick one has over him.

the staff under himself. This is what he has said about the spiritual ministry and the ministry of words; now he strikes it out with images and beautiful words.

V. 5. You prepare a table before me against my enemies.

This is a beautiful patron. They sit at table, and thus fight against their enemies. It should say: You prepare weapons and walls; so he says: "a table". But with this he wants to praise the wonderful power of the word. Our victory is nothing more than (simpliciter) eating and drinking, that is, holding on to the word and believing in it; for the same is set before us as the bread was set before us on the table of Moses. So now he indicates with this how our armor is to be approached, namely, with faith. "To be still and hope is your strength," Is. 30, 15. and Ps. 46, 1) 11: "Be still."

You anoint my head with oil.

(13) I thought he had put a helmet on me, and he was anointing my head with oil, as if I were going to a dance. How can the Holy Spirit speak so hopefully against the devil? He does not say, you smear, but you anoint me fat with oil, that is, you have endowed me with your word, you have comforted me with it, you have equipped and armed me. And so we are armed with ointment. It shall grieve the devil, when he heareth that one receiveth his wrath no other way, than as one should go to the dance.

And pour me full (Et calix meus superabundans).

14 Here it is in doubt whether the cup, according to the secret interpretation, is to be understood for the word or, however, according to the Scriptural way, for a part: My part, as it is written above Ps. 11, 6: "He will give them a weather for their reward" (pars calicis eorum), that will be theirs. So here: My cup, my portion, my being, my matter has no need, it is full, that is, I am provided for, I have a shepherd. This is how I understand it: As I am, so I am well. But these are all parables taken from the law. The first is

1) In the original: p8al. 4.

taken from the table of the shewbread and Easter [Ex. 25:30]; the other from the vial of the priests, kings, and instruments [Ex. 30:30]; the third from the vessels to offer their drink offerings [Ex. 25:29].

V. 6. Goodness and mercy will follow me all my life.

This is a thanksgiving for the past and a request for the future goods: Dear God, let us therefore stay with the word and worldly regiment. "Mercy", benevolence, that remain with me. I pray that this mercy may remain with me all my life. [Ps. 68, 29. "The same will

Let us be strengthened, for it is your work. Do not stop at the past good deeds, but increase them with future ones; do not desist as long as I am here on earth.

And I will remain in the Hanse of the Lord forever.

16 That I may abide forever. This is a request for both the temporal and the spiritual: as you have given me the word, so keep it for me. For "to dwell in the house of the Lord" means to be there where God's word is heard. But where the same is not heard, there is not the house of the Lord.

About the **same Psalm.**

V. 1. The Lord is my shepherd.

In this psalm, faith speaks proudly and confidently, full of joy and comfort, thanking God and saying, "The Lord is my shepherd," and I am his sheep. But the contradiction is seen in those who have mammon, the belly, and other gods for shepherds; for before them a believer is looked upon as if he were among wolves, forsaken by God, and lacking everything, and as if it were quite wrong for him to say, "I shall lack nothing."

V. 2. He feeds me in a green pasture.

2 He remains with the image of a shepherd and sheep. For where a sheep in a green field may lie secure and contented, and feed where and how it will, it thinks it has a kingdom. So a believer is also secure because of the promise for the body, both in the household and in the worldly government, having food and peace with a joyful heart.

He leads me to the fresh water (juxta aquas requiei).

3 This is again a rich figurative speech, taken from the sheep that go safely to the water, and drink according to their desire. For "water of rest," refreshment, or safety, he calls the water that quenches thirst in peace. This he has said of the bodily things; now follows the spiritual pasture.

V. 3. He restores my soul; he leads me in the right way for his name's sake.

He feeds the soul with his grass and water, that is, with God's words. First, with "refreshing," that is, with deliverance from the conscience of sin, and comfort and gladness from the forgiveness of sins. Secondly, with the righteousness of faith and grace through the same word, making me hear the same and sustaining me, not because of my works or merits, but for his name's sake, that his grace might make him glorious, and that he might glorify his name in me. Hitherto he has spoken of the pasture; now follows the protection against the enemies.

V. 4 Though I walk through the valley of the shadow of death, I will fear no evil, for you are with me.

(5) Then we see that a Christian or believer, from the outward appearance, lacks all things and must be in the midst of misfortune, that is, in the valley of darkness, where there is no light, no comfort, no hope, but the door of hell is open, and yet he has confidence that he lacks nothing inwardly, boasts of it, and fears no misfortune. Not as if he himself could do this by his ability and counsel, but he says, "Thou art with me" with the word of life, namely, "Thou sustainest me".

right in the middle of death and the valley of all misfortune; as now follows:

Your rod and staff comfort me.

With this he confesses his weakness. For what need is there of a rod or staff for one who is strong and sturdy? For Christ's word is our strength, by which we are not only sustained but also comforted. Others have no need of such a staff, but stand firm on their legs and are strong in their arms.

I understand "staff" and "stick" for one and the same, namely for the word. Unless one wanted to distinguish it in such a way that the stick keeps the tired hands and arms upright, but the staff the wavering legs and knees. That he thus shows how both are strengthened by the word, both the walk and the work: the walk in the knees, the work in the arms; that is, that faith and works are awakened and gain their progress through the word.

V. 5. You prepare a table before me against my enemies.

(8) This is a wondrous safeguard, that a table should be prepared against the enemy. Why not rather walls and armor for it? Thus he speaks to make the protection great, as if to say, "Not only am I myself comforted inwardly with the word, and lifted up in the midst of adversity, but I also overcome all enemies outwardly by the word alone. And do this so surely that, while they rage and rage, I do nothing else but sit and eat safely at the banquet and inwardly eat abundantly of the word, as if I were sitting at a deliciously prepared table.

9. see here you have: that the word of god

victory be against

'the devil, the
world, the flesh,
sin, conscience,
death,

For from the word these enemies all flee, and cannot bear it. This then is a wondrous and defiant power and glory of the faithful, that they overcome their enemies with eating, drinking, living well, sitting still, being merry, and being still in the word; and not with storming, raging, resisting, striking down, and avenging themselves by their own devices, works, and plots.

You anoint my head with oil (impinguas balsamo caput meum), and pour me full.

10 This image is taken from the anointing of kings and priests. Me," he says, "you do not anoint alone, but you anoint me abundantly, making me a king who is more than the most victorious and joyful against his enemies. For, to be anointed a king with balm is a work of the highest honor and joy, even victory. So "my cup", my part of the cross, is not a cross, nor does it make me weak or powerless, but makes me drunk, and showers me with comfort and joy, as a stream of water waters and waters the dry and thirsty meadows. Summa: Your word is a paradise of comfort in all tribulation.

V. 6. Goodness and mercy will follow me all my life.

Now he concludes the psalm with a prayer, asking for the continuance of these goods of the word. "They will follow me," he says; that is, grant that they may remain with us without ceasing.

And I will dwell in the house of the Lord forever.

(12) That I may hear the word of God (for there is the house of the Lord, where the word is) at all times, and that it may not even be taken away from me, nor be stolen from me by the false masters, who ceaselessly prepare reenactments. Therefore, prayer, watchfulness and attention are necessary, so that the word may remain with us.

The twenty-fourth Psalm.

1. 1) Content. This is a prophecy how the Gentiles shall be called without the law, and that in a hidden way. According to this calling he abolishes the old law.

V. 1. The earth (terra) is the Lord's.

(2) In order that it may be understood that he is speaking [not only of the promised land, but] of the whole earth, he soon adds in the following part of the verse:

"The Earth Floor" 2c.

3. that it must be called the whole earth. Here he draws the listener into the middle of the matter, so that he sees before his eyes as if the gospel were already revealed now, and hands over to GOD the whole dominion in the whole world.

And what's inside.

4. everything that is inside, kings, princes, peoples, cities, fields, cattle, birds 2c.

The ground and what lives on it.

(5) This is what the earth is called, as far as one can live on it. So God is not only the God of the Jews, but also of the Gentiles, as Paul says to the Romans [Cap. 3, 29, 30].

V. 2. for he founded it on the seas.

(6) That it be heaven and earth, and that which is in them be well reckoned, it is no other king's; he hath founded them. Only the Scriptures have taught this, and no one else. For the philosophers still argue today about what the earth is based on. The Scripture says that it is founded on water, and says this according to the sight of the eyes. For the earth is, as it were, in the water, as it is said in the first book of Moses [Cap. 1, 9]: "Let the water be gathered together" 2c., "that one may see what is dry"; what we see before our eyes.

And prepared by the waters.

(7) These things are done so that the water may not be caught; therefore we see,

1) Note of the original: "September 22".

that cities and villages are not far from the water. Therefore he says that not men but God Himself founded the earth on the waters; that the cities are so divided and built on the waters is the order of our Lord God. Therefore this text goes against the Jews, who think that they alone are God's people, but the Gentiles are a people of the devil; but that is not true, he says here.

V. 3. Who will go to the mountain of the Lord?

This is a strong text against the Jews. Now you know that Paul argues against circumcision and that outward appearance of the person, that the Jews are the seed of Abraham; they have the prophecies, they have the promises, they are entrusted with the testament 2c. Here, the prophet also completely takes off such a veneer, God granting that it is a Gentile or a Jew, God does not ask anything. But that he needs a question, he does it for the sake of emphasis: Dear one, who will go to the mountain of the Lord? Soon the Jew answers, "I"; and the priest and his followers also, "I". But he says: It will not happen like that. "For the sake of ambiguity, however, he calls the mountain of the Lord not only the one in Jerusalem, but also the Oerter everywhere where the word of God is taught in the world.

V. 4. And who will stand in his holy place?

9. that is: who belongs to God's people?

Who has innocent hands.

With this he knocks the Jews before the head; because all hypocrites are bloodthirsty people. You want to be Jews and God's people; but you beat the prophets to death. That rhymes badly. Thus I say of the priest: You want to be the church, but you kill the godly, the Christians; that does not mean to be Christians; "Your hands are full of blood", Is. 1, 15. Thus every hypocrite is necessarily

a slayer of death; for the Scripture connects both with each other, as in the 55th Psalm, v. 24: "The bloodthirsty and false." As soon as the lie comes into the heart, murder follows it; for then they are jealous of their lies.

And is pure in heart.

10. where do you get it? Peter says [^]Apost. 15:9]: "By faith the heart is cleansed." A heart that trusts in God is not defiled with another trust. Neither can the hypocrites. But he deliberately calls the work first, then the heart, so that he attacks them where they are most clearly to be attacked, namely in the very work of murder. But where there is no faith, there is necessarily an ungodly heart.

He who has no desire for loose teaching (Qui non levavit in vano animam suam).

This is a dark speech in Hebrew, which I do not know if I understand correctly. It is the same word "vi in the following Psalm [Ps. 25:1], "Unto thee, O Lord, do I lift up my soul." I take "lift up the soul" for be proud and blow out. This follows one another in right order: hypocrisy cloaked with lies and murder, and thereafter boasting, as it is said in the 10th Psalm, v. 4. "The wicked is so proud and angry that he asks for no man." For when they have done evil, they rejoice, and are glad when it is most evil; as the sophists are doing now at Augsburg. Secondly, this, "to lift up the soul," may be taken for seeing, delighting in, and indulging in vain and loose things; as it is written in Jeremiah [Cap. 44:14]: The land after which they lift up their souls, that is, for which they have lust and desire, they shall not find. Therefore this would be the mind: They are occupied with the most important things, are busy with it, and strive for it day and night. However, I prefer to follow the first opinion.

And do not swear falsely.

12. This is he who does not falsely call on the name of the LORD. "Swear" is the voice of false prophets, whose custom is to teach under the name of the LORD, and sell their lies: that is, "falsely

swear." Therefore [one must do away with] killing, being idolatrous, being proud, teaching evil and wrong; these must be done away with if it is in the way; thus the right name of God, the right calling, humility and love remain. Neither a Jew nor a priest has these things, but a godly man. That is why Judaism and Pabbism are at a standstill here; only that one has pure faith and righteous humility; all the rest is worthless.

V. 5. He will receive blessings from the Lord.

(13) There is an emphasis on "he", that is, anyone who does this will be blessed by God, regardless of whether he is a Jew or not. So that he will badly take away the blessing from all who have a reputation. This is a great promise, that he who has an innocent life and innocent hands shall be sure that he has a God, likewise that he shall have enough here and there. But this is part of it, that he who is blessed by the Lord shall bear the curse of the world and of men. Nevertheless it says here: "The blessing is as strong as the curse.

And righteousness from the GOD of his salvation.

14. He shall have the Holy Spirit and the grace of God for this. Here is the word [^]Hos. 6, 6.]: "I delight in love and not in sacrifice." This is the righteousness not of law, or of public office, but which one owes to another among us, for it is all kinds of good deeds, done to our neighbor, which we owe to him. So now he says: He will receive "righteousness", that is, benefits and mercy from the God of his salvation. Here he also confesses that men do him evil and curse him. These are very strong promises, but in the time of trial they do not want to be seen.

V. 6: This is the generation that asks for him.

Here "generation" means a people that remains forever. So he says: "So must we inquire of God, that we may have the right word, and faith, and innocent hands. Being of the seed of Abraham, being circumcised, being a pope or a bishop is nothing.

This one seeks your face, Jacob.

16 "Jacob" I understand for Christ, that he wants to direct the whole people to Christ himself, whom he therefore calls Jacob, because he is a seed of Jacob; but it is also uncertain. Therefore you can understand it like this: These are people who seek your face, that is, the appearance of God Himself, as it is said in Moses [Ex. 33:14], "Your face go before us." For God must make Himself known to us in some visible sign, as He did in the pillar and other revelations; that is, God's faces, that is, things that are seen, by which God indicates that He is with us and favorable to us.

You, Jacob, have God's face. But who seeks it? No one, except those who have innocent hands 2c. Thus, in the Gospel there are three faces: baptism, in which God makes known that he is present; also, the visible word, and the sacrament of the altar.

V. 7. Make the gates wide (Attollite, portae, capita vestra).

18) After the prophecy, how the kingdom of the Lord Christ shall be revealed, there follows an exhortation: "Gentlemen, because it is about to happen that the king will come in, open the windows, the doors and the gates, and let him in. "The gates," he says, "that is where only gates are in all cities of all kingdoms. Through the gates are the public offices. Where there are gates, he says, lift up your heads, open them wide, make room. He wants to show how great this kingdom is, namely, that no gate is so wide that it can contain him. And he exhorted them to prepare the way for him, and to know that the greatest king of all was coming to them, greater than all the kingdoms of the world, that their gates were far too small.

And the doors in the world high.

That is where only doors are in the whole world.

That the king of honors moves in.

20 For honor is hidden, so the gates are closed to him, and no one desires to let him in. The authorities also oppose him, but it is of no avail. He is a mighty king of the cross, and yet glory is hidden under the cross.

V. 8. Who is the same king of honors?

This is how it will be for him: Who? say they, the heretic, the rebel? That is what they call the king. Who is the king of honors? This is spoken most contemptuously, and it shows the most certain contempt of this king; as he is also now despised at Augsburg. It is a ridiculous thing to them that he is called "a king of honor. Therefore he says further:

He is the LORD strong and mighty, the LORD mighty in battle.

He is a mighty and powerful Lord, who has a great and mighty kingdom. But he does not speak of physical warfare, but rather he speaks in a fanciful way, as if the power to keep peace is based on laws, but the power to wage war is based on armor and weapons. These two things are with this king, and he also wars against the spirits under heaven.

V. 9. Open wide the gates 2c.

(23) He does not desist when he is once rejected, but repeats this verse only in defiance. The more they resist, the more he persists, because he wants to reign in the midst of his enemies.

V. 10. It is the LORD of hosts. He is the King of honors.

24. Christ is the LORD of hosts, for he is in daily armor and training. This must be said all the more often in this way, because it cannot be seen before the eyes.

The twenty-fifth Psalm.

The psalm is private and of private matters, for there is nothing in it about public preaching or worldly rule, for it is simply a prayer of the conscience of an individual, in which he asks that God may be merciful to him, forgive sin, and make him pious, guide and lead him. It is therefore a confession of sin, and he complains about his enemies and asks for wisdom and justice.

V. 1. After you, Lord, I long (**Ad te, Domine, levavi animam meam**).

2. "Lifting up the soul" is the right power of prayer, which is not a useless babble, nor of many words. And they have not spoken rightly who have said that prayer is an ascension of the heart to God; but it is, as the Psalm says here, an elevation of the soul. "But the soul" is the longing and groaning of the heart, which is weary with great desire. He says: "I lift up my soul" 2c., that is, my soul sighs for you, and desires something.

There is a great emphasis on the words "after you", as if he should say: I have nowhere else to go. It seems that his sins have pressed him, and he has felt the wrath of God; and yet he turns with his prayer against the wrathful God. Now, if one can sing the "after you" when he feels God's wrath upon him, and can desire something against God, that is, against how God makes himself feel, that is an art.

(4) Either the sins or the terrors that afflict us, be it whichever, one feels God no differently than an angry God. Hence it comes that one seeks refuge here, the other out there, and one invokes the Virgin Mary, the other St. Peter; but it all helps nothing. This is the best advice, that you break through these clouds of God's anger, and remember how God is in secret, and yet is favorable to you, as he says here: God, I rely on you; my God, in you I trust.

V. 2. Let me not be put to shame, lest my enemies rejoice over me.

(5) There we see what his matter is, namely, that he is oppressed by terror and his conscience. But this is both the face of the wrathful God; as now at Augsburg our sins oppress us, which each one feels for himself, and the adversaries afflict us. But we pray for both, that God may forgive us our sins and put to shame and destroy our enemies.

6 "That they rejoice not." All their thing is to triumph, and to make us ashamed, that we must succumb with shame. With this he confesses that there is shame, and that he feels the shame, but he desires that the shame not endure, and that he not be left in the shame: Dear Lord, do not leave me in it. He also feels that his enemies rejoice.

V. 3: For no one will be put to shame who waits for you.

7 Here he consoles himself with a glorious promise that flows from the first commandment: I am the God who does good in a thousand ways. There is a strong emphasis on the words: "He who waits for you"; yes, it does. "But hope, when it is consumed, troubles the heart" [Proverbs 13:12]. Our people, who are now at Augsburg, would not like to be put to shame, but they must "wait". For the promise is faithful and certain, God does not forsake. Who? He who waits. He does not strike quickly with a club, for he gives room for repentance, and is by nature kind, patient, and suffers the wicked. Such things must be known and understood, therefore we must wait. Finally, he will not let the wicked go unpunished, and he will not abandon those who wait for him.

8. "None." There has never been anyone on earth who lacked it, therefore we will not lack it.

9 "Becomes a disgrace." He suffers well, but is not put to shame. Now he adds

In the first commandment, he also connects the promise and the condemnation with each other.

But to shame they must become, the loose despisers (qui contemnunt te frustra).

10 Boged means to despise, and not only that, but certainly to despise, that they do not remember the despising; as v. Eck despises me and others, whom he does not consider worthy to call by their name; those who go there so surely, and are so certain, that they do not ask anything about it. Those who are most certain of triumph, who are not sure of it, who fear nothing less than that they should be lacking, become disgraced. But why? Because the first commandment says so, and yet they do not believe it, but laugh at it.

11 Frustra, without cause. Yes, they have great causes; but he says, "Without cause," by which he means that one becomes hostile to them. For why do Eck and others puff themselves up like this? Because they have the causes that D. Usingen writes: We have the emperor entirely on our side, we surpass them in power, quantity 2c. These are quite respectable causes of their contempt; and yet he says, "Without cause," for they lack One Cause, namely, GOD and the Word and Work of GOD. If this is not there, let the cause be as great as it will, it is still nothing. For what is Caesar? what is the world against God? This he says against those who frighten him.

Now he turns to God and entrusts himself to his protection, so that he will guide him on the right road. This prayer is necessary for us, both in our special and in public affairs, because our adversaries want to oppose and defy us, and they dare badly to force us into their ungodly ways. Therefore he asks and says:

V. 4. Lord, show me your ways and teach me your paths.

13) Here he looks at their ways and says: Beware, dear Lord, they are shameful ways, show me "your ways". This pronoun s "your"] always expresses a contrast and excludes all other ways. Yes, dear Lord

God, do not let me fall into any other way. For we are weak, and "carry such treasure in earthly vessels" [2 Cor. 4:7], and "have to fight with the mighty in the air" [Eph. 6:12]. The devil, when alone, can soon overpower a man. Therefore he asks, "Show me thy ways."

V. 5. Guide me in your truth.

(14) Not only do I desire your ascents, that is, your word, but I also ask, after I have the word, that you yourself be my master, and give me right knowledge and understanding in doctrine, that I may remain pure in it.

15. in your truth, not in false appearances. Beware that I do not grasp it, as the hypocrites do. The papists have the pope's decree concerning the celibate state of priests, after which they also have Scripture to prove it, but not in truth, for they misrepresent Scripture.

And teach me.

16. inside the heart.

For you are the God who helps me; daily I wait for you.

V. 6. Remember, O Lord, thy mercy, and thy lovingkindness, which was from the world.

(17) I know not any other helper, where thou wilt not keep me in thy word. Therefore I call upon thee, and wait, though thou consume, and leave me in the glue. This is one request, that he make him devout. Now follows the other request, from the conscience.

V. 7. Remember not the sins of my youth and my transgression.

18. one should not forget the sin done before, as Sirach says [Cap. 5, 5.]: "Be not sure if your sin is not punished yet." And Ps. 51, 5. "My sin is always before me." And Moses [5th Book, Cap. 9, 7.]: "Remember that ye have provoked the LORD to anger from the day that I brought you out of Egypt," and tell afterward where they provoked him to anger. So, what a man has done evil, he shall not forget. The cause

is this: if we forget our sins, grace will also be considered little in us; as Peter also says in 2 Peter 1:9: "He forgets the cleansing of his former sins," and if we forget our sins, we do not thank God. But if we do not thank God, we are sure and ready to commit greater atrocities. Therefore, we should remember the sins we have committed and say: "I have lived in such and such a way, I have done such and such a thing. Then praise God that He has forgiven you for all of it. In this way grace becomes glorious, and one remains fine in devotion.

19 "The sins of my youth" 2c. Do not remember my sin, but remember your mercy and good deed, which you have shown not to me alone, but to everyone else. The "mercy" is that he forgave the sins. But "goodness" is that he has given many other goods; there is no merit in it. Remember, O Lord, that thou hast given me so much, and forgiven my sin. So when one remembers his sins, God also remembers His mercy.

Do not remember the sins of my youth and my transgression.

20 This is a prayer for the sins. He explains the previous verse, what he means by mercy. I beg you to stay on it, on the mercy. And he says quite significantly about the "sins of youth," for youth is not at all capable of virtue, the blood is still too young and too fresh, and is not able to govern itself, nor does it think what is necessary and good for it. Therefore he confesses that he sinned in his youth. One whores, the other drinks 2c., because the blood is still too wild and fresh. Therefore, if a boy is allowed to grow up in his sod, he becomes a pure devil. Before one learns what he is doing, it is already done.

21 But he asks for the sins of his youth, so that he knows that our Lord God can avenge old sins; for this he should be asked. If one wants to forget the previous sins and his grace, he can pull out the register and say: You know what you have done. It shall be forgiven, but so far that thou shalt not forget it; for if thou art the

If you forget your sins, you will also forget grace. Christ also reminds us of this: "Do this in remembrance of me" [1 Cor. 11:24]. When we remember our Lord God, we must also remember our sins; just as we pray for our sins in the Lord's Prayer.

Remember me according to your mercy, for your goodness' sake.

22. not according to your anger; remember that you are a kind God, you are very good; he knows nothing to allege, except that God is kind and gracious, benevolent and kind-hearted. So we should pray to provoke God, not by our works, but by His grace: "Oh, dear God, do not look at my works, but see that You are good and kind, not that I am evil. If nothing can be imposed on our Lord God but mercy, he is glad to hear it. Now he prophesies and promises.

V. 8. The Lord is good and pious.

23. is a promise that the prayer is answered. "The Lord is good," that is, kind, gracious and right. It can be seen that the word "pious" (rectus) is opposed to hypocrisy, as is the word truth. Therefore he says, "The Lord is good"; but yet he is not a ruler of persons. For he looks at no man's righteousness, wisdom and power. He 1) is a sincere, honest man, and yet kind; he is good, he does much good, but not to those who want to earn it from him.

Therefore he instructs the sinners on the way.

(24) This is a necessary addition, which is condemned in all the wicked, namely, that God teaches sinners or makes them blessed. That is why the interpreter of this Psalm got angry and said: He lays down a law, for "he instructs". But this is the cause that the whole human race can make no distinction among sinners. God is hostile to sinners, but to sinners who do not want to be sinners. For we are all sinners, but we do not all want to be sinners. Those who

1) In the original: It.

now recognize for sinners, they have a God. Again, God is hostile to those who do not want to be sinners; as Christ says Matth. 21, 31: "Truly I say to you: The publicans and harlots may enter the kingdom of heaven sooner than you" 2c., and Joh. 9, 41.: "If you were blind, you would have no sin" 2c.

(25) "The Lord is righteous," he is not hypocritical, he is righteous. But you say he is not righteous, because he accepts sinners. As in the prophet Malachi, the Jews dispute. Mal. 2:17: "Ye make the Lord displeased with your speeches, saying, Wherewith do we make him displeased?" 2c.

(26) "Sinners," that is, those who know sin; but he speaks this especially for himself and for others. He will teach those who want to be taught.

V. 9. He guides the wretched rightly.

(27) This is the other request, that as the prayer of teaching is answered, so also the prayer of help may be answered.

(28) For the word humiles, wretched, the interpreter put mites, meek, in the Latin text, because he was offended by this word. "Right," that is, not in wrath, as it is written in Jeremiah [Cap. 10, 24.], "Chasten me, O Lord, yet with measures, and not in thy wrath, lest thou wear me out." And Isaiah calls the Lord "a God of judgment" [Isa. 30:18]. He punishes so that he keeps a measure, he makes it modest, and as Paul says 1 Cor. 10, 13.: "He makes the temptation to gain such an end that you can bear it." For this purpose he used the word "guide" as if he wanted to say: He afflicts in such a way that he guides, so that they can come out and have a right way before them to come out. He does not do as men do or as the devil does, who corrupts from the beginning.

And teach the wretched his way.

29 The word "teach," which he always used, comes to a teacher. But here it is written of those who learn. As if he should say: He makes them disciples (discipulat), he makes them experience it, and thus learn; he trains them. For the cross instructs, and creates that one has to learn, and

The cross is a right rod (flagellum judicii), or a moderate rod. Thus God now makes us suffer at Augsburg, but will do it in such a way that it will not be a wrath. Thus he teaches through the cross; there are people who can speak of it,

V. 10. The ways of the Lord are goodness and truth.

30 With this he praises the Christian and godly life, that it is pure goodness and faithfulness; for "the ways" or paths mean the commandments of God, or the life in God's commandments. "Goodness and truth", that is, benevolence and sincere mind, that there is no hypocrisy. We can understand this more easily from the contradiction. In the ways of the wicked there is nothing but doing harm and being false; it is all sin and iniquity; for they are incapable of all good works; no wicked man can do no good work. But all that a godly man does is a good deed, for all is well done, sleeping, walking, and standing; for they abstain from sins, and keep the ways of the Lord. So a godly person is skilled and capable of all good works, as St. Paul says [2 Tim. 3:17]. On the other hand, an ungodly man, like Eck, who preaches, gives alms, prays, or does whatever he wants, is a devil, because he does it either for the sake of honor, or righteousness, or for the sake of glory. So all the ways of men, even when they are best, are vain and hypocritical. If they are ways, and not errors, that is, their best works, they are not good.

To those who keep his covenant and testimony.

(31) That is, to those who fear God, that is, who live their lives according to the word, everything they do is goodness and truth, because the word they live by is of this kind.

The covenant belongs to the first commandment which we made there with God, that He should be our God and we His people.

33 This is now half of the psalm. In the first part he asked for help against his enemies; item, taught and instructed, and finally asked for forgiveness of sins. Now he says about other sins.

V. 11. For your name's sake, O Lord, be merciful to my iniquity.

34. he does not say here about the sins of youth, he still wants to remain a sinner, and says he has even more sins than the sins of his youth. For [Ps. 19, 13.], "Who can tell how often he lacks?" We are always in sins. This the sophists cannot understand, that a Christian is righteous, and yet at the same time still has sins. But the prophet says, "I was a sinner in my youth, and you instructed me; now I am an old fool, and have been taught, and yet I do not do as I should. So also Paul says that sin is in the flesh. Since Paul says this, we will certainly also have to say it, because as much as we carry in us flesh, so much we also have of sins; as Paul says of himself that he is half a saint, half a sinner, Rom. 7, 23.

(35) Now this sin, of which he complains here, is original sin; for this word "iniquity," which is here written, almost always signifies the ingrained and principal sin, and at the same time indicates that the man is bad, and the sin is evil; as we are wont to say, This is a vice of a man. For the former sins concern works; but here he says of the original sin, which we cannot do without because we live, for it does not depart from us except through death. And in the Epistle to the Hebrews, Cap. 12, 1, it is called "the sin that always clings to us." Circumstans is as much as adhaerens, it sticks as dirt to the wheel.

36 But against this sin there is no remedy, but that we live under grace. For though sin is present, yet we are not under sin, and sin has no dominion over us. Therefore we should learn that our life is a constant struggle against inherent sin, because everything else we have in knowledge and righteousness is too little.

37. for the sake of your name. A mercy seat has been created for sin, so that our Lord God must close his eyes and say, as Ps. 32:2 says: "Blessed is the man to whom the Lord does not reprove iniquity.

net." And in Jeremiah, Cap. 31, 1) 34, it says: "I will remember their sin no more." Our Lord God reserves the imputation of sins for us, so that we may learn that He gives us forgiveness of sins and does not impute sins to us, so that if we do not want to recognize that we have sinned, He will impute them to us. This is our theology, as we pray, "Forgive us our trespasses"; that we may know that we live in grace alone. Grace not only takes away sin, but also tolerates it; this is called the mercy seat.

38. "Be gracious." The word, Salach (XXX) means: not to cancel, or not to impute; but it actually belongs to original sin, which is accepted with mercy, as if a prince had in his court, for instance, a man who had committed a death-blow, and therefore kept him prisoner, after which he said: Well, I will impute the death to you until you confess that you have done it, and that I do not impute it to you out of grace alone, and not either out of merit or duty, as if I had to release you. This is now our mercy seat, Christ, as Paul says to the Romans [Cap. 3, 25].

Which is big there.

(39) Much, or great in all things, and in every respect. We feel this well, and especially a strong man, who is easily overcome by anger, avarice, fornication. We feel all the horrible sins, murder, fornication, adultery, in us. The papists call them a weakness; but here the prophet says that they are sins, and great sins at that, as Paul also calls them [Rom. 7:23.]: "A law that opposeth and taketh captive." For the flesh rages and lusts, but the Spirit resisteth him, saying, Fie on thee; there thy mercy seat belongeth; as he saith here, "Be merciful to my iniquity."

40 Now come promises again for those who fight and struggle against sin. Then our Lord God must send boys upon us, and we must pray and do so until we come under the earth.

1) In the original: In here. 3.

2) Here we have deleted "not". In the original and in the old translation: "nicht zurechnen".

For the sake of your name.

41. 1) Is a short but very great prayer, in which he asks that he be received into the kingdom of grace; for sins are great and many, for the whole man is half sin.

Now he speaks from a very great and violent movement. Oh that one could teach the people and make them know their sins! For this is to fear the Lord. But for this we must bite ourselves; for they do not want to be sinners, and despise God. We would like all people to know that they are sinners. And as the prophet says here:

V. 12: Who is the one who fears the Lord?

43 As if to say, Oh that men knew these things, and knew their sins! how few they are. But those who fear him have this first: He teaches him the way he has chosen. This is the first privilege and gift of those who recognize their sins, and of those who give glory to God and seek mercy, that he teaches them the way he has chosen, namely the way that is most pleasing to God. But this is a great blessing, that one can be sure that his way and life are chosen before God, and that everything he does is pleasing to God. 2c.

44. But the security of the wicked is an abomination. They take it upon themselves to do something, but when they are asked, "Do you think it will please God? I do not know. But whoever feels himself to be a sinner, and that he is nothing in his nature, let him think that God will instruct him in his way, that is, in such a way that he may know that it pleases God. Now, of all the benefits that God gives, this is the greatest, that a conscience can be certain.

V. 13. His soul will dwell in goodness.

(45) This teaching is followed by many gifts; as Solomon says of wisdom [Book of Wisdom, Cap. 7:11], "All good things came to me with her." So, too, he who has the spiritual desire and goods will, of course, have enough in other respects. This is what the word entails.

1) Note of the original: "September 25".

And his seed will possess the land.

46 He prophesied to the wicked that they would perish, but to the godly he promised that they would remain forever. The wicked, says the text, will not take root. But these words can be understood either of the spiritual seed or of the physical seed; for God blesses both. Thus, to St. Augustine the spiritual seed has been given for the bodily. As the first Psalm, v. 3. says, "Its leaves do not wither." Their word must not fall, they must have disciples.

V. 14: The secret of the Lord is among those who fear him.

That is, his secret conversation; for the word of God is in two uses: first, in public appearance; so all the ungodly have the word of God. But they are only the shells, they do not have the core, that is, the locum of grace, the fruit of Christ's suffering 2c., although they have painted the history on all the walls. But no one knows the benefit of Christ's suffering; it always remains a secret. The reason for this is that they do not want to be sinners, but Christ suffered for sinners. Hence it is that they know how to speak much of the suffering of Christ, but do not understand it. When we say, Christ suffered for thee, therefore thou art a sinner, they will not go near.

48 Secondly, the godly not only have the word in public manifestation, but also understand it. For the mystery is revealed to them, as Christ says John 14:23: "We will come to him and make our abode with him"; for he opens the Scriptures to them, so that they must know all the secrets of the Scriptures.

And his covenant he lets them know.

49. namely, the covenant that he promised to be their God. This Eck and the sophists do not understand; for it is written Ps. 14:1: "The foolish say in their heart, There is no God. When it comes to the meeting, they say: There is no God; therefore this covenant remains hidden to the wicked, and is only open to the godly.

bar. Here he complains again that they do not want to recognize their sin. Oh, that people do not want to recognize their sin and do not want to be sinners!

v. 15 My eyes always look to the Lord, for he will pull my foot out of the net.

(50) Hitherto therefore hath he disputed against the hypocrites, and against the righteousness of works, as we also do: therefore must we also contend with them. We would gladly have them recognize their sins; but they would gladly have us accept their lies. And besides this strife we have other enemies. Therefore he pleads now to the end of the psalm against the tribulations. Because we teach such fear and lead people to the knowledge of sin, we must suffer over it. It is called patience. Likewise, "Vengeance is mine, I will repay," Heb. 10:30. We do not want to do more than call upon God and say: I know that you will drag my feet out of the net. They are after our blood; what shall we do? Our Lord God will pull us out one day.

v. 16. Turn to me and be merciful to me (miserere mei).

51 Miserere, that is, make it well with me, have mercy on me.

For I am lonely and miserable.

I am a unifier, that is, lonely and forsaken.

v. 17 The anguish of my heart is great; lead me out of my troubles.

(53) It grieves me in my heart; this causes terror. I think that Philippicha 3) also knows what this means, for this is the most fearful thing, that in every challenge there is tribulation and terror of heart. This is an inevitable conclusion. The heart always remembers: You have offended against our Lord God in some way. Thus, conscience and faith always fight against the terror and wrath of God.

1) Erlanger: vinäiotam instead of: vindtota.

2) Erlanger: äst instead of: äslaciuso; a misprint.

3) This is Melanchthon. Compare Ps. 20, K5.

v. 18. Behold my wretchedness and misery.

54) Behold, dear Lord, how I am afflicted, how I labor and wallow. 4)

And forgive me all my sins.

55) This word Nasa (XXX) means to cancel sin, as in the 32nd Psalm, v. 1: "Blessed is he whose transgressions are forgiven." Does not speak of atonement for sin, 5) but [says]: Whether I have transgressed, let a good conscience overtake me, after that save me also from my enemies.

v. 19. Behold, mine enemies are so many, and they hate me for iniquity.

I am alone, and they have no right to me. With this he confesses that he has sinned, and asks for forgiveness, and yet says, "They hate me out of iniquity." Against GOD I am a sinner, I have done them no harm; he complains of them as one innocent. Look at me for righteousness' sake. Know? Of the sinner. In the same way, if I were among a bunch of murderers, I could say: I deserve it against God, but not against them. One should confess righteousness before the world. If H[erzog] J[örg] attacks me, I may well say that he does me wrong; for H[erzog] J[örg] does not sit in the judgment seat where GOD sits. God can say to me: You are a knave; H[erzog] J[örg] and the whole world cannot say it.

57 "For sacrilege," because I teach the truth, and help them with my teaching; they should thank me, so they hate me. Thus we are the protection of the papists; thus they give us this for that they redden against me.

v. 20. Preserve my soul and save me; do not let me be put to shame, for I trust in you.

Here he comes to the end. I command you my soul, do not let me become a disgrace. You are long-suffering, and you must be with

4) "si<H wallow" - to work off. Cf. Walch, St. Louis ed. vol. ill, 58, Z10. In the original: "suhle".

5) In the original: ds^ropitiationis peaeato and also in the old translation: "from the sin of reconciliation". We think that äs propitiatione peeeati should be read. After that we translated.

await punishment, you are slow with punishments, but protect me. Thus we have surrendered our confession; what does it matter, he will also prove himself again that he is our God, so that we will not be disgraced with our faith.

V. 21. Bad and right, that keep me.

(59) This saying has been badly understood by the papists, and attracted by the saints. "Bad and right" is that I am sincere and without blame in my life. "Right" is that one is without hypocrisy, who says it out as it is for their heart, goes through freely with life and speech, does not let themselves be

bend on persons, favor, choice 2c. So now he asks, keep me that I may have a pure and right life.

For I am waiting for you.

60. Harrens is valid. This is the resolution of the prayer.

V. 22. God, deliver Israel from all their troubles.

61 He adds this for all the people. Do likewise to the whole kingdom, to those who sit in the priesthood and in the temporal government. Here we see how this kingdom has always been in tribulation.

5. D. Martin Luther's short interpretation of several other Psalms,

than the 29th 42nd 45th 51st 56th 81st 128th 133rd 137th 147th and 148th *)

Laid out in 1530 and in the following years.

Translated from Latin.

The twenty-ninth Psalm.

1. is even a prophetic psalm, from the preaching of the gospel, and contains in itself how all the saints and worldly wise piety and righteousness are rejected, and the righteousness of faith alone is valid.

V. 1. Bring glory and strength to the Lord.

2 That is, preach that he alone is glory and strength.

V. 2. Bring glory to the Lord for His name, worship the Lord in holy adornment.

3. adorn yourselves, make yourselves beautiful with the preparation of the gospel and peace, that you may be beautiful when you praise him.

V. 3: The voice of the Lord goes out on the waters.

*This scripture is found, also in Latin with German words mixed in, in the book mentioned with the previous scripture, which the children and heirs of Veit Dietrich published. In this book, there is not a new superscription, which would indicate that this is a special writing, but before each interpretation, there is only the number of the Psalm in question. In the above-mentioned dedication, the editors state that Luther himself (as well as the second interpretation of the first eight Psalms and the 23rd Psalm) wrote the interpretations of the 45th and the 128th Psalm. The same will be written also Wohl still on the Coburg (Köstlin, M. Luther, vol. II, p. 657 aâ 225, 2 (instead of 25. it should be called 45. there)). The other interpretations Dietrich collected afterwards in the following years in Wittenberg (Trl. exeg. opp., tönn. XVII, x. IV). In Latin, these interpretations are found only in the Latin Erlangen edition, tom. XVII, p. 232 8^4. In German translation in the Eisleben edition, vol. II, p. 95; in the Altenburger, Bb. V, p. 497; in the Leipzig, vol. V, p. 339, and in the Erlangen, vol. 38, p. 276. We give the German text, improved from the original Latin.

This is the voice of the gospel. The gospel is glorious. The "waters" are the nations and kingdoms.

The God of honor thunders, the Lord on great waters.

5. Rom. 1, 18: "God's wrath is revealed from heaven."

V. 4. the voice of the Lord goes with power, the voice of the Lord goes gloriously.

6. one lies down against it, but it goes through, and keeps the triumph always; 2 Cor. 10, 4.: "The weapons of our knighthood are mighty before God."

V. 5. the voice of the LORD breaks the cedars, the LORD breaks the cedars in Lebanon.

7. he breaks the devil even in the Jewish land. The cedars in Lebanon are the great Hansas, the priests, the high priests.

V. 6 And make them like a calf, Lebanon and Sirion, like a young unicorn.

The gospel makes the heart glad, makes one joyful and humble; but again, it strikes down the hopeful. "The mountains leaped like lambs, and the hills like young sheep," Ps. 114:4, 6.

V. 7: The voice of the Lord is like flames of fire.

(9) This may mean that the voice of the Lord goes forth with great power, like a flame of fire, or other fiery instruments. Fire does not jest when it comes to a tower. The voice of the Lord is a stone cutter, hewing through like a flame of fire. With this he points to the fiery, cutting sword, Gen. 3, 24. It cuts, namely the persecutors. He is talking about the law.

V. 8. the voice of the Lord arouses the desert, the voice of the Lord arouses the desert of Kadesh.

10. [This is] making a great noise; as Christ himself saith [Matt. 10:34.], "I am not come to send peace." Item [Luc. 12, 49.]: "I am come to send a fire.

set on fire on earth." And Ps. 99:1: "The Lord is King, therefore the nations rage." He punishes the world because of sin, makes them tremble and make them realize their sin. He afflicts the wilderness. This is spoken of the terror of the Word.

V. 9 The voice of the Lord arouses the hinds and exposes the forests.

(11) This verse can be interpreted in many ways: After he has aroused the hinds, he strips the forests bare, so that the beasts are gone, and one does not devour the other, so that it is safe in the forest from the beasts. Or in this way: "He strips the forests", that is, removes piety and wisdom, cuts them down. And the word chasaph means to flake away. This explanation pleases me well; as if he should say: You must take off the skirt, the leaves; because you do not bear fruit. It can also be understood as the abolition of the Old Testament; he cuts off the leaves and takes away their adornment, as it is written Matth. 21, 43: "The kingdom of God will be taken from you and given to the Gentiles" 2c. The hinds (cervas) 1) he frees from the service of the law, that they may practice the Scriptures.

And in his temple everyone will say honor to him.

12. that is, everyone will praise him, Psalm 115, 1.: "Not to us, Lord, not to us, but to your name give glory." The kingdom of Christ is a kingdom of honor.

V. 10. The LORD sits to make a flood of sin, and the LORD remains a king forever.

(13) This is what I would like to understand about baptism, although it is uncertain, namely, that he will bring about a new flood of sin, but a flood of salvation; he will give a new water, a new Spirit. Baptism is a flood of sin. Now more have been baptized than have perished in the flood, for twenty ages have passed since the time when baptism began.

1) In the old translation: "heathens", which was probably read from "hinden".

But if one wants to interpret it in an evil way, one may understand it like this: The Lord will still remain king when all the wicked have been destroyed and killed.

v. 11. The LORD will give strength to his people.

14 The opposition can be seen as the weakest of all [this people], therefore it needs special strength from the Lord.

The Lord will bless His people with peace.
(15) It is in great need of it, for it is reviled and cursed.

The forty-second Psalm.*)

V. 2. 3. As the deer cries out for fresh water, so my soul cries out to you, O God. My soul thirsts for God, for the living God. When will I come to see the face of God?

The summa of this psalm is: The believer is challenged; in the challenge he calls upon God; when he calls, he is heard and comforted. For this is not really a special teaching, but an example of one who calls upon God in his temptation and is comforted when he is heard.

But here someone might ask: since it is the case with all temptations that we flee from God, and every temptation brings with it despair, enmity, impatience and grumbling against God, how is it then that the prophet says here that he has a desire for God in his tribulation? Here a distinction must be made, for God is twofold: at times He is a hidden and covered God; as when the conscience in affliction feels sin, feels other damages, either spiritual or bodily, to which it clings, and cannot console itself that God is merciful and gracious to it. Those who judge according to this, namely the hidden image of God, fall into despair and damnation without any salvation.

3. the other image of God is uncovered, or a revealed and not a hidden God, namely the right image of the kind, gracious, merciful, reconciled God 2c. Just as the sun is of two kinds, whereas

but in truth is only One Sun, just as there is only one God. For it can be called another sun when it is covered with clouds than when it shines out of the clear sky. If now someone wanted to judge according to the then existing image of the sun when it is covered with clouds, he would have to think that it would never become day and worry about an eternal night. But this is an art, and in truth a golden art, that one thinks that when the sun is covered and hidden with clouds and fog, it will nevertheless overcome the clouds and fog and illuminate the world.

(4) This is what the prophet does when he is in trouble and straightens himself out and desires to see the sun when it has broken through the clouds. He makes a different image in his heart than he sees before his eyes. And even if his conscience frightens him, makes him feel bad, and he almost wants to succumb in despair, he still straightens up in faith, does not throw away hope, and takes comfort in the fact that God will help him and set him up again so that he may see the service of God in the place that God alone had ordered on the entire face of the earth. 2c.

v. 4. My tears are my food day and night, because they say to me daily, "Where is your God?"

5. feeling that God is angry, being abandoned by God, not being able to have the Word, that hurts.

*Note of the original: "This psalm he has laid out in the castle Pretsch, early in the morning, when one wanted to go out hunting" (snd venationem). - In eastslllo kreiseN can also be translated: "in the spot Pretsch", as the old translator gave it.

V. 5: When I remember this, I pour out my heart.

When I hear such words, it goes through my heart. To "pour out one's heart" is to yearn sincerely 1) and, I believe, to ask, to pray. When I hear this, I first of all pray in earnest, and then my heart bursts out.

With myself.

(7) Alone with me, no one can complain but myself. I pour out my heart before him, as if I wanted to pour it out with sighs.

For I would gladly go with the multitude, and go with them to the house of God, with rejoicing and thanksgiving among the multitude that celebrate (festum agente).

He would like to go to church, that is his opinion; he feels that he is far from God, so he would like to be with the crowd where God's word is preached. The Latin Tert has [instead of festum agente the word: sonus epulantis, that is, of the feasts, da man rühmet, prediget.

V. 6. Why are you distressed, my soul, and so troubled within me?

9. is the consolation. He has now poured out.

Wait on God, for I will thank Him yet, that He helps me with His face.

10 The face means God's presence wherever God is, whether in faith or in sight. But here it means in faith. This is my salvation, that he helps me with his dear word. So we can say: The face is the knowledge, the knowledge is the faith and the word.

v. 7. My God, my soul is distressed within me; therefore I remember you in the land of Jordan and Hermonim, in the little mountain.

11 Here he alludes to the kingdom and Zion.

1) Erlanger: "see".

V. 8. Thy floods roar, that here a deep, and there a deep roar; all thy billows and thy waves go over me.

12) "Deep" (abyssus) means a huge and great mass of water; they come against each other, he says. One flood comes upon another; when one has ceased, another cries out. But he adds that they "rush" to indicate how the conscience feels it. "Flood" is first a gathering of the waters, after which it becomes a lake that roars. This takes place at the same time (sunt corre- lativa), that here becomes a swamp and there a marsh and boils. I feel almost like Pharaoh in the Red Sea; that is what he is alluding to. He calls the beating together of the waters in the sea floods (catarractas).

V. 9. The Lord has promised his goodness by day, and by night I sing to him and pray to God for my life.

The Lord wants us to praise his mercy, or to believe that he is merciful and wants to help. When the time of mercy is, he is merciful; but when it is night, let us pray in temptation. In the daytime he wills to help, so shall I say in the 2) night. When it is day, he promises his goodness, that is the time of grace, so we should not forget it at night.

v. 10-12. I say to God, my Rock: Why have you forgotten me? Why must I walk so sadly when my enemy presses me? It is as murder in my legs that my enemies revile me; for they say to me daily, Where is now thy God? Why do you grieve, my soul, and are so troubled within me? Wait upon God; for I shall yet thank him, that he is the help of my face, and my God.

14 This is a prosopopoeia. Now he sings and prays.

2) In the original: "I's", which is: I of.

The forty-fifth Psalm.

V. 2. 3. My heart sings a fine song, I will sing of a king, my tongue is a pen of a good writer. You are the most beautiful.

1. 1) According to the manner of orators, he first draws the attention of the listeners, because he promises that he will sing about a useful, yes, lovely and certain thing. 2) He promises not only certain things, but also that he will sing about them in the best and sweetest way, as a very skillful orator or writer is wont to do; that is, he will speak with graceful, certain words, which come from the spirit.

2. 3) Therefore this king does not overcome and rule with force or weapons, but he is strong through beauty. Then he does not rule with the sword, but with the lips, that is, with the word; and that with blessed lips, that is, with the word of grace, which preaches the form of Christ, so that he attracts and draws all men to himself, as Moses, on the other hand, with the terrible and shapeless wrath of the law, deterred all men, drove them away, or at least made them unwilling through hatred.

The beautiful form of Christ is the grace that he shows us and offers us all that he has done. For what can be more lovely than Christ, if one recognizes his beauty? And notice the contrast here. Moses is a terrible tyrant who shows his back and turns his face away from us. Christ, however, is not only turned to us with his face, but is also lovable because of his beautiful face, a savior and helper. Through this face he reigns.

Among the children of men your lips are blessed, therefore God blesses you forever.

V. 4. Gird up your sword at your side.

4. 1) The children of men also have a beautiful form, but it is a beautiful hypocrisy in the appearance of works, but from a false heart, because it is forced and forced away by the force of the law. But this

is under the curse, because the heart is without mercy and turned away.

5. 2) This [Christ] is also blessed by God with lips of grace. For blessed is he who believes in Christ through the Word. So you see here again that the lips of this King are praised, and not his bow or weapons. For Christ reigns through the word, which brings with it forgiveness of sins. 3)) This blessing is not attached to works, but to the lips of grace, that is, not to our presumption, but to faith in the word of Christ. For he says, "thy lips," namely, the Lord Christ's word, and no other, brings grace and blessing. "Thine," as if he should say, not Mosis's or man's lips.

6. 4) By the word of grace not only are the poor and sinners in need of grace healed, raised up and blessed, but just as it is a very blessed lip of grace and blessing to the faithful, so also against the ungodly and enemies it is a sword powerful to punish the gainsayers, 2) and to defend the faith against all the gates of hell, so that Christ reigns on the right hand and on the left as a victor and savior.

The fact that he says that the sword should be girded around the loins is an oratorical expression taken from the warriors. Titus 1:9: "A bishop shall be mighty to exhort by sound doctrine," and be girded with a sword at his side.

8. but he calls him XXX, a mighty one, that is, a victor; for all can be to him.

1) In the margin: "custom of wisdom". - The marginal notes are summarized later (Z29 in this psalm). However, it seems to us that not all marginal glosses have been reproduced in print. Already at ? 4 (No. 1) the marginal gloss should be: "Beautiful form" "Lormmf. Likewise at v. 8. s? should stand in the margin: Itsus furis "custom of the law". On the other hand, the marginal gloss "victory", which? 29 is placed twice in the print; once to the fifth, the other time to the sixth verse.

2) As an aside, "weapons".

his enemies do not resist. God always allows us to be victorious in Christ.

(9) But in the sight of the world all these things are contradictory. For there is no sword, but a straw, even dust; no lips of grace, but cursing; no beauty, but monstrosity and abomination; no good nor useful, but a harmful word.

And decorate yourself beautifully.

10. he binds the sword of the warrior to beautiful and dainty garments, with which Christ is clothed; that you may know that Christ is girded with the sword of the Spirit, not for destruction, but for edification, that the wicked, moved by his beauty, may turn to him and cleave to him.

Adorn yourself beautifully (specie et pulchritudine tua).

11.¹⁾ In Hebrew, this means splendid and ornamental clothing and jewelry, as kings are wont to wear in times of peace. So the sword of the warrior fights with the splendor of a peaceable king, because all his wars are directed so that he reigns in peace. The word kills, so that it makes alive. This means to be girded with the sword and yet to be adorned with glorious garments in peace. From this then follows this comfort, that the ungodly and heretics shall not have the upper hand (though it may seem so). For this sword is the sword of a warrior in armor; their sword, on the other hand, is a straw, though it may seem to be mightier than Goliath's sword. For this is how the secure triumph. But here follows:

v. 5. You must succeed.

12.²⁾ On the other hand we find that we, as it seems, go backward, they always go forward; but this is recognized in faith. But in Hebrew from word to word this verse reads thus:

Let it prosper thee in thy adornment. Show thou equita to the truth, and to keep the wretched in right, for thus thy right hand shall teach thee wondrously.

1) In the margin: "custom of the sword".

2) In the margin: "victory".

(13) Thus he prophesies at the same time, desiring that Christ may have happiness and that his kingdom may be furthered by prosperity, but more by adornment than by strength, that is, by the word that shows us his most glorious benefits, which are presented to us in him. For he is our mercy seat, in whom all things are ours, because by the power of the law nothing was accomplished. But through the rich and very glorious benefits that are shown to us in Christ, we are drawn and willingly follow, since the will of the Spirit is obedient, against all adversity and misfortune that is set against us. So now he no longer walks on foot in the world, but rides as befits a king in the kingdom of the spirit, and goes forth in eternal, immortal glory; but "for the truth's sake". For all other ways are but hypocrisy and lies, which shall at last cease and vanish, though they that are built upon lies may now be seen to lead, not upon horses or chariots, but upon the clouds of heaven.

(14) He calls the righteousness of Christ anvah (XXX), that is, affliction, or a wretched and oppressed one, because there is nothing more contemptible, wretched, afflicted, damned and shameful than the righteousness of faith. Nevertheless, God sees it that it is, and makes it rule against all righteousnesses, even the most hopeful ones. Although they are the most magnificent, mighty and victorious, they must finally give way and come down.

(15) But because this is a marvelous and incredible thing to the flesh, he adds that the right hand of Christ teaches these miracles. For all these things are believed, taught, and understood by faith, which also afterwards in its time shall see them fulfilled. But the left hand, that is, reason, which sees the world, cannot see such miracles, nor comprehend them, nor understand them.

³⁾ V. 6. Sharp are your arrows, that the nations fall down before you in the midst (in corde) of the king's enemies.

3) In the margin: "victory".

16) The word of the Lord Christ is powerful and penetrating, not barren and dull, like the word of Moses; "for the law could not make anything perfect" [Heb 7:19]. Moreover, the gospel is also fruitful, and is not preached in vain. For the nations will submit to you, will hear you, accept you, believe you, honor you, worship you, and serve you; but they will stone Moses. Yea, it is so powerful and fruitful that it converts the enemies, and reigns among the enemies; for thou reignest "in the hearts of the King's enemies," that is, in the midst of the enemies that rage, bark, and condemn against him in vain.

(17) There may also be an emphasis or special weight on the word "in the heart," that Christ takes the best from the world, or even reigns in the place where they least desire it, though there he chooses nothing but that which is weak.

18. all this seems to be completely opposite to the world, namely that the arrows of Christ are the weakest stubble, and the nations rather rage against him, Ps. 2, 1. the best part (medium) of the enemies knocks Christ out and drives him away.

v. 7. God, your throne remains forever and ever; the scepter of your kingdom is a straight scepter.

19.¹) This is said in scorn against the persecutors, who think that Christ will not reign even for one hour. Then it is also said for the comfort of the faithful, that they should be sure that their King reigns forever, however much the flesh may think otherwise. At the same time, it is indicated here that Christ is immortal, for a throne that remains forever belongs to no one but God alone. Now he cannot be a king unless he is also man, according to what was said before, since his form is compared to that of the children of men, and the prophet praises his lips and his garments. Therefore Christ is God and man.

(20) Not only is his throne eternal, but his scepter is also perpetual, for he reigns in righteousness, putting away sin, and

1) In passing, "administration of justice."

destroys death. Thus the scepters of kings are straight and not crooked; for a king should not pay attention to the reputation of persons or care for his own benefit, but should be fair and straight toward everyone. But this straightness is attributed to Christ alone, because in his kingdom there is no respect for persons.

/ Servant, man, freeman, woman, in sum, no merit of their own, but one and the same grace common to all. He does not consider (as men do) the power of the mighty, not gender, not blood, nor wisdom, nor majesty 2c. So with this word he rejects all sects, heresies, nobility and ways of life, except faith, which he teaches here is the only way to salvation.

v. 8. You love righteousness and hate ungodly creatures, therefore your God has anointed you with the oil of gladness, more than your companions.

21. righteousness, that is, faith in Christ. "Being ungodly" is the hypocrisy of works. For apart from faith there is no righteousness before God, as can be seen manifold in St. Paul's writings. So you have here that Christ is hostile to the righteousness of works; so much is lacking in it that he should approve or demand it. And here the monasteries with their vows perish; for not only does Christ not approve of such, but neither does God the Father. For this reason he anointed him with oil, with the oil of gladness before his companions, that he might show that the righteousness of faith is pleasing to him, but the righteousness of works is displeasing. And all these things for this cause, that we may be sure that all things which Christ loveth are well pleasing unto God the Father, and all things which he hateth are displeasing; that is, all things which he teacheth are acceptable unto him, and all things which he punisheth are displeasing; lest thou shouldst invent for thyself another God, whom thou shouldst believe to be pleased with thy works, whereby thou seekest righteousness. with which you seek righteousness.

1. he has anointed you.
2. with oil.
3. joy.
4. More than your companions.
5. gOd, your gOd.

22. The oil of joy means the joy in oneself, according to the Hebrew way of speaking. Sacrifice of righteousness, that is, righteousness. "He hath anointed thee with the oil of gladness," that is, he hath made thee an exceeding joyful king, the king of joy, safety, and peace; not a servant and prisoner of righteousness and thirst and hunger, as Moses and the law.

23. "Journeymen

/ God, / that is, has here < the king, / brothers and

/ the high priest, where he does not rather mean this, that he is anointed king of freedom and joy before the Jews (from whose company and blood he was born), who remain under the service of the law, so that here again the abolition of the law is indicated. And this pleases me well.

GOD, your GOD.

From this the epistle to the Hebrews proves the deity of Christ sufficiently [Hebr. 1:9]. You may look at them.

V. 9. Your garments are vain myrrh, aloes and kezia, when you come out of the ivory palaces in your splendor.

25 [These are the virtues, as, love, patience, right doctrine, which are a good smell of life unto life, to them that believe. It is a well-known similitude, taken from fragrant garments. It smells well for you. For the good report of kindness, the works of love, which he has shown and still shows to the afflicted, greatly attract and draw. For such are the garments of kings, Matt. 11:8, just as he describes a king here.

(26) So also they delight in ivory palaces, that is, in royal splendor and ostentation. He depicts the castles and palaces of the Lord Christ. These palaces are the gathering and assembly of the faithful who adhere to the Word, more contemptible in the eyes of the world than the worthless seaweed, just as His garments are "a stench of death unto death" [2 Cor. 2:16]; in the eyes of the world they are more contemptible than the worthless seaweed, just as His garments are "a stench of death unto death" [2 Cor. 2:16].

1) In the margin: "jewelry".

But to God they are white, delicious, durable, like ivory.

V. 10. In your adornment go the daughters of kings.

27. 2) This word also reaches the Gentiles, so that even the daughters of kings believe. If someone, according to the secret interpretation, wants to take "the daughters of kings" for the believers, on this opinion: all believers (namely those who are from the Jewish people) are daughters of kings.

The bride (regina) stands at your right hand in all precious gold.

028 As if to say, There are daughters of kings in thy ornaments; but the queen standeth at thy right hand, and reigneth, as one flesh with thee: for so it is in the houses of kings. She not only walks in your adornment, but also in precious gold. By this "queen" is signified the gathering of perfect believers, as, the apostles, church ministers, who are able to teach and to beget believers. But the "daughters of kings" and the court virgins are imperfect virgins, as it were, capable of marriage, who learn and grow to the perfect, manly and marriageable age, until they also finally teach and beget; these are therefore absolutely like gold, pure and approved in the Word. But these are in the adornment of simple faith, and yet are all together One Church.

029 Now sum up all that is said hitherto in the psalm: for he said that he would sing of a king. Now a king must have many things:

First, a beauty or prestige, of which it is written in the third verse, "She is more beautiful than all men's children."

Secondly, wisdom, and a practice and custom of wisdom. This is also said in the same verse, namely, that he is gifted with "blessed lips" and powerful blessings.

Thirdly, the weapons or violence; which in the fourth verse means the "sword of the hero" and the beautiful chivalric equipment.

Fourthly, the custom and application

2) In the margin: "Hofgesind".

of the weapons, of which it says in the fifth verse: "You must succeed", "go forth" 2c.

To the fifth happiness, welfare and victory, which is described in the sixth verse by "the arrows before which the nations fall down".

Sixth, the office of administering justice. This is signified in the seventh verse by his "chair" and throne.

To the seventh, the custom or exercise and progress of justice; of which the eighth verse says: "Thou lovest justice" 2c.

In the eighth, the house ornaments and glorious splendor. This you have in the ninth verse, in the "garments" and "palaces".

The ninth is a court servant, and especially a woman's room and a queen; this is what this tenth verse is talking about.

v. 11. Listen, daughter, and incline your ears; forget your people and your father's house.

(30) Now that he has finished the song and description of this king, he exhorts that this king be accepted, honored and served. Here he abolishes the law and the paternal statutes. Rom. 7, 2. also says: "A woman who is under the man, while the man lives, she is bound to the law" 2c., so that they may heartily and faithfully cling to this one Christ with one flesh, one spirit 2c.; remain in grace, do not act like a dog that eats again what it has eaten [2 Petr. 2, 22.], nor turn back to Egypt, to the righteousness of the law.

v. 12. Thus your king will delight in your beauty.

(31) This is a promise that she will be sure to please the king when she forsakes all other righteousnesses and trusts in the righteousness of grace. Then there shall be nothing in her that is not pleasing to Christ; everything shall be beautiful. Just as a bride who has been taken in marriage by one, and still relies on her father and mother, is burdensome to her husband, so also the synagogue, which relied on the name of the patriarchs, has hardly surrendered to the Lord Christ, and few have come to conversion. Therefore

It is always a great thing to leave such a great reputation and old habit.

For he is your Lord.

32. consider how great your husband is compared to your fathers and your generations. For what are all the saints, if they are held against this one Christ? You have God Himself as your bridegroom instead of your fathers.

And you shall worship him.

(33) Therefore remember and cherish him as your God, as he is worthy, who is so great above your ancestors.

v. 13. The daughter of Zor will be there with a gift; the rich among the people will plead before you.

34. he has hitherto said of the benefit in the circle of the house (domestic), now he says of that which is outward. Not only will you have such a husband, so great, favorable and dear, but everything else will be favorable to you. If your bridegroom holds you in honor, you must walk in honor before all the world; he is probably so powerful. The name Tyre [Zor] he uses to express something else by it, 1) likewise the word "the rich," as if to say, What is great must honor thee; if not, thou must abide in all disgrace and calamity, as befalls the synagogue and the work saints. For you will be cursed if you despise such a great man. The promise and exhortation to receive and honor Christ goes to this point.

This common rule must be repeated here: Do not forget that everything here is done in a spiritual way. Before the world there is a contradiction, that he is cursed who adheres to Christ, and does not blaspheme him in the most outrageous way, and remains with the fathers.

v. 14: The king's daughter is all glorious within.

36. now here he says of the daughter, as he said above [v. 10.] of the queen, 1) por ; this probably stands for psr uuto-

nornakiam, that is, he uses a proper name to designate the great and the mighty, as the explanation immediately following shows.

which is the woman. He wants to say with it: If the synagogue does not want, the Gentiles will be his daughter, born from the synagogue. To her all the glory of the kingdom is turned. For after the apostles the church of the Gentiles grew. But yet it is inwardly so constituted, that is, in the Spirit. For there is found the adornment that now follows:

She is dressed with golden pieces.

That is, it is clothed with the word of God in faith.

v. 15: They are brought to the king in embroidered garments.

38. that is, it serves Christ in various gifts, Rom. 12, 6. i Cor. 12, 4.

And virgins after her.

39. for she has believing hearts that 'listen to her, who follow her in faith.

Those who are their neighbors are brought to you.

(40) That is, the members and associates of the church in various places, who agree with it in doctrine and faith, as in the courts of kings and princes.

v. 16: They are led with joy and delight.

41. one must dance and jump at court. He wants to say: You will not be led here

with terror of the law, nor with sadness of sin, but by the grace of the gospel they will make consciences glad, will cause dancing, praise and thanksgiving.

And go to the king's palace.

That is, they will see Christ and rejoice before him in this way. For Christ's face is our light and our blessedness. For before the prince the court virgins dance more willingly, and with greater joy and delight, knowing that he is favorable to such merriment.

v.17. Instead of your fathers you will have children, and you will make them rulers in all the earth.

This is the interpretation of the whole Psalm: Because the Jewish fathers were unwilling, Christ took the apostles and the Gentiles as his children and appointed them as rulers of the world in their place.

v. 18. I will remember your name from child to child; therefore the nations will give you thanks forever and ever.

44. that is, my song shall be sung for and for, and among the Gentiles you shall be praised, if the synagogue will not.

The fifty-first Psalm.*)

Content.

The content of this psalm is that one does not come to the forgiveness of sins by works, but only by grace; or, that works do not justify, but only faith. Therefore, there is no other remission for sin than forgiveness by grace, free of charge. Other pardons are fiction. In sum, there are all

The words of this psalm are directed to the effect that we cannot appease the wrath of God with any work and cannot earn mercy.

Division of this Psalm.

The first part is a prayer for the forgiveness of sins. After that he explains the right kind of sin. Finally, he adds some promises, as [v. 19]: "The sacrifices that please God" 2c.

*Note of the original: He interpreted this psalm in Torgau when the prince was ill. The Elector John was dangerously ill in Torgau in February 1532. "Luther, although himself very much suffering, made two visits to the sick lord in Torgau, one lasting several days towards the end of that month" (Köstlin, M. Luther, Vol. II, 269).

V. 3. God, have mercy on me.

(3) He saith not, Behold my hair shirt, my fasting, my sacrifice.

According to your kindness.

4. not according to my satisfaction.

V. 4. Wash me well from my mssethat.

Oh, if only I were free from sins! Help me, dear Lord God, to be clean from them.

And cleanse me from my sin.

6. he summarizes at the same time the original sin and the real sin. Wash me," he says, "not only from the sin of adultery, the blasphemy of the name of God 2c., but also purge me from the sap and roots from which these real sins originate. Forget not only this of my adultery, but cleanse me completely, so that I may never again commit such or such a sin; for if you would not cleanse me, I might well fall into just such danger again tomorrow. In sum, he desires not only forgiveness of sins, but purity of heart. For sin is forgiven in two ways: First, through the forgiveness of sins, and second, through purification. So here he confesses that his sin is forgiven, but he is not yet cleansed. Therefore he says: "Cleanse me", make me clean; because I see that I sin daily.

V. 5 For I know my iniquity. And my sin is always before me.

That is, I see and realize that there is nothing good about me.

V. 6: In you alone have I sinned and done evil in your sight.

8. though I am righteous, that is, pious, in the sight of the world, yet I am a sinner before thee, and a very great sinner. For you are the right man to find sin in me. Even though I am not an adulterer, as I am, yet before you my heart is unclean, full of unbelief and evil desire, without fear of God, without trust in God; therefore

I would like to be washed clean and ask not only for forgiveness of sins, but also for complete cleansing.

On you.

9 So he is not only talking about the sin of adultery, but also about the origin of sin, and about the tree with the fruit. Adultery is the fruit that I have wrought. From where? Before I committed the sin, I caused Uriah to be strangled first and blasphemed God. If such wickedness is in me, I can see what kind of a herbalist I am. Today or tomorrow I could fall like that again.

That you may be right in your words and pure when you are judged.

(10) No one wants to confess that God is not satisfied that one is a carthorse, that he sacrifices 2c., but where God says that we are sinners, they punish and judge God as if He were unjust, because He does not want to look at good works. But I will confess it; therefore I desire, dear GOD, that you cleanse me. Here you see David's experience, which he himself made, namely that he had many against him, with whom he had to quarrel, because they taught that one had to propitiate God with sacrifices and works of the law, as is still happening today 2c. This is a true confession: Oh Lord God, why should I quarrel with you, because there is nothing good in me from my mother's womb on! The tree with the fruit is corrupt. This I confess, because you say it, "that you may be right" 2c.

V. 7. Behold, I am begotten of sinful seed.

There is no more powerful text in the Old Testament about original sin than this verse.

And my mother conceived me in sins.

(12) Even in the womb it is a vain sin not to know God, to forget God, to be ungrateful to Him, to despise Him.

V. 8. Behold, you delight in the truth that is hidden; you let me know the secret wisdom.

This is an amendment that is totally against hypocrisy. Their piety, worship and religion is false pretense. Outwardly it seems fine; but "the truth that lieth in secret," that is, in the heart, teaches what sin is. This is the right knowledge of sin, when one almost despairs because of sin. This is the righteously crushed heart that the world does not know, and this is the hidden truth that pleases God. The pope also teaches truth; but only external righteousness, not that which is hidden; as, from fasting, not eating meat, confessing sins 2c.; but when death approaches, despair follows. In sum, right knowledge of sins means feeling the power of the law and the sting of death. This is "the truth that is hidden," namely, when one knows what the knowledge of sin and the forgiveness of sin are, one knows what fear and faith are. Our opponents [the papists] are right in saying that Christ died for the sins of the world, but this is not the truth in secret, for they cannot punish or comfort.

v. 9. Defile me with hyssop, that I may be clean; wash me, that I may be white as snow.

14 Here he seizes the false appearance of the work saints. I see well that the priests sprinkle the people with ysofen, with blood 2c. But I would like you to sprinkle me. Moses and Aaron do nothing with their sprinkling, but your sprinkling will do it. He would like to be free from sin. Forgive, he says, and cleanse. He would like to feel no sin at all, but be completely happy. Who would have a good hyssop here, who could sprinkle so that the whole heart would be clean! Who now would have refreshment, as he said, whom one wanted to drown, for evil drink! He would like to have peace in his conscience.

v. 10. Let me hear joy and gladness, that the bones you have crushed may rejoice.

There is no leg so strong that it can hold. Even those who boast much about the gospel and teach others know nothing about it.

This happened through the recognition of sin, when Nathan spoke to him: "You are the man" 2c. "I have sinned" 2c. "You do not die" [2 Sam. 12, 7, 13].

v. 11. Hide your face from my sins, and blot out all my iniquities.

(16) He cannot stand the remembrance of sin, that is, there is no joy with me unless God turns away His face from my sins.

Redemption.

17 With a wet rag. He almost stops, repeats and presses on it, would like to be pure.

v. 12. Create in me, O God, a pure heart, and give me a new and certain spirit.

He does not want God the Lord to look at his sin at all. These are vain thunderbolts against pardons, and now goes even deeper; for he speaks of the cleansing of sin. To forgive sin is to believe. He wanted to grasp the forgiveness of sins with a strong faith in his heart. It is true that my sin is forgiven, but who can believe it? No one, unless God gives it to him. He asks for such a right and certain faith here.

Heart.

(19) That God alone may look upon him who is merciful and forgives sin, and not upon him who punishes sin.

v. 13. Do not cast me away from your presence.

The first gift is that God may give the spirit that teaches to cleanse sin and to know grace, that is: Give me the gift of faith, and that in such a way that I may certainly believe; give me certain, confident faith, that sin may never tempt me, that in this faith I may stand against the devil and his temptation, that faith may not doubt nor waver. For he (David) has been in battle, therefore he speaks these things from experience. After this also give me steadfastness, that I may so persevere in the faith, that thou shalt not depart from me.

turn away the face of your anointed one [Ps. 132:10, Vulg.]. Never take me away again.

v. 14. And do not take your Holy Spirit from me. Comfort me again with your help, and the joyful spirit contain me.

(21) Namely, the spirit that casteth out of me the rest of sin, that I may live in certain faith, discipline, and honor. First, the spirit of assurance, which makes certain that faith is without doubt. Second, that which purifies and sanctifies body and soul. Third, the spirit of gladness, 1) which preacheth freely and confidently, and feareth not. It takes a joyful and bold man, who is helped. That is, give me a free, defiant spirit, which may say, Ye desperate boys of Aaron 2c. who dare, though he be strangled at it, as follows. He shall punish the wicked; but it is the most dangerous thing of all, to punish princes and kings of the world. One must dare over it. The Spirit is first righteous in heart; secondly, in body; thirdly, a teacher in deeds; therefore he is wholly perfect.

v. 15. I will teach the transgressors thy ways, that sinners may turn unto thee.

(22) These are not servants and maidservants, but those who, in outward appearance, are most holy, and will not confess that they are in sins. Therefore a courageous spirit belongs to them, which asks nothing of them when they are angry.

v. 16. Save me from blood debts, O God, who art my God and Savior, that my tongue may praise your righteousness.

He deserved death because he wanted to preach. The devil said, "You are a murderer and you are still leading the people astray, wanting to lead them to grace.

1) Luther translates this word throughout as "Freidigkeit," which has been changed to "Freudigkeit" in our Bibles. It means, as Dietz states in his dictionary: "unäueia, Kühnheit, Muth, Freimüthigkeit, Dreistigkeit, Zuversicht." In the Latin translation of the Bible attributed to Luther (Walch, old edition, vol. XIV), it is rendered Läuseiu throughout. Only once, Apost. 4, 13, oonLclsnia.

v. 17. Open my lips, O Lord, that my mouth may declare your glory.

(24) But one does not suffer to praise God's righteousness, that is, that God may help him out. If the saints of works will give me to death, that then my tongue may praise grace.

Lord, open my lips, that my mouth may be open 2c.

Make me bold. As Paul says in the letter to the Ephesians 2) [Cap. 6, 19.]: "Let the word be given to me with a joyful opening of my mouth." When they attack one, one might well stifle; but still God must open his mouth. If you open your mouth, I will fill it, that is, only preach freely.

v.18. For you have no desire for sacrifice, otherwise I would give it to you, and burnt offerings are not pleasing to you.

26 That is, you would rather preach than sacrifice. Go and preach this in Jerusalem, and to the pope, that the mass is nothing!

v. 19. The sacrifices that please God are a troubled spirit; a troubled and bruised heart you, God, will not despise.

(27) An exceedingly sweet and beautiful promise. If only someone could believe that our tribulations are the most pleasing sacrifices to God. First, preaching, second, suffering and being afflicted; these please our Lord God and are the highest sacrifices. But he is not speaking here of the sacrifice of thanksgiving. Humiliation (humiliatio) is the greatest sacrifice, for it kills the old man. There are the slayers [who slaughter the sacrifice], the law, all teachers of the law, terrors of sin 2c. When I preach, I do it to praise our Lord GOD, that I may have the morning and evening sacrifice [2 Kings 16:15. Ps. 141:2]. For he is pleased to be preached of. Every sermon is the highest sacrifice. So Paul says Rom. 15, 16: "To sacrifice the gospel of GOD", that is, the sacrifice of preaching. Philip often said to me, since I do not like to preach: "Go and praise".

2) In the original: „aü Darin."

our Lord GOD. For if one preaches rightly, one must praise our Lord God. If one is thrown into prison over it, he also does the other sacrifice. Thus our afflictions please God, that one affliction is worth as much before God as a thousand sacrifices. The afflicted spirit is a greater sacrifice than the whole Levitical sacrifice; yes, who could believe it! Of this I will tell our prince 1). Take all the sacrifices of the law, all the ceremonies of the pope, and the procession to Augsburg on Corpus Christi; one tribulation of a believer is worth more.

V. 20. Do good to Zion according to your grace; build the walls of Jerusalem.

28. keep it in the building; for so it is better translated. Hitherto he has asked for himself; but now he extends it also further to the

all the people and prays for them. He saw how the priests and chief priests were very insistent on the righteousness of the works, so that the truth was obscured in secret, that is why he prayed so diligently.

Farewell, Lord.

(29) Let the kingdom and the priesthood remain in the right knowledge, and keep and preserve them within. This is all against hypocrisy.

V. 21. Then the sacrifices of righteousness, the burnt offerings and whole sacrifices, will be pleasing to you; then they will offer bullocks on your altar.

(30) Then will come the right sacrifices, namely, to continue in prayer and preaching; these are the highest sacrifices. But the moral virtues our Lord God throws into [the] Rapus, like wine, bread 2c.

1) Compare the first note on this Psalm.

The fifty-sixth Psalm.

V. 2. God, have mercy on me, for men want to sink me; daily they quarrel and fear me.

Our Lord God has never struck anyone dead; but he can certainly withdraw his hand, and leave room and power to the devil; for he is a God of life and the living. What I speak must be all devilish things; again, what Faber, H[erzog] G[eorg], M. Bu. speak and do must all be rightly spoken and done.

People.

2 That is, children of the devil. This is a vexatious case: That David should raise up the king, and want to be king himself, is a vexatious bargain.

V. 3. My enemies sink me daily.

3. a figurative speech: they do not want to push me, but push me nine cubits under the earth, so that they do not know anything about me.

For much quarrel against me proudly.

4 With this he shows the great multitude of his enemies: the king, the nobles, all the people. "You are chasing a dead dog," says David, 1 Sam. 24, 15, and Saul: "The kingdom still wants to be," 1 Sam. 18, 8.

Proudly.

5. that is, in maximum safety.

V. 4. When I am afraid, I hope in you.

(6) He who knows this, and thus finds himself that God is his God, according to the first commandment, has the right golden art. If a man is afraid of our Lord GOD, who alone can help him, who will help him? I hope in you; you, O God, are not the one who persecutes me, but the devil and men are; therefore I hope in you.

V. 5. I will praise God's word, I will hope in God, and I will not be afraid; what should flesh do to me?

These are promises; from them you see that he is in battle. He is not yet able to do the golden art, it is still weak.

8. flesh is the hay of our Lord God, Is. 40, 6. who can believe that the pope, the Turk are flesh, and the hay of the Lord? "Egypt is man, and not God. Her horses are flesh and not spirit", Is. 31, 3. This all refers to the first commandment.

v. 6. Daily they dispute my words, all their thoughts find fault with me.

9 Our adversaries do not believe that this verse is against them. Our doctrine is that God should be trusted, that the bishops should preach the gospel; but because they do not like this, it is no wonder that their thoughts are also evil.

v. 7 They stop at hemp and lie in wait, and take heed to my heels, as they catch my soul.

This is my life. If we eat meat on Friday, or whatever else we do, they put it against us, so that they have cause to blaspheme. But what they

They praise what we do, but when we do the same, they condemn it. They dispute the doctrine, and counsel 2c. Examine the text. They pay attention to every opportunity.

Now the prophet indicates how God will deal with the persecutors, namely according to the second part of the first commandment.

v. 8. 9. God, cast down such people without all mercy; count my flight, grasp my tears in your sack.

This is a great comfort. Who could believe that a sigh, a tear before him should not be forgotten!

v. 14. You saved my feet from sliding.

This indicates the unstable life. I have not been safe anywhere.

That I may walk before God in the light of the living.

14 That is, in welfare and comfort. This actually means a sermon: Acting on God's word, praising and thanking our Lord God.

The eighty-first psalm.

1. This is a thanksgiving for the fruits.

v. 2. Sing joyfully to God.

(2) He should have said, Hail to the weak idol, that he forsake his own, leaving us in all manner of trouble and distress; and yet he is a God of strength, but in faith.

Which is our strength.

3. who makes all things needless to enjoy, sustains, protects, saves, heals [1 Tim. 6:17].

Rejoice to the God of Jacob.

4. whom the whole world ridicules, not only as a weak but also foolish God.

v. 3. 4. Take the psalms, and give the timpani, the sweet harps with the psaltery. Blow

in the new moon the trumpets, in our feast of deciduous breasts.

5 By this he means the preaching of the word, that the priests and Levites should instruct and lead the people in the fear of God and in the knowledge of the gifts which he mildly gives daily.

v. 5 For this is a way in Israel.

(6) As if to say, I am not offering you anything new, I am not bringing you a new service; this is what our ancestors did, whom we should imitate in this matter.

And a right of the God of Jacob.

7 This is to be noted very well, that he commands his people such a way, which has God's word. Secretly he keeps them from other gods.

The people of the world are not used to the services, sages and orders that have no basis in God's Word.

v. 6: These things he bore witness to Joseph when they came out of Egypt.

Is it not a miracle that in our hearts there is so much laziness, security and carelessness that we can forget even our greatest misfortune, and it must be called to our remembrance again? The Jewish people in Egypt had been most severely afflicted with slavery, and yet it was so soon forgotten by their descendants that the good prophet had to make a public song about it, because otherwise it would have been forgotten. So now we have also forgotten the misery that our consciences, bodies and goods had to bear under the papacy. Now it is no wonder that we forget the benefits of God, because our misfortune and our danger so soon vanish from our memory. Therefore, in order to praise them even more for this song with which they thank God for His gifts, he adds this: "Your gratitude is pleasing to God, and He commands that we thank Him, since He redeemed our ancestors from the miserable bondage in Egypt.

And have heard foreign language.

(9) This also makes the misery even greater, that one must be so plagued and oppressed by such a people, whose language one cannot understand.

v. 7: When I had removed the burden from their shoulders (divertit ab oneribus dorsum ejus), and their hands were loosed from the pots.

10 He uses this oratorical figure of the hypallage 1) in quite an actual way, because he has brought the people to other places and let the burden remain in Egypt. As if he wanted to say: The burden remained on the people sin Egypt], but my people was relieved of it.

U Hypallage - an inverted composition of the word Here after the Latin: He took away their backs from the load, instead of: He has taken away the burden from their backs.

v. 8 When you called on me in trouble, I helped you out and listened to you when the weather overtook you and tried you at the water of the ravine.

(11) Do not become ungrateful, and if any need distresses you, do not fall away from me; for my custom is to save from need. For this reason he remembers the worshipper, that he may also remind them of their sins. In the same way, we should not forget the grace that has come to us through the gospel, since we all led a troublesome life, weighed down by the most abject sins in the ministry.

v. 9. Hear, my people.

(12) You gladly accept good things done to you, but you do not want to know the one from whom you receive all kinds of good things. You are my people, whom I have preserved, fed and redeemed; hear me also. But just as the beginning of this psalm is an imperative of its commandment, so it also remains an imperative, and will never, or only with the very few, become an indicative of its reality]. So it is also with this verse, it remains with the Audi [hear], but of those who say: I hear, is none, or even the very fewest.

Instead of: Israel, si me audieris, must be translated: Israel, me audias.

Israel, you shall hear me.

(13) This is a heretical text, and it contends against itself. He calls them God's people, and then accuses them of not hearing God. As if to say: You want to be my people, but you follow and listen to the idols in Gilgal, Bethel and other places. To them you attribute it when the fruits turn out well, to them you seek help when something bad happens to you. Do not do it, but hear me.

v. 10. That there be no other god among you, and that you worship no strange god.

(14) It is a terrible and more than heretical accusation that he blames them for having strange gods among them and falling away from the right God; what more terrible thing could he say of them?

V. 11. I am the LORD your God, who brought you out of Egypt.

15. you are not, they [said to Davids, you are a heretic, and your GOd is an idol; but we follow the right GOd and worship him at Bethel 2c.

Open your mouth wide, let me fill it.

Let my praise always be in your mouth; boast about me, learn about me, plant me in the hearts of others; let nothing else come out of your mouth but me and my word. But this prayer remains an imperativus, which can never be made into an indicativus. Thus we see that under the papacy innumerable books have been written on the invocation of the saints, the merits of works, the rules of monasticism, the dignity of the celibate life, and other ungodly things, while in the meantime not a single syllable has been written on the merits of Christ and our salvation, 2c. as follows:

v. 12. But my people will not obey my voice, and Israel will not obey me.

The idols are more pleasing to him. For the human heart is so clever that it can more easily believe and trust all other lies and useless fables than the true God. Thus we have been able to put our trust in a cap; but in the true God, who promises us forgiveness of sins by grace, in vain, we have not been able to trust, and even now we cannot fully do so, since we are overwhelmed with so many testimonies of Scripture. But it is all the more difficult that he says: "My people" and "Israel". If they were strangers to whom I had not shown any special kindness, nor had they been helped by me out of any special need 2c.

V.13. Thus I have left them in the stupor of their hearts to walk according to their counsel.

18) Those who did not want to believe in the Lord Christ, who promises and offers free grace, believed in the fictitious intercessions of the saints, and not only in the prayers of the monks, but also in their merits, fasting, vigilance, and observance of mass. But it is something very difficult to believe in this rain.

Christ] to be given up and left alone, and to be exposed to all kinds of error and all the deceit of Satan [Eph. 4:14].

V. 14. If my people would be obedient to me, and Israel would walk in my way.

19 Thus he resolves the arguments which the wicked reproach the true GOD and the prophets with. For thus they say: Why should we cling to the God whom you praise, because he leaves us in so many troubles? No one is worse off, as he said, than he who serves Christ and the emperor. Therefore let us take refuge in Bethel, in Astaroth, and in other gods of the Gentiles. For we see that it is well with the heathen, that they are fortunate against us, that they defeat us. So now he answers: "Do not put your misfortune on me. The fault is yours, you are to blame for your misery; your idolatry and your false trust are the cause that you are so afflicted. Return to me, repent, and you will find that I will be with you. Only be righteous in faith, and let me seek to deliver thee from thine enemies, or thou shalt find no help: as it is written in the fifth book of Moses.

V.15. So I would soon "subdue" their enemies and turn my hand on their enemies.

020 But now, since you will not do this, and continue in your idolatry, I must humble you before your enemies. This is how you want it; you want me to be your friend as much as your enemy.

V. 16: And they that hate the Lord must lack Him.

021 Thou shalt not think that I am favorable unto them, but they are mine enemies also. But therefore they become too strong for thee, that thou hast forsaken me. Else thou shalt leave them. It is not the enemies that afflict thee; but it is I. It is my hand that presseth thee when thine enemies press thee.

But their time would last forever.

22. I would protect you, preserve you and keep you always.

V. 17. I would feed them with the best wheat, and satisfy them with honey from the rock.

(23) For there are two things of which we have need, to nourish and to defend: God therefore promises that if they are converted, He will not be their warrior alone to fight for them

but also their husbandman; so that the godly should lack nothing that is necessary for this life. But it is a promise, therefore it is understood, accepted and fulfilled in faith. And even though he does not usually give his believers everything in abundance, they shall not die of hunger.

The hundred and twenty-eighth Psalm.

V. 1-3 Blessed is he who fears the Lord and walks in his ways. You will be nourished by the work of your hands; good for you, you will do well. Your wife will be like 2c.

1. 1) Whoever wants to start a household or marry should not worry nor be afraid of mammon. He shall dare to do it cheerfully in the fear of God, and it shall go well with him, he shall have happiness and salvation, and he shall become rich.

2. 2) But idleness does not do anything. One should undertake some kind of work and craft, for which God will undoubtedly give His blessing. For here he says: "You will nourish yourself with the work of your hands" 2c. As also Solomon says in his Proverbs. Now follows a promise and comfort.

3. 3) "Be well," that is, it will be well with you.

that is, you will be given house and farm, land, goods, livestock 2c. for housekeeping in abundance.

4 But against this stands the example of Abraham, Isaac, 1) Jacob. For of the wicked this would be said with greater truth. I answer: To this belongs faith and patience. This abundance will finally come and be taken from the wicked, Ps. 91, 16. Summa, this Psalm is a promise of prosperity in housekeeping and blessing in offspring. On the other hand, it is a reproach to the wicked, even though for a time they may look at it differently.

1) "Isaacs" set by us. In the original and in the old German translation it says: Israel. But Israël and Jacob are the same person.

The same psalm

in a Phaläcian poem rendered by v. M. Luther, Anno 1543, and opposed to the epigram of Martial: Vitam quae faciunt beatiorem etc..^{*)}

A mocking poem (sarcasmus) against Epicurus

by the same author.

Who wants to live in a good säuisch. Like Epicurus is the goal, he thinks nothing of God and man. Believe that it is not God who judges and judges. Believe that there is no life after this. Even if your heart cries out against it, Think, are born to you alone, What you see g'hör in collar your.

Drink, eat, spit, shit, until full and great. Same as a sow, nurse your only well;
If you die as a pig and a cow, Say: This is how you go to heaven.
As the angels run with clubs
And burn such sow in the fire.
Then such an Epicurer wishes:
Awe, who would never be born!
He would be much better off dead. For he would be a mockery of God in heaven.

^{*)} This poem is found in German rhymed translation already Walch, St. Louis edition, Vol. X, 1473, No. 41. Therefore we leave it here. In the Erlangen edition, the same is found in Latin tona. XVII, p. 265; German vol. 38, p. 321/and again vol. 56, p. 359. Both this poem and the following one have the same verse meter in Latin as the above-mentioned epigram of Martial luid. X, 47). Whether the German was also due to Luther, we did not know. In Wackernagel's edition of Luther's spiritual songs, this poem has not been included.

The one hundred and thirty-third Psalm.

V. 1. Behold, how fine and sweet it is for brothers to dwell together in unity.

This psalm is a praise of spiritual unity, how useful and lovely it is. In particular, it teaches how it is to be preserved and what good it brings.

V. 2: As the precious balm that flows down from Aaron's head into all his beard, which flows down into his garment.

(2) Just as the holy oil is not only very sweet, but also flows far and wide; so the word and the spirit of faith are exceedingly sweet, like-minded toward all, opening to all and sharing with them. The oil belongs to the head, but when it flows down, it is good for the beard, yes, even for the clothes: so the word and the faith, which is one toward all, pours out over all, and seeks not what is its own, but what is another's. The word and the faith, which is one toward all, pours out over all.

3) "Flowing down" is the way, power, root, means and path to harmony, and there is a special emphasis on the word "flowing down. Just as going up and being hopeful, exercising dominion and power over others, wanting to stand higher than all others, is the way, power, root, form, means and path to all discord in general, to turmoil and desolation.

4. but the oil flowing down into the beard, and, to be noted, "into the beard of Aaron," that is, into the bosom of the priest, signifies that this is the very first 1) concord that is between the ministers and servants of the Word: that they may be of the same mind, teaching, doing, counseling, and ordering the same thing, that there may be concord in word, faith, ceremonies, and all other spiritual things.

5. but this harmony cannot exist unless those who are in the head condescend to serve the beard and the clothes, that is, to communicate theirs to those who do not have it.

1) We think that priinani should be read instead of primum, referring to concordiam. Because to the priinanrn no deinde corresponds. The other concord is then the secular concord mentioned in the following paragraph.

and do not despise the foolish, the weak and the infirm. It is not an oil for the beard and the garments, but for the head; but by flowing down, the beard and the garments benefit from what belongs to the head, that is, that it nourishes harmony and makes the heart of the weak favorable toward those who are higher.

V. 3. like the dew that falls from Hermon on Mount Zion.

(6) The dew of Hermon, which is not sacred, signifies the harmony of the authorities and rulers, who are the mountains of the world, that they rule in harmony of laws, courts and customs, and that they do not dispute among themselves. But this is done when the highest serve the lowest, and use their office, not for the sake of the good, but for the promotion of the common good, especially of the poor.

(7) Now here it is asked, why the prophet praises the oil to flow down into the beard, and not rather into the ears, eyes, forehead, or nose, since it is probable that it would flow down into these parts also? I think it should be understood from this that spiritual unity depends on it, if the same teaching that comes from the head, that is, from Christ, or from any prophet, flows down first to the disciples, who are bearded, that is, men and bearded, more of their understanding than of their age, mighty in the word, and able to teach others. For the beard is for the mouth, that is, for the ministry of the word.

8 The garment then means the common people, upon whom the same word comes down from the disciples of the head, so that they also believe the same in unison, are of the same mind and live in the same way, and become partakers of the same spirit and teaching.

9. where this twofold unity is, there is also eternal life and blessing, yes, there is also blessedness, paradise and the kingdom of heaven, namely, in that God Himself lets it come there and bestows His blessing on it.

The one hundred and thirty-seventh Psalm.

V. 1. 2. By the waters of Babylon we sat and wept when we remembered Zion. Our harps we hung on the willows that are within.

(1) Our worship is at a low ebb, and we are here in affliction. Above, our enemies mock us, holding us captive [and saying]:

V. 3. Dear, sing us a song 2c.

2 But we cannot do this, because we are commanded to serve God with gladness of heart.

3. the prophecy follows: "I know no other joy than that Jerusalem will be restored.

shall be built. And this is also the consolation that the people shall be delivered from this captivity.

V. 9.

4 God must give him happiness, namely Cyrus, also according to the letter. Summa Summarum: It is this Psalm a comfort for captive people, and it seems that the people made it in the captivity. Other consolations they have had in the prophets Ezekiel 1) and Jeremiah.

1) In the original: good that is, Hezekiah, for which will be read

The one hundred and forty-seventh Psalm,

[from the twelfth verse to the end]. *)

V. 12. Praise, Jerusalem, the Lord; praise, Zion, your God.

The content of this psalm is in the first word: "Praise". What does praise mean? Preaching of the first commandment, that is, of God's benefits. So this psalm is a thanksgiving for the benefits that God has shown His people.

V. 13: For he maketh strong the bars of thy gates.

2 First, he thanks him for the temporal regiment and the temporal kingdom: "You have made firm the bars of your gates." The iron that the smiths put on does not fortify, nor does it make the city secure, but there must be something greater in it for you to do it (tuum). Therefore he says, "You make firm." By human counsel the land and the people cannot be elevated; it is divine power that sustains the dominions. But just as the

Iron or bars alone do not make firm where the Lord does not keep: so again the Lord does not make firm without bars. He wants the bars to be there, wants our work and stops, does not want us to be idle, although we can do nothing without him.

And bless your children inside.

When the secular regime is established in peace, it is followed by the discipline of children and instruction in God's word and good manners, which is neglected in times of war.

V. 14: He makes peace within your borders.

So far he has said about the regiment at home. Now he says how the regiment should also be ordered outwardly with welfare and blessing. Our Lord God must also ride on the borders, defend against the violence of the enemies.

*) The first eleven verses are the 146th Psalm in the Vulgate.

And satiates you with the best wheat.

5 This is said of the blessing on the fields. He gives the daily bread with abundance. For this he indicates by saying, of the "best," full. And notice that he says, "He satisfies," as if to say that God showers us with all kinds of benefits.

But what do we do about it? We enjoy the gifts of God, but we do not add the first word of this psalm, but are ungrateful, and do not praise God for His many and great benefits. It is a strange thing: He gives peace and protects against enemies, blesses the fields, the household, the worldly government, gives food to all flesh; and yet we, as people full of unbelief, are neither grateful to Him for this, nor do we believe that God does this. If we are afflicted by a small affliction, we immediately want to despair and mourn, and do not believe that God, who has preserved, protected and nourished us for so many years, will also protect and nourish us in the future. So, too, when He has helped us out of the temptation, we forget such help as soon as we no longer feel the evil. We now live as if there had never been a pestilence, a theuerung, and as if a Turk had never besieged Vienna, and as if there had never been a sweating sickness (sudor anglicus) 2c.

However, this happens even more grossly in spiritual things. We have the gospel, therefore we live as if there had never been a pope, no indulgence, no purgatory, no confession, no pardon. Our nature is so bad and corrupt that it forgets even the greatest benefits of God. That is why David, after recounting the many benefits, punishes our ingratitude by saying only: "Praise". He does not say: We praise, or: People praise God.

V. 15. He sends his speech on earth.

8 Here he teaches how he gives the fruits by the change of the weather, namely this weather he creates with his word. "He sends his speech on earth", that is, he gives to the earth, and says: The earth shall bear fruit.

His word runs fast.

9. as in the first book of Moses [Cap. 1, 3.^ it says: "He spoke, and it came to pass." When he says it, it is already there before him. Here we see the diligence with which the holy fathers read the first chapter in Moses, from which all divine wisdom flowed.' And David very often uses this expression of Moses: "The Lord spoke," as, in the 107th Psalm, v. 20.: "He sent his word and made them well." But how did he make them well? With one word: "He speaks, so it happens" sPs. 33, 9.]. We must therefore refer to the word

pay careful attention. Our sacramentarians want to throw it through each other, and invent from the words of John at the first [v. 1.] [Λόγος] XXX. Assaph makes use of this way of speaking only once, in the place I have quoted [Ps. 50, 1], for it is actually David's way of speaking in this way.

V. 16. 17. He gives snow like wool, he scatters hoar-frost like ashes, he casts his locks like morsels.

10. all this, he wants to say, happens by the word, all such changes of the weather, without which the earth cannot give its fruits, he creates by the word. He says: It snows, so it snows 2c. But here is a theological question: How do such comparisons fit together, that he compares snow to wool, which are quite different things? For wool clothes and warms us, as do ashes; but snow and frost do the opposite. So also: morsels nourish us; but closed ones do not nourish. It seems to me that David secretly wanted to indicate the temptations by such a comparison, so that when it snows, when it ripens, when it closes, we do not despair or give up the hope that we will be nourished, but believe that God wants to have and give morsels and wool and ashes under such snow, ripeness and closes, although it seems much different. For in comparisons the Holy Spirit does not consider the appearance, but the benefit of the exceedingly great things that are given.

Who can stay before his frost?

It changes with the weather. After the winter he gives the summer, otherwise would have to

if it were always winter, we would die of frost. But how does he give summer?

V. 18. He speaks, so melt it.

(12) By the word he accomplishes all things; he requires no more than a word. That may be a Lord! When the Prince of Saxony says something, there is no one to do it.

He lets his wind blow, so it thaws.

13 A whimsical change, from wind he makes water. The master can make what he wants and out of what he wants.

V. 19, 20: He showed his word to Jacob, his customs and his judgments to Israel. He does not do this to the nations, nor does he let them know his rights.

14 Here he also tells about the spiritual benefits, the word and the worship," and the promises given to Jacob and Israel, he calls it in repetitive speech (per tautoloZiam repetit). But he says about the special privilege of this people, of which also St. Paul deals with Rom. 9, 4. 5.

The one hundred and forty-eighth Psalm.

V. 1. Praise, you heavens, the Lord, praise him on high.

1. This is a common thanksgiving for all the benefits of God.

Praise.

2 That is, give thanks to God for creating you. But how shall they praise him, because they have neither mouth nor tongue? They put before their eyes that he is to be praised, Rom. 1, 20. God's goodness is known from the abundant service (usu) of heaven. But who has ever thanked God for it, if not this Psalm?

V. 2. Praise Him, all His angels.

(3) That is, his courtiers; and they also praise him, but the devils blaspheme him. It is impossible for a believing Christian to have peace in the world, even according to the flesh, for immediately the world, the flesh and the devil persecute him. And yet, one cannot have true peace without faith.

Praise him, all his army.

Namely, that which is created to serve him in time of war and in time of peace.

Praise him, sun and moon; praise him, all the shining stars.

5. what would become if the dear sun, whose services cannot be counted

are. One day did not shine? 2c. God is to be praised because He gives so much.

V. 4. Praise him, all you heavens.

That is, everywhere, as far as one can see the sky. The theologians have assumed many heavens, as, the glowing, the crystalline, the watery, the icy heaven, the light or fiery heaven 2c. Of all these things I believe nothing, but hold that, as One Earth is adorned with various creatures, with waters, forests, fish, cattle, trees, mountains, valleys, so also only One Heaven, adorned with its ornaments, with large and small lights, stars and planets, among which some stand higher, some lower in the sky, just as in the forest one tree is higher than the other, because one stands on a mountain, another in the valley 2c.

V. 5: And let the waters that are in heaven praise the name of the Lord.

This is the air, which is water, but it is different from the water on earth, because it is finer. At times it becomes snow, ice or water, as a sword brought from the cold into a warm room immediately begins to sweat. And depending on whether God sends a good or evil angel, a warm or cold breath or wind, warmth, cold or snow follows 2c. "Up in the sky", that is, the air.

V. 6. for he gives, so it is created; he keeps them forever and ever; he orders them, that they must not go otherwise.

This is the cause of what he said before. Now follows the other part of this realm.

V. 7. Praise the Lord on earth (Terra quoque laudet eum).

9. the earth with its host; there are innumerable kinds of seeds, herbs, trees and shrubs. But the world abuses all creatures, and for this blasphemes God, persecutes his word, and strikes his Son on the cross. This is the thanksgiving of the world.

Your Welsh.

10. you who are the rulers of the sea.

And all the depths.

Pliny writes that there is a greater variety of animals in the sea than on land. And this is true.

V. 8. 9. fire, hail, snow and vapor, tempestuous winds, which execute his word. Mountains and all hills, fruitful trees and all cedars.

It rains leaves and grass. Therefore one speaks: The rain is golden, is to be paid with no money. But for all this the world is ungrateful.

V. 10. animals and all beasts.

13. cows are all clouds, because they give butter, milk, cheese, shoes, furs, cloth. A pig is a cloud, because it rains sausages and sides of bacon. Horses build castles, cities, and help build the land with their strength, serve for war.

Worms and birds.

14 That is, everything that creeps on earth.

V. 11. You kings of the earth and all the people, princes and all the judges of the earth.

(15) Then come the journeymen, to whom all these things are given, singing a praise, as it is written in the other psalm, v. 2c. This is their praise and thanksgiving for such rich, divine benefits. Here also belongs the temporal government, by which peace is obtained, that all may be used.

V. 12. Young men and virgins, old men with young men, shall practice the name of the Lord.

16 This is the teaching of the descendants.

For his name alone is exalted; his praise reaches as far as heaven and earth. And exalt the horn of his people; let all his saints praise, the children of Israel, the full who serve him.

17. no one believes that.

6. D. Martin Luther's short interpretation on the 23rd, 24th and the beginning of the 25th Psalm.*)

1530.

Newly translated from Latin.

The twenty-third Psalm.

1. it praises the Church Christ, her Shepherd, for the instruction, government and refreshment of the Sacrament.

The title: A Psalm of David.

V. 1 [The Lord is my shepherd

2. dominus regit me ["the Lord governs me", in the Vulgate] is better expressed in Hebrew: "the Lord is my shepherd" or feeds me, that is, Jesus Christ, true God, is my shepherd alone, who feeds me with no other food than himself, as he says John 10:9: "I am the door, if anyone enters through me, he will be saved, and will go in and out and find pasture." Of this shepherd, Ezekiel says Cap. 34, 23: "I will raise up for them one shepherd to feed them, even my servant David, who shall feed them, and be their shepherd." So the opinion is: Away with those who speak out of their own, and in whom Christ does not speak. There were many such people in those days, and there are many now and always. For they feed not, but] under the appearance of truth.

Rather, these people, like the Pharisees, heretics, and superstitious, devour all things holy and under the name of Christ. For if all the treasures of wisdom and knowledge are hidden in Christ, it necessarily follows that apart from Christ there is no knowledge and wisdom, nor any shepherd of the sheep. But Christ alone is the only shepherd of the sheep.

I will not want for anything.

(3) That is, I shall have no lack, spoken in the same sense as Ps. 34:11: "The rich are left destitute and hungry, but they that seek the Lord have no lack of any thing." For he does not speak here of carnal abundance, as some think according to the Jewish opinion; but rather he wants this, that the rich are left empty and lack everything, but the poor, and those who have nothing, have everything in the Lord. For the poor have the gospel preached to them [Matt. 11:5], that is, they are fed with the gospel, that is, with Christ Himself. He who has Christ for his help can have nothing.

*This scripture is found (completely in Latin, without interspersing German sentences) in the same book as the two preceding scriptures, which was published by the children and heirs of Veit Dietrich from the estate of their father in 1559. As a caption is set over it: "The interpretation of the three following Psalms has been printed according to Luther's own handwriting". In the dedication letter to Duke Christoph of Württemberg, the editors say: "Finally, through the service of our friends, we have obtained the interpretation of the 23rd and 24th Psalms and the beginning of the 25th Psalm, through which, as it seems, he wanted to continue the work he had begun on the entire Psalter and published elsewhere; however, manifold obstacles did not allow him to carry out this interpretation." It is found this interpretation in Latin in the Erlangen edition, 6xe.] opp., tom. XVII, x>. In German translation, it was first included by Aurifaber in the second part of the Eisleben Collection, p. 112, and there, too (of course wrongly), the remark is prefixed: "The following interpretation of three Psalms is taken and added from D. Luther's own manuscript. Luther's own manuscript." Likewise in the Altenbnrger, vol. V, p. 514; in the Leipziger, vol.V, p. 358; in Walch, vol. IV, 1220, and in the Erlanger, vol. 38, p. 336. We give a new translation according to the Latin original. The determination of the time is probably questionable. .

V. 2. He feeds me in a green pasture.

4 St. Jerome has it more significantly from the Hebrew: *In pascuis herbarum acclinabit me*, that is, he will make me lie down and rest gently and sweetly on a green pasture. For he speaks entirely in figurative speech, which, however, is nothing other than the simple mind according to the letter. For David did not eat grass, neither do the Christians. But as Christ calls his own sheep, so the prophet calls the gospel a pasture in green pastures or the place of pasture, both in figurative speech. So also in the Song of Solomon [Cap. 1, 7.] it is said, "Where thou feedest, where thou restest in the midst of the day." These two words ["pasture" and "rest"] are translated here [[in the Vulgate] by *regit* and *collocavit*, since they mean the same thing.

And lead me to the fresh water.

5 That is, he will nourish and sustain me by the waters, or by the waters of sound wisdom, that is, of the gospel. For he still remains in the figurative speech. For the gospel is meat and drink, the bread of life, and the water of sound wisdom. For as the sheep are pastured "most beautifully" in a pasture beside the waters: so the soul feeds on the Gospel, as the first Psalm, v. 3, says: "He shall be like a tree planted by the rivers of water." I know well that St. Augustine, and his imitator Cassiodorus, point this refreshing water to baptism. This is not wrong, but it does not belong here. For "the fresh water" (*aqua refectionis*) is here referred to a drink and refreshment (as they say), such as happens to the hungry and thirsty. Therefore the preposition *super* [in the Vulgate] is taken for: at, on, or beside.

V. 3. He restores my soul (*Animam meam convertit*).

Here he breaks off with the figurative speech and explains that he did not speak above of the pasture of the body (as the Jews erroneously assume), but of that of the soul. Furthermore, this whole speech is very emphatic and important, since when the soul is converted,

This does not happen in a fictitious and false way, only in appearance and with the tongue (as many are converted), but the person is converted from the heart and is changed into another person, although the flesh and the outward man do not stop opposing and lusting.

For by no means is the soul so changed and turned to the Spirit that it hates itself and its own, seeks God, and thirsts for God and what is God's, than by the sweet words of the gospel, which are words of grace and sharp darts of the strong, wounding through love, so that those become joyful and free whom the law and evil desire had previously made unwilling and servants, and therefore in truth hypocrites and hypocritical converts. Therefore, the work of the gospel and the fruit of the word is the change and sincere conversion of souls.

He leads me on the right road (*Deduxit me super semitas iustitiae*).

(8) In the word "he leadeth" there is an image taken from the leading of the sheep; that is, he will promote me from faith to faith, from one virtue to another, from one clarity to another. Therefore it is better [than in the Vulgate] in the Hebrew as Jerome renders it: He will lead me in the paths (in *semitis*) or through the paths of righteousness, than: over the paths (*super semitas*) or by the paths. For almost all the verba which here [in Latin] are in the past tense are in the future tense in Hebrew. But there is nothing in this.

(9) This "righteousness" here is not that of which Aristotle speaks in the fifth book of his Ethics, or of which the jurists speak, but the faith or grace of Christ, which makes righteous, on the paths of which are led those who are docile and gentle, that is, (as it is said), "leidsam and meidsam" (*dirigibiles et suasibiles*), and by no means stubbornly insist on their sense and are not "köppisch" 1). For the one who is led must be willing, and not cling to any thing in such a way,

1) For the expressions used here, compare Walch, St. Louis Edition, vol. XXII, 501 (Tischreden, cap. 14,?24) and De Wette, vol. VI, p. 262.

that he is not ready to let them go at any moment. Those who firmly insist on their good opinion and please themselves more than they should please the will of Christ act very much against this. That is why faith is necessary, that is, justifying grace, so that man may learn to always put his own on the line and deny himself and give up his soul. This, of course, is the narrow way and the right road. That is why he says that it is not he, but the Lord, through his grace, who guides him, because nature opposes this guidance, so that he is rather the object to which the action refers (*materia*), than a doer, more suffering than active.

But this will happen all the more easily if the soul, converted and moved in a loving way by the word of grace, becomes willing to do all of God's will and unwilling against all of its will. This is what the most learned and Christian people (for that is what they consider themselves) oppose, who let nature and their own will take the reins, and call only that free service to God, when they do what seems right and good to them, almost laughing at submission and obedience to religion, since they are sure that they do no evil, and do good of their own free will, although no one commands and guides them, but their reason dictates it to them. This is the wisdom that is worthy of our time, whereas it would be more salutary if one did not trust in oneself in anything, if one were grieved that one had no guide whose words one could believe, and rather let oneself be guided than by following one's own holy good opinion. For here one must let oneself be led on the right road.

For the sake of his name.

(11) Namely, that he may be praised and glorified, not because of my merit. For grace is freely given, that is, faith and righteousness; so also it is freely increased and administered, that man may not be hopeful, but may praise God.

v. 4. And whether I already wandered in the dark valley (in medio umbrae mortis).

That is, even if I had to die and be in death. For at this point I like the interpretation of Ambrose better than that of Augustine. For he says: "And although the shadow of death surrounds us at the dissolution of the body, life does not cease its course, but in the midst of the compulsion of hell we walk unhindered by the power of Christ. Therefore the holy prophet says: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." The Lord says this even more clearly of a believer (John 11:26, 25): "He that believeth in me shall never die, neither shall he live, though he were dead." This is what Ambrose says. Augustine understands by the "shadow of death" this life, as it were as an image and likeness of death, as the shadow is a likeness or image of the body. But "shadow" is better taken for darkness and gloom, so that what is unknown and hidden to us is in the switching. So also "shadow of death" is said, because death has a shadow and darkness; for those who suffer death do not know where they are going. For they go to a place that is completely unknown to them, as God has decreed it over them.

So the meaning is: Even if I do not know where or by what means I will come through death (which alone makes death extremely frightening), I still do not fear any evil, because I walk in faith. But for the word which (in the Vulgate) is put: *in medio*, St. Jerome has: in the valley of the shadow of death, that is, in the depth of the dark and unknown death; hence in other places death is also called a hell and a depth. By these figurative and figurative expressions, the Scripture expresses (as I have said) the ignorance of the dying and the uncertainty of the place to which they go, and I believe that for this reason this psalm is sung by the Church mainly for the deceased.

14 Therefore *in medio* [in the middle of] is not understood here as if around the switching of death something is still by heart, but it is said *par excellence* (absolute), as in the passage [Ps, 104, 10.]: "That the waters flow between (in medio) the mountains", the

means, in the valley. So also: in the midst of the shadow of death, that is, in a shadowy means, or in a shadowy depth, or a shadowy and dark depth, that is, in death, because it is not known to any man. But the special way and manner of the Hebrew language makes this speech dark. Such ways of speaking are: Coals of fire [Ps. 18, 13. Vulg.], furnace of fire [Ps. 21, 10.], blessing of sweetness [Ps. 21, 4.], instead of: glowing coals, a glowing furnace, or a furnace of fire, a sweet blessing. So also here: the middle of the shifter, that is, shady or dark. The valley of switching, that is, shadowy; and again: the shadow of death, that is, shadow that sets in at death (mortitia), or darkness that is in death.

I will fear no evil, for you are with me.

(15) This is a tremendous confidence that one will not only suffer no misfortune, but also not fear, that is, no punishments in death, through the power of faith.

16 It is not for nothing that I have used so many words in this verse. Yes, I add still more that we are instructed here most beautifully with which heart, with which thoughts we are to go into death, namely that we are to think of nothing except our Lord JEsu. For he says, "For thou art with me," that is, in thee I think, in thee I act, and so I think of nothing else, for in death there is shadow and depth. I do not see where or through what I come. But those who are in the last stages, and let Christ go, are full of sorrow that they must go into torment, and in order that they may go to heaven, they wish with open eyes of the mind that it may be day for them, and that the place may be seen to which they are to go. But they will be greatly distressed and tormented, because no dwelling place will appear that would receive them, but on every rope there is the most dreadful darkness and uncertainty. But it will be good for those who, with their eyes completely closed, do not desire the place to appear before them, but in complete faith and mindfulness of Christ, go into the midst of the darkness of death. For these die in the Lord.

(17) Therefore, this exceedingly glorious verse is nothing other than a word of perfect grace. But nature rather speaks thus: For though I walk on the heights of the light of life, yet I fear calamity, for I am alone, and thou art not with me. For with the wicked even the most certain life is full of fear of misfortune, while for the godly death, which brings with it the greatest uncertainty, is full of certainty. A wonderful contrast and controversy. The living wicked are frightened by the rustling of a flying leaf; and the dead godly are not frightened by the terror of eternal darkness. Therefore one says in the proverb quite beautifully:

I live and do not know how long.

I die and do not know when. I am going and do not know where. I am surprised that I am happy.

But we must beware lest, when death comes and we are tempted by these words, we begin to seek to know and feel where we are to go, but on the contrary, as has been said, we should not wish to know where we are going, just as Abraham 1) went out from his fatherland and did not know where he was to go. For if in this life, when there is temptation, one must hope under the wings of Christ, how much more must one hope under his wings in death and in the last temptation! It is unquestionable that there is salvation in no one else but in the name of Jesus and under his wings, since he is the sun of righteousness. And he himself, when he was our model on the cross, did not say, O Father, whither shall I go? whither shall my spirit go? what place shall receive it? oh, that it would not go into torment! oh, that thou wouldest bring it into rest! but of all these things he is silent, and goes into the midst of the darkness of death, saying [Luc. 23:46], "Father, I commend my spirit into thy hands." Christ goes into the darkness, and a Christian should desire to pass immediately into the light? St. Stephen, the first follower of Christ, did not say either:

1) In all German editions: "David".

Alas, I wretched man! whither will I go? this life now departs from me, another is nowhere in sight; but he says [Acts 7:58], "O Lord JEsu, take up my spirit!" He had indeed seen JEsu standing at the right hand of the power of God, but at that time he truly saw nowhere else but Christ in his heart when he said, "Receive my spirit," but wandered into the midst of the shadow of death.

Your rod and staff comfort me.

(18) If you would ask and answer: How then is Christ with you, David, since he appears nowhere before your eyes in death and temptation? He answers, "Certainly he is not with me according to the flesh and experience, but with his word and sacrament. For "the word of the gospel is the power of God that saves everyone who believes in it," Rom. 1:16; through this word of faith Christ dwells in the heart. Therefore he says, "Thou art with me," namely, because thy rod, that is, thy word, shall comfort me, that even in death I shall fear no evil, as it is also said in the 119th Psalm, v. 105: "Thy word is the lamp of my foot." And Ps. 130, 5: "I hope in his word." That "the rod" (virgam) is the word can be sufficiently seen in the second Psalm, v. 9, because it guides the soul in the midst of the darkness of death, as it says in 2 Petr. 1, 19: "We have a firm prophetic word, and you do well to heed it as a light shining in a dark place until the day dawns and the morning star rises in your hearts." Then the same word is also a staff and a support, that he may not be weary in his wanderings. For apart from the word and promise of (de) GOD we have nothing until we are brought to Him. Therefore, whoever has learned to remember nothing else in death but Christ, understands that this is the word and promise of Christ.

V. 5. You prepare a table before me.

19 That is, you will arrange, you will prepare, before my face, before my eyes, a table, namely, of the sacrament of your body and blood. He alludes almost

to the model of the law, where the shewbread or the loaves before thy face (facierum, as the Hebrew text has it) signify the memorial of Christ's suffering in the sacrament. For what is the bread of the face, or the shewbread, but that they are before us and before our face, and are set before our eyes, that we may have a continual remembrance and memorial of Christ, which shall never be left out of our sight, never forgotten? For here we receive strength and comfort and abundant refreshment of mind. For nothing else enlightens the mind more brightly, nothing inflames the heart more strongly, nothing comforts the sorrowful more sweetly than the remembrance of the Passion of Christ, which He commanded to take place at His Sacrament. For who should fear death when it is brought to his mind that the Lord died for him, so that death should have no power over him?

Against my enemies.

020 Why should I fear even in death, since thou hast prepared a table for me against all tribulation and persecution? This verse also instructs us beautifully on how to answer the devils who afflict and accuse us, namely, that Christ alone should be held up to them, because he has been prepared for us against those who afflict us, so that they may not lash out against us but against Christ, and be overcome, as he says [John 16:33]: "Be of good cheer, I have overcome the world." And again [John 14:30], "The prince of this world cometh, and hath nothing in me." Therefore, when thou shalt have an evil conscience because of thine iniquities, hold Christ against them, and say in full faith, Though I be a sinner, yet is my Christ good, in whom all my sins are dead, because he bare them on the tree, and slew them.

You anoint my head with oil.

21 [The Vulgate has according to Hebrew idiom: Impinguasti in oleo caput meum,] Latin would say so: Impinguasti caput meum oleo. It is throughout a figurative

Speak, instead of: 'By thy abundant grace thou hast made my spirit joyful,' since the head of man is the mind, or rather the spirit, and that by which he approaches God and heaven. "Oil" or ointment is the grace of the Holy Spirit. Impinguare, however, is not merely anointing and spreading, but abundantly and superfluously showering (incrassare) with joy; he has indicated that it is a full joy and a rich (pinguis) gladness of heart. In the same way, in the 4th Psalm, v. 8, without using an image, he said: "You make my heart glad", because there he also spoke of the Sacrament and its fruit, and that he would surely sleep or die in hope.

And pour me full (Et calix meus inebrians, quam praeclarus est!).

(22) This is a repetition of the same thing, for the fruit of the sacrament is to make fat (impinguare), not with flesh and blood, but with the oil of grace and a glad conscience, and to make drunk, not with wine and strong drink, but with the same grace and power. He expresses both forms of the sacrament, namely the table and the bread, which make fat, and the cup and the wine, which make drunk, that is, both increase the believer with the same grace. This he has also done in the fourth Psalm, saying without image [v. 8.], "They have plenty of grain and wine." Here he has said "table" instead of "grain," and "cup" instead of "wine," by a confusion of words, putting the container of wine for what is contained in it (continens pro contento). But this making fat and making drunk befalls only the hungry and the thirsty, as it is Jer. 31:25 [Vulg.], "For I have made the weary souls drunken," or refreshed; but the disgusting rich he leaves empty. But the [appendix]: Quam praeclarus est, must be credited to the interpreter, because not only does it not stand there in the Hebrew, but also another verse begins at the place, and [this verse] ends there, as it is in the Hebrew; but because this has not harmed the understanding so far, it has harmed us.

that there was not much to it. The opinion of the interpreter was: My cup, how glorious, that is, how beautiful, how lovely, how splendid, how good it is, as it is said in the Book of Wisdom, Cap. 12, 1) 1, [Vulg.]: "O HErr, how lovely is your spirit" 2c. But in Hebrew the following, verse begins thus, "Goodness and mercy also shall pursue or follow me."

V. 6. Goodness and mercy (tua) will follow me all my life.

23: Tua is not in the Hebrew. It is a general sentence (absolutus sensus), namely like this: Grace and peace will remain with me and lead me through to the end. As if he wanted to say: Sin and misfortune oppressed me before, but now I am refreshed and made whole, I will remain in grace and peace. For so it is also commonly said: This one stands in grace, or he remains in grace, without adding "God's", although it is understood with. Thus it is said in the fourth Psalm, v. 9: "For thou alone, O Lord, helpst me that I may dwell safely." Therefore, "good" in this passage is security. Security, peace, tranquility of conscience is the most lovely thing, namely, the very greatest gift of GOD. "Mercy," however, is here equally a created gift, usually called the justifying or pleasing grace, which is sometimes translated [in the Vulgate] by sancta, sanctus, and sanctum, as Apost. 15, 34. [Vulg.], "I will faithfully keep unto you the holy things promised to David," instead of: I will show you the reliable mercy of David, that is, the grace that makes righteous in Christ, promised to David and true. Hence also the apostle in his epistles prefixes these two things in his greetings, saying, "Grace and peace," which the prophet here thus expresses, "Surely goodness and mercy." Hence the meaning is, I am not alone satisfied (impinguatus) for the present time, and it is poured into me full (inebriatus), but peace and mercy also shall abide with me unto the end.

1) In the original: sapiontE 16.

And I will dwell in the house of the Lord forever.

24 [In longitudine dierum.] that is, for ever, for of this life it is said [Job 10:20.], "The life of man is short." [Et ut inhabitem in domo Domini in longitudine dierum is written in the Vulgate:] St. Jerome has it thus, Et inhabitabo in domo Domini in longitudinem dierum. And it is the [last] half (medietos) of the preceding verse, for with us [in the Vulgate] it is divided into two verses. Not only in all the days of this life will I have peace and grace, by which sin will be cast out and the conscience made sure, but also after this life I will dwell in the eternal house as a citizen, not as a sojourner but as a native.

From the sixth verse:

(25) We are given great assurance to approach the altar, if we are but hungry and thirsty and afflicted, for the table is prepared for us, not against us, but for us, but against them,

which afflict us. But the flesh, the world, the devils, and even more the sins and the wretched conscience afflict us. The flesh, the world, the devil tempt us to sin, against grace. But the conscience and the devils at the same time also because of sin, against the peace of the heart. Therefore, since grace and peace are prepared for us on this table, why would you be afraid to come to it? If conscience bites you because of past sins, you will find peace nowhere else but at this table, as Christ says, John 16:33: "In the world ye fear, but in me ye have peace." But if the flesh tickles with unchastity, the world flatters with gluttony and drunkenness, avarice and hatred, the devil with hopefulness and sloth, where will you go but to the table of grace prepared for you against these temptations? It is enough if you find that you are eager for grace and full of hatred against the exceedingly flattering temptations of the flesh, the world and the devil. Therefore it is said in Matth. 11, 28: "Come unto me, all ye that labor and are heavy laden, and I will refresh you."

The twenty-fourth Psalm.

This psalm shows which is the true righteousness and which is the right people of God, against the hope of righteousness from the ceremonies, especially among the Jews.

Title: A Psalm of David.

V. 1. The earth is the Lord's, and what is in it.

2. plenitudo ejus, that is, all that is on it. With this word he immediately meets the Epicureans, of whom there are now many who do not believe that human affairs, especially the lesser ones, are under the providence of God. Therefore, in their lack and weakness, they seek everything, even devilish things, rather than God Himself, although not a leaf falls from the tree to the earth without His will. But primarily he strikes the

The Jews, who publicly believe that God takes care of them alone, thinking that all the others are only a lost bunch rejected by God. For in such a way, the Jews preferred themselves to all the peoples as a whole, as if God did not take care of the other peoples.

The ground and what dwells on it.

Here is either a tautology, that is, a repetition of the same thing, or he says what he said before about all earthly things in general, here especially about men, because they are the noblest of all things on earth. But if he speaks of the incarnate Lord, as St. Augustine understands it, the whole emphasis of the words is certainly directed against the verses.

the Jews, as if he wanted to say: Not you alone are his people; behold, Christ, who is GOD, rules over the whole world, as Joseph modeled in Egypt. For he is set over all things, and all things are put under his feet. So his kingdom is not limited to your ceremonies.

V. 2. for he founded it on the seas.

4. super maria, that is, by or near the seas. The largest and most important part of the people live on the shores of the seas and rivers, near the water.

And prepared by the waters.

5. hebrew: He founded it firmly, because it is by the power of God that the seas and rivers do not turn back the cities that are situated on the shores. But those who understand this verse more according to the doctrine of nature (physice) than according to the description of the earth (cosmographice), namely that the whole earth is surrounded by the sea and floats in the water as on a wonderful foundation, let them tell us what then are the waters on which the earth is founded [2 Petr. 3, 5], not to mention that he says in the majority "the seas", so that he does not mean the ocean itself, but according to the Hebrew way the standing waters and the lakes, so that it is obvious that he understands the land and especially the inhabitable world on the shores. But the secret interpretation of St. Augustine is this: that Christ, the incarnate God, has set His Church on seas and rivers, that is, on the floods and inconstant movements of this world and the persecutions of the nations, and sustains it in the midst of them. But I do not follow this view now.

V. 3. Who will go to the mountain of the Lord?

That is, into the church of God. For this is called the mountain of God in the prophets. Isa. 2, 3. Micah 4, 1. 2c.

And who will stand in its holy place?

7 A repetition of the same thing, only that the "standing" means a serving (servitutum), as if he wanted to say: Who do you think are those whom GOD has chosen in his holy name?

Who can truly serve the church? To this question the hopefuls quickly answer: We, we! especially the Jews. For from the beginning of the world there was a twofold generation of those who inquired after God, and remains even now until the end of the world. The first generation consists of the people who served and serve God without heart, without grace, without spirit only with outward works, customs, sacrifices, ceremonies; as once Cain offered sacrifices, but withdrew the heart and the person from it [Gen. 4, 3. ff.]. So it is said of the Jews Ps. 78, 37. 36.: "But their heart was not steadfast to GOD, and lied to Him with their tongue." So also now in the church everything is full of superstitious ceremonies, so much so that even the priests and the spiritual rulers of the people, who should diminish them, increase and multiply them above all others. Not as if prayers, chants, organs, church ornaments, images, lights, clothes and vestments of the body, plates, and other things that are seen everywhere were evil, but not as if through them or for their sake the people were Christ's people, or someone a member of them; rather, they can be and are without them, as the Spirit will teach hereafter, who thus answers the question:

V. 4. who has innocent hands.

8. who is undefiled, pure, without sin.

And is pure in heart.

9 That is, one who is also pure from the will and the desire for evil. He does not say: a bishop, a pope, a doctor, an apostle, a prince, a king. He does not say: a priest, a clergyman, a monk. He does not say: a man, a woman, a child, an old man, a virgin, a widow. He does not say: a Greek, a Latin, a scholar, a wise man, a powerful man, a rich man, for with GOD there is no esteem of such and similar persons, but also no contempt of persons opposed to these; for all this is condemned if it is alone. Yea, what is more, neither he that prays or sings so many psalms, nor he that fasts so many days, nor he that watches so many nights, nor he that distributes his own among the poor, nor he that teaches others,

nor he who is meek, gentle, and kind, nor he who has all the knowledge, all the languages, all the virtues, all the works, of which it has been written and said at any time and place, both in the secular and in the sacred Scriptures: but he alone who has these things, that he may be pure inwardly and outwardly, in spirit and in flesh, even if (if this were possible) he should have nothing of all these aforementioned things.

10. Is this not something wonderful? But hear even more wonderful things. Who then is he who is so undefiled and pure? Answer: None other than Jesus Christ alone. All others are unclean, nor can they be cleansed by their own efforts, but only by the grace poured into them through Christ. For there is no one who can boast that he is pure in hands and heart, not even the apostles and the prophets.

(11) Therefore a Christian is clean in hands and heart, that is, he begins to be cleansed, but is still unclean in many ways. Therefore Christ says [John 15:2], "Every branch of mine that bringeth forth fruit he will cleanse, that it may bring forth more fruit." For he would not bear fruit unless he were clean, and yet he that is clean is cleansed from uncleanness without fail.

He who has no desire for loose doctrine (Qui non accipit in vano animam suam).

12. in Hebrew: He who has not lifted up his soul in vain, that is, he who has not pleased himself and arrogantly presumed, but rather he who humbles and hates his soul according to the words of Christ (Matt. 16:24), holding himself in low esteem in all things. Furthermore, our [Latin] translation has not badly expressed this corruption of the hopeful, namely, that they accept their souls in vanity, that is, they choose themselves, despise other people and accept themselves, and appear to themselves in their generalities as righteous, holy and pure. Therefore, apart from themselves, nothing is pure in front of them, whatever others have done and said must stink. It is impossible to cure those of this vice, who have some special

In the above-mentioned aspects, without the grace of God, especially those who excel in the study of the Scriptures and in living a good life, have a good reputation. As the hope of these people is completely unrecognized, it is also very difficult to heal. Therefore he says beautifully: in vanity, yes, to vanity. For since that in which they accept themselves and please themselves is not God, but a creature, it must necessarily be vain to them. For [1 Cor. 1:31] "He that boasteth himself, let him boast of the Lord," and [Ps. 34:3] "Let my soul boast of the Lord," that is, let it be reproached in myself, and let it be put to shame in itself; and when it is thus depressed and humbled, it becomes worthy of God.

But I believe that he added this part of the verse mainly because those sacrilegious hypocrites are also in the habit of saying of themselves without any fear that they are pure in hands and heart. And I certainly see and hear very learned and well-practiced people who are not afraid to claim that they have a godly and good opinion (intentionem), likewise that they do not seek honor and glory, they do not desire gold, they do not seek carnal pleasure. If they knew themselves and felt the grace of God, they would be very ashamed that they had not said the opposite about themselves and lied to themselves.

(14) Therefore, by this characteristic, one can most clearly distinguish the pure from the impure: that the pure humble their souls, and see and confess their impurity, but know absolutely nothing of their purity. The impure, on the other hand, do not know their impurity, and see and boast of their purity, and so they defile themselves even more by their purity.

And do not swear falsely.

(15) The old law praises the oath, but it punishes the false oath and perjury. For it commands that one should swear in the name of the Lord (Deut. 6:13), and [Ps. 63:12], "He that sweareth by him shall be glorified." Thus he punishes false swearing here. But Christ seems to have forbidden swearing altogether in Matth. 5, 34. f., since He says:

"But I say unto you, that ye swear not at all," that is, one shall not swear in any way. But Christ must be understood according to the will and readiness of the mind, that a Christian, as much as there is in him, by no means swears, unless he is compelled by another's slowness or weakness to comply with him, as he also commands [v. 39.] to offer the other cheeks 2c. Then, of course, one may no longer say of swearing, but that he wills another out of love.

(16) And so one must swear in this life, as one must have riches, life, health, friends, honors, and other goods of this world; and yet one must not have them, but forsake and deny them all, that is, not having them in heart (affectu), and possessing them in deed (effectu). "As they that have nothing have all things" [2 Cor. 6:10.], and they that have as if they had not [1 Cor. 7:29.]; so according to the necessity of this life we are rich, healthy, honored, and yet according to the will of the Spirit poor, sick, and despised. Thus, according to the necessities of life, we must swear badly, and yet, according to the will of the heart, we must by all means not swear; and thus, when we swear, we do not swear, and while we are rich, we are poor. For Christ is a spiritual teacher, he instructs the mind and the heart; but the law and statutes of men teach outward things. For there are some who are rich according to the will of their heart, and have all the goods of the world, though outwardly they are very poor and miserable in need. There are also people who have a greater desire to swear in their heart than is outwardly necessary in their deeds. These are reprov'd and punished by Christ, whose words are spirit and test and judge the spirit.

(17) Hence in this verse he describes the soundness of a pious man toward his neighbor, which is chiefly in faith; for without faithfulness and faith, trade and commerce and intercourse of people among themselves cannot stand. But the Hebrew does not say [as in the Vulgate] "to his neighbor," but only, "And swear not falsely."

V. 5. He will receive the blessing from the Lord.

18 As if to say, Such a one, whoever he may be, whether Jew or Gentile, without distinction of person. And only such a one will be blessed by the Lord, that is, obtain grace, which is the spiritual blessing.

And righteousness from the God of his salvation (Et misericordiam a Deo, salutari suo).

19 This is, from Christ, who is true God, the salvation of God. But the Hebrew text contains, as I think, something else, namely that this verse also belongs to the register of virtues that he described in the previous verses in a righteous man. For he says thus, "He shall receive blessing from the LORD, and righteousness from the GOD of his salvation," so that the meaning is: He shall go up to the mountain of the LORD who, besides the things already mentioned, also has this, that he alone receives righteousness and blessing from GOD, that is, who does not justify himself, nor ascribe righteousness to himself by his merits, but is justified by the mercy and blessing of GOD. For there are none righteous, except they be made righteous by mercy in vain, before (ante) all their merits. Thus it is said in the 4th Psalm, v. 6. "Sacrifice righteousness, and hope in the LORD." To hope in the Lord, and to expect everything from His hand, and to want to make nothing of one's own pleasing before God, that is, to do the truth and sacrifice righteousness. Hence the meaning of all these verses: Blessed is he who is pure, that is, poor and a sinner, and keeps faith with his neighbor, trusting only in the mercy of God. This is as follows:

V. 6: This is the generation that seeks him, that seeks your face, O Jacob. Sela. 1)

20 Here he ends the question and decides who goes to the mountain of the Lord, who is righteous, who is righteous, and who is righteous.

1) Vulgate: Hare sst. AeuerMio HuaereMiura euna, ^uaerentinna taxiern Del 4aoot>. 8e4a. - In the original the words: eurn have been omitted.

den. There we find this marginal gloss: The Hebrew text has tunna instead of lwi, since it obviously indicates that Christ is God and man.

which is the people of Christ. For others also have the firm conviction that they seek the Lord, but they do not know that they also seek themselves and their own from the Lord, which is a terrible impurity.

Therefore, we must also lament our time, in which there is so much blindness even among those who are the best, that they try all other means to come to God through them, except those which they read, pray and teach daily in this psalm. Christianity is burdened with so many decrees of the popes, with so many customs, with so many prayers, with so many indulgences, with so many ceremonies, that one could be led to believe that the law of Moses has returned in twain. They cannot attain purity of heart and the death of the old man, which is required only by the law of Christ, by these superstitious things, so much so that by nothing do they produce more impurity of heart and by no way strengthen the old man more than by the very way by which they think they will attain the Lord. For one cannot find more puffed-up people, more obstinate, more wrathful, more harsh, more bitter, who judge, condemn, and despise others more easily, but exalt their own and please themselves, and, to sum it up in one word, more angry people, and who are further away from Christian humility and love than those who pray all day long. They say mass (celebrant), fast, distinguish themselves by priestly and monastic garb, and plates that build churches, hold vigils and other offices of the soul 1) (*officia*), namely, the abomination that is to come, and which most vexes God and man. But I do not know whether one can find anything more hopeful and annoying among people than these people who, in addition, go along in special devotions (*studiis*), in their self-chosen rosaries, coronas, 2) septenths and nglaub-

There are many superstitious prayers, such as those of St. Bridget, not to mention the prayers for the greatest indulgences. For of these Micah says [Cap. 7, 2. 4.]: "The pious people are gone in this land, and the righteous are no more among the people. The best of them is as a thorn, and the most upright as a hedge." For these people consider their doings not only lawful or harmless, but miraculous things of the greatest holiness, as the same prophet [v. 3] says: "They think they do well when they do evil."

But I want to stop here, because the lion is sitting in wait and the heretic Picard is very close to us, who takes everything we say in such a way, as if it was said for him. Now is such a difficult and dangerous time that we must either please the heretics if we rebuke the Christians, or seduce the Christians if we resist the heretics. For the heretical Picard also ridicules the superstitious ceremonies of the Catholics, but he ridicules them in such a way that he looks down on them with hope, but does not have compassion in mercy. Otherwise, he would not hide himself away, leave the erring ones and set up his own sect, but would step up, reach out his hand to the erring ones, bear the burden of the others and help them through common love. Thus it happens that when we lift up our ceremonies to refute the Picards, the simple-minded Christians (*catholici*) believe that the whole value of godliness lies in them, which they have long believed more than enough, so that they should rather be taught not to believe it. Again, if we do this, the heretic triumphs, and the Picard rejoices as the victor, although his and our speeches, as much as they are exceedingly similar in wording and syllables, are just as completely dissimilar in meaning. For even a picard and an ass have very great similarity, if one only regards them as living creatures (*animal*), but for this reason a picard would not want to be an ass. "The feathers of the ostrich," says the Lord to Job [Cap. 39, 13. *Vulg.*], "are like the feathers of the hawk." For he speaks of the heretics, who, the more resem-

1) Cf. Walch, St. Louis edition, vol. XVIII, 899.

2) Cf. Walch, St. Louis edition, vol. XVIII, 756. *idill.* Vol. XXII, 1319. *coroneu* or crown prayers are prayers of the crown of the Blessed Virgin.- The Brigitten prayer is also called: Brigitten fifteen prayer.- The seven times are the Uoras eunonicas.

The more they are to true Christians, the more pernicious they are, because they are deceptive by their very good appearance.

But let us return to the Psalm. "Blessed are the pure in heart, for they shall see God [Matt. 5:8], that is, they seek the face of the God of Jacob, that is, seeing. But they do not seek it otherwise than through purity of heart, without which no one will see God, says the apostle [Heb. 12:14], so much so that he calls it "sanctification," as it were, a holy purity.

V. 7: **Open wide the gates.**

24 [Attollite portas principes vestras, machet

open wide your gates, you princes,] that is, you priests and elders of the people, lift up your minds. But what is there for a connection? what for a suitable transition? I have not read enough about these verses to make me calm, and it would perhaps be better that I too, by my silence, let the Holy Spirit have the honor that he is Master: only that sometimes we also give and receive opportunity through an error, that one may recognize the truth through the other, yes [realize] that he cannot err who sees Christ everywhere, although he does not see the literal mind everywhere. The meaning, therefore, should be that the rulers of the Jews and all teachers of the people to the end of the world should be the first to know true righteousness, since the people cannot know it otherwise than through them, and the whole salvation of the church rests on good shepherds, and the fruit of the vineyard on its workers. For if the salt become foolish, wherewith shall the earth be salted? [Matth. 5, 13.] And if one blind man leads another, will they not both fall into the pit? [Luc. 6, 39.]

(25) Therefore, the Spirit first and foremost commands princes to raise their gates and set their minds on high, lest they be sluggish of heart, and such people who have set their minds on the temporal and are only earthly-minded, as the poet Persius also says, "You, empty of heavenly things, bow your hearts to the earth; but rather learn to be heavenly-minded and to understand heavenly things.

because faith is necessary. But faith is not present if Christ does not enter their hearts through his word; but he cannot enter if they do not allow themselves to be taught and to be drawn up and led out to the heavenly and spiritual, that is, if they do not give their minds captive to the obedience of the word and turn away their taste from the earthly things to which they are accustomed.

(26) Now if you were to ask about the aforementioned: How then do we become pure in hands and heart, and the generation that inquires after God? he answers like Moses [Deut. 30:13, 14]: "The word is almost near you," there is no need to cross the sea. Only take care that you lift up your heart and let the word of Christ come to you, and place yourself in such a way that you are taught. On the stroke also the fourth Psalm hath said [v. 7.], "Lift up over us the light of thy countenance." For the light of faith is exalted and shines only on the minds that are lifted up from the earth, because it presents only heavenly things before the eyes and hides earthly things.

And [make] the doors high in the world
(Et elevamini portae aeternales).

In a tautological way he repeats the same. But he calls them eternal gates, because the mind of man is immortal; eternally it will be a door through which God enters. For he will not enter the heart only once and then stop, but with an eternal entrance, just as the sun continuously enters a house with its rays.

That the king of honors moves in.

28 That is, Christ through the word and the faith of the heart. But this word is a rock of trouble and a stumbling block. For it has caused only a very small part of the princes to open their gates and let Christ in, just as very few let him in today. It is true that the apostles and people like them who followed them let him in, but the others were offended by him and closed their gates. For it was a very foolish thing for the Jews and the Gentiles to hear this exceedingly high title of the one of whom

They knew that he had been crucified and died, and that he was a man most desecrated. Therefore, it required a great exaltation to believe that this was the King of honors and the Lord over all things, who had become the most despised among men.

29 But even now Christ comes in his least to his greatest, he comes in his despised to his glorious, he comes in his foolish to his wise: but in all these not only do they not admit him with open doors, but even persecute and revile him. For nowhere is the truth of the gospel more detested than among the great men of the church, and those who are esteemed to govern the people. For as soon as they hear the word of the King of glory preaching in lowliness, they say to the Jews, "Is this the King of glory? Should this be true? Should Christ command this? 2c.

V. 8. Who is the same king of honors?

30 Rather, this expresses contempt, not astonishment. As if they wanted to say: Rather, this crucified one, whom you preach, is a despised worm. Thus it is said in Ps. 4, 7: "Many say: How should this one show us what is good?" as if he wanted to say: What should Christ, who is full of misfortune, be able to show us good? and so they also say to him, Luc. 4, 23: "Physician, help thyself."

The Lord is strong and mighty, the Lord is mighty in battle.

This is the answer of the Spirit through the mouth of those who preach Christ. I do not know whether I am at liberty to make a distinction between fortis [strong] and potens [mighty], since the interpreters have translated these words so very differently (tanta confusione), and it cannot be denied that they have taken them to mean the same thing. But as much as I can obtain, the first, fortis, signifies the essential strength or capacity in itself; but the second, potens, signifies the power and force, as it were the use and application (impetum) of strength, so that he is "strong" who is able and has the powers to accomplish it, but "mighty" who accomplishes the thing with power and mightily. Thus says the holy Virgin, Luc. 1, 49.: "He

has done great things for me, he who is mighty," that is, he who brings all things mightily to pass. Isa. 28:2: "Behold, a strong and mighty one from the LORD, like a hailstorm, like a hurtful weather, like a water storm, mightily breaking in."

32 But now let us look at the meaning. That Christ is "strong and mighty," and what is greatest, "mighty in battle," is not evident in his own person, nor in all of his, but the opposite: powerlessness, oppression and defeat in war. Therefore this is something foolish to the fools, and it is not grasped in any other way than by faith and preaching. That is why it is only preached, not shown. But he was strong in secret, and mighty especially in the battle of suffering, which he himself and all his own endured, because by his power he overcame and still overcomes the world and the devil, as John says [1 Ep. 5:4]: "This is your victory that overcomes the world, your faith."

V. 9. Open wide the gates 2c.

(33) He repeats the exhortation, for this controversy continues to the end of the world, in that lowly people always preach Christ, and the hopeful resist Christ.

34 But it must not be passed over that in the Hebrew in these verses it is written thus: Ye gates, lift up your heads, and arise, ye everlasting gates 2c. But the meaning remains the same. For the princes of the nations are the gates by which the people enter into the kingdom of heaven; their heads are their minds. For thus saith the Lord [Matt. 16:18], "And the gates of hell shall not prevail against them," that is, the power of the devils that reign in the world.

V. 10. Who is the same king of honors?

35 They still resist Christ and his word, but they will not prevail until the end.

The Lord of hosts [Dominus virtutum].

That is, of the hosts. Virtutum is Zebaoth.

He is the king of honors. Sela.

37. for he remains the King of honors forever, whom the host of angels and saints on earth have served.

The twenty-fifth Psalm.

1. is a prayer of Christ in the person of His Church, as Augustine says, asking for forgiveness of sins and grace and deliverance from enemies.

Title: A Psalm of David.

V. 1. Aleph. I long for you, O Lord (levavi animam meam).

2. that is, I pray. For it is the description of a prayer which is an ascension or lifting up of the soul to God. It should be noted that this psalm is alphabetical, but two letters are missing, Kaph and Waw. The others are also not arranged appropriately, so that one can see that the prophet did not take great care in their arrangement.

V. 2. Beth. **My God, I hope in you, do not let me be put to shame.**

You are my God, but I am nothing to myself. In you I trust, because I cannot trust myself; in you I shall not be put to shame, for in me I am put to shame. Before a man sees in himself that he is nothing, he himself is God, trusts in himself, boasts of himself; but when the challenge comes, all this becomes shame, and he is ashamed of himself beyond measure.

That my enemies do not rejoice over me.

(4) That is, I pray thee that I may not be put to shame, nor be a laughing-stock and a delight to mine enemies. For what is more pleasing to the enemies than that he should be put to shame whom they hate?

(5) But the prophet seems to speak in a very general way, and for that reason in a dark way, so that one cannot know which enemies, which disgrace he fears. But the sequence and context of this psalm shows that he is tormented by arrogant works saints, and fears that he will in truth be disgraced before God by his sins, as they have disgraced him.

1) of whose works almost the entire Psalter or 2) at least the largest part of it reports. Yes, such people also cause a great deal of trouble to the truly righteous and humble.

V. 3. gimel. **For no one will be put to shame who waits for you.**

Here is the same verb [XXX, which the interpreter here rendered by confundentur] that he translated above [v. 2] by erubescam. But "wait" are those who do not fall away in mockery and misfortune, nor by foolish prayer dictate to GOtte the time or manner of salvation.

But to shame they must become, the loose despisers (iniqua agentes supervacue).

This is, they will be put to shame (confundentur), in the future tense, or: Would that God would put them to shame (confundantur), in the present tense, so that they may be saved. Here he begins to reveal who the enemies are and in what they persecute him, namely, those who prefer the statutes of men to the law of GOD. That is why he says supervacue, that is, in a useless way (in vanum) they do righteous things, because in truth they are rather ungodly things. Thus the Jews persecute the apostles, the heretics the Christians, the proud the humble. Therefore it follows:

V. 4. Daleth. **Lord, show me your ways.**

8 That is, let not them teach me their ungodly ways, but teach me thyself inwardly by the Holy Spirit what ways please thee. Not as the Jews once prayed [Ex. 20:19], "Do not let God speak to us, lest we die." Rather, speak to us, O Lord, that we may live. They are alive and fear death; we are dead and desire life.

1) Erlanger: exxrodant instead of: exprodrant.

2) Instead of M, ant should probably be read.

And teach me your paths.

It is a tautology, a repetition of what was said before. For when God teaches through Himself, He does not speak letters and syllables, but gives living love. His teaching is our doing and our fulfilling of the

Law. Therefore, what the prophet prays in this verse is the same as what we usually pray: Lord, give me your grace to do what you have commanded. Give what you command, and command what you will, says Augustine 2c.

End.

At the end of the table of contents in the book published by the children and heirs of Veit Dietrich the following is still found:

At Coburg in the castle Doctor Luther wrote on the wall:

[I shall not die, but live, and declare the work of the Lord.

Ps. 1, 6.

The way of the wicked perishes.
But it takes a long time. Wait.

Ps. 74, 21.

The poor and miserable praise your name, O Lord.
Because the others are not allowed to do yours.

7 Luther's Interpretation of the Seven Penitential Psalms

[Title and preface of the first edition of 1517.]

The seven penitential psalms

with German interpretation, according to the written sense, to Christ's and God's grace, next to his same true knowledge, thoroughly judged.

[Printed in March or April 1517.]

To all the dear limbs of Christ who read this booklet.

Grace and peace from God! Lest anyone wonder, dear friends of Christ, at the text of these seven Psalms, it is to be known that in some verses, for the sake of clearer understanding

for the sake of the common translation, taken after the translation of St. Jerome, also helped the translation of Doctors Johannis Reuchlin in his Hebrew sep-.

*The first writing, which Luther himself handed over for printing, is the interpretation of the seven penitential psalms in German, not for the scholars and highly educated people, but for the people: Letters to Christoph Scheurl of May 6, 1517, he says (Walch, old ed., vol. XXI, 573): "I am sorry that my little works (Eng ineptias [that is, the interpretation of the seven penitential psalmenft spread among you by the venerable father f Staupitz). For they were not published for Nurembergers, that is, for feuegebrldete and exceedingly clever people, but for the coarse (as you know) Saxons, to whom the Christian doctrine cannot be sufficiently presented and chewed with however many words." Even earlier, Luther had spent a long time on the Psalms. Luther's very first lecture on biblical writings, soon after his doctorate, was on the Psalter. The glosses and clods relating to it are preserved in Luther's own manuscript, the former in the Wölfenbüttel library, the latter in the library at Dresden. The Wölfenbüttel manuscript was first published by Walch in the ninth volume of his edition in German translation (after a copy that was often faulty).

tene. 1) The gloss and interpretation, however, although it may be considered new or even not written sense containing by some, it has not befitted me, so low.

1) By this expression he understands the following scripture:

„Septem, psalmi poenitentiales hebraici cum grammaticali tralatione latina" with foeldjer berbunben: „Joannis Reuchlin Phorcensis 11. doctoris in septem

To respect the Christians, or to doubt that Christ is so close to them, he will tell them how they should judge all this. But my presumption to interpret the Psalms, especially into German, I command to judge freely in every man's discretion. For not to me nor to you, but to God alone, praise and glory without end, Amen. .

Martinus Luder Augustinian at
Wittenberg 1517.

dener first published Seidemann under the title: "Dr. Martin Luther's first and oldest lectures on the Psalms from the years 1513-1516. fJn first edition Dresden 1876.] Second fTitel-Z edition Dresden 1880." Complete, both records united into Emem whole, first in the Weimar edition in the third and fourth volumes under the title vietutu sup^r ksultsrium. From the Wolfenbüttel manuscript, Professor C. Aug. Riehm at Halle had the seven penitential psalms printed in 1874 as the Easter program of the University of Halle under the title: luitiurn tteoloAins lmtlmi s. sxempW settoliornm quibus D. l^utlisrus Psalterium inter^retari eoepit. Luther himself intended to print the very first Psalms lectures, as we can see from two letters to Joh. Lang, dated Dec. 26, 1515 and Oct. 25, 1516, from which it is clear that he was busy with preliminary work for the printing of them. However, the planned printing was postponed further and further and finally did not take place at all. In the Penitential Psalms, Luther did not pay particular attention to his glosses or his lectures, because, as already mentioned, he published them for the people. We recognize the time of their publication from a letter of Luther to Johann Lang of March 1, 1517, where he says: "If the Psalms, which I have translated and explained in German, would please no one, they would please me best; but the printer Johannes [Grünenberg] is waiting for you to finish with those which I have sent you." (The meaning of this passage is probably not, as the Weimar edition and also Köstlin, Martin Luther, vol. I, p. 123, assumes, and as also our edition, vol. XVIII, 1974, reads two we have taken over the translation of the old edition, "that Luther had his hearty joy in them" fWeim. Ausg., Bd. I, 154], but Luther wants to say: If my learned friends would judge of my work that it would not please them, it would please me best, because I would thereby receive the certainty that it does not fit for the learned, but for the people. fLuther calls it in the letter to Spalatin, spring 1517 (Erl. Br.W. I, 90), a dish that has been chewed two or three times; however, I must get it into print as soon as possible, because the printer wants it and is waiting for the part of the Psalms that is still in your hands). It seems, then, that the printer had already begun work on the Penitential Psalms on March 1, 1517, but was now waiting for those that were still in longitudinal hands. They were sent to him (as the Weimar edition says) presumably for his own sake, so that he, as a connoisseur of Hebrew, could check the translation. The printing may therefore have been completed as early as March or April 1517 at the latest, since according to Luther's letters to Scheurl mentioned above, the Penitential Psalms were already in circulation in Nuremberg on May 6, 1517. The first printing was procured by Johannes Grünenberg in Wittenberg and went out under the title: "Die Sieben puszpsalm mit deutscher auszlegung nach dem schriftlichen synne tzu Christi vnd gottis gnaden, neben seyns selben. Ware erkenntniß. gründlich gerichtet." At the end: "Gedruckt tzu Wittenberg! hn der Churfürstlichen stad durch Joannem Grunenberck Nach Christ geburt Tausent funffhundert vnd jm sibentzen jar. By the Augustinians." "Sales were so brisk that before the printing was completed, the first sheets were already being reissued, and in many cases the manuscript was reprinted in the following years" (Weim. The first edition was printed by Jakob Thanner in Leipzig in 1518, 1519, and 1520; by Johann Knoblouch in Strasbourg in 1519; and by Jörg Nadler in Augsburg (as the marginal borders suggest), but no date is given. Finally, there are two editions from 1524 and 1525, which contain only a short excerpt of Luther's interpretation; the former is printed in Erfurt in the Pergamentergasse zum Färbefaß, the latter, a reprint of the same, is without indication of the printer and place. - After a number of years, namely in 1525, Luther revised the first edition, because in his "first excursion" he "often missed the text's opinion", and "had also progressed since the time", and let the book go out again, "better prepared and based on the right text". The second edition was published under the title we have placed above it in 1525 by Joseph Klug in Wittenberg; likewise, in the same year, a Lower Saxon edition by the same publisher; another edition by Silvanus Ottmar in Augsburg in 1525; finally, an edition in 1526 without indication of place and printer. In the collections, the first edition is found: in the Jenaer (1564), vol. I, p. 19; in the Altenburger, vol. I, p. 25; in the Leipziger, vol. V, p. 369, and in the Weimarschen, vol. I, p. 154. The second arrangement: in the Wittenberg (1553), vol. III, p. 24d; in the Jena (1556), vol. III, p. I; in the Altenburg, vol. III, p. I, and in the Leipzig, vol. V, p. 401. Both editions are combined with each other in such a way that the translation of 1517 precedes each psalm, but the new translation is included in the text of the second edition, and the deviations of the first edition are indicated in notes: in Walch, Vol. IV, 2258, and in the Erlangen edition, vol. 37, p. 340. We reproduce the text in the same way, basing the first edition mainly on the Weimar edition, but the second on the Jena edition, comparing the Wittenberg and Erlangen editions.

sTitle and preface of the second edition of 1525.)

The seven penitential psalms

with German interpretation, improved by Martin Luther. In the 1525th year.

Preface Martini Luther.

Among my first books, I also sent out the seven penitential Psalms with an interpretation. And although I have not yet found anything harmful taught in them, the text is often lacking in opinion; as is the case with all teachers on the first outing, even the old holy fathers, who, as Augustine confesses of himself, have improved daily in writing and teaching. So was

this booklet at that time, since nothing better was on the plan, good enough and pleasant. But now that the Gospel has come to noon, shines brightly, and I have also progressed in time, I have deemed it good to omit it again, better prepared, and based on the right text. All readers hereby command God's grace, amen.

The first penitential psalm,

in number the sixth.*)

O God, do not punish me in your anger and do not chastise me in your wrath.

2 O God, have mercy on me, for I am weak; make me well, for all my bones are dismayed.

3. and my soul is greatly terrified, but, O God, how long?

4 O God, return and redeem my soul, make me blessed for the sake of your mercy.

5 For in death there is no one who remembers you, but in hell who will give you praise and thanks?

I am troubled in my groaning. I will wash my bed every night and water my bed with my tears.

7 My face is all wasted with wrath; I am obsolete among those who are all my enemies.

008 Depart from me, all ye that work that is not right: for God hath heard the cry of my weeping.

9 God has heard my prayer, God has received my supplication.

010 Oh that all mine enemies were ashamed and greatly afraid, that they might return and be put to shame very quickly.

V. 1.¹) O Lord, do not punish me in your anger.

(1) To explain this psalm, there are a few things to remember. The first: In all suffering and trials, man should first run to God and recognize and accept that everything is sent by God, whether it comes from the devil or from man. This is what the prophet who is mentioned in this psalm does here. ^{a)} But first he runs to God, and takes the suffering^{b)} from God.

1) The counting here is different from that in the Bible, because the superscription is not counted here.

a) his enemies.

b) does not take the enmity of his enemies from them, but

*) In the notes to the following interpretations, the deviations of the text are marked with letters, other notes with numbers. An addition in the 1517 edition has the sign: †.

for with wisdom comes the patience and fear of God. But he who looks at man, and does not accept of God, becomes impatient and despiser of God 2c.

The other: God punishes in two ways; once in mercy, as a kind father, and temporally; the other time in wrath, as a strict judge, and eternally. Now when God attacks man, nature is so weak and despondent that it does not know whether it is attacking God in anger or in grace; and in the fear of anger it lifts up and cries, "O God! do not punish me in anger, let it be in grace and temporal, be a father and not a judge. When St. Augustine also speaks: Oh God, punish 1) here, strike here, and spare our there. So he asks here, not that he wants to be completely unpunished, because that would not be a good sign, but as a child being punished by the father.

3) But that these words are spoken by a sinner, or in the person of a sinner,^c) follows from the fact that he names the punishment. For God's punishment is not for the sake of righteousness. Therefore, all saints and Christians must recognize themselves as sinners, and fear God's judgment; for this psalm is common to all, and excludes no one. Therefore, woe to all those who are not afraid and do not feel their sin, and walk safely in the face of God's fearful judgment, before which no good work can be sufficient.

V. 2. Lord, have mercy on me.

4 That is, show me mercy, that I may not perish or perish in anxiety and fear.

Heal me, Lord.

5 That is, strengthen me, help me in this misery.

For my bones are terrified.

(6) That is, all my strength and power succumb to the horror of your punishment; therefore, because my strength fails me, give me your strength.

(7) And it is to be noted here that this psalm, and its like, will never again be found-

- 1) Jenaer: "Zürne". Wittenberger: "Zorne".
- c) through Christ.
- 2) Wittenberger: terrible.

The people of the world have never understood or prayed that the accident would happen under their eyes, as it does in death and in the final journey. And blessed are those to whom this happens in life, for every man must perish. When man thus perishes and is destroyed in all his powers, works and being, so that there is no longer anything but a wretched, condemned, forsaken sinner, then comes divine help and strength. As Job 11:17: "When thou thinkest thyself swallowed up, only then shalt thou break forth as the morning star."

V. 3. and my soul is terrified.

For God's strength and comfort are not given to anyone unless he asks for them with all his heart. But no one asks thoroughly who is not yet thoroughly frightened and forsaken; for he does not know what he lacks, and in the meantime stands secure in other strength and comfort of himself or of the creatures. Therefore, so that God may give out His strength and comfort and communicate it to us, He will remove all other comfort and make the soul heartily sorrowful, crying and longing for His comfort. And so all God's punishments are kindly arranged for blessed comfort, although the unwise prevent the order in themselves and pervert it through their soft and despairing hearts toward God, because they do not know that God has hidden and gives His goodness and friendship under wrath and punishment.

Oh, Lord, how long?

(9) The time is long for all suffering people, and again short for the happy, but especially and immeasurably long for those who have this inner pain of the soul, which is felt by God's abandonment and renunciation, (3) as it is well said that one hour of purgatory is more bitter than a thousand years of temporal bodily pain. Thus, there is no greater suffering than 4) sensitive suffering of the conscience that occurs when God renounces, that is, the truth, justice,

3) Thus the Jena (1) and the Weimar. In the other editions: "da von GOtt verlassen und entsagen gefühlt wird".

4) Thus the Jenaer in both redactions and the Wittenberger. Weimarsche: "wan"; Ertlinger: "wenn".

Wisdom 2c. [1] and nothing remains there but sin, darkness, misery and woe. And this is a drop or foretaste of the infernal chastisement and eternal damnation, therefore it seeks all bones, strength, sap, marrow, and what is in man.

V. 4. Turn, O Lord, and save my soul.

(10) "To turn away from God" is to renounce inwardly, to forsake, from which the terrible fright is felt, and immediately a lifting condemnation; as in the 30th Psalm, v. 8: "When thou didst hide thy face, I was afraid." ^{c)} "To return," however, is inward consolation and abstention in joyful hope. Therefore he says, "Save my soul," as if he were saying, "It is sunk and condemned; show or snatch it out again.

Help me.

(11) For this is the deepest and greatest sickness of the soul, wherein it must perish eternally, if it should remain thus.

For the sake of your goodness.

12. not for the sake of my merits, but for the sake of your goodness,^e so that it may be praised, loved and commended, that you may also help the unworthy. For whom God helps according to his merit, he is honored and praised more cheaply than God's goodness.^e) That would be a great dishonor; therefore, if God's goodness^e is to be praised, all merits and dignities must be nullified; and that is what this temptation does.

V. 5: For in death you are not remembered.

13 That is, the dead do not praise you, nor do they praise your goodness^e, but only the living. As in the 115th Psalm, v. 17, 18: "The dead shall not praise thee, O Lord, nor they that go down to hell: but we praise the Lord from henceforth even for ever." ^{f)} Therefore he does not only speak of bodily death, but also^g) of spiritual death.

1) "entzeucht" is found only in the first Jena Redaction as a conjecture in the margin.

d) You have turned your face away from me, and I am terrified.

e) Mercy.

f) Not the dead will praise you, nor all who are going to hell, but we who are alive give glory to God now and forever.

g) more.

death, as^h) the soul is dead. For sin is the death of the soul, but torment is its hell; both are felt by the one who lies in this misery, sin and punishment of sins. Therefore he says: "Do not leave me in death and hell, but according to your goodnessⁱ) make me alive with grace, and deliver me from hell with comfort.

Therefore, this verse indicates that this suffering is a gate and entrance into eternal sin and punishment, that is, into death and hell. When the king Ezechias said [Is. 38, 10.]: "I have said (with great terror): I must go into the gates of hell in the midst of my life", that is, when I meant to live in the best of all ways.

Who will thank you in hell?

15 Therefore I have said, for thy goodness' sakeⁱ. For hell, where thy mercy is not, doth not praise thee, but rather reviles and blasphemes thy righteousness and truth. This is the noblest thought that the saints have in their suffering, that they also may be preserved, otherwise they are in all ways like the damned. As it is written in the last (penitential) psalm [Ps. 143, 7.]: "Hide^k) not thy face from me, lest I become like them that go into the pit^l)." ^{m)}

16. But the difference is that the saints keep a favor against God, and that they care more that God's favor, praise and honor fall from them, than that they be condemned. For he does not say, "In hell there is no joy and pleasure," but "no praise or glory. Therefore he introduces here that no one in hell is favorable to God, and if he should go into it, he would also be like the damned 3) in God's disfavor; that would be repugnant and woeful to him above all torment. Therefore it is written in the Song of Songs [Cap. 8, 6], "that the love of God is strong as death and firm as hell", therefore that it also remains in mortal and hellish punishment. Thus God also speaks through Isaiah [Cap. 48, 9.]: "I will bridle you.

h) as.

i) Mercy.

2) "to" is missing in the Weimar.

k) Turnaround.

l) Hell.

3) Thus the Wittenberg. In the other editions: "would also the same".

with my praise, that thou perish not," that is, a hearty favor to me I will give thee in the midst of thy suffering, and the same shall bridle thee and keep thee, without which all others perish in suffering. Also Ps. 18:4: "I will call upon the Lord with praise, and I will be delivered from mine enemies."^m) For suffering, death, even hell must be overcome by us. But it will not be overcome with flight and impatience, but with favor, will, and love, keeping it against God. These are sharp speeches to the old Adam, especially the one who is still green and fresh; but it does not help.

V. 6. I labor with my groaning.

That is, I sigh a lot and very,ⁿ) that also sighing my work. ^o) My life becomes sour and laborious, for it is no more than sighing. After the manner one also speaks: I have labored or worked with running, with beating 2c. So here also: I labor with sighing, am restless^p) with sighing. ^q)

I wash my bed all night long.

18. that is, I weep so much that the tears^r) swim in my bed; as also follows:

m) "With praise I will call upon GOD, and so I will be redeemed."

n) I have sighed a lot and very much.

o) † have been.

p) "have labored with seiches, have been restless with sighing."

q) † What does this verse want? To notice that he now describes and presents what a right life is. For in this test he has learned that a righteous life does not consist in many works, as the Jews thought, against whom he now begins to speak to the end of the Psalm; but it only consists in crucifying and killing the old man, so that the outer man's way of life, whether according to the world or according to apparent holiness, should be destroyed, and only that should exist which Christ says Matt. 5:4, 6: "Blessed are they that weep and hunger and thirst after righteousness." For this life is to be nothing else but a hatred of the old man, and a seeking and desiring of life in the new man. Is now the mind: Now I see that the world and all flesh and blood is a harmful vain thing in its laughing, being happy, rich, powerful and exalted and the like. For she does not feel what I have felt, therefore she thinks life is good, but does not know what follows. Therefore it is better to weep, to lament, to sigh, than to laugh and be merry, to sing, to have rest, peace, and comfort.

r) In Hebrew thus: I will make my bed to float all night, that is, I will weep so much that the tears shall be

And soak (net) my camp with my tears.

But this is not possible, nor has it ever been heard or read by a saint, according to the words. Therefore, the words are spoken in the spirit, also to be understood in the spirit, so that his soul is so heavily loaded with suffering^s) that if it were possible for the body,^t) he would cry so much. Therefore, as much as is in him,^u) it is the same as happening) And should the corpse follow a soul that thoroughly feels God's punishment, W) he would have to melt closer than in an hour like the snow, and pass away)

V. 7. My form is decayed before the wrath.

20) That is, my form and all the outward change of the body has been changed and disfigured,^y) and all this from wrath,^z) ¹) which I have felt from God. But the world cultivates its form in silk, gold and shining food, like the rich man in the Gospel [Luc. 16, 19. 20.]. But I became the poor and shapeless Lazarus through^a) God's wrath.

s) fiercely inflamed against the old man.

t) wanted.

u) † in the will.

y) † For the will within is the weight of all outward works and life.

w) has thoroughly repented and is inflamed in the truth, x) † And all this is now said to the foolish world; as if he should say: O you blind, miserable children, you lie with good rest and chamber on soft bed, and do your pleasure on it, completely in pleasure you live, well bedded and clothed. Truly, if you knew otherwise, you would wash the beds and merry lairs with tears in your eyes, since you are now lounged on and have pleasure. Oh God, these are not the beds of bliss that serve the lusts of the flesh; they would be so weeping (who could do it) that they would swim in tears.

y) † before the world. For I care and do not wait for his, yes I pursue him with embarrassed and complaining life,

z) † which I received against the vain flesh, out of wrath,

1) This addition is missing in Walch and in the Erlanger.

a) Instead of what now follows in the text, the edition of 1517 up to v. 8. has the following: never willing wrath, so that I may escape God's wrath, which no one may escape, except he who crucifies, devastates and destroys his Adam.

I am obsolete among those who find all my enemies.

That is, I am unfit and useless before the world, like an old man, therefore it despises me in my life, even persecutes me. Because it is repugnant to it and does not want to suffer it. So this life in the cross does nothing for me

And has grown old, for I am troubled everywhere.

That is, I am unfit, like an old man. For such a feeling of God's punishment makes all his strength be consumed, and makes him think that heaven and earth are upon him, and that all men are 1) his enemies. For he finds no comfort anywhere, but only terror and the wrath of God.

V. 8. Depart from me, all evildoers.

22. that this does not mean all unrighteous people, but those who have great holiness^b) and wisdom is proven by Matth. 7, 22. where the Lord Christ introduces this half verse against those who will say at the last day: O Lord, have we not preached in thy name, and done many miracles? 2c. These wise men and saints are here given by Christ to be called *operarii iniquitatis*,^c) evildoers, because they do not do what is right.

(23) So now here he goes with the hopeful saints, so never before has God's wrath been visited upon them.

other than enemies, for they are all my enemies. Whoever does not know this, or does not believe it, only looks at a right life according to the cross of Christ, soon he will find that the whole world is against him, and mocks and persecutes him as a foolish, erring, evil man. Then his form and conduct must become obsolete and nullified, especially in the sight of the high-minded and the great clergy, who always presume to master these same justifiers, and not to hear or suffer anything from them against their arrogance and conceit. These are they who have all wisdom and righteousness, without which lies in thy cross, and there is not a people in all the world that look more against the cross than they. No one, even less, kills or rejects his own mind, his own way, his own conceit, than they; yea, the same evil infirmities they adorn and fortify with logs of good works, opinion, and word, drawn also from the Scriptures, and so fearlessly, surely, and boldly pursuing or seeking to master the truly righteous. He now speaks of them: v. 8, "Depart from me" 2c.

1) "People" only in the Wittenberg.

b) great spirit and holiness.

c) † perpetrator of the wrong or

d) Instead of §23 and the first words of §24, the first edition says: "These are the real enemies of Christianity. For it has never had, nor has, nor will have any other enemies than those who want to be right, and for the sake of unrighteousness think they are destroying the righteous, when they live so with all diligence that they may live only in peace, quiet, honor, comfort, and not in the cross or trouble; and bear no other distinction from the other gross sinners than that the latter seek pleasure in carnal things, and the latter in their spiritual things.

nor have they come to the knowledge of their sins. Therefore, they neither believe, trust, call upon, know, nor teach God's goodness, but deceive themselves and others with them by works and certain presumption of merit before God. To these he wishes that they also have to experience God's wrath, so that they may one day come to themselves from their presumption.

For the Lord has heard the voice of my crying.

(24) That is, God is so minded that He loves to hear the crying and complaining, and not the secure and free. Therefore, a good life does not stand in outward works and appearances, but in a groaning and sorrowful spirit, as it is written in the 4th [Penitential] Psalm, Ps. 51:19: "The sacrifices of God are a broken spirit, a broken and bruised heart you, God, will not despise." And, "The LORD is near to them that are of a broken heart" [Ps. 34, 19.]^e) Therefore, weeping precedes action, and suffering overrides all action.

V. 9 The Lord has heard my supplication; the Lord has accepted my prayer.

(25) These words express nothing else than a spiritless soul, which has nothing more than the crying, pleading and asking in firm faith, strong hope and constant love. And so shall be the condition 2) of every Christian's life and being, that he neither know nor have anything apart from God, nor have him otherwise than in faith. Therefore, those who have the good things, wisdom and reason and piety, will be more hopeful and more deeply in love with them than the gross sinners in the flesh.

For God has heard the cry of my weeping.

Because they lie on high and think they are right, they do not believe that those who are defeated are anything before God, but they think they are doing God a service by doing so and supporting the truth. And this fearlessness and certainty condemns and corrupts all their doings: for without fear and humility no one pleases God. Therefore he says: God is so advised that he will not let those who cry out and 2c.

e) "The sacrifice that pleases God is an afflicted spirit, and a humble broken heart you do not spurn"; and in the 34th Psalm, v. 19: "Close is God to all those who are of a suffering or afflicted heart."

2) In the old editions: "created". The Wittenberg one has here the addition: und gestaltet.

so different, not heard of God; for neither do they call with the heart, they are not poor, nor scanty to call or ask, full and full they are. ^{f)}

V. 10. All my enemies must be ashamed and terrified.

(26) That is, they stand in their own good pleasure so wickedly and dangerously, and boast of themselves as if they were well off. But they do not know how wicked they are. Therefore it would be good for them to come to themselves and to realize how shameful ¹⁾ and wretched they are in the sight of God. For the great spiritual and wise cannot do otherwise than to please themselves, to be sure, to think⁹ great of themselves, to feel no foolishness, to speak all things well, to do right, to mean holy, to be special toward others, to know not much of [their] equal. This is the

^{f)} f And "to ask" means the prayer to put away the evil, but "to ask" means to obtain the good.

¹⁾ Jenaer (1) and Walch: schmelich,

^{g)} f glorify in themselves,

greatest blindness on earth. For as much as they think and respect themselves in these, so much are they despised and ashamed before God. And this he wanted them to recognize;^{h)}) because they would probably be different,ⁱ⁾) if they came into themselves and were ashamed of themselves. ^{k)}

Turn around.

27. for they have turned away and gone too far from God into their own.

And feel ashamed suddenly.

28) Inwardly before their eyes, since they hold themselves in all honor; also outwardly before the people, if it is necessary for the inward [shame and disgrace]; 2) otherwise the outward is alone, and without the inward unfruitful, also harmful.

^{h)} s whether they are probably his enemies;

ⁱ⁾ Friend.

^{k)} f Exaltation makes them enemies and persecutors; but humility, that is, shame, shame and terror makes them friends.

2) Added by us.

The other penitential psalm,

in number the thirty-second.

Blessed are they whose iniquities are forgiven, whose iniquities are covered. 3.

Blessed is the man to whom God does not impute sin, and in his spirit there is no deceit.

3 For I have been silent, all my bones are obsolete, since I cry out all day long.

4) For day and night your hand is heavy upon me; I am converted in my grief, when 4) the thorn is pricked.

005 My sin I have confessed unto thee, and that I am not righteous, I have not made excuse.

³⁾ Jenaer (1): their vice or.

⁴⁾ Weimarsche: "alßo"; later, however, in the interpretation as in the other editions "alß". At the beginning of the explanation of the sixth verse there is again "alßo" in the meaning of "as": "alßo sott er sagen."

006 I said, I will confess unto God my Lord that I am not righteous, and thou hast remitted unto me the disobedience of my sin.

(7) For these also shall every saint pray before thee in due season.

8 But in the flood of many waters they will not reach him.

9. thou art my refuge in the persecution that compasseth me about: deliver me, p my joy! from them that compass me about.

010 I will give thee understanding, and instruct thee in the way that thou shalt walk; I will keep mine eyes upon thee continually.

(11) Do not be like the horses and the mouths that have no understanding.

12. with bridle and bit constrain their jaws, which will not draw near to thee.

(13) He who is disobedient to God will have many afflictions, but he who puts his hope in God will be embraced by mercy.

14. rejoice in god and dance, you righteous, and be glorious all you who are of a right heart.

V. 1. Blessed is the one whose transgressions are forgiven.

(1) As if he said, "No one is without unrighteousness, but all are unrighteous before God, even those who practice the works of righteousness, and so seem to come out of unrighteousness, for no one can help them out. Therefore blessed are they, not those who have no sin or work themselves out of it, but only those to whom God grants it by grace. But who are they? This is what the 5th, 6th and 7th verses will teach.

That sin is covered.

. 2 No one is without iniquity, which God clearly sees in all of us. But blessed are they to whom he covers them up, will not see them, will not remember them, will not know them, but will truly forgive them out of grace. These are the ones who do not cover themselves, do not remit, forgive or forget, but look, know, remember and punish.

V. 2: Blessed is the man to whom the Lord does not impute iniquity.

(3) That is, not blessed but unblest is he who does not impute sin to himself, pleases himself, thinks himself pious, bears no conscience, knows himself innocent, and comforts and relies on it, when the apostle says [1 Cor. 4:4], "I am conscious of nothing, but from it I am not justified." As if he were speaking: ^{a)} Blessed is he to whom God does not impute sin, that God is not aware of anything because of his sin. These are the ones who steadily impute sin and infirmity manifoldly to themselves.

In whose spirit there is no falsehood.

(4) That is, that even his heart may not deceive him, if he appears outwardly pious, and esteems himself no other than pious, and may not deceive God.

a) But

Lovers; yet inwardly the opinion is false, and serves not God for God's sake, but for his own sake, and is pious. What evil, false, deceitful cunning most often seduces the great, seeming and spiritual people, who stand fearlessly for the sake of their pious life and many good works, and do not seriously perceive their spirit and inner opinion, nor do they want to take to mind that this deceitful, harmful cunning leaves no man free, but is entirely spiritual in all, and is cast out only by the grace of God.

5 Therefore he calls it a falsehood^{b)} in the spirit; not a trick that a man does and thinks up with knowledge against himself or another, but which he suffers and is innate to him, which lets itself be covered and adorned with good life, so that the man wants to think he is pure and free, then lies the evil filth underneath, which the doctors call *amorein sui*,^{c)} if the man is pious for the fear of hell or hope of heaven, and not for the sake of God. But this is difficult to recognize, and even more difficult to get rid of, and both may not happen, but by grace of the Holy Spirit.

Now it is to be noted here that the prophet mentions four kinds of iniquity, as, unrighteousness, iniquity, sin, cunning. Iniquity is that man is not pious before God, deprived of what he should have, that is, piety and good works. This is the first harm. The other is "iniquity," which is the evil works that follow, as the other harm from the first; as from poverty may follow stealing or adultery, betrayal, and the like. And these unrighteousnesses are also the good works, which are thus done in deprived and absent true godliness, which is born of grace. The third, "sin," is the evil of nature, which has remained and always remains when iniquity and unrighteousness occur, and is the evil desire, love, fear grown in the skin and innate, which provokes the first two, which is a lasting sin in this time, and in itself it is deadly, if God by grace does not cover it for those who are sorry for it and desire it.

b) List.

c) *t amorein Dei eoneupiseentiae*.

to become healthy. Therefore he says: God does not count it. As if he were saying, "It is there, but God by grace does not reckon it; therefore it is daily, and immediately becomes fatal when man becomes hopeful, and does not suffer over it without ceasing. And therefore it is a deception and subtle "trick" to all those who practice good works and think they are now pure, and do not believe that God's goodness does not count their impurity by grace.

V. 3: Because I wanted to conceal it.

7. that is, ^d) I did not want to know nor know such sin, and thinking I was pious, did not see such falsehood.

d) Instead of what follows here in § 7 to ? 11, the following is found in the first edition: Before I knew these things, I exalted myself, and boasted to myself, pleased myself well in my good life, knew nothing else, because I would now be pure and pious. But it has subsided, I have become quiet; boasting has turned into complaining. For my piety has been recognized to me that it is wickedness.

Obsolete find my bones.

That is, all my strength and all my ability, even the comfort of my piety, has become weak and old, unfit before you, which was so fresh, strong and young before me. And namely he says: "obsolete"; this may also be understood according to the 7th [8th] verse of the first penitential Psalms, that is, before great fear of your judgment I have become old and gray.

For as the time of a suffering man is long, rather it is surpassingly long, when the bones suffer, that is, the powers of the soul before the sight of the divine judgment, that the Holy Spirit shines terribly into a presumptuous soul, that he may humble it and [it] may learn to know itself. Therefore she says: O God, how long shall the sight shine, my bones become old, weak, sick before it; methinks I must perish thoroughly forever.

Since I scream all day long.

The cry comes from the great fear of one's own knowledge, which comes from the sight of the sensitive gaze of the divine judgment, as has been said. This cry is immeasurable, and with no tongue utterable, only known to the experienced all the days, that he also speaks in the past Psalm [Ps. 6, 7]: "I will wash my bed all nights."

For day and night your hand is heavy upon me.

That is, your terrifying power is too heavy for me; therefore I also cry out, and complain day and night; it is far above me your hand, cannot suffer your punishment, which you threaten me with such a look.

I have turned into my misery.

That is, before I was turned away from my misery, I saw only my pleasure in myself; now I see

My bones pined away through my daily howling.

8 That is, I had no peace, and always had a heavy evil conscience that made me weak and miserable and gave me no rest because I did not confess sin nor seek mercy.

V. 4 For your hand was heavy on me day and night.

(9) This makes my evil conscience, which is a vain image of God's wrath, as if he were standing over me with a club, so there can be no peace in my heart.

My juice dried up, like in summer. Sela.

(10) For such burdens wither the heart, courage and mind, that a man's body also declines.

V. 5. Therefore I make known my sin.

011 Now I perceive that there is nothing better than to confess before thee that there is vile sin with me, and no good; that thy grace alone may be praised and desired, and that all defiance and confidence of merit and good works may cease.

And do not conceal my misdeed.

12. as those do to whom the cunning of the spirit makes them deceitfully confident, so that they may also justify and excuse themselves without fear, and thereby engage in quarrels against other people, fall into arrogance, anger, hatred, impatience, judgment and backbiting, become only more guilty for the sake of their innocence, and in all this still want to have acted rightly and well and justly. They hide their wickedness deeply, for they look at their piety, and do not confess their sin to God truthfully and without evil cunning of their spirit within. But the righteous people do not hide their

differently. I thought I was blessed; now I am miserable in the truth.

When the thorn prick is pricked.

This is because the verdict of your judgment pricks me so cruelly deep, and puts a thorn in my wretched conscience, piercing all the powers of my soul.

V. 5. I have confessed my sin to you.

This is how quiet I have become, how much I have stopped boasting, that I truly confess that I have never done good, but much sin and evil, even when I did well.

They are not angry, they are not impatient to be wronged, for they do not think they can be wronged if they do not find righteousness in them. And these are the blessed, to whom God remits and denies their unrighteousness, because they confessed and repented of it, and because they do not cover or hide their sin, God covers and hides it.

I spoke.

That is, now I see that one must say and do so, it will not and cannot be otherwise. ^{e)} As if he should say: You are so gracious, so gladly you hear true confession and humble confession, that you also immediately comfort and lift up, as soon as a man intends to humble himself; as soon as he recognizes himself a sinner and complains to you, he is immediately just and pleasant before you.

I will confess my transgression against me to the Lord.

14. that is, I will reprove myself, so God praises me; I will disgrace myself, so God honors me; I will accuse myself, so God excuses me; I will speak against myself, so God will speak for me; I will say my fault, so He will say my merit, as He did that to Marie Magdalene in the house of Simoni the leper 2) [Luc. 7, 48. 50.]

Then you forgave me the iniquity of my sin. Sela.

15. you forgave^f) because I reckoned and confessed the iniquity of my sin. ^{g)}

V. 6. For this all the saints will plead before you.

(16) That is why they will be holy, so that they will complain about their wickedness to you and ask for mercy. And noticeably [he says] 3) "before you".

For though they seem holy before men, they regard it not, but fear thy judgment, and know that their holiness is nothing before thee, but humbly wait for thy mercy.

In due time.

17) [When and what time is it? as often as man recognizes himself,] 4) or in the time of graces. For this is the appropriate time to ask, as the prophet Isaiah says [Cap. 49, 8.]: "I have heard you in the pleasant time", in which the saints are, when God stirs them up and they are visited with the light of the graces.

That's why when great floods of water come.

(18) That is, the saint who thus stands, not on his holiness, but on the rock of your righteousness, which is Christ, on which is founded every one who is his own accuser, striker, and judge, when many blows and cruel temptations come upon him, like a flood of water, or when he is persecuted for the humble life. ^{h)}

They will not get to the same.

19 That is, they will not harm the soul, even if they have to leave body and life.

V. 7. You are my umbrella.

20. in all these rushing waters of temptation, you are my rock on which I stand, so that they will not drown me and swallow me up.

You wanted to protect me from fear.

21 These are the waters, temptations all around.

And with glory of a saved one surround me. Sela.

022 This is that I may boast of thy mercy in all things, and overcome temptation, and be glad. ⁱ⁾

4) Addition of the second edition. - "es" is missing in the Jena and Erlangen editions.

h) f than is said in the past sBußMalm.

i) Instead of K 22: As touched above. For a cheerful conscience in God's mercy overcomes all these above-mentioned storms and temptations. Now GOD answers:

1) "die" is missing in the Jenaer (2) and in the Erlanger; and immediately following "und verjährr" is missing in the Wittenberger, in the Jenaer (2) and in the Erlanger.

e) That is, I was in the intention, I decided with me.

2) In the old editions: leprosi.

f) have enacted.

g) f For impik-tas properly means that one does not do what one ought to do; and this is at times alone; but in all sins it runs along, even in all good works that are not done in grace.

3) "says he" is only in the Wittenberg.

V. 8. I will give you understanding and show you the way you should walk.

(23) I will have you in it. You ask me to redeem you; do not suffer, do not teach me, do not teach yourself, leave you to me, I will be master enough for you, I will lead you the way in which you will walk pleasing to me. Thou thinkest it is corrupt, if it does not go as thou thinkest; thy^k thinking is harmful to thee and hinders me. It must not go according to your understanding, but over your understanding; lower yourself in ignorance, and I will give you my understanding. Ignorance is the right understanding; not knowing where you are going is knowing rightly where you are going. My understanding makes thee foolish. So Abraham went out from his father's country, and knew not whither [Gen. 12:1]. He gave himself into my knowledge, and let his knowledge go, and came by the right way to the right end.

24) Behold, this is the way of the cross, which thou canst not find, but I must lead thee as one blind: therefore not thou, not man, not a creature, but I, I myself will instruct thee by my spirit and word^l) the way wherein thou shalt walk. Not the work that you choose, not the suffering that you conceive, but that comes to you against your choosing, thinking, desires, 2) there follow, there I call, there be disciple, there it is time, your master has come, there be not a horse or unreasonable animal. If you follow me and rely on me, then see: 3)

I will beckon you with my eyes.

25. will not leave thee, thou shalt not sink, will not forget thee; thine eyes shall be closed upon thee, 4) because mine eyes are open upon thee. Hast thou not read, The eyes of God are open upon the upright?" [Ps. 34, 16.] and the mountain Moria is called, Dominus videbit [Gen. 22, 14.], without doubt,

1) In the old editions: "learn".

k) this.

1) "by ... Word" is missing.

2) get - encounter, befall.

3) Weimarsche: "also dan"; Wittenberger, Jenaer (2) and Erlanger: "so denn"; Jenaer (1): "alsdenn".

4) Erlanger: should.

that I alone shall see it, as I did when 5) Abraham did it, in which he did not do anything. This is recently nothing else than a right, simple faith and firm trust, confidence, hope God wants from us. Therefore, in these words, faith, hope, humility, patience are not expressed by name, but what is of the same virtue type and nature. 6) Many are those who write of virtues, praising the names rather than indicating their nature.

V. 9. Do not be like horses and mouths that have no understanding.

26) These are the ones who do not let me rule, but, like the sensual animals, follow as far as they feel; where they do not feel or examine, they do not follow [and do not understand the spirit]. 7) For horses and mouths are not made to understand things that are not sensible, therefore they are not moved by them to love or to suffer. So, the people who do not want to do, let, or suffer further, because just that they can measure and comprehend, feel, examine, and they cannot become measly of my understanding 8). They are the same with reason that horses are with the senses, both of which walk no further than sensitively.

You have to put a bridle and bit in their mouths if they don't want to go to you.

27.^m) I do not like those who have to be forced with laws, like animals with bridles, but those who serve me freely and willingly without the coercion of the law, out of spirit and love.

5) "als" is missing in the Wittenberg, Jena (2) and Erlangen.

6) Weimarsche: imprinted.

7) Addition 1525.

8) Walch and the Erlanger: "moderately". The meaning is: you cannot measure my mind.

m) Instead of the following in § 27: those who do not want to understand, who are like horses, and want to do it according to their good opinion and conceit, send them repugnance until they have to come. That is to say, oolneütz iutruure, when necessity makes will, and the must is turned into the ought, until he says: Shall I, then I will; must it be so, then so be it. Thus God compels the stubborn horses and mouths when he does not allow them to obtain what they want. Let them first go astray in the way of God, like the brave horses, until they get into gear and learn to understand that it must be suffered, and not go according to our will.

V. 10. The wicked must suffer much.

(28) These are the ones who govern themselves, do not want to suffer God's rule, do not walk any other way than according to their own liking,ⁿ) and yet think that they respect and honor God in the best way, they are the most obedient, the most pious, the most right, because they have a good opinion and that what their good opinion gives is right. They are always disobedient to God, for they are of a hopeless mind, and they are not subject to God's mind; therefore they must suffer much and be afflicted, and it is all in vain, without all merit and consolation. [For they have no good conscience, but vain toil and labour in their good life, to which the law and a heavy evil conscience drive them, as the horses and the mouths]. 1)

But whoever hopes in the Lord will be embraced by goodness.

29) Just as those surrounded 2) the judgment and wrath of God, from which they have much misfortune and not happiness, because they stand on their own, putting their hope in their own good opinion. So, the right people who

n) 1 whom God can still force with sweetness nor sourness, nor with curls nor with draughts that tear bridle and bit,

1) Addition. 1525.

2) Weimarsche: "umbringt"; Erlanger: "umbbringet".

do not hope in themselves or in their own good judgment, or certainly do not rely on them; they are surrounded by goodness. °) From which they have much good and happiness. That is why he is polluted by them.

v. 11. Rejoice in the Lord, you righteous, and be glad.

(30) That is, you who trust in God, may you also rejoice in God; you who neither trust nor rejoice in yourselves, but despair and grieve in yourselves, (3) being enemies to yourselves, and pleasing nothing in your mind.

And praise all who are sincere from the heart.

31 That is, be bold and courageous,^p , exalt yourselves, boast, be well pleased, as a man who boasts. For the heart that is right toward God, and not bent on itself or anything else but God, is founded on eternal good, and stands. Therefore it has superfluous of which it can boast, glory, flaunt and defy, as the apostle says: "Whoever wants to boast, let him boast of GOD" [1 Cor. 1, 31.]. But the crooked souls, bowed down in themselves with false goodness and deceitful good opinion, boast in themselves and not in God.

o) Mercy.

3) Jenaer (1): "afflict yourselves".

p) defiant and cocky.

The third penitential psalm,

in the number of the thirty-eighth.

1. O God, do not punish me in Your anger, and do not chasten me in Your wrath!

002 For thine arrows are thrust into me, and thou hast fastened thine hand upon me.

3. there is no health in all my flesh before the face of your wrath.

4. there is no rest for all my bones before the face of my sin.

5 For my sins are upon my head, and as a heavy burden they are heavy upon my strength.

6. it have been stinking and festered

my scars, in the face of my foolishness.

(7) I have been sick, and bowed down; all the day long I have walked sorrowfully.

008 For my loins are full of all shame, and there is nothing wholesome in all my flesh.

I am full of sorrow and very humiliated. I have cried out with great groaning of my heart.

10. O God, all my desires are revealed to you, and my groaning is not hidden from you.

11. my heart mutters, and all my strength has left me, and the light of my eyes is not with me either.

12. my friends and my neighbors have withstood this plague of mine.

013 And my hearers stood afar off, and did violence to them that sought my soul.

014 And they that wished me evil have preached vain doctrines, and have spoken deceitful words all their days.

015 But I, like a deaf man, have not listened to them, and like a mute I have not opened my mouth.

016 And I am become as a man that heareth not, and hath no gainsaying in his mouth.

017 For in thee have I hated, O my God, that thou wouldest hear me, O my God and my Lord.

018 For I have said that mine enemies shall not rejoice over me, and that my feet shall stumble, that they shall not glory over me.

019 For I am made to suffer, and my sorrow is always before my eyes.

020 For I will declare that I am not justified, and I will diligently remember my sin.

021 But mine enemies that live, and have strengthened themselves, and they that hate me unreasonably, have increased.

22. and those who return evil for good have promised me, because I followed the good.

23. Do not forsake me, O God, my Lord, and do not depart from me.

24. Make haste to help me, O God of my blessedness!

1.^a) This psalm paints most clearly the manner, word, work, thoughts and gestures of a true repentant heart.

a) f Christ prays this psalm in his suffering and atonement, which he did for our sin. Yes, this is the right rule, whoever hears all the psalms as if they were spoken from Christ's mouth, and so speaks after him, as a child prays after its father; but he cannot pray after him, unless he is conformed to him in repentance and suffering. Therefore, this Psalm 2c.

V. 1. Lord, do not punish me in your anger.

2. the punishment is understood in words, as one scolds an offender.

And do not chastise me in your wrath.

This happens with works, as in the other Psalm, 1) v. 5: "Then he will speak to them in his anger (that is, punish in anger), and in his wrath he will terrify them," that is, punish with deeds and works.

v. 2. for your arrows are in me.

(4) The words of God, in which He reproves and rebukes in the Scriptures, are the arrows; whoever feels them cries out, "Lord,^b) do not punish me in Your wrath." But no one feels them, except the one who has them thrust into his heart, terrifying his conscience; these are the fearful^c) people to whom God shoots them into the heart. But to the fearless, who are hardened, they fall off, as from a hard rock; and this happens as long as the words are spoken through the sermons of men, without the cooperation and inward infusion of God.

And your hand presses me.

(5) That is, not only your angry words and your wraths go deep to my heart, but also your angry works are constantly upon me and press me.^d)

V. 3. There is nothing healthy in my body [before your woe]. 2)

6. that is, as in the first [penitential] psalm [Psalm 6:3], "Have mercy on me, for I am weak."

1) Here the Weimar edition misunderstood "2. psal." for the second penitential psalm and therefore in the margin: "Ps. 32". To prevent such misunderstandings, the Wittenberg, the Jena edition and Walch have in similar cases always put "penitential psalm" where the first edition offered only "psalm".

b) Oh God.

c) soft-hearted.

d) f These are the two kinds of sufferings: outward works, that is, persecution of the body, and inward fright of the soul from the words of God. For every outward affliction brings with it an inward one, so that when *) God attacks outwardly, the heart fears to have earned God's wrath with sins. And so, when the outward one is susceptible, the heavy sayings and words of imprecation come to pass. Therefore, he rather prays for the internal suffering, 2) Addition in the Jena (2) and in the Wittenberg.

*) Weimarsche: wen.

because the flesh is weak and sick to suffer, and cannot bear the hand and works of GO1's punishment).

V. 4. And there is no peace in my bones.

7.^f) For God's wrath so terrifies that even the legs tremble, and flesh and marrow disappear.

Before my sin.

8. before^g) the knowledge of my sin. For the arrows of God and wrathful sayings make sin present in the heart, and from it there is inward disquiet and alarm of the conscience and all the powers of the soul, and^h) makes the corpse quite illⁱ). And where it is so, there it is right with man; for so it was with Christ.

V. 5 For my iniquities have passed over my head.

9 That is, they have completely oppressed me, and are more and stronger than I am. All this comes from the arrows, which make sin so much, so great, so strong, that man himself can neither help nor advise him, but lies down.

Like a heavy burden, they have become too heavy for me.

(10) This is more grievous than I can suffer, as also Ps. 65:4: "O Lord God, the deed of our sin hath overwhelmed us; thou wilt be gracious unto our iniquity." So sin tramples us underfoot until grace comes, and trample sin underfoot, and lift up our heads above it, that we may be mighty over it, and not it over ours, and reign. But they that are in sins, dead, or too holy, feel none of these things.

011 Therefore it is a marvelous thing: he that hath no sin feeleth it, and hath it; and he that hath sin feeleth it not, and hath none: for it is not possible that he should be above and beyond sin.

e) f Before the face of your wrath.

That is, before the presence of your punishment. For by the face is signified the presence in Scripture, or the sensibility of a thing.

f) Instead of § 7: That is, to the inward powers of the soul, as also in the first [penitential] psalm [Ps. 6:3.], "Make me whole; for all my bones are dismayed."

g) 1 of the sensitive presentness, and

h) s the hand of God, the work of punishment by heart i) f and suffering

against sin, if he did not live in righteousness and grace. For one devil does not cast out another [Luc. 11, 18. For one devil does not cast out another [Luc. 11:18], nor does sin accuse its own kind, nor does one wolf accuse another; and yet it is impossible that he who cries out against them should be without sin; for he must ever speak before God not with fictitious words, [it] must be true that he has sin when he says, and yet also true that he is without sin; and so just as Christ was true both alive and dead, so at the same time they must be full of sin and without sin who are true Christians.

V. 6. My wounds have become fetid and rotten.

(12) As sores and swellings rot, fester, and stink in the body; so also the evil infirmities of nature corrupt and become stinking, if they are not daily attended to, and healed with the ointment of grace, and with the water of the word of God. ^k) Now they go safely, and take no heed of the same breaches, just as if they were healthy. Therefore follows:

Before my foolishness.

13. before presence; for wisdom is the salt and water that cleanses the wounds; which wisdom is nothing else than a thorough knowledge of oneself, as Proverbs 11:2: "Where there is humility, there is wisdom. For knowledge does not permit man to let himself be so corrupted. But "foolishness" is when a person does not see himself, but thinks he is completely healthy. But the "arrows" reveal this folly, that man recognizes how blind he has been in his own knowledge. Therefore the meaning is: When I recognized my foolishness and my own ignorance, then I also recognized how miserable my wounds are corrupt and stinking, which I did not see before in my foolishness. Therefore:

V. 7. I bend and stoop almost very much.

(14) Like a man who is in distress and in a bad mood, who has a miserable disposition by heart, puts down his head, and does not lift up his head, or hear, or speak, but 1) bows his eyes to the earth.

k) f Prayer and repentance washes them.

1) Jenaer (2) and Erlanger is "also" added.

All day long I walk here sadly.

15 These are true signs of thorough repentance for sin, when the publican in the Gospel was not allowed to lift up his eyes [Luc. 18, 13.], he was in a bad way, and bowed down to the ground, more with his heart than with his body.

) V. 8. for my bowels are all withering away.

16. that is, I am so full of fear inwardly that I would die of thirst, so dry does such suffering make me; as then happens to all who are in the highest terror and fear, Proverbs 31:6: "Pray wine to the afflicted."

And there is nothing healthy in my body.

(17) As above [§§ 6. 7], that the body also cannot bear such anxiety of conscience, not even the legs.

V. 9. I am all too bruised and battered.

18. as a sorrowful heart, that is, completely crushed before such terror of conscience.

1) Instead of s 16 to s 18: v. 8. **For my loins are full of all shame.**

Should I not feel evil, if I see that I find nothing but sin and evil inclination within me, of which I have only shame and mockery before God? For through the "loins" *) he presses out of the hearts and evil thorough uncleanness. And just as purity is an honor, so impurity is a disgrace. But this inward disgrace is not considered great by those who are pleased with the outward purity of themselves, when it should and must be completely pure before God.

And there is nothing wholesome in all my flesh.

The apostle Paul also says: "I find in myself, that is, in my flesh, nothing good," but only shame and sin. Therefore, that the same wounds, pus, stink, sin 2c. might be taken away from us, Christ also made his flesh like unto chastisement, as ours is like unto iniquity and sin, and so spoke of **) both these verses. For the apostle says in Romans 8:3 that his flesh is like our sinful flesh; his in bodily pain, ours in spiritual harm.

V. 9. I am full of sorrow and very humbled.

As a sorrowful heart that moves to and fro, and finds nothing but misery and wretchedness in him, and is completely crushed and humbled in his eyes.

*) In the Weimar edition: "leyden"; Jena sl) and Erlanger: "Leiden"; however, the reading "Lenden", which we have taken from the old edition, seems to us to be correct, "leyden" is probably a printing error of the original edition instead of: "lenden". The word "loins" in the text needed an interpretation.

**) Erlanger: before.

I howl with the restlessness of my heart.

19) As a lion cries and roars, 1) that is, when the heart is so full of sorrow and sighing that it cannot contain itself, it bursts forth with a lamentable howling. ^{m)})

V. 10. All my desires are before you, O Lord, and my groaning is not hidden from you.

20 That is, my desire is so great that I cannot say it with words, I do not know how to ask, my heart you see, what more can I say? Greater is my sorrow than my lamentation can be. So has the first [penitential] psalm [Ps. 6, 7.], "I have labored in my groaning." ⁿ⁾)

V. 11. My heart prays.

21.^o) These are all signs of great terror, when the heart throbs and trembles with the great wrath of God.

My strength has left me.

That is, all my strength is gone, and I am weary and despondent in all things. ^{p)}) So also Christ speaks Ps. 22, 15. 16.: "My heart is like a flowing wax, and my strength withers. All this is caused by the arrows that work this inner sorrow.

And the light of my eyes is not with me.

23.^q) That is, my countenance is not bright and cheerful, but looks sour, sorrowful and gloomy.

1) 1517: ruyget ruZit, roars.

m) f This is even a perfect repentance.

n) f As if he said: I have been full of sorrow and lamentation with groaning.

o) Instead of § 21: A steadfast heart is one that is in good spirits and secure; but the one that is faint and sorrowful, it proves itself, and unsteadily writhes here and there, and is like a barrel that is shaken and turned to and fro, and is all in turmoil, because there are many causes of sorrow and great ones that move it from one to another.

p) Instead of: "This is... despondent": That cannot bring my heart back to silence and tranquility out of my strength.

q) Instead? 23 to § 34: That is, I cannot advise myself either. Before, when my heart was firm, I could only help with my strength, and advise myself with my reason, and comfort myself with my heart. That is now gone, without comfort, without help, without counsel I am now. For your wrath, your hand and your arrow are upon me. Now,

V. 12. My loved ones and friends stand against my plague.

24. that is, I have also become an abomination to my friends, that they may hear my lamentation.

These two sufferings are not enough; the third and the best must also come, which the sufferer must suffer in suffering.

V. 12. My friends and my neighbors have been against my plague.

A suffering person deserves compassion, mercy and support, especially from his best friends. Now enemies are not worse than friends. For who is the closest friend to righteousness, truth, and wisdom, and who helps them more cheaply than the righteous, the wise, and the truthful? Now no one is more opposed to true righteousness than the righteous (as they are called, and think). No one is more hostile to true wisdom than the wise, who cannot stand the words, works and life of the righteous man. For they do not want to be sinners or fools. This is what he means, that they have been hostile to his plague, that is, to his suffering life, they have been enemies and persecutors, have considered it foolishness, and have wanted to destroy it.

V. 13. And my hearers stood afar off from me.

These are the same friends who should be near, they depart far from him. For they are hostile to the cross, and persecute it in all who bear it, thinking that they do well by it. This is what is meant in the life of Christ, whom his natural friends persecuted, the Jews. Therefore the 109th Psalm, v. 16, speaks of them: "He hath not shown mercy, but hath persecuted the poor and needy, and he that is of a grieved heart hath sought to slay." And Ps. 69:27: "They have added more afflictions above the pains of my wounds." For it cannot be otherwise, the rich-minded must persecute the poor-minded, as Esau did Jacob [Gen. 27:41 ff].

V. 14. And they did violence.

That is, they have tried all their power and art, saving nothing, neither *) word nor work.

Who have searched for my soul.

Who have sought the ruin of my soul, with works to hinder me, and with words to seduce me, as follows:

And who have wished me ill.

That is, those who sought to harm my soul, even though they thought to promote my salvation in it. For this is why the Jews disputed with St. Stephen [Apost. 6:9], and always persuade and contradict the true righteous, that they may destroy their speeches, and confirm their own words, which is evil and hurtful to the soul.

Have preached vanity.

They do not want to talk or teach the way of creed and unsealed humility, but the works and righteousness of themselves, which is vain and useless teaching.

flee, as he says elsewhere [Ps. 31, 12.]: "My relatives flee from me"; because they are afraid of the wrath of God against me, that they may not comfort me either.

are. For they do not make wise nor righteous people, but rather hinder and persecute the wisdom and righteousness of God.

And deception they have acted all the days.

They teach nothing but against grace, but under the appearance of truth and righteousness. Therefore it is a deception of souls and vain, without fruit of that whose appearance it presents. And that is to lay ropes for the souls, and to seek their misfortune and evil with all their might. For they are more diligent to preach their deceit than others are to preach the truth. And that means that they do violence and use all their power. "Deception" means that which seems good, and is not good; as all doctrines of good works, without the grace and mercy of God, are preaching.

V. 15 But I, like a deaf man, did not hear them.

That is, I have not taken in their false words that seem good, I have stayed with your truth, when Christ John 10:5, 16, 27 says that his sheep hear, not the voice of the foreign teachers, but his voice.

And like a mute, I have not put out my mouth.

I have held my peace, and have not pleaded with them, because they have done their things with violence and with all their hardness. "For the sanctuary is not to be thrown to the dogs, nor the precious stones to the sows" [Matt. 7:6]. Even where no one listens, do not speak the word, said Solomon.

V. 16. And I have been like a man who cannot hear, and as one who cannot have speech in his mouth.

These two verses lament that those who teach against the sound doctrine of right truth always prevail and are more respected and have more listeners than the right pious. For the less part follows the truth, and the more part follows the appearance of truth. Therefore the meaning is: Is this not a miserable thing, that truth must be silent, which alone should speak, and deception does not want to suffer objection, punishment nor contradiction. It wants to be heard, and speak alone by force. That is why I have become a mute and deaf man, for I am not allowed to speak, nor do I want to hear its words.

But that these two verses are not spoken of Christ hanging on the cross according to the written sense is clear from this: for he also does not hear deceit and vanity, which always have an appearance, but obvious blasphemy and evil words without all good appearance. For "to hear" and "to speak" in this place is to be disciple and master. "Not hearing" is, not wanting to be a disciple. "Not speaking" is not being a master.

V. 17. For in you I have hated, my God.

Therefore I do not hear them, and keep silent. Because I do not want to rely on my wisdom, piety, truth, as they are.

*) In the old editions: still.

And my neighbors step far away.

(25) They watch the way it goes out, and do not take care of me, for fear lest they also be punished by the tyrants who persecute me.

I will not teach or do anything, but will put my trust in you and in your grace.

You will hear me, my God and my Lord.

You will not abandon my hope; you will answer my desire well and do enough. It is mine to ask, and wait for thine and thy mercy. But it is thine to hear me, to answer my supplications, and to be sufficient for my hope. But they that are full, and desire nothing, wait also for nothing, they hope also for nothing, therefore no man heareth them; no man answereth them, no man may suffice them, they have enough already.

V. 18. For I have said.

My concern has been, and I have thought to myself: O would God that they did not experience joy in me!

That my enemies did not rejoice over me.

That they are not finally right, but, as in the first [penitential] psalm [Ps. 6:11], that they would become ashamed, and be ashamed, if they recognized the right truth, which they pursue in me, and their deceitfulness, which they vigorously raise.

And so my feet would stumble, boasting about me".

That is, I said and feared lest my feet should stumble, lest I should stand with the truth. For if that were to happen, they would boast and glory and glorify themselves greatly over me. Therefore, since my hope is in you, hear me, my God, and do not let them experience joy and glory in me. Let it be enough for them to attack me and persecute me for the truth's sake, lest they also be justified in doing so, which they do not have, because they hope in themselves and not in you.

V.19. For I am ready to suffer, and my pain is always before my eyes.

I do not refuse suffering and punishment, I am willing and ready for it, yes, it is just and right, because I only suffer, and am prepared, born and ordered to suffer, because I am full of sin. A sinner deserves his punishment and chastisement from God; I only ask that they not be right who are hostile to the suffering, humble and crucified life, just as if they were righteous, and deserved not suffering, but peace and honor.

But how is the pain before his eyes at all times? That is, I have that before my eyes, from which I bear pain and suffer; these are the sins.

V. 20. For that I am a sinner I will proclaim.

I will confess and not deny that I am a sinner, and will not impute righteousness to myself. And this is the cause that I suffer always, that I am full of sin.

V. 13. And those who are after my soul, place them before me.

26 Then he shows where his suffering comes from, namely, that he is outwardly touched by the tyrants and the wicked for the sake of God's word and right. And from this he is inwardly terrified and fears God's wrath. There all old sins come out, which he never felt nor thought before, and have become rotten. For no misfortune alone.

And those who wish me ill, speak and write falsehood daily.

27 That is, they attack me with lies and false accusation, and plot on me to kill me.

v. 14: But I am like a deaf man who does not hear, 1) and like a mute who does not open his mouth.

28 That is, I must let them be right, and be silent as a stick; for my speech and answer is valid and does not help.

v. 15. and must be like one who does not hear, and who has no back talk in his mouth.

029 For this also I must let them go unpunished, and shut their mouths, and be wrong: for they hear not, neither rage, nor let them be told.

v. 16 For I wait, O LORD, for you; you, O LORD my God, will answer.

(30) These are words of a fine, firm faith, which in time of need forsakes all, and adheres to God's word and grace, and does not doubt that God will hear him and help him. But he does not agree with him in time or manner, but says badly: "You will answer me well, I will hope and not stop.

v. 17 For I think that they will not rejoice over me. If my foot wanked, they would boast highly against me.

(31) My sorrow has been, and I have thought with myself, O God, that they should not have joy in me; that they should not at last be justified.

1) So the Wittenbergers and the Jenaers (2). Erlanger: and do not hear.

but, as in the first [penitential] psalm [Ps. 6:11], that they would be put to shame, and must be ashamed. To "falser" is to fall and not to stand still; that is to say, "Therefore I hope in you, for necessity compels me; if they gain, I must be their mockery forever, and they be right; for this I take care, and am afraid of it. For then your word would also have to become a mockery.

32 This verse shows how a suffering man worries and cares that the wicked come up so high, and thinks that they will go on like this, that it will be all over for him. But God does not let it happen, but when they come up, thinking they have it, He overthrows them, making the righteous happy again.

V. 18. For I am made to suffer, and my 1) pain is always before me.

Thus a heart that must suffer much always speaks and thinks one thing over another: Dear God, there is no cessation of suffering; when one thing ceases, another begins; I see that I am made for suffering, and must always have sorrow before me, Ps. 34:20: "The righteous must suffer much, but the Lord helps him out of all of it."

V. 19. For I denounce my iniquity.

34 That is, such suffering is also not unjust; for my old Adam must be cleansed of his sins and killed by it.

And am careful for my sin.

35. that is, as in the fourth next following [penitential] psalm [Ps. 51, 5.]: "My sin is always before my eyes, and my sin I will confess." That is equal One meaning with this verse. Now as the wise, righteous, hopeful saints, 2) made^r) are to receive peace and quietness, chamber and honor, and have nothing before their eyes to grieve or hurt them, but are themselves merry and well pleased; for they hide not and declare not their sin, neither do they think of it, but of their piety alone.

and other people's sins, as the following verse says: a truly thorough person is the same as these two verses say. For thus also the holy apostle Paul says Rom. 7, 18. f., that sin dwells in him, and that he is imprisoned in sins, although he did no evil, but much good outside. Christ also commanded all his own to hate their souls [John 12:25]. Now there is nothing to hate but sin alone; where then do sins come into the pious, that they should hate them? For he saith not that they should hate the past sins alone, which are now forgiven and atoned for, but the soul and the life which is without doubt still in them. These sins the trustworthy saints regard as nothing at all, and go about safely, saying: They are daily sins, and not against the commandment of God. If this is true, why is he called to hate them? and the apostle complains [Rom. 7:23] that he is caught in it? For against daily sin there is no commandment, neither do they catch any man, as they say.

V. 20. But mine enemies live, and are mighty; and they that hate me without blame are many.

(36) That is, I suffer much and am in pain, but my enemies are well, as Jer. 12:1 and Habak. 1, 2. ff. For to live here means to have good days and to live well. ^s) They are mighty and strong, I am oppressed without ceasing; they are honored, I am disgraced; they are at peace, I am at peace; they multiply and have many who are favorable to them, who praise them, who keep company with them; I am alone forsaken, and no one keeps company with me or is favorable. So a true saint is quite unequal and different from the seeming and false deceived saint.

V. 21: And they that pay me good with evil are against me, because I follow after that which is good.

(37) The self-wise and self-justifying cannot but return evil for good. For the right teaching, which mau gives them, and tells them the best and well

s) Instead of: "for ... well live": You live, I die without ceasing.

1) In the Erlanger "my" is missing.

2) Erlanger: "righteous, holy, worthy of hope." For the reading we offer, see § 39.

r) ready.

serves, which is good thing after all, they pursue and give hate and torture for it. For this they promise and persuade all who seek the same good and follow it. This makes that the same good is not revealed, but is hidden in God under the cross and will be destroyed. But they do not want to be destroyed in their life and good appearance, they also want to be something, or want to be angry and cause misfortune, and yet in it they think they are following the good. But it is truly evil and their own destruction; from it the pious man departs, and is therefore promised by them.

V. 22. Do not forsake me, O LORD my God, do not depart from me.

(38) I am a lonely one, forsaken and despised by all, therefore receive me and do not forsake me. God's nature is to make something out of nothing; therefore, whoever is not yet nothing, God cannot make anything out of him; but men make something into something else, which is a vain work.

39. Therefore God does not receive except the abandoned; does not heal except the sick; does not give sight except to the blind; does not give life except to the dead; does not make pious except sinners; does not make wise except the unwise; in short, he does not have mercy except on the miserable, and does not give grace except to those who are in disgrace. Therefore, no trustworthy saint, wise man, or righteous man can be

God's matter, and obtain God's work in him, but remains in his own work, and makes a fictitious, seeming, false, colored saint of himself, that is, a hypocrite.

V. 23. Make haste to assist me, O Lord of my salvation.

40. hasten thou to help me, for all others hasten to destroy me. For God's help is not where man's help is, yea, where man's persecution is not, or of himself against himself. For GOD is not a Father of the rich, but of the poor, widows and orphans; the rich He has left alone fLuc. 1, 53.]. "O GOD of my salvation," that is, that I seek no salvation nor help ^) neither in myself, nor in anyone else, but in You alone. So also in the 4th Psalm, v. 2: "God of my righteousness has heard me," that is, he who gives it. But the trustworthy have salvation, help 1) and satisfaction from themselves: Their help is not God's help,¹) they have prepared it for themselves, so that they are not condemned, nor do they want to be. ^)

t) Bliss.

u) But God only blessed the damned; not as some say that they consider themselves damned, and yet are blessed, but they are damned, and there is no fictitious considering. For with God one cannot "mirror", it must be as it esteems itself; and not be otherwise, and esteem otherwise; that is hypocritical and lying before God's eyes.

The fourth penitential psalm,

in number the fifty-first.

O God, have mercy on me according to your great mercy.

002 And according to the multitude of thy mercies blot out mine iniquity.

3. wash me more and more from my unrighteousness, and make me clean from my sin.

004 For I perceive that I am unrighteous, and my sin is always before mine eyes.

5. to you alone I am a sinner and an offender in your sight, so that you alone may be justified in your words and overcome (or stand) when you are judged.

6. Behold, in unrighteousness I was conceived, and in sins my mother conceived me.

7 Behold, the truth thou lovest; the inward and hidden things of thy wisdom thou hast revealed unto me.

8. if you sprinkle me with hyssop, I will be clean; if you wash me, I will be whiter than snow.

9. give joy and comfort to my hearing, and so the bones that are bruised shall rejoice.

10. turn away your face from my sins, and wipe away all my iniquity.

(11) O God, create in me a pure heart, and renew in my innermost being a right spirit.

12. cast me not away from thy presence, and take not from me thy Holy Spirit.

13. give me again the comfort of your salvation, and fasten me with a voluntary spirit.

14. I will teach your ways to the wicked, and sinners will be converted to you.

15 O God, God of my salvation, deliver me from the blossoms, and with joy let my tongue proclaim your righteousness.

16 O God, open my lips and let my mouth declare your praise.

17 For if it had pleased thee, I might have offered a sacrifice: but in sacrifices is not thy pleasure.

18. the sacrifice that pleases you, my god, is a broken spirit; a contrite and humbled heart; oh god! you will not despise that.

19. be kind in your good will toward Zion, that the walls of Jerusalem may be built.

20 Then shalt thou have acceptable the sacrifice of righteousness, the whole burnt offerings, and other sacrifices: then shall they offer calves upon thine altar.

and eternally, alone can help me. Have mercy on me, for without your mercy all things are terrible and bitter to me.

a)

V. 2. And blot out my transgression according to thy great mercy.

2.^b) These are all words of a thorough repentance, which makes great and much the grace of God, in that it makes great and much their sin. For, as the apostle says [Rom. 5:20], "Where sins are great, grace is also great." Therefore grace does not taste good to the hopeful, for their sins do not yet taste evil to them.

V. 3. Wash me well from my iniquity, and cleanse me from my sin.

(3) Earlier, in the beginning, he asked for grace and indulgence for the sins he had committed, and for another life; now, almost to the end of the psalm, he asks in an increasing way that he be washed and cleansed more and more. For the first grace is a beginning of washing and cleansing, in which they do not persevere, even going back again, looking at the only real, outward sin, and persisting in it, with loss of grace, and becoming worse than before, even though they do not see it or think it. Now it is so with us that Adam must go out and Christ come in, Adam be destroyed, and Christ alone reign and be. Therefore there is no end of washing and cleansing in this time. For Adam, who was born to us, also makes our good works, which we do in lifting up and increasing, to be sins and to come to nothing, if God does not see the grace and washing that has begun.

V. 4 For I know my transgression, and my sin is always before me.

4. this is the difference between the true saints and the apparent saints, that the

V. 1. God, be gracious to me according to your goodness.

(1) A truly repentant heart has nothing before its eyes but its sins and misery in its conscience; therefore he may not speak these words in all seriousness, who still finds some counsel or reason in himself, so that he is not yet completely miserable, but feels a little comfort in himself apart from God's mercy. If now the meaning is: Oh God, no man nor creature can help me nor comfort me, so great is my misery; for not bodily nor temporal is my harm. Therefore you, who are God

a) f But now I ask for your mercy, not a little as you have mercy on the temporal need of the flesh, but according to your great mercy, as you have mercy on the need of the soul.

b) f Earlier he named the size, now the quantity.

1) Wittenberger, Jenaer I 2 > and Erlanger: Anheben des. - The sense is: in the manner of a man who anheben [to believe]. Only the Jena (1) and the Weim. Edition have the correct reading.

[True saints see their infirmities, that they are not what they ought and want to be, and therefore they judge themselves and do not concern themselves with others. But the others do not recognize their infirmities, and think that they are now what they should be, always forgetting themselves, being other people's free judges; they turn this psalm thus: 1) I recognize the infirmities of others, and the sins of others are always before my eyes; therefore they have their sins on their backs, and the beam in their eyes. ^{c)}

V. 5: Against you alone have I sinned and done evil in your sight.

This is the verse that teaches 2) thoroughly not to respect our outward good works, not to believe men's praise and glory from them, for they are done in uncleanness and infirmity, nor are they considered good in the sight of God unless we confess them so. Therefore the gloss that interprets this verse of outward sins is far from the right ground; for because of outward sin, without doubt, we also sin and do evil, not only before God, but also before men.

Therefore you will remain right in your words and pure when you are judged.

What is this? Can't God be justified, because we are sinners? Or, who judges God? That God in Himself and in His nature is not judged or justified by anyone is obvious, since He is the eternal, constant, permanent and never-changing righteousness Himself, and the supreme judge of all things. But in his words and works he is constantly contradicted, resisted, judged and condemned by self-justifying and self-conceited people, and between him and them there is a constant warfare of judgment over his words and works. That is why it is immediately said: "That you will be judged in your words".

1) In the Erlanger "So" is repeated to the following.

c) t Item, the little word "and my sin is against me always", the "against me" should mean, as then translated, "before my eyes", or towards me, as a counter reproach, which one looks at.

2) In the old editions: learns.

justified" than that your words be justified and truly found and known.

Now, all the words that the hopeful suffer contradictions, it is not possible for us to tell now; let us take them all in one heap, thus: All Scripture and words of God point to Christ's suffering, as he himself testifies Luc. 24, 46. 47. that Scripture holds nothing else but promised grace and remission of sins, through the suffering of Christ; that whoever believes in him, and no one else, shall be saved. This truth and Christ's suffering and faith are opposed by all who do not want to be sinners, and especially by those who have begun to live, who do not want to believe that they are sinners, and do not almost sigh for Christ, when God has promised Christ in all His words to die for the sake of our sin.

(8) Therefore he that will not think himself a sinner, and be accounted so, will make God a liar, and himself the truth, which is the gravest sin, and idolatry above all idolatries. Therefore John the Apostle says 1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Item, v. 10. "If we say that we do not sin, we make God a liar, and His word is not in us."

(9) Therefore the prophet saith, Lest this grievous sin of hope come upon me, I confess that I am a sinner before thee, and do no good; that thou mayest stand with truth, and be justified, and overcome all that contend with thee, and justify themselves, judging thee in thy words. For God will ultimately be right and overcome, either here with good or there with seriousness, and will not help whether we are justified before men or before ourselves. 4) For you must turn your eyes away from this and wait with fear to see what God thinks of it.

V. 6. Behold, I am made in iniquity, and my mother conceived me in sins.

(10) Behold, it is so true that I am a sinner before thee, that sin also is my nature,

3) "our" is found in the Wittenberg and Jena (2), missing in the other editions.

4) The same construction is found in § 27.

is my originating being, my conception, let alone the words, works and thoughts, and subsequent life. [How could I be without sin, if I am made in sins, and sin is my nature and kind? 1) An evil tree am I, and by nature a child of wrath and sin [Eph. 2:3]. And therefore, as long as the same nature and being remains in and on us, so long are we sinners, and must say, "Forgive us our trespasses" 2c. [Matth. 6, 12.] until the corpse dies and perishes. For Adam must die and decompose before Christ is fully born; and this is brought about by the penitent life, and is accomplished by dying. Therefore death is a salvific thing to all those who believe in Christ, for it does nothing but decompose and pulverize everything born of Adam, so that Christ alone may be in us.

V. 7. Behold, you delight in the truth.

(11) That is, outward righteousness and seeming godliness is all deceit, without cause and truth, because it covers inward sin, and is but a figure of thorough, true righteousness; of which thou art an enemy, but men love it. Therefore you love the inward truth, but they love the outward falsehood; you the reason, they the appearance; therefore they do not say, To you I am a sinner.

You let me know the wisdom secretly hidden.

(12) The wisdom of God is revealed to the hopeful only in outward appearance, but to the humble it is shown in inward truth and hidden reason. ^{d)} The outward appearance of this wisdom is that man thinks to serve and follow God with many words, poems, and works, all in outward appearance, which is apparent to every man and possible to do; for there are many givers and wise men. In them one seeks all things of God, but entirely with one's back and outwardly; inwardly they know his less than all the others, so they do not know him.

1) This is missing in 1517.
d) f And says, "Your wisdom"; for it is not ours, but God's who gives it to us.

to seek themselves, even without God, with the same ways of studying and knowing God 2c.

(13) The inner and hidden part of this wisdom is nothing else than to know oneself thoroughly, and thus to be averse to oneself, and to seek all righteousness not in oneself but in God, to always be angry with Him and to long for God, that is, to humbly love God and to let oneself be. 2) This inward, unknown righteousness is signified in all outward adornments, ways, words, works, in which the hopeful remain and harden. Therefore God, who loves the reason and truth, hates them, so that they love appearances and hypocrisy. 3)

V. 8. Defile me with hyssop, that I may be clean.

14. Here he proves immediately with an example, which he spoke before, as if he should say: That Moses and the priests of the law sprinkle themselves and the people with hyssop, dipped in goat's blood, and from this they consider themselves pure [on this the hypocrites, as well as on all other outward sanctification in the law, rely], 4) is only an outward appearance and figure, but not the truth, which is meant by it, which you mean and love, also not the inward of your wisdom, which you have revealed to me. Therefore, sprinkle me with the true goat's blood of JEsu Christ, and from it I shall be in truth and thoroughly inwardly clean, without all my working or laboring. 5)

Wash me so that I become snow-white.

(15) That is, the outward washing of hands and feet, according to the law, does not make me white, but deceives with its appearance those who do not know the inward thing which is signified therein, which is the right, true wisdom. Just as sprinkling with hyssop and washing with water is of no use externally for internal washing and sprinkling, but only as a figure and a sign; so also all other external ways and gestures, which want nothing else than that

2) Jenaer (1) and Walch: "hate".
3) Weimar and Erlangen: "Heuchel". Jenaer (1): "Gleisnerei".
4) This is missing in 1517.
5) In the old editions: "mügen".

The same inwardly God sprinkles, washes, works, 1) speaks, nurtures 2c. with the graces of the Holy Spirit. And so the old, dear fathers looked at the figure in the Old Testament, and understood by it the inward and hidden of the true mind and wisdom of God.

V. 9. Let me hear joy and gladness.

(16) That is, all outward righteousness, walk and dealings, cannot comfort my conscience and take away sin. [Above all works and good deeds remains the stupid and frightened, fearful conscience, until you sprinkle and wash me with grace, and thus make my conscience good, so that I hear your secret murmuring: 2) "Your sins are forgiven" [Marc. 2, 5]. No one is aware of this, for he who hears it, no one sees it, no one understands it. It can be heard, and the hearing makes a comforting, happy conscience and confidence in God.

That the bones you have crushed may become joyful.

(17) The bones,^e) which are equally weary and contrite because of the sinful conscience, rejoice and are refreshed when the conscience hears the joy of indulgence. For sin is a heavy, sorrowful, anxious burden,^f) and yet it cannot be removed by the outward works of man, but only by the inward work of God.

V. 10. Hide your face from my sins.

018 That is, take not strict heed to my works; for they are all sin, if thou puttest them in thy sight and judgment. Therefore he saith not, Turn away my sin from thy face. Just as if there were some works that God would suffer to be in his sight, so that he alone would turn away sin and let the good remain; but he must turn away his face, that the works and we may stand and remain, that is, that he will not reckon them.

1) ^wirke" is missing in the Erlanger.

2) Wittenberger: "Einruffen".

e) Instead of "the bones": That is, all the powers of the soul.

f) t all the forces of the soul.

by grace, which by nature would probably be 3) sin, as in the 32nd Psalm, v. 2. "Blessed is he whose transgressions are forgiven." ^g)

And wipe out all my iniquity.

19. that is what is not yet there of righteousness, forgive me, as I have asked of the evil that is still there. Turn away thy face have asked. For before God all our works, as it is said, have that which they ought not to have, that is, they are done in sins, wherein we were born; and have not that which they ought to have, that is, all the integrity of which we are deprived through Adam's sin.

V. 11. Create in⁴) me, GOD, a clean heart.

20. a pure hand, and beautiful words in outward appearance, is easy to do and man's power; but a pure heart separated from all things love, that is the work of the Creator and divine power, according to which the Scripture speaks that no one has a pure heart [Gen. 6, 5, 8, 21. Matth. 15, 19. Marc. 7, 21.] Therefore all are sinners before God [Rom. 3, 23.], to whom the heart is open, as to man the hand or work is manifest. In the heart^h) is the truth, which God loves; but inward righteousness is never fully 5) attained in this life, and yet is always to be sought.

And renew in me a willing spirit.

(21) A crooked spirit is the spirit of the flesh, and Adam's spirit, which in all things bends in on itself, seeking its own, is innate in us. The sincere spirit is the good will directed straight to God, seeking God alone, which must be made anew and infused by God into the innermost part of our heart, so that there is no deceitfulness in our spirit, but that God's will is loved from the bottom of our hearts. ⁱ)

V. 12. Do not cast me away from your presence.

022 Which is done unto all them that reject not themselves before their face, and are like unto them.

3) Wittenberger: "vol".

g) "Blessed is the man to whom God does not impute sin or guilt."

4) "in" is missing in the Erlanger.

h) Pure heart is the 2c.

5) Erlanger: probably.

i) be loved.

do not care that they are rejected from God's presence; yes, they sit down before God's presence and exalt themselves, therefore they are humiliated and rejected. For they think that they are pure, and pious, and enlightened, and therefore unworthy of rejection. But these feel and know that they are reprobate because of their sin; therefore they come first with fear, and ask away with humility that which others think they have won with holiness.

And do not take your Holy Spirit from me.

23. for of me I am corrupt; your Spirit must sanctify me^k) and keep me; even without the Holy Spirit Himself no gift or grace is sufficient in the sight of God.

V. 13. Let the comfort of your salvation return to me.

For through Adam and sin such 1) is lost to us all, and must be restored without merit, by grace. That is, give me again a cheerfully secure conscience in your salvation.)

And the free spirit abstain from me.

(25) That is, with the Holy Spirit, who makes voluntary people who do not serve God out of embarrassing fear or disorderly love. For all those who serve out of fear are not constant and firm, without as long as the fear lasts; indeed, they are compelled and serve Him with reluctance, so that if there were no hell or punishment, they would serve nothing. Thus, those who serve God even out of love of reward or good are not constant either; for if they knew no reward, or if the good departed, they would also cease. These all do not have joy in the salvation of God, nor a pure heart, nor a right spirit, but are their own lovers above God. But those who serve God out of a good, right will are firmly in God's service, be it here or there, sweet or sour; for they are endowed with a noble, voluntary, princely, unencumbered, and unrestrained love of God.

k) alive.

1) In the 1525 editions, "they" is left here, referring to "the joy of your salvation" in the first edition.

l) Instead of the last sentence: The salvation of God is called Christ in the Scriptures, who is given to us a salvation and blessedness from God, in whom is all comfort and joy for souls who feel their sin.

new will firmly and steadily made by God. For the little word, "voluntary^m) spirit", which is written here, means in Hebrew language also a voluntary or favorable, unforcedⁿ) spirit. What is held by force, does not have the dignity; but what is held with will, remains constant.

V. 14. I will teach the wicked your ways, that sinners may turn to you.

(26) This is why I will never teach the righteousness and ways of men, as those who hope do, but the way of grace and your righteousness; (°) so sinners come to you and are truly converted. For out of man's righteousness one is ever more turned from God in the way of hope, which must be where there is no grace.

V. 15. Save me from the blood debt, O God, who art the God of my salvation.

27. bloodguilt" is that one has deserved death, and before God according to the law of all sins are guilty of death, Rom. 2, 2. 5 Mos. 27, 26. but he touches here especially the sin committed with Bathsheba and Uriah, wherein he had deserved death [2 Sam. 11, 4. 15.]^p)

That my tongue may praise your righteousness.

028 This is, I will never preach the righteousness of men, nor praise their works, but only thy works; and that there be no more but thy righteousness, whereby all the righteous are justified, beside whom all others are sinners. For if you do not

m) princely.

n) t and unstirred

o) t because

2) 'Erlanger: in.

p) Instead of s 27: "The bloomers" are the hopeful, who were born from Adam, strive after the blood always against this teaching and right wisdom, and whoever teaches them, must suffer objection and persecution from them. For they especially do not want to suffer that their thing is nothing, who are not yet in grace, but are pious in the flesh and in bloom according to human convenience and appearance, and think much of it, and want to be held to it. Therefore he says, "O God, who art the God of my salvation, that is, with whom alone is my salvation, and not in me, nor in my righteousness, nor in any creature, deliver me from the children of the blood, who place their salvation in their piety, and therefore resist this doctrine, which alone converts sinners; as the Jews do to the apostles, the Gentiles to the martyrs, the heretics to the doctors, the hopeful to the simple.

no one is justified by his works. Therefore it is called "your righteousness" that you give it to us by grace, and we do not obtain it by works. And therefore:

v. 16. Lord, open my lips.

(29) That is, give me strength and courage, that I may preach the same freely and boldly against the ungodly and hypocrites. ^{q)}

That my mouth may proclaim your glory.

30 That is, by your strength let me^r be bold to punish and convince all men that they are sinners, and that nothing in them is worthy of praise or honor, only deserving of shame and punishment. That they may know that praise and honor are yours alone, therefore that righteousness is yours alone, and wisdom 2c. For no one can honor and praise you, but he reproaches and disgraces himself; no one can ascribe wisdom and righteousness to you, but he takes them from him, and ascribes to him vain sin and foolishness. This praise and honor shall^s) my tongue preach unto thee when thou openest it. For whom God does not send and speak in him, he cannot preach this doctrine^s and bring in God's praise.

(31) And this is the greatest thing that we can do to God, which He also desires most, that praise and honor be given to Him, and all good things that are. Therefore he speaks:

v.17. For you have no desire for sacrifice, otherwise I would give it, and burnt offerings are not pleasing to you.

(32) That is, you do not want anyone to praise him, but you alone, to receive the glory of righteousness and wisdom. Therefore you do not ask about the sacrifice, much less about the other, lesser good works, since the sacrifice is the greatest. Thou wilt have mercy, and not be a judge; thou wilt not consider how pious we will be, but how pious we will become of thee. So that you, and not we, are praised and honored; that we give you nothing, but take from you righteousness, wisdom, truth, 1) merit, good works 2c. And therefore:

V. 18. The sacrifices of God are a broken spirit, a broken and bruised heart You, God, will not despise.

33 As if he said, "He despises everything else without a heart that is humbled and broken. For the same gives glory to God, and sin to Himself. The heart gives nothing to God, but only takes from Him; this is also what God wants, so that He, God, may be true. For God's due is to give and not to take.

v. 19. Do good to Zion according to your good will; build the walls of Jerusalem.

34 If the trustworthy saints will not receive this doctrine, and teach others their righteousness, give grace to the rest of the elect, not according to their merit, but according to your good will: That the walls may be built up, that is, that there may be enlightened men in Christendom to keep and teach others, that they be not led astray by the false doctrines and teachers which are their own. For the walls are the teachers,ⁿ) who are to be edified primarily in this doctrine.

v. 30. So you will delight in the sacrifices of righteousness.

35 As if he said, "They will not offer you goats and sheep and calves, but sacrifices of righteousness, that is, themselves. For he offers a sacrifice of righteousness who gives to God what he owes. Now we owe God more than we have; therefore we pay Him no other way, but by giving over all that we ourselves are, and this with humble recognition of our sin, and confession of His righteousness, that He is righteous, as His divine will is with us. This way and serenity is the highest righteousness we can have, and the right sacrifice, which is called burnt offering,^w) as follows:

q) blossoms. r) I will apply s)

1) "Truth" is missing in the Erlanger.

2) "also" is missing in the Erlanger, t) in

u) prelates of the church, 3) give over - let drive. v)f have and what we rv) Loloenustum.

For the burnt offerings and whole sacrifices, they will put bullocks from your altar.

The Hebrew words cannot be expressed in German, because^x) we only have the word sacrifice, which means all kinds of sacrifices in general. ^y) In Hebrew, however, there are many and different names of sacrifices, as sacrificium, that is, the sacrifice offered in the sacred office, expressed in the law;^z) among them were some that were called holocausta, that is, in German, the burnt offerings,^a) of which the priests or sacrificers kept nothing. Others were called deadly sacrifices^b) and the like, which were random sacrifices offered out of devotion. ^c)

(37) Now he says, all of these will be sacrificed first of all. As if he should

x) when.

y) common.

z) t as in the church the mass, matins, vespers 2c.

a) burned completely,

b) üostias pacitid, vietirnae,

c) t as now the specially accepted works, or prayers and sages.

Saying, That now they are offered is nothing offered: for thy good pleasure is not in the offering, as it is said. All this because 1) if the heart is not acceptable, and is offered beforehand, all outward sacrifices are in vain; but if the heart is acceptable beforehand, and is offered within, then all outward works are sacrifices of righteousness. ^d)

38. but the calves he expresses 2) which 3) were nevertheless the sacrifice, which are named now; and just as if they were not sacrificed at that time, he speaks: "Then they will sacrifice calves 2c. As if he said: It is only a figure, this time calves sacrifice; then they will sacrifice the right calves, that is, sacrifice the outer Adam man on the cross, and make him void, and crucify him with Christ, whose cross is the altar of all calves.

1) In the old editions "when", that is, because.

d) t Partly burned, partly by appointment, partly by accidental devotion; as God gives grace to each one to do in his state.

2) namely (nhemlich) - by name.

3) Jn der Weimarschen und Jenaer (I): "welcher".

The fifth penitential psalm,

in the number of one hundred and two.

O God, hear my prayer and let my cry come to you!

2. do not turn your face away from me; in all the days of my suffering incline your ears to me.

In all the days that I shall call upon thee, thou wilt hear me speedily.

4 For my days are passed away like smoke, and my bones are roasted dry, like a goat.

005 I am smitten as grass, and my heart is dry, because I have forgotten to eat my bread.

My bones are in love with my flesh because of the cry of my groaning.

7. I am like a pelican in the desert, I am like a night owl in the desolate houses.

(8) I have made, and have been as a solitary bird upon the housetop.

9 All day long mine enemies have promised me, and they that praised me have sworn over me.

010 Because I have eaten ashes like bread, and mixed my drink with wine.

(11) Borne of the presence of thy wrath and displeasure, because thou hast made me contrite, when thou hast exalted me.

12. my days are gone like a shadow, and I am withered like the grass.

013 But thou, O God, abidest for ever; and thy remembrance endureth from age to age.

014 Oh that thou wouldest arise, and have mercy upon Zion; for the time is come, that

you have mercy on them, and the opportunity is here.

015 For thy servants have made the stones thereof comfortable, and have made the earth thereof miserable.

16. and the Gentiles will honor your name, and all the kings of the earth will honor your glory.

017 For God hath built Zion, and hath been seen in his glory.

(18) He has considered the prayer of the unmarried, and has not spurned their supplications.

19. these things shall be written in the time to come, and the people shall praise GOD, which shall be created anew.

20. for God has looked down from His high temple, God has looked at the earth from heaven.

21 That he may hear the groaning of the captives, that he may redeem the children of death.

022 That his name may be proclaimed in Zion, and his praise in Jerusalem.

23. when the nations come together as one, and the kings to serve God.

24. in the journey he has oppressed my strength, he has shortened my days.

025 I will say, Alas, my God, take me not away in the mean of my days; thy years are from one time to another.

In the beginning, O God, you founded the earth, and the heavens are the work of your hands.

27. they will be changed, but you will remain, and like a garment they will all wear out.

028 And as a covering shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not pass away.

029 The children of thy servants shall dwell, and their seed shall remain before thee for ever.

V. 1.¹) Lord, hear my prayer and let my cry come to you.

1. the "prayer" is that he desires mercy^a); the "cry" is that he declares his misery; as then follows:

1) Because of the counting of the verses followed by us, compare the note to § 47.

a) Christum.

V. 2. Do not hide your face from me.

2 Be not wroth with me after that I have deserved. For to turn away the face is a sign of anger, but to turn back is a sign of grace.

In time of trouble, incline your ears to me.

Hear me in the time of my affliction and suffering. For, "to incline the ears" is nothing else than to pay attention to the 2) sorrowful heart's cry. Although the same inclination also expresses whether he could not so strongly call or desire that [it] penetrate up to God's ears, he asks that God incline down to him, that he hear him.

V. 3. When I call upon you, hear me soon.

(4) Not only when I am persecuted and suffer from others, as the preceding verse asks, but also in all need. For this psalm, like the others, also describes, first, the inward suffering that the saints bear because of their sin in a contrite spirit; then the persecution of others for the sake of the same crucified life.

V. 4. For my days have passed away like smoke.

(5) That is, my days have come to naught, and are accomplished in vain, as the smoke vanishes in the air, and is destroyed. Blessed are they that know that the temporal life, because of Adam's sin, is nothing but a vanity; as Ps. 78:33, "And their days are passed away in vanity," that is, like a smoke; for there remaineth nothing of it that is profitable in that life; yea, even now in this time it is more a semblance or sign than a life, as the smoke hath but a semblance and sign of fire, and not the essence.

And my bones are burned like a fire.

(6) Just as fire consumes all that is fat and makes (b) it dry, so also suffering makes it dry.

2) Erlanger: dem.

b) Instead of the following in § 6: a dry shoot; thus also the love of temporal things. An evil fire makes all the powers of the soul dry, powerless and weary of the eternal goods. This is what all men find in themselves from original sin, which has turned us away from the eternal. Goodness, in which we should have firm and powerful love, in **all**

all the powers of the souls arid, powerless and weary.

V. 5. My heart is downcast like grass and withered.

7. the grass, cut off or broken, loses its origin, that is, the inflowing^c) sap and moisture, and becomes dry, and becomes good fireworks; thus we are all beaten in Adam by the devil, and deprived of our origin, that is, of God, from which inflow we should green and grow. That is why we have become pitiless, arid and the work of eternal fire (^d). But again, in the 72nd Psalm, v. 16, of the living He speaks, "They shall green as the grass of the earth." Now, the dry heart is, which has no desire for the eternal good, while the flesh is green for the temporal.

For I have forgotten to eat my bread.

8. Should I not become thirsty when my food has come to me in a forgetfulness? The dry heart's bread is none but God Himself, who alone can feed the heart; for the heart must have eternal food if it is to be satisfied. °But blessed is he who can see and lament forgetfulness; but blessed are they who forget forgetfulness also, as sinners of the senses, and as saints in hope, who are filled, the former with external goods, the latter with internal goods.

V. 6 My bones cling to my flesh at the voice of my groaning.

(9) So much do I labor in a sighing life, and fight against my evil nature, that I am no more than skin and legs, as Job says, Cap. 19:20: "My bones are clothed with my skin." Therefore, by this groaning is understood not only the bodily and temporary sighing, but the whole penitential life and laboring desire.

Lust and joy, we are, alas, inclined to the perishable and to ourselves, and therein have lust, joy and love, that is, fat and sap. Blessed are those who know the same pleasure and joy here, lament and hate!

c) disguises its origin; for the inflowing 2c.

d) Matter

e) 1" This forgetting he means, the same plague mentioned above, that we live before the lust of the creatures, and are in a forgetting and unawareness of the eternal bread.

after grace and comfort;^f) for they experience how deeply original sin has corrupted us. But those who do not attack themselves do not know what is wrong with them, the bones^g) do not cling to their flesh, but are full of fresh blood and sap,^h) and fed body. So also in the first [penitential] psalm [Ps. 6, 7.]: "I have been laborious in my groaning."

V. 7. I am like a bittern in the wilderness.

Here the other suffering is mentioned, when the worldly and self-wise persecute, despise and mock these hard-working and repentant people. For a good life must also be a foolish life, because he turns away from everything that others turn toward.

I am the same as a little bug in the disturbed cities.

(11) He compares himself to the solitary birds and to those who do not come out during the day, because he is abandoned and despised. He is not esteemed, nor is he suffered in the daytime, that is, in the honor and glory of the world; therefore his life is like a wilderness and a night. ⁱ)

V. 8. I am awake, and am like a solitary bird on the housetop.

12. I am not asleep, and have taken heed to myself. For the world sleepeth, as the apostle 1 Thess. 5:6, "Let us not sleep, as others do, but let us watch and be sober." For temporal lusts are contrary to eternal good, as images in dreams are contrary to right images; as also Isaiah Cap. 29, 8. says that it happens to sinners "as when a thirsty man dreams that he drinks, and when he awakes, his soul is still empty." Therefore this sleep is nothing else than the love and lust of creatures. But "to awake" is to cling to the eternal good, and to see and long for the same. But therein he is

f) Mortification of the flesh;

g) therefore their bones

h) nature,

i) t Of the Pelican some write many characteristics, but here it is called a bird, which is in the desert, and in barren places lonely living.

k) Goods.

alone, and no one with him; for they are all asleep. And he says "on the housetop. As if he said, "The world is a house in which they all sleep and lie decided; but I alone am outside the house, on the roof, not yet in heaven, and yet not in the world. I have the world under me, and heaven above me; so between the life of the world and eternal life I hover alone in faith.

V. 9. Daily my enemies revile me.

13. those who dislike God's word^l) and this life, and their own life pleases them, without ceasing judge and condemn me, reject and despise my word and work.

And who mock me.

14 That is, the same enemies who praised me scornfully and mockingly; for such praise is more than double mockery. ^{m)})

Swear with me.

15. that is, theyⁿ) make me an example, an oath, a curse and a wish; as one says: God must do to you like this and like that.

V. 10. For I eat ashes like bread.

(16) Not that he ate ashes, but the Scripture calls good food bread, and evil food ashes; therefore that the food of godly men is small and nothing, even as ashes compared with the food of those who live in the satisfaction of the flesh. If then the meaning is: My food is ashes compared to their food,^o) that is, I am so sad and miserable that nothing tastes good to me, and even if it were good food, it is still as if I eat ashes.

And mix my drink with wines.

17 [That is, I don't like drinking before crying] 1) They drink and laugh,

l) me

(m) f And therefore the Ebrew text thus holds, "And they made me a fool."

n) Instead of the following in s 15: have joined and united against me. For before times, and also still the alliances happen by an oath, and are called confederates.

o) Instead of the following in 8 16: and yet I eat the same as willingly and gladly as they eat the delicious food. Therefore they are hostile to me, for they feed their flesh and I mortify mine; so we are against each other.

1) Missing 1517.

They sing and are happy about it, because they do not hear what God says [Luc. 6, 21. 25.]: "Blessed are those who weep"; and: "Woe to you who laugh now"; because according to the flesh one should live in the cross, and not in pleasure, who wants to live right.

V. 11. Borne thy wrath and disgrace.

(18) The sight of the severe judgment and wrath of God casts out all the lusts of the flesh, and makes evil to eat, drink, and lie down, and so suffering becomes heavy. ^{p)}) Therefore, those who are secure in their life or righteousness mock these repentant and humble people, as it is written in the following Psalm of Repentance.

That you took me and threw me down.

(19) So it seems to every soul, when it feels the wrath of God, that it is rejected and eternally damned. ^{q)})

V. 12. My days have passed away like a shadow.

20. My time has passed uselessly, and now I have nothing of it. Just as nothing remains of the shadow, so also nothing remains of all life that takes place in carnal and worldly lust, without which no one is alive, because the flesh is in all of us. Therefore all our life is a useless life. Blessed is he who recognizes it.

And I will become as dry as grass. 2)

21 As if to say, "How short and vain, and sinful and corrupt, is the life of all men. Therefore come, you who are and remain eternal, and share your life with us. ^{r)})

22. up to this point, he has lamented his distress and been tempted to go to God; now he is raising his desire and longing for life, which is in

p) makes will to eat, drink, and lie down badly, and so no cross becomes too heavy.

q) Instead of § 19: That is why I am afraid of your wrath, and contrite myself, that I may forestall your judgments. For thou hast a nature in thee, that whom thou exaltest thou bring low, and whom thou amendest thou breakest. Therefore, woe to those who rejoice in their exaltation.

2) Erlanger: "like a grass."

r) Instead of § 21: That is, inwardly the soul has been destroyed, since the outward life is greenest, and yet has passed away.

God is. As in the 63rd Psalm, v. 2: "My soul has thirsted for You"; and calls upon Christ and His grace.

V. 13 But you, O Lord, abide forever.

23. i pass away, and my days come to naught; therefore i am full of my life, and desire your life,^s) since there is nothing perishable.

And your memory for and for.

(24) That is, just as your being remains forever, so also your name and memory remain forever. My name, however, passes away with my being, as in the 9th Psalm, v. 7: "Their memory has passed away like a sound. Therefore, my God, how do I come from myself to you, so that my essence and name also remain forever? I am, alas, too far and deep from you.

V. 14. You would make up and have mercy on Zion.

I cannot come to you, therefore, my God, arise and come to me and take me to you. The rising up means the most sweet and gracious future of God in mankind' (for at that time Jerusalem stood well. Therefore such lamentable cries and supplications may not be understood of temporal help, but of Christ and His kingdom); 1) for then He came to us, that He might lift us to Himself, and then He had mercy on Zion, that is, His people.

For it is time for you to be gracious to her.

26. the time of grace and, as St. Paul says, the fulfillment of time, Gal. 4, 4.^u)

And the hour has come.

27.^v) It is time for you to come yourself, for God does not give grace unless it is time and^w) even. But what they are, follow.

V. 15. For their stones please your servants.

28.^x) He speaks of Jerusalem as a city that is to be built, since the stones and the earth have been laid out for the supply, so well that it is desirable to see it; therefore he speaks of the spiritual building. For Jerusalem (as said) stood in all glory; that the opinion is, Lord, come quickly.

x) Instead of? 28 to the beginning of §45 "that he might prepare his dear saints" 2c. The stones of Zion are the elect of God, they are prepared by the prophets, apostles and preachers to dex grace. The preparation is done by the word of God, when it is preached that all men are in disgrace because of sin, and that no one can stand by his own righteousness without the grace of God, as Rom. 1, 17. 18. Paul says that in the gospel God's grace and wrath are revealed. Whoever hears this becomes humble and terrified, falls at God's feet and laments his sorrow, as this Psalm has done up to this point. When this has happened, then it is time and even for God to come, who does not come except to the humble. Thus all the prophets have made the people comfortable, that is, humble, and sent them to grace; although they are all persecuted about it by the hopeful saints, who want to establish their righteousness at all times.

And have made wretched the earth of the same.

That is, by the same preaching they have made them understand your mercy and desire it. The "earth of Zion" are the least of the people and the imperfect. So John the Baptist also had to come with his voice before Christ to prepare the people and to reveal their sins, so that they would need and desire mercy [Matth. 3, 3]. But those who do not want to be sinners, for them it is not yet time or even that they receive grace, because they also do not receive the messengers and servants of God with his word.

V. 16. And the Gentiles will honor your name.

Here he prophesied; for the Jews the more part became enemies of the humble, as are described above; therefore grace is divided among the Gentiles.

And all the kings of the earth will honor your glory.

That is, in fear and humble submission they will serve you. For love and spiritual fear is the true service of God, without which other works and sacrifices, which the Jews and the faithful build on, are nothing.

V. 17: For God has built Zion.

That is, the city of God, the holy Christendom, is not built with the teachings or works of men, but with the word and grace of God alone.

And has been seen in his glory.

It has now come about through the gracious incarnation of God that the unknowable God is confessed, and that all glory is his alone, no one righteous, good, wise, strong, holy, true, but God alone. The glory was unknown before, because men themselves

s) to be with you,

t.) Incarnation of God;

1) Missing 1517.

u) Instead of § 26: The city of Zion, that is, all your people.

v) t you now well situated and even, and us

w) f him

and build, it is time; stone and lime and all things are there, so fine and much, that thy servants lusted, and would gladly help to build. That is so much to say: one would gladly hear and learn the gospel. This is also the right time for the gospel, when one longs for it. In this way Christ speaks Joh. 4, 35:

"Behold the seed, it is white for harvest." And Luc. 10:24: "Many kings and prophets would see that ye see."

And are favorable to their dust.

29. he calls "the dust Jerusalem", that is, the excavated earth, as from it one would have to take out the earth.

wise, righteous, good 2c. and thus attributed God's glory to them.

V. 18. He looked at the prayer of the unmarried.

The glory is all his, he has taken them all to himself, and he has filled them all. Therefore, those who do not want to be single, He does not look at; but those who are single and poor in spirit, who in constant thirst of His graces and righteousness ask of Him, He graciously looks at them, and satisfies them with Himself, when He says [Ps. 81, 11.], "Israel, open your mouth, and I Myself will fulfill this." For GOD cannot give mercy except to the humble, that is, to the hungry, thirsty, unfeeling poor sinners and fools. He does not look at the beautiful words and great works of the rich, the wise, the saints (for there His glory has been destroyed), but only at the desire and prayer of those who have nothing.

And he did not spurn their pleas.

God spurns nothing so much as those who are full and satisfied, who do not desire His grace, who, like God, think they have something to give and do great things, and so are praised and honored by God more than God is by them.

V. 19. These things shall be written in the time to come.

These things shall be preached, written, spoken, and remembered, not in this time under the law, but in the time of grace, in the new testament, because that this people is not yet grief-stricken of these things, being blinded in their righteousness.

And the people will praise God, who will be created by new ones.

The spiritual people, newly created by the baptism of Christ, can understand these things; but those who are not yet born elsewhere and not newly created in spirit and grace, it is not possible for them to know God and His glory. Therefore they cannot praise Him, but themselves. For those praise God who defile themselves, who take from God and give nothing to God; they have nothing, but their good is with God, therefore their praise is also with God, and in God, and not with themselves.

V. 20. For God has looked down from His high temple.

The holy, high temple of God is the blessed man Jesus Christ, in whom the eternal God dwells bodily. This same temple is given to us as a propitiatorio, Rom. 3, 25, that is, as a throne of grace, before which whoever bows down has forgiveness of all sin and all grace. Is now the meaning: God's praise alone will be praised; for it has now come to pass that God, who before in disgrace turned His eyes from us, now looks down upon us in all grace and love, through our Lord Jesus Christ.

stum, who is his temple, and by no one else. Therefore, if there is nothing good but in Christ, all praise must be silent, and praise must be given only to God in Christ.

God has looked at the earth from heaven.

That is, he has accepted poor sinners through Christ, and heaven and the temple of God are one thing. For God gives nothing, everything must come from Christ. The appearance and vision of God is nothing other than a gracious will to have mercy and to help; therefore it follows:

V. 21: That he may hear the groaning of the captives.

These are the ones who realize how miserably they are caught in sins and cry out for the grace of salvation, as the prophet himself said above. For those who are not imprisoned, that is, those who do not see how they are truly imprisoned, he does not hear, because they do not groan.

That he may deliver the children from death.

That is, all who recognize that they are children of death, wrath and condemnation, even those who are physically persecuted and martyred by others. For this is the praise of God, that he looks upon the unworthy, and shows mercy to them that have deserved wrath; as follows:

V. 22: That His name may be preached in Zion.

Not of men's names: for thus is God's glory and name praised in all Christendom, when it is said and known that all is entirely up to God's grace and work, and we are nothing.

And his praise in Jerusalem.

Praise, name and honor are one thing. For that which is the essence, that is the work; but that which is the work, that is also the name; that which is the name, that is also the praise; and the honor of that which is the praise.

V. 23: When the nations and the kings come together in one.

The praise of God in Jerusalem will take place when the nations and kings, that is, every bishop with his people, come together in the church to worship and say mass. For in this way one ministers and should preach, as the apostle, indeed, Christ himself commanded, that one should preach and remember him when one says mass. Therefore, this verse expresses the way to preach God's praise, that is, the holy Gospel, in which is written what God has done for us by grace, therefore He is to be praised.

V. 24. He has suppressed my strength in the departure.

Now the prophet speaks again of him and all others with him. God has humbled and depressed my power in this life. For Christ's kingdom is in judgment, so that he has brought down his dear saints 2c.

But he secretly indicates that the poor and lowly desire the gospel; like Matth. 11, v. 5: "The poor have the gospel preached to them.

v. 16. And the Gentiles will fear your name.

30 He desires such a future and kingdom of God, since not only the Jews, but also all Gentiles are inside, Ps. 2, 8: "Heische von mir" 2c. Therefore one can see what kind of Zion he means.

And all kings on earth your glory.

That is, through the gospel they will know and honor your power and might in Christ with fear and humility.

v. 17: That the Lord build Zion.

That is, the city of God, the holy Christianity that began in Zion, is not built with the doctrine or works of men, but with the word and grace of God alone.

And appear in his honor.

That is, he is revealed through his word and spirit, so that he may be known, as he alone is and does everything, but we are nothing. Isa. 11, 9: "All the earth is full of the knowledge of the Lord. Ps. 19, 2: "The heavens declare the glory of God."

v. 18. He turns to the prayer of the abandoned.

34. his kingdom's way is to have miserable, calling, praying people who suffer much for his sake; so his way and regiment is not different but to help, hear and assist such poor, miserable, dying and sinners, Is. 61, 1: "I am sent to preach to the poor" 2c. Matth. 11, 28.: "Come to nrr all you who are weary."

And do not spurn their prayer.

(35) It is not a worldly kingdom, where one must help, give and assist the authorities, but a spiritual kingdom, where everyone is helped out of all kinds of distress in body and soul.

v.19. Let this be written on the descendants.

(36) These things shall be preached, written, spoken, and remembered for ever and ever, and shall cease no more until the 1) last day: this and no other shall be the preaching unto all the children's children.

And the people who are to be created will praise the Lord.

(37) As Ps. 72:5: "Under the sun his name will reach to the descendants. It is a peculiar kind of this teaching: when the teachers are strangled, the teaching goes on first among the descendants, there God is preached and praised inwardly.

v. 20: For he looks from his holy height.

For Christ's kingdom depends on God alone, whom He sees and knows, and He knows it again from heaven. And this verse also means that it is a heavenly, spiritual kingdom, that all miserable people are helped by God.

And the Lord sees from heaven on earth.

39. it is a secret, spiritual kingdom, and yet it is on earth among men, but hidden in faith and spirit.

v. 21: That he might hear the groaning of the prisoner.

40] This is, as it is also said above [§ 34], the nature of His kingdom is that God lets His own suffer much, and be children of death and sheep for slaughter, as Paul says [Rom. 8, 36]. But they are not forsaken, but are sure that he hears their groaning and misery.

And redeem the children of death.

41. children of death are called, in the Hebrew way, the people who are handed over to death; as one says, child of life, child of wickedness 2c. For the Christians are given over to death, Rom. 8, 36.

v. 22: That they may preach his name in Zion.

(42) Not the names of men; for so is the glory and name of God extolled in all Christendom, when it is said and known that he is the helper of all miserable and dying Christians.

1) "den" only in the Jena (2).

And his praise to Jerusalem.

(43) If the work is, the name is worthy of it; if the name is, the praise is worthy of it; and if the praise is worthy of it, the honor is worthy of it.

V. 23: When the nations come together and the kingdoms to serve the Lord.

44 He says this again, that it may be known how his kingdom begins at Jerusalem, but yet goes among all kingdoms; that as the word, and his grace to forgive sins, is common to both Jews and Gentiles, so also the cross, and the help of it, is in strong exercise in all places, both among Jews and Gentiles; for the kingdoms may not come together bodily in one place.

V. 24. He humbles my strength on the way.

(45) Thus it is in Christ's kingdom, according to the outward man, that he causes his dear saints to be broken, punished, humbled and tortured manifold here in this time, so that they are not strong and vigorous outwardly, but inwardly. But the world, which he raises and strengthens in its way; that is, in this time, he will humble in the end. Therefore the prophet and the spiritual people comfort themselves that they will be oppressed with Christ in time and in the way, not in the end.

He shortens my days.

46 For he breaks off the old man. This verse especially refers to the holy martyrs. For thus says St. Peter [1 Ep. 4, 17] that now is the time for judgment to begin in God's house, that is, in His saints, but the end will go out in the devil's house.

V. 25. 1) I say, my God.

(47) Though he break me and press me, I will not therefore run from him, but will run all the more.

hope in him more, and call upon him, and pray; [as all his saints do.] 2)

Don't take me away halfway through my days.

(48) That is, let me not die unprepared. For those who are full of life and desire death, as David [1 Chron. 24, 1.] and Abraham [1 Mos. 25, 8.] and Paul [Phil. 1, 23.], are accepted at the end of their days, for they have given leave to life and demand death. But those who still cling to this life and love it, are still in the middle of their days, as King Ezekiel said Isa. 38, 10. f., these die unwillingly and hardly bear the judgment and suffering of Christ. y)

Your years last for and for.

49. This is, z, but behold, thou art eternal, and I live so short a time, therefore no man can escape thee; but time may soon escape me, that I should lack mercy. But thy punishment cannot fail; for thou comest yet well, as thou art eternal.

V. 26. You founded the earth before, and the heavens are the work of your hands.

50 For Christ, according to the Godhead, is a creator, with the Father, of all creatures, as the apostle Heb. 1:10 introduces this verse.

V. 27. They will pass away, but you remain; they will all pass away like a garment, and if you change them like a garment, they will be changed.

51. so the heavens will not remain, much less the earth; therefore all crea-

2) Addition 1325.

y) I To notice that the common text says much differently, namely in these two verses thus: He answered him in the way of his strength. The shortness of my days make known to me, do not take me away 2c. This may thus be concordirt: That outwardly oppresseth and maketh cry unto him, to him he answereth, and heareth them in the way of his strength, that he strengtheneth them inwardly with his strength. For he outwardly breaks their strength, and so they desire to know the shortness of their days, that is, that they may not be precipitated with death.

z) Instead of the following in s 49: eternal, without end; for Christ's kingdom is without end, yes, he is also without beginning; as then follows:

1) Here the Erlanger has not set a verse number, therefore in the following wrong counting. The Jenaer (2) has only 28 verses in this Psalm, because the superscription of the Psalm is not counted as a verse. In the first edition, the third verse (of our Bible) is divided into two verses; therefore, it brings it without the first verse to 29 verses. We were forced to follow the counting of the first edition, because we have united both relations with each other.

The heavens, too, will be transformed; they will not perish and be destroyed, but will be renewed.

v. 28. But you are the same.

52. you will not be his other or new God, as the Jews will say; when they hear that you are man and] 1) God, they will reproach yours: they have a new God, and another than the one who founded the earth in the beginning. But heaven and earth may become different; you remain in the same essence.

And your years never end.

(53) Which the Jews and the Gentiles have supposed: thy kingdom remaineth, and thy people with thee for ever.

1) Addition 1525.

V. 29. The children of your servants.

54. these are those who are baptized and taught by the apostles^a) in Christendom; for the preachers are] 1) God's servants.

Will stay.

55. children are heirs, and remain; but the servants, to whom God gives temporal reward, do not remain in the eternal inheritance with the children.

And their seed will stand before you.

56. these are the same children, the believers of Christ, who are spiritual seed and inheritance, yes, joint heirs with their fathers, eternally prepared before God, although temporally cast out before the world [for Christ's kingdom has no end]. 2)

a) f and bishops
d) Prelates are our fathers and
2) Addition 1525.

The sixth penitential psalm,

in the number of one hundred and thirty.

O God, to you I have cried from the depths, O God, hear my cry.

2 Oh that your ears would heed the cry of my supplications.

If you are mindful of sin, O my God, O God, who can stand?

(4) For with thee alone is all remission; therefore thou alone art to be feared.

5) I have waited for God, and my soul has waited, and on His word I have made my bed. 3)

My soul that is waiting to God from the morning watch until the morning watch again.

7. Israel waits for God, for the chain of mercy is with God, and with Him is manifold salvation.

8. and he will redeem Israel from all their sins.

3) Lead - maintain.

V. 1. Out of the depths I call to you, O Lord.

1) These are fine, fierce and very thorough words of a truly repentant heart, which is turned in its misery to the very deepest, 4) indeed, not possible to understand, except for those who feel and experience it. We are all in deep, great misery; but we do not all feel where we are.

I call to you.

2. crying is nothing else but a very strong earnest desire of God's grace, which does not arise in man, because he sees in what depth he lies.

v. 2. Lord, hear my voice; let your ears be attentive to the voice of my supplication.

(3) That is, you keep silent, rely on, despise my miserable cry, when no one can help me here but you alone. Therefore let your

4) "is" is missing in the Erlanger.

Ears pay attention and perceive my cries. The word speaks the soul, if it feels that no creature does not want to hear its lamentation, yes, also God and all creatures strive against itself. Therefore follows:

V. 3: If you want to be careful about iniquity.

(4) That is, if thou wilt reserve sin, and look upon it, and not forgive, who alone art a gracious and powerful forgiver, and without thee no man can forgive.

Lord, who will stand?

(5) What is the use of all creatures being merciful to me and despising and remitting my sin, if God respects and keeps it? And what harm is it if all creatures remit and retain my sin, if God remits and despises it? This is what the following [penitential] psalm also says [Ps. 143, 2.]: "O GOD, do not enter into judgment with your servant, for no living man is found righteous before you." And this verse expresses what the Psalm is made of, namely, of the reputation of the severe judgments of God, who can and will leave no sin unpunished. Therefore, he who does not look at God's judgment does not fear; he who does not fear does not cry out; he who does not cry out does not find mercy.

Therefore, in a right man there must always be fear of the judgment of God, because of the old man, to whom God is hostile and against, and next to the same fear hope for the grace of mercy, which is favorable to the same fear for the sake of the new man, who is also hostile to the old, and thus agrees with God's judgment. So fear and hope are related to each other. And as the judgment of God works fear, so fear works crying; but crying obtains grace. And while the old man lives, the fear, that is, his cross and killing, shall not cease, and the judgment of God shall not be forgotten. And he who lives without the cross and without fear and without God's judgment does not live rightly, as it says of them in the 10th Psalm, v. 5, 6: "They are gone from his eyes.

done thy judgments, and saith, I shall never be moved, no evil shall befall me."

V. 4. For with you there is forgiveness.

7 Therefore there is no refuge in another, if anyone wants to stand or remain; for, as St. Paul says [Rom. 8:31], "If God is for us, who will be against us?" So, who wants to be for us, if GOD is against us? For with Him alone is forgiveness [so that even good works do not help; but whoever wants to be something before God must insist on His grace alone, not on merit]. 2)

That you are feared.

8] This is what is said above [5]: He who does not fear God does not cry out, nor is he forgiven; and therefore, to obtain God's grace, he alone is to be feared, and he alone is to be feared, just as he alone forgives. For he who fears anything but God desires the favor and grace of others, and does not ask for God; but he who fears God desires His grace, and does not ask for anything that is not God, for he 3) knows that if God is gracious to him, no one will do it for him.

V. 5. I wait for the Lord.

(9) Up to this point he has described the fear, the cross of the old man, how to bear and have it. Now he describes the hope, the life of the new man, how one should have it; for these two things are taught in all the Psalms, indeed, in all the holy Scriptures. For God is so strange in His children, that He makes them blessed alike in disgusting and discordant things; for hope and despair are contrary to one another. Nor must they hope in despair; for fear is no other than the raising of despair, and hope the raising of salvation.

(10) And the two unnatural things must be in us, because there are two unnatural men in us, the old and the new. The old must fear and despair and perish; the new must hope and treasure.

2) Addition 1525.

3) Erlanger: the.

1) In the old editions: "vorlest" (Weim.); "verlest" (Witt.); "verlesst" (Jen.).

The two are done in one man, yes, in one work at the same time. Just as the maker of an image removes and cuts away what should not be in the wood for the image, he also promotes the form of the image. Thus, in the fear that cuts away the old Adam, grows the hope that forms the new man.

11 Therefore he says: I have waited for God, that is, in this cry and cross I have not run back or despaired [nor relied on my merits], 1) but for God's grace alone, which I have desired, I wait, and wait if it please my God to help me. Now there are some who want to tell God the goal, to set the time and the measure, and to suggest to Himself how they want to be helped; and if it does not happen to them in this way, they despair, or if they like, they seek help elsewhere³). These do not wait, they do not wait for God, God shall wait for them and be ready immediately, and shall not help them in any other way than as they have proposed. Those who wait for God ask for mercy, but they leave it up to God's good will when, how, where and by what He will help them. They do not doubt the help, but they do not give it a name, they let it be baptized and called 2) God, and even if it is a long time, it will be forgiven without measure. But whoever gives a name to help, it will not be given to him, because he does not wait and suffer God's counsel, will and forgiveness.

My soul is waiting.

(12) That is, my soul has become a waiting or waiting thing, as if he said, "All my soul's being and life has been nothing else but a mere waiting and waiting for God; that is what one would say in Latin: *Sustinui Dominum, sustentrix seu expectatrix fuit anima mea*, a harrier has become my soul; to express a firm, constant waiting, in which the soul feels nothing but that it waits or waits, as in the 40th Psalm, v. 2: "I have waited for the Lord. Psalm, v. 2: "I have waited for the Lord." So here also: I have

- 1) Addition 1525.
- a) otherwise
- 2) Erlanger: the.

God's so steadfastly endured that my soul has become a hardship sufferer, and its life is entirely one of waiting, hoping, and waiting.

And I am waiting for his words.

13) That is, on his promise and vow [for to hope and wait without God's word is to tempt God]. 3) Now this is the nature of the inner man, that he carries a constant waiting, hoping, trusting, believing in God; therefore God does not leave him, who has promised grace and help to all those who trust in him and rely on him and wait on him. And the same word and promise of God is the whole content of the new man, who does not live on bread, but on the same word of God [Matth. 4, 4].

v. 6. My soul waits for the Lord from one morning watch to 4) the next.

14) That is, my soul rises up to God in the face of all things, and firmly waits for His future and help [however long it may last], 5) as in the 123rd Psalm, v. 2: "Our eyes are steadfast to our God, until He has mercy on us." [For this verse shows the length of such endurance, just as the next shows the measure, namely, the word]. 5)

(15) Scripture divides the night into four parts, and calls the parts of the night watch or watchkeeping. Just as the watchmen of the city keep watch at night, watching and waiting to see that no one comes or goes. Every watch has three hours: the first from 6 to 9; the second from 9 to 12; the third from 12 to 3; the fourth, which is the morning watch, from 3 to the day, that is, to 6. Leaving aside the deep interpretation, it is said enough that from one morning to the next we must wait on God, that is, steadily and not let up; even if God would forgive the whole day, we should also wait until the next day.

(16) The reason why he indicates the morning watch or time more than the evening watch or night watch is that in the morning all works are begun, and in the evening they are ended, and at night they rest. Now if he will say, "Hebst

- 3) Addition 1525.
- 4) "to" is missing in the Erlanger.
- 5) Addition 1525.
- 6) "Guard" is missing from Erlanger.

If you begin to trust in God, do not stop again; let the evening and the night pass, stay in waiting until morning comes again; for the new man, whose work is nothing other than waiting and waiting for God, should not stop, as the outward man does and must do. And this is the life in the high three virtues, as faith, hope, love, which virtues kind and nature is described in the Psalms, id est, affectus et opera eorum.

Therefore, in this little psalm, the whole life, work and conduct of the inner man is described in a masterly way, so that it is nothing other than a leaving in God and being completely at God's will.

V. 7. Israel waits 1) for the Lord.

(18) That is, everything that is spiritually and inwardly new to the people is so, as it is said that their whole life is a trusting, relying, waiting, waiting on God. For Israel (b) was the special people of God, to whom such a

1) Erlanger: wait.

b) Instead of the following to the end of §20: in Hebrew, a man who sees GOD, or who is of GOD, means right. These are they whose hearts are rightly set on GOD, and look to Him at all times, taking heed, perceiving, and not bending in themselves. For äirootus eunr Deo, or <1ir6etu8 Voi, svu Ooo, is called one who is right to GOtt. Therefore, no one waits for GOD, for those who are right to Israel are those who are right to GOD. But these are the ones who see God through strong faith, hope and love.

For mercy is with GOD.

To those who wait his, and are Israel. Israel, the right man, does not run to himself, not to his strength, not to his righteousness and wisdom; for they are not Israel, but crooked in themselves and wrong. For help and grace is not with themselves; they are sinners and condemned with him, as he also saith by Hoseam [Cap. 13:9], "O Israel, with thee is nothing but condemnation, but with me is thy help." Now Israel knows well that with himself there is wrath, disgrace, sin and sorrow, as he described and lamented above; therefore he runs from himself, and runs to God; with whom is grace, salvation, righteousness, and not of merit.

And diel is salvation with him.

That is, with him alone is redemption from the many depths, of which s§ 1s said above, and no other redemption. Although the hopeful want to find satisfaction and redemption in themselves, to work themselves out with their works, to be their own helper, redeemer, merciful, and to acquire truth and righteousness for themselves. But what follows in this decision?

Harren is due. In addition also the name is correct. For Israel is called a fighter with God. All those who now wait so firmly that they immediately fight with God over it are true Israelites.

For goodness is with the Lord.

19. To know God rightly is to know that goodness and mercy are with Him; therefore Israel also waits for Him. But those who think that God is angry and ungracious do not yet know Him well, so they flee from Him and do not wait for Him.

And much redemption with him.

20 That is, with him alone is redemption from the many depths of which is said above [§ 1], and no other redemption; though our sins are many, yet his redemption is much more, as 1 John 3:20 says: "Whether our heart punisheth us, God is greater than our heart, and knoweth all things." Although the hopeful want to find satisfaction and redemption with their own works, work themselves out, be their own helper, redeemer, merciful, and acquire truth and righteousness for themselves. But what follows in this decision?

V. 8. And he will redeem Israel from all their iniquity.

21. he, God himself, and not they 2) themselves, will redeem Israel. °) Notice, Israel has sin, and cannot help it itself. What does Moab and Ishmael take before them, the hopeful saints, who do not want to know that righteousness, of which we are to be righteous 3), is nothing other than a gracious gift of the pure, undeserved mercy of God? Therefore we should not be merciful to ourselves, but serious and angry, so that God may be merciful to us and not angry. For whoever wants to be merciful to himself, God will be merciless to him, and whoever is merciless to himself, God will be merciful to him.

2) Thus the Jena (1) and the Weimar. In the original: "sie selb, und nit selb".

c) i the right ones who see and know him, wait, trust 2c.

3) Thus the Wittenberg and the Jena (1). In the other editions: "recht".

The seventh penitential psalm,

in the number of one hundred and forty-third.

O God, hear my prayer; receive into your ears my supplication in your truth; hear me in your righteousness.

002 And enter not into judgment with thy servant: for there may not be justified in thine eyes any that live.

For mine enemy hath persecuted my soul; he hath humbled my life unto the earth.

4. He has laid me down in darkness, like the dead of this world.

005 And my spirit is troubled within me; my heart is grieved within me.

006 I have remembered the days of old; I have preached of all thy works, and of the work of thy hands have I taught.

007 I have stretched out my hands unto thee, my soul is unto thee, as dry earth.

8. quickly hear me, my god, my spirit has become dull.

9. turn not thy face from me, that I be not like them which go into hell.

10. let your mercy be heard early, for my hope is in you.

011 Teach me the way wherein I should walk, for I have lifted up my soul unto thee.

12) Deliver me, my God, from my enemies; in you is my refuge. Teach 1) me to do what pleases you, for you are my God.

13. May your good Spirit lead me in the right way for the sake of your name. O God, make me alive in your righteousness.

14. lead out my soul from persecution, and in your mercy destroy my enemies.

(15) And destroy all who dispute with my soul, for I am your servant.

but rejects them. Therefore this psalm is easy to understand from the previous ones, because it is all one voice. [Here it is to be known that this Psalm is spoken and will be spoken in the person of the whole people of Christ, and of each one in particular, which people's daily enemies are the worldly wise and self-justifying, who neither know nor want to know about God's grace; yes, they think that no one thinks more of God's grace than they, in blind holiness and good opinion, are led astray.

v. 1. Lord, hear my prayer.

(2) The life of a holy man is more in receiving from God than in giving; more in desiring than in having; more in becoming pious than in being pious; as St. Augustine says that faith acquires what the law demands. Therefore, asking, desiring, seeking is the right nature of an inward man; as in the 34th Psalm, v. 11: "They that seek God always shall not lack any good thing." And in the 105th Psalm, v. 4. "Seek His face always." Again [Rom. 3, 11. and] 2) Ps. 14, 2. 3. of the hopeful saints: "There is no one who seeks God," because they have found Him.

Hear my plea for the sake of your faith.

3. not^b) because of my works which I do, but because of thy faith which thou givest me.

Answer me for the sake of your justice.

4 Not for my righteousness' sake,^c) for the same is sin and unrighteousness. As if he said, Make me faithful by grace^d) and righteous; for I see some who are

2) Addition 1525.
b) Instead of the following in? 3: in my truth, for that is a vanity and falsehood.
c) in my justice,
d) true

1. all psalms, all scriptures call to^a) grace, praise grace, seek Christ, and praise God's work alone, all men's work.

1) Weimar and Erlanger: "Learn".
a) after

by their own works and righteousness^e) they want to be right and to be right; you protect me for that. They want to be something, but they are nothing, they are vain,^f) they are fools, they are sinners.

5 Here it is to be noted that the word "your faith"^g) and "your righteousness" does not mean the one where God believes and is righteous, as some think, but the grace that God makes us believe^h) and righteous through Christ. As the apostle Paul calls Rom. 1 and 2 and 3 the righteousness of God and faith^k) of God, which is given to us through the grace of Christ^l).^m)

6. just as a penny or a painted florin is not a true florin, but a figure, yea, a vanity and deceit, if they be given and taken for true florins; but a true florin is truth, and without deceit: so, the life and work and righteousness of all the trustworthy saints, against the righteousness and work of the grace of God, is a mere appearance, and a deadly, hurtful falsehood, if they be taken for right true. There is no truth, but it is God who gives the right fundamental righteousness, which is the faith of Christ.ⁿ)

V. 2. And do not enter into judgment with your servant.

(7) If the servant of God, who is without doubt in grace, cannot stand before the judgment, but flees to mercy, where will the enemies and sinners remain? Yes, where will also the hopeful remain, who with blind presumption of their works and good life find merit, reward and favor, and^o) God's justice?

e) Truthfulness and justice, true and right

f) f are liars,

g) your currency

h) God with true

j) true

k) Truth

l) the faith of Christ

m) t Also, God's truth here is not the words alone, yes, more the works and fulfillment of His words, which fulfillment is the same grace and mercy.

n) f Therefore, this little word "truth" from the Hebrew may well be changed into *uās tni*, that is, in your faith.

o) 's and thanks to

think that they do not fear God's judgment in good works, but only in evil ones, as if they knew what was good and what was evil in their eyes before God's judgment.

For before you no living person will be justified.

(8) As if he said, I may be justified in mine eyes, and in the eyes of men: but in thy sight there is none justified that liveth: but he that is dead is justified; Romans 6:7: "He that is dead is justified from sins." Which death begins in the life of repentance, and endures unto the grave. As he says Ps. 44, 23: "We are daily slain for thy sake."

V. 3: For the enemy persecutes my soul.

(9) This is my enemies, who always resist me by their wisdom and righteousness; for every Abel has his Cain, and Isaac his Ishmael, Jacob his Esau, and Christ his Judah, who strive against his soul, especially in the things that pertain to the soul, that is, in faith^p) and righteousness, since the hopeful will not suffer their works^q) and righteousness to be nothing, and therefore persecute the truly devout, who live in God's faith^q) and righteousness alone.

And smashes my life to the ground.

(10) That is, they live in honor, and sit on high, rising up in the sight of men for the sake of their appearance; therefore I must be utterly abased in the sight of men, rejected and despised.

(11) For by these words the prophet means that a man who lives in grace and in Christ is a despised thing. No one honors him; indeed, everyone dishonors him, and he is considered a useless, unfit, harmful person in all the things that people do. And whoever has not yet come to this, and does not yet have such enemies, who consider all his good works, words, counsel, and opinion to be foolishness, wickedness, and unrighteousness, has not yet properly come to Christ.

p) in the truth truth

unless he himself becomes his enemy, and puts on himself what others should put on him, and in all good words, works, and life, considers himself useless and a fool 1) and recognizes thoroughly without all deceit of his heart.

V. 4. He lays me in darkness, like the dead in the world.

(12) That is, they are in the light and are known and famous to men, and appear and are pleasant. But he puts me completely in contempt and in disrepute, like a dead man who never appears before the world. So he also said above [Ps. 102, 7.], "I am become like a night trot, like a solitary bird in the wilderness." So it goes: the pious are not needed for life and office, even for that they are not remembered, they are not wanted to know or to be known; but the seeming saints are gawked at by everyone.

V. 5 And my spirit is troubled within me, my heart is troubled within my body.

This is the right sacrifice that pleases God, as stated above in the 4th Psalm of repentance [Ps. 51:19]; when a soul is desolate from all creatures, even abandoned and persecuted by itself, so that it waits for nothing but only God's grace; these are the blessed who weep, for they shall be comforted [Luc. 6:21].

V. 6. I remember the former times.

14) That is, the seeming [saints], 2) who are exalted and in the light of men, do not want to be grieved and saddened,^f) do not have their comfort and joy in the present walk and works of their own strength, wisdom, righteousness, may God. But I, who am completely destitute of these things, know no other consolation, except to remember that 3) God has made all his saints lack in time past, and has never yet made any of them lack by his own works, ability, knowledge, piety, or by his own strength, wisdom, and righteousness.

as in the 44th Psalm, vv. 2-4: "O God, we have heard, our fathers have told us, the work which thou didst in their days, how thou didst drive out and smite the heathen, that thou shouldest set them in their land. For, verily, it was not with their sword that they possessed the land, neither did their strength avail them; but thy strength, and the gracious shining of thy countenance, because it pleased thee so, and they deserved not."

I remember the former times, I despise your works.

(15) I have not regarded the works and words of men, as they always shine and are loved by the world, because I know that they do not save anyone, nor are they useful except for false vain glory; but all comfort, help and salvation are in your works alone. If thou doest our works, and our works are not ours but thine, they are acceptable unto thee, right, true, and good. But these, the works of thy grace, know not them which do and magnify the works of their light, their strength, and their wisdom.

16 But that he says, "Of^s all your works," when God's works are innumerable, is to be understood in such a way that the works, so that he may be concerned, are all God's, and does not want to praise the work of a man. For no man's work, but only God's works are anything. Therefore, in these words he describes the nature of grace as opposed to the nature of nature. Item, the little word *meditabar*, which is here translated "to look at," often means in Scripture to preach or speak, as Psalm 37:30: "The mouth of the righteous shall consider (that is, preach thoughtfully and wisely) wisdom." For from this preaching of God's works and grace springs all the strife and persecution of which he lamented above 9. 10], that the hopeful leave themselves not in God's graces and works, but in their own works, help, counsel and fortune; these are their thoughts.

And talk about the business of your hands.

017 That is, I have told them, and made them mindful of thy works, that they should

s) in

1) Taken from the old edition of Walch. In the editions instead of: "for a fool" stands "fool".

2) Missing 1517.

r) and shine in the light of men, are not grieved nor distressed,

3) Added by Walch.

They did not esteem their works great, but they were displeased, and therefore became enemies to me. "The business of God's hands" are the pious, whom he gives birth to and creates by grace. This happens without any cooperation on their part, for they are and become new creatures in Christ. The works, however, are the doings and sufferings that God works through them, thus created, in which they are co-workers. These are the two works of God, since Ps. 28, 5. also says: "They have not understood the works of God, nor the business of His hands" 2c. Item, Ps. 19, 2: "The heavens preach the glory of God, and the firmament proclaims the works of His hands," that is, the apostles preach only about the righteousness that God works in us, and not at all about the righteousness that men are able to work.

V. 7. I spread out my hands to you.

(18) That is, because it is so, that it depends on your work and grace, I do no more, for I seek only grace, and never be sure of my actions, as my enemies do, who do not stretch out their hands to you, even put them in their bosom, and desire nothing from you, but are pleased with^s themselves. To stretch up one's hands to God means. Prayer to GOD (spiritually, however) that all our works may be attributed to GOD.

My soul thirsts for you on earth. Sela.

19. as a dry field thirsts for rain, so my soul thirsts for your grace; as in Ps. 63:2 [Ps. 42:3]: "my soul has thirsted for you." And this happens from the knowledge that all works are nothing without God's grace, that the trusting saints do not believe; therefore their thoughts, words and teachings stand in their works, and are completely full, not thirsting for grace, nor lifting up their hands to God, their life seems to them to be just enough.

V. 8. Hear me soon, O Lord, for my spirit is failing.

(20) As stated above [§13], a desolate soul that finds nothing in itself is the dearest sacrifice to God, especially when it cries out to His mercy, for God hears nothing dearer,

s) in

for crying out and thirsting for his mercy. But such thirst may not have he who finds in him much good life, andⁱ) does not fear God's judgments. Now he speaks: I have thirsted and longed for mercy until I can never. I am weary of persevering, therefore it is time, come quickly now, and hear me speedily. This is a lesson to us, that we should wait patiently for God's mercy, and not despair whether he will forgive.

V.. 9. hide not thy face from me, lest I become like them that go down to the pit.

This is what the delay of divine grace and help does, that the soul worries that it is abandoned and condemned, but for this reason it becomes so tense that it desires grace more and more thoroughly, and thus receives grace more fully. Now this is a Christian, truthful person, who is inwardly full of discontent and sorrowful spirit, in constant desire for God's grace and help. And yet, if he also wants to say this cross to others and teach them, he not only deserves no compassion or consequence, but also ingratitude and hatred, and is thus crucified with Christ inwardly and outwardly. For the hopeful stand in their presumption, that they are like unto them which go up to heaven; such fear of hell and thirst of grace have they not.

V. 10. Let me hear your goodness early.

22. as in the 4th Psalm of Repentance, [Ps. 51, 10.]: "Let me hear joy and comfort", let me hear your grace, which speaks into my heart: your sins are forgiven [Matth. 9, 2.]. Thus, God speaks peace into the heart of His people. And the "early", that is, hurry, do not consume; for I am weary and can never wait.

Because I hope for you.

Let this move you, that I seek no other comfort than you alone. That is a great thing, not to seek a shell from any man or creature in suffering, but to press on and suffer, humbly waiting for help in God's hope; there are few of them on earth.

t) t equal

V. 11: Tell me the way I should go.

(24) As it is said in the other psalm of repentance, (Ps. 32:8) "I will give thee understanding, and teach thee the way wherein thou shalt walk. For it is not possible for man to guide himself in his life. The reason is this: for he must become blind and leave God to himself in right faith; but faith sees nothing, but is the dark way, whereof Ps. 18:10: "Darkness is under his feet." Therefore they are horses and mouths that follow the light of reason, and no further than as far as it seems right, godly and good to them. But what they regard differently (than in faith), they flee from.

For I lift up my soul to you.

(25) That is, I am already surrendered, let into your will. For God can teach and guide those who surrender their souls to Him and allow themselves to be guided; but those who draw their souls into themselves and hide them, He cannot guide. Therefore it is to be known that the word, "to lift up the soul to God," is to sacrifice the soul; for the sacrifices in the law are lifted up to God. Now the meaning is: I do not offer you silver or gold, nor calves, nor sheep, but my heart and my soul, which you alone respect for your sacrifices; as Proverbs 23:26 says: Praebe, fili, cor tuum mihi, "Son, give me your heart"; the heart, the reason, is what God wants. ^{u)}

(26) This verse is a great prayer, but very useful, that a man may say to his God, Behold, receive my heart, and lead me according to thy will, and I will yield myself wholly unto thee.

V. 12. Lord, save me from my enemies.

27. these are the wise and the holy, that they overcome me not, and draw me from thee unto them; as Ps. 19:14: "If the strangers become not mighty" unto me, then will I remain pure." For, as I said before, the persecutors of the pious seek only how they will overcome them.

u) t So Ps. 119, 109.: nrea in inunibns
wois 8<Mpor, "My soul I offer to you always", always have it in my hands, that is, I give it over to you always, and do not put it in my bosom.

v) overpowering

lead them and drag them into their own way, which alone seems right to them. And therefore God's guard and help is necessary, that they may persevere in the persecution, as the Jews did to the apostles, who sought nothing else with all their storming, but to confirm their ways and manner according to the law, and to bring the Christians to them by force.

In you I have refuge. Teach me to do according to your good pleasure.

28. my enemies, they may not be your teaching nor yours, therefore they do not flee to you, yes, they teach and tell me what I should do, and want to be master of all; [but it] is vain deceit. ^{w)} Therefore keep me from them, and deliver me from them, and be thou my master thyself. Thus Ps. 120:2: "O God, deliver my soul from deceitful lips," that is, false doctrines and crafty tongues that teach error under the guise of truth. Which preachers also today exceed the measure^{x)} many are in Christendom, few who preach the reason.

For you are my God.

029 That is, I make no idol of my wisdom and righteousness, as mine enemies do; but I cleave unto thy grace, and take of thee wisdom and righteousness which is in thee, and abideth for ever.

V. 13. Your good spirit leads me on the level land.

(30) Let them not lead me, nor any man: for they lead crooked ways, and thy spirit, the evil one, leadeth them. [Here it is to be noted that both spirits are of God, the good and the evil; the evil one is given by God to the faithful, as it is written of Saul [1 Sam. 16, 14. 1 Sam. 18, 10.] that the evil spirit of God rules him, that is, the wrathful, raging spirit, so that they defend their rights and truth, and persecute the good ones; as also Rom. 11, 8: God has given them a 1) prickly spirit. ^{y)} The good spirit is the Holy Spirit, which makes gentle, mild and

w) Fabulen.

x) everywhere

1) Thus, Wittenberger and the Jena (2); Erlanger: den.

y) the spirit of hatred and anger.

Kind hearts that walk in the right way, seeking nothing but God, and not themselves, in all things.

Lord, make me alive for your name's sake.

31 This is that your name may be honored; and he is honored when it is confessed that he gives life and righteousness by grace without merit. For so it may be said, God is kind, gracious, merciful; these are his names to be praised. But the self-justified honor their own names, they also want to be alive in their righteousness, therefore they do not respect God's righteousness, which He gives to the sinner by grace, and thus makes him alive in His given righteousness, in truth. ²⁾

V. 14. Lead my soul out of trouble for the sake of your righteousness.

(32) Not only does he ask to be kept from his enemies, the righteous, but also finally to be taken away from them. For though the righteous are kept among the enemies, they are still captives among them, until they are carried out, or the enemies are converted. ^{a)} [And this for His righteousness' sake; not that He seeks His own in such redemption, but that it may be known how God confirms the righteousness of faith against works].
1)

And destroy my enemies for your goodness' sake.

(33) This is because of your mercy and grace, that it may be praised and known; to which praise and knowledge my enemies, who praise their righteousness and boast of their wisdom, are always and greatly opposed.

V. 15. and kill all those who fear my soul.

34. these are the same self-same people who seek the souls of the righteous in their

z) f Therefore he saith not, Give me reward for my righteousness; but, Make me alive in thy righteousness. And so let every Christian pray who is otherwise a true Christian, knowing that outward righteousness in works is all deceit,
a) t and become friends.

1) Addition 1525.

Ropes and error, as Pf. 124, 7.: "The rope is broken, and we are delivered." ^{b)}

For I am your servant.

35 That is, in grace I live, and therefore all my life serves thee, and not me; for I seek not myself, but thee and thine own. But they that live in their righteousness cannot do this; but serve themselves, seeking their own in all things.

(36) If any man say unto me, Canst thou not speak more than of the righteousness, wisdom, and strength of God, and not also of [the righteousness, wisdom, and strength of] ²⁾ men, always expounding the Scriptures of the righteousness and grace of God, and so strum no more than one string, and sing but one little song? I answer, Let each one look to himself; this I confess for myself: As often as I have found less in the Scriptures than Christ, I have never been satisfied; but as often as I have found more than Christ, I have never been poorer, so that this also seems true to me, that God the Holy Spirit neither knows nor wants to know more than Jesus Christ, when he says of him John 16:13, 14: "The Holy Spirit knows no more than Jesus Christ. 16, 13. 14.: "He will transfigure me, he will not speak of himself, but of mine he will take it and proclaim it to you."

(37) Christ is God's grace, mercy, justice, truth, wisdom, strength, comfort and blessedness, given to us by God without any merit. Christ, I say, not (as some say with blind words) causaliter, that he giveth righteousness, and [as] he abideth without; for it is dead, yea, it is never given, Christ being there himself, even as the brightness of the sun and heat of the fire is not, where the sun and the fire is not.

038 Now there are some to whom these words of grace are thus lightly regarded, and say, Who knoweth not this, that without grace there is no good thing in us? And think that they understand it almost well; yea, more, if they be asked, Whether they regard their righteousness nothing? they go out quickly, and say, Eia, of that I am sure. That is a pitiful one,

b) f Therefore, the Hebrew (as St. Jerome holds): All who bind or saw my soul.

2) Inserted by us because the context seems to require such an addition.

grave blindness, that they consider themselves in the high degree of perfection, and have not yet understood nor 1) tasted the lowest. For how can a man be hopeful, for he who may say that he is pure from all hopefulness and all evil inclination. For spiritual hope is the last and deepest vice, if they do not yet find themselves pure from carnal and human inclination.

039 Therefore no saint hath ever been so bold as to say of himself, that his wisdom and righteousness are nothing before him; but in strife they lie, and dispute with themselves about things. So then these come²) with a deceitful word, Yea, but the inclination is not mortal sin; and hold it that they are not blind,

1) "yet" is missing in the Erlanger.

2) but - again.

but know well what daily or mortal sin is, and almost in the same blindness reach out to Christ for his judgment seat. For it is true that daily sins do not condemn. But sins are not daily sins by nature, only those whom God considers "daily" by grace; but He does this only to those who do not despise them.

(40) Therefore it is very dangerous to speak of daily sins, if one wants to receive security and false comfort from them, who strives against God's fear and teaches to despise God's judgments secretly. For if a man is to give an account of every idle word on the last day [Matth. 12, 36.], who will be so bold that he will not guard or mourn daily sin with fear, and thus in humble fear earnestly long for grace and mercy?

Luther's interpretation of the fifteen songs in the higher choir, Ps. 120 to 134.)

Declared 1531 to 27 Oct. 1533. Published 1540.

Newly translated from the Latin.

M. Veit Dietrich's letter to Prince Georg zu Anhalt.

To the Serene, Highborn Prince and Lord, Mr. Georg, Prince of Anhalt, Count of Ascania 2c., Provost of Magdeburg, his gracious Lord, Veit Dietrich of Nuremberg wishes grace from God.

Already several times I have indicated with what intention I would do what the venerable Father Luther, my extremely dear teacher, publicly said in the school.

I am going to publish the text that Luther has presented. For I believe that it is useful for the church to have the correct and proper explanations of the Holy Scriptures, and since all scholars admire the fullness and elegance of Luther's speech, his writings are not read without benefit by those who are interested in theology. For it is very much a matter of what kind of way to speak

*These psalms, which Luther interpreted in his lectures from 1531 to 1533, were copied by Veit Dietrich in the lectures, but then copied and published in 1540, with a note to Prince George of Anhalt, dated from Nuremberg, March 15, 1540. The title is: In Huindooiin ksalnog dradnrm eornmontarii ex prneleetionibnk O. Nartini l,ntderi, summa üds eolleeti. Hs.v.XO. At the end: küniit Outborns k^aimos Oradnum Vuittenber^ne, anno Domini 1533. the Ootodrin. 27. dk8oripti untern sunt XoriverMO et üñiti anno 1540. the .lanuaris 20. blx otüeina Eratonis Eratomiliani ^rMntoratensie, Nense 8epteindri. ^nno. M.D.XD. By comparing the time given here with the note we gave at the end of the interpretation of the 130th Psalm, the interesting fact arises that Luther interpreted the four Psalms 131-134 in the short time from October 1 to 27. On the basis of this, we assume that the beginning of these interpretations was set too early. A second edition appeared in the year

We make use of this in teaching, especially among the common people, who, being somewhat slow by nature, often imagine the most inconsistent opinions if the things have not been sufficiently explained in fact and in many words. When we read Augustine and other old teachers, we often see that even when they say the most familiar things, they are not sufficiently understood because they speak somewhat clumsily, but seem to say quite different things than they mean. This will be experienced especially by those who read the older church teachers, Tertullian, Irenaeus and the like. However, as far as Irenaeus is concerned, the interpreter is rather to blame, since many things indicate that he wrote in Greek. However, although I have by no means been able to express the dainty way of speaking of D. Luther's dainty manner of speaking, for since this had to be caught from the mouth of the lecturer, the hand was often unable to follow the common and rapid tongue of the interpreter, I nevertheless have a certain confidence, because I have almost always faithfully distinguished the order of the thoughts, that this lecture will also be of use to those who have a passion for theology, so that they will become accustomed to a detailed and yet proper manner of speaking when interpreting.

But I have also had this intention: Our age is exceedingly fertile in writers of every kind, and in theology, which after all (considering the greatness of things) occupies the first place among all (reliquas) professions, there is almost no one who does not wish that there should also be something of his, whether this be done out of ambition and a certain vanity of the people, according to their nature, or through a special trait (fata) that lies in our time. But among such a great number of writers, one can find very few who write in such a way that one can read them with great benefit. For besides that, that some have certain

If these people, as Basil says, have corrupted the main pieces of our religion, and almost on every single page impose their dreams on the reader in a peevish way, we see how few there are who treat the doctrine of sanctification 1) properly, for either they neglect it as a common and well-known thing, or if they do touch it once, they wrap it up in such a way that you can nowhere get out of it, for in fact these people prove their art more than their godliness, as Basil says. If now the books of these people should get out of the descendants, dear, what kind of religion will they learn from them? If we are only able to remedy this great damage to some extent by publishing Luther's lectures, will we not then be considered to have used our efforts well? For there is no better concern for our ministry than that the right doctrine be passed on to our descendants. This is the paternal inheritance, which should be preserved and bequeathed to the church primarily by those who are ordained in some part to govern the churches. Careful rulers of communities direct all their efforts and thoughts so that they not only enjoy peace and good rest themselves, but also leave a well-ordered community to their descendants. For our minds, by their very nature, lead us not to be concerned, in the manner of unreasoning animals, only with what is before our eyes, but also to look ahead to distant times (multa saecula). Therefore, as we read in Cicero, the very old peasant did not hesitate to answer the one who asked him for whom he was sowing: For the immortal gods, who wanted me to receive this not only from the ancestors, but also to the descendants.

1) In the Wittenberg edition: justiuoutionis instead of: sunetiueLtionik.

1542 also at Strasbourg under the same title by the same printer, who at the end, however, calls himself differently, because there it says: Xr^ontorati upnU Eratonena LI^iuiin Xn. iil.v.XHI. Moose Murtio. "The interpretation of Ps. 127 was first published in 1537 without any indication of an editor different from the author" (Köstlin, Martin Luther [3], vol. II, p. 272). Already in 1541 a German translation by Caspar Hedio appeared in Strasbourg under the title: "Auslegung v. Martin Luthers über die 15 Psalmen der Lieder im höhern Chor, in Latein genant Dkalmi Kradnuna, verdeutscht durch O. Caspar Hedio. XU O^orAinna, Luvuriae Oueem. Strassb. 1541." Another German translation, which has passed into the collections, was later made piecemeal, as we see from the Wittenberg edition. In Ps. 120-123, neither the name of the translator nor the time is given. M. Jakob Brunsberger translated Ps. 124. 133 and 134; the last two in 1555. XI. Mauritius Helling the Psalms 125. 126. 129. 131. 132, without indication of time. I). George Major the 127th Psalm in 1535 and Ps. 130 in 1539. M. Stephan Agricola the 128th Psalm in 1552. In the Latin collections our writing is found: in the Wittenberg (1549), Dom. III, toi. 571; in the Jena one (1570), Dom. IV, toi. 409 b and in the Erlangen, oxeA. oxx., Dom. XIX, p. 155 and Dona. XX xor toturn. In the German editions: Wittenberger, vol. VIII, p. 1; Altenburger, vol. VII, p. 488 and in the Leipziger, vol. V, 431. Because the old translation no longer suffices for our time, we have retranslated.

hand them over. What must we do, therefore, who have been commanded by the Lord to be laborers in His vineyard and stewards in His churches? Must we not be active, strive and do everything that is in any way useful for the preservation and propagation of the salvific doctrine? For this is what the Lord intended us not only to receive, but also to pass on to our descendants. Therefore, I hope that those who love pure doctrine and are concerned about the welfare of the church will approve of this work of mine, which I have now spent many years on so that what Luther taught publicly in the school could also be seen, read and known by those who have never seen Wittenberg, the highly blessed workshop of theology and all good studies. I also have no doubt, if only there is some peace, and not everything is destroyed by war and bloodshed, that posterity will also feel some nets from this work of mine.

As far as these songs in the higher choir are concerned, I wanted them to be published mainly because they are not only delightful due to the diversity of their content, since almost every single psalm contains a special piece of Christian doctrine, but also because they are very recommendable due to their brevity. And since they are very well known because of the old usage that the pope has brought to bear in the churches, it has seemed useful to me for this reason that what was very well known through usage should also be put more to the heart of those who make use of these things through a proper interpretation.

But I wanted to attribute these psalms to you, Sublime Prince, before others, not only because you occupy a prominent place in the ecclesiastical hierarchy, for many princes have that in common with you, but also because you have combined the knowledge of the good arts and various languages with zeal for the true religion, and it was mainly through the efforts of E. F. G. that six years ago, as difficult as the times were, a true improvement of the churches in your territory was undertaken. Although this valiant action had inflamed my mind with a special love for E. F. G., it became much stronger after that, when I was allowed to read the learned

I had the opportunity to get to know the speeches and extremely charming customs. This had often been praised to me by the extremely credible man, Georg Helt. Although I never believed that his speeches were untrue, everything was surpassed by the peculiar benevolence with which you received me and the other friends who were in the company of our teachers, D. Luther and Philip, at Dessau. In the other brothers, John and Joachim, the noble princes, I admired their Latin speech, which is very unusual at courts, the rich knowledge of all histories and the exceedingly great respectability of manners, without all courtly ambition and without all indulgence. While E. F. G. had this in common with your brothers, one had to marvel at the fact that your speech clearly showed that you have read and know most diligently everything that is available in the old church. Then, who should not admire that a prince has such an exact knowledge of the Hebrew language? Now others have great titles, that they are primates, born legates, archbishops, even cardinals: but what truly befits a bishop, and what in you all the godly rightly admire, - how many is it that has this? Your schools have other exercises and other arts, of which it is not necessary to speak. Therefore, Most Serene Prince, allow us to love you because of your truly pagan virtues, which are exceedingly befitting for a good prince and a holy bishop, and receive this small gift with such a heart as it is offered by me. We learn that it is true what St. Paul says: "Not many wise men after the flesh, not many mighty, not many noble, but what is foolish in the sight of the world, that God has chosen." Therefore, since most of the bishops and princes either persecute or disrespect the Gospel, it is an exceedingly lovely spectacle for the churches to see that you, with such great ancestral splendor and in such high rank, are taking hold of the right doctrine, and with exceedingly holy zeal are engaged in propagating the true religion. Christ keep E. F. G. and guide you also further to the spreading of the honor of his name. Amen. Given at Nuremberg from the parish of St. Sebaldus. March 15, 1540.

Interpretations of the fifteen songs in the higher choir, from the lectures of D. Martin Luther with the greatest fidelity.

Preface [Luther's].

In the entrance to my lectures I have often indicated beforehand with what intention we set out to interpret the holy Scriptures, namely, not because we wish to bring forward something new, or what is not known to others, for our theology is so widespread both in Latin and in German, that it seems that exhortations are needed rather than doctrine, but because the diligent preaching of the Word of God is the true worship of the New Testament, which is much more pleasing, holy and better to God than all the worship and sacrifices of the Old Testament. That is why the holy prophets, even at the time when the Law was still in force, cast far away the burnt offerings and other sacrifices of the Law, and praised the sacrifice of praise. But we must perform this service with all the greater zeal and diligence, because after the great darkness in which we have lived, the divine wisdom has risen again and shines on us like the sun at noon.

Therefore, just as before that time it was considered a kind of servitude to listen to a holy discourse, and this service was performed by men like other works, so now it must be considered quite differently, namely, that those who teach, read, write, and hear the holy things are true priests of God, who pay their God His well-deserved and pleasing honor. This, then, should incite us to the continued treatment of the word of God, although it is also true that we cannot have such a complete knowledge of the holy things that it should not be necessary for us to learn them anew every day, to experience them and to be strengthened in them, because of the constant temptations of Satan with which he afflicts us, so that, just as the cause of the fall does not cease, so also we do not cease

to constantly contemplate God's word for our edification and that of the church. For nothing is so pernicious as what many do nowadays, that, having acquired a small knowledge of this divine wisdom, they immediately think that they have become masters. For since this does not lie in the fact that one can speak of it however well, but in custom and experience, which is not guided and governed by human reason, but by the Holy Spirit, those are truly mistaken who are content with mere knowledge, which can never be sufficient without application. In the Old Testament, only the holy Ten Commandments were prescribed, with the learning and practice of which God wanted His people to be occupied. But who has ever been among the saints who could boast of having attained the wisdom presented by the Holy Spirit in the ten commandments? And we, to whom the whole Scripture is presented in the New Testament, wanted to boast, namely, that we had known it completely?

Therefore, we should give up this self-love and humble ourselves before the Holy Spirit and confess that this wisdom is infinite and cannot be exhausted, even if we spend our whole life learning the Scriptures. For even though we have some knowledge through God's grace, we must always return to this source, yes, to this fire, because we are daily overwhelmed with clouds of temptations, as it were, so that we may be warmed again and not give in either to Satan or to our flesh, so that the firstfruits of the spirit are destroyed. In the schools it was called *acedia* (sloth) (which the unlearned have called by the corrupt word *accidia*), which is actually the weariness of words, which arises from the presumption that one knows it well, and which nowadays among the common people is all too common.

in the swing goes. Against this vice Moses commands [5th book 6, 7th] that the law should be sharpened for the descendants, that is, that it should be practiced and practiced daily, although it is completely known. For something will always shine forth that was hidden from us before, something will always please us in it that we neglected before as something unpalatable.

So also for this reason we will interpret the Psalms, so that we may both drive out this devilish lust and strengthen and nourish the spirit by the use of the holy things, although this is the highest thing, that we know for certain that God is pleased with this service, if we act his word with teaching, reading, writing, hearing 2c. This alone should keep us doing the word without ceasing. For what is doing God's word other than constantly offering, constantly serving God, constantly practicing the fulfillment of the first, second and third commandments? The number of those who constantly blaspheme God, either by teaching other things or by pursuing the right doctrine with their sword, is exceedingly great, God be lamented. Therefore, it is highly necessary that we, who are far fewer in number, serve and praise our God, who has given us both this life and the life to come. Then we are also warned by our

Danger, so that we are not overwhelmed by laziness and weariness as satiated people, without even becoming aware of it. For contempt follows weariness; but God punishes contempt in such a way that he takes away the word completely, as the pabstry is an excellent indication for all times, since we see that this is what happened in it.

I have explained the reasons why I have undertaken the interpretation of the songs in the higher choir, namely, so that we may consecrate this hour to our Savior and offer sacrifices to Him, and fulfill the first, second, and third commandments to the best of our ability through the preaching of the mercy of God, while otherwise the whole world sins against these commandments by blaspheming against God. And I also gladly admonished you against sloth and idleness. For if anything threatens our doctrine, it is this vice. Although heretics and sects do much harm, their effect is to force us to diligently search the holy Scriptures. But this corruption, the weariness of words, arises in ourselves, and brings all the more danger with it, the less it can be perceived by us. But then the devil is sure of victory when we snore and have begun to be secure and full.

From the title of the songs in the higher choir.

First of all, the question arises here about the title of these psalms, why they have the inscription: "Songs in the higher choir" (psalmi graduum [StufenpfalmenP, or as others translate it: Songs of Ascent (adscensionum)]. However, the opinions of the exegetes are different, all of which are not worth telling here. Lyra states that they are so called because the Levites or priests sang them when ascending or on the steps of the temple. For in the history of the kings it is written that they went out on steps to the temple [1 Kings 6:8]. Now he invents that there were fifteen steps,

and on every step a psalm was sung. Whether this is true or not, I do not care much about it, but it seems to me not to be according to the truth. It cannot be denied, of course, that the Hebrew word $\text{sn}8^{\wedge}$ means steps or ascents. Therefore I stick, as far as it can be done, to the quite simple sense, and hold that they are so called because they used to be sung by the Levites or priests on steps or in an elevated place, as with us he who publicly sings or preaches in church is generally in some higher or loftier place, where he can be heard by all.

can be easily seen and heard. For I think that these psalms were not sung by the whole crowd that was in the temple, or by the rest of the choir, but by certain people who were to sing to the others, they were sung or at least begun by a higher choir (e superiore loco), as then also some others have the title, that is, of the precentor, of which we have spoken elsewhere. But who could know all their customs, especially since there is now so much time between them, in which they have gone out of custom and the people from 'the memory?

Since with such a large number of psalms, when the law was still in force, one psalm was sung with this, another with another ceremony, according to the occasion of the time and the place, sometimes also as it had become customary, it is sufficient for us to say that the title here does not refer to any doctrine, but only to an outward use of the singers, whatever it may have been for a ceremony. In our school the psalms are sung; some of the boys sing the first verses, the servant the prayers. Furthermore, in the morning something is read from the Epistles of Paul or the Gospel, in the evening the Psalms. For what is done in public cannot proceed without ceremonies. In this way

In that nation everything was done in proper order and with certain ceremonies. For there were twenty-four orders of the priests [1 Chron. 25, 3. ff.], therefore it was possible that they sang sometimes in the choir without the people, sometimes single, sometimes also choruses, after that also the people sang something to it. This we cannot know for sure, after everything has completely fallen away. Because this also serves little to understand the Psalms, I think that we should bear it with equanimity that these things cannot be completely known.

Therefore, I also pass over this, why there are just fifteen in number, and this title is rather prefixed to these Psalms than to others. Because even if we struggle a lot, the matter remains uncertain, and since this matter has no particular use, one struggles in vain. But I also wanted to note that some interpret "psalms of ascent" (adscensionum) to be as much as "to the conclusion" (completionum), because they were sung at the end, when the people were already to be dismissed, and the sacred act was completed (completa). And 1) indeed, because they are short and always contain important (insignificant) teachings, they are suitable for the end. But I will also leave the Hebrews their judgment here.

1) Instead of at, probably ae should be read.

The hundred and twenty-third Psalm. *)

From the content of the hundred and twenty-third Psalm.

I believe that this psalm is an invocation of divine help against evil tongues, or against the harm that evil tongues, that is, heretics, do to the church when they teach against right doctrine. For this challenge is to be put first, as it were, when the doctrine suffers. For the devil has a twofold way by which he can destroy the

Church, the heresies, and the violence or the sword. Therefore Christ also calls him a liar and a murderer. Hence it comes that the prayers in the Psalms generally come down to these two main things, that they pray either against the devil as a murderer, or against the devil as a liar, that is, either against the pernicious doctrine, or under the cross and the persecutions against the tyrants.

*) This title is in the Latin edition only before the first verse.

Furthermore, there are many kinds of murder with which the devil plagues the church: some with the sensation of death, others with slander, others he tortures with harming the enemies, with hatred, with dangers and other misfortunes; all this belongs to violence. But to lying belongs what he does through his servants, especially within the church itself, by means of false teachings, with which he confuses the consciences, and likewise by inward temptations, when he wears the godly with his poisoned arrows of despair, of mistrust, of blasphemy, and so kills them under the name of God and drags them to hell. For all this comprehends the lie in itself. And we see that the church complains about these dangers not only in the Psalms, but also in all of Scripture, that she is attacked by force, by cunning, by mobs, by heresies 2c.

This psalm, however, as I have said, in my opinion actually belongs to the second temptation, with corrupt doctrine, although it also concerns the first temptation. For it cannot fail that lying teachers are also cruel and bloodthirsty, because they are eager to defend their ungodliness, and the devil sows the lie for the sake of it, so that he gives cause for murder, as the examples show both in the rest of the church and in the first parents in paradise; for by lying the devil deceived them, so that they perished by death. But since the church today suffers similar trials, since it is attacked and assailed from all sides by lying and slanderous tongues, and suffers the bitterest hatred with dangers of all kinds, only because it holds fast to the pure doctrine and is busy bringing God's word to light, therefore it is also necessary for us today that we pray against these corrupt tongues in our times, so that they do not do as much harm as they want. But it is a great blessing that we also have the words that the Holy Spirit has prescribed, which the godly can use in this danger. But now let us go to the Psalm.

v. 1. I call to the Lord in my distress, and he hears me. 1)

More correctly [than in the Vulgate, which uses past tenses] this verse is translated by present tenses: "I cry unto the LORD in my trouble, and he heareth me." For though the Hebrews also have the distinction of the three tenses, yet the past tense, because it is the first or root form (thema) of the verb, is often more properly translated by the present tense for the sake of clearer understanding, that it may not be merely the description of a past event or an example, but to a teaching in which it is shown what we should do in these temptations of the lying tongue, since we feel and experience that we struggle in vain with the heretics, and it is not possible to bring them back to the right way. For we have learned this through long experience, that it is true what Paul says [Titus 3:10, 11], that such people have condemned themselves, and that therefore, after they have been punished or admonished once and again, they should be let go and avoided, because they are so caught up in their opinions that they cannot be turned from them.

And this we learn especially from the authors of heresies or ungodly opinions; nothing can be said to them or presented to them by which they would be improved. There is no lack of hope that they will give room to the truth, as it is certain that they can be convicted, but they do not convert. For if you shut them up in one place, they will soon find something to murmur against, as not only the histories of Arius and other heretics show, but also we can testify by the examples of our time. Therefore, it is impossible to silence the mouth of a heretic forever. But it is possible for us to convict and refute them, and likewise to protect our people from their error, as from a very effective poison. For a bishop must be able to instruct not only the simple,

1) Vulgate: **Ad Dominum, cum tribularer,**

but also to refute the false ones. With this we shall be satisfied that those of us who have been warned persevere in the right doctrine; but that we also convert the authors of the heresies, that we have no hope of. How often did Christ convict the Pharisees, not only by the revealed Scriptures, but also by God's fingers and miracles? And still they remained in their godlessness. Arius was obviously overcome before Probus, and yet he continued his error with even greater confidence and better success. What shall we say of our papists? Do we not experience the same in them?

Therefore, we should let go of those who sin not out of error but with will and do not want to convert, after they have been admonished once and again, and should fight against them with prayer according to the example of David, just as we must pray for our own, so that they are not deceived by the beautiful appearance. Apart from this, there is nothing left for us to do. For the author of heresies, the devil, is so slippery, and in a thousand ways a Proteus, that he cannot certainly be tricked or caught. If one crack is blocked, he finds ten others through which he can escape, and like the trapped wind he searches everything and penetrates everything so that he can escape. One fights against him primarily when one has to do with heretics. Therefore, nothing is accomplished by disputing, although disputing is necessary and the servants of Satan must be convicted and rejected by disputations for the sake of the rest of the church. But prayer must also be connected with the outward word, by which the malicious spirit is pressed to the utmost and driven into a corner. This has subdued Arius, Manichaeus, Sabellius, this has shattered the Pharisees and the unbelieving synagogue, this has in our time brought to naught the authors of ungodly opinions, raging as they were. For it so happens that those who will not hear those who admonish and refute them must feel our prayer and cry, in which we cry out to the Lord for the sanctification of his name and the coming of his kingdom.

This is the only way to victory, that even though they seem to have the upper hand for a while, the corrupt tongues are finally eradicated. Therefore, we must act wisely and cautiously in this danger, and we must abandon all confidence in our wisdom, although it is the word of God that we have for ourselves. For we do not have to fight with flesh and blood, but with the evil spirits. If we had to deal only with flesh and blood, we would fortify and strengthen ours in such a way by reason that nothing could be brought against it. But now we find out that, after they have been convicted by reason and by the sayings of Scripture, they nevertheless stubbornly hold on to their error and are only concerned about how they can defend it and spread it far and wide. Therefore, I use to compare their sin to the sin of Judas. He could not excuse his intention to commit treason, which he had decided against Christ, and yet he continued to carry it out, because the devil urged him to do so. Completely in this way, the devil does not let go of the originators of ungodly teachings, which he once got under his control, nor does he let them rest.

That is why one must add prayer, that is why one must fight primarily with prayer, as David does here in a very beautiful and comforting example, and says: "To the Lord I cry in my distress", as if he wanted to say: In this danger of ungodly doctrine I undertook in vain that the false prophets should be converted and recognize their error. For Satan, who possesses their hearts, is so slippery that he cannot be caught. In addition, I was weaker, if one looks at the number, because the smallest part stood by me; on the other hand, those who opposed me were greater in number and stronger in power. What should I do now, this wretched man? This, of course: After I have diligently inculcated the word of God as much as God has given me, after I have warned my own and reminded them of their error, I go out to my God through prayer and present my distress to him, and I am sure that he will hear me.

Thus, David presents us with his example of what

He himself has always done this, and this is easily said, but experience testifies that it cannot be done without extremely difficult efforts. For first of all, the damage done by the father of lies by means of ungodly teaching cannot be viewed without the greatest sorrow. In addition to this pain, there is also a kind of despair of healing, because the appearance of the ungodly doctrine that is raging is more frightening than that of a raging conflagration or an erupting river that suddenly sweeps down and overturns everything. Therefore the heart is frightened in both directions, both by fear of future misfortune and by the feeling of present harm. If, in addition to this, there is also inner distress, that the heart feels that God is angry, then it seems quite impossible that one can pray, and truly, an untrained person, who is presumptuous of the word and its teaching, will accomplish nothing but useless work and endless complaining. For it is not enough to teach, it is not enough to refute and convict, but God must give prosperity, so that not only we with our brethren may be preserved in the wholesome doctrine, but also those who teach otherwise may be cut off and perish.

But this is accomplished by prayer alone; but that this prayer is not something easy, we will now show. Teaching the word and hearing the word are also great and divine works that require the Holy Spirit. But the use of faith, namely, to turn to the Lord and pray, and to trust that the prayer will be well answered, and that God will hear it, is an exceedingly difficult matter, especially since the fearful conscience generally resists this confidence and despairs of healing, especially when the consciousness of sin or unworthiness is added. For there it commonly happens that the heart first debates within itself whether anything can be accomplished by prayer; those who allow themselves to be led into this question will never pray, especially if they measure it according to their feeling of worthiness. On the other hand, you must do this so that on this occasion you do not pay attention to your condition.

but rather look to the promise, to the necessity of prayer, to the danger and the cause itself. For in this way it will happen that, although your conscience draws you back from praying, the greatness of the danger will drive you to pray. For if someone (for the sake of the example I speak thus) has fornicated, and on his way falls by chance from a bridge into a river, should he not pray in such great danger for the sake of it, because he is conscious of sin? Rather, the greater the danger and distress, the more the heart must be inclined and ready to pray. In this way, even in this danger, we must do more, however we are made up, to consider that Satan is causing so much misfortune through ungodly teachers, rather than that we are unworthy of being heard.

The promise also serves this purpose, that in Christ we not only have the promise that we shall be heard; but Christ himself has prescribed for us the words, even the syllables and letters, which we are to pray; yes, his commandment is also added, so that it is no longer at our will to pray or not to pray, but it is a commanded work.

When we think of this, and after that also the need or danger is considered, then the hearts become ready, and the challenge of one's own worthiness is shaken off, and the conscience is swallowed up, as it were, as it also happens in sudden dangers, when someone is either attacked by highwaymen on a journey, or falls into water under danger 2c. Before someone thinks of his worthiness, he either breaks out into these words or has this thought: O God, help. For here is true what the physicians say, that the appetite is irritated by hot spices. For there is no better master to teach to pray than necessity. But since we are safe and walk along blindfolded, as it were, and do not feel the present evil, it is not to be wondered at if we either do not pray at all, or if our prayer is quite cold. It is the case with me that I feel that I never pray better than when I am in need. This is the pungent spice that, even in David (that I say so), makes hunger go away.

and whets the appetite for prayer, as he says, "I cry out in my distress."

Therefore we are to learn from this verse that David used this remedy in the peril of false teaching, that he first raised himself and his own by teaching, and then prayed. We are to do the same, only in confidence in the cause or the need, which the Lord's Prayer also indicates to us. For because the name of the Lord is defiled, because consciences are corrupted, because the confession of the gospel is in danger, there is truly great cause for us to say, "Hallowed be thy name," that there may be an end to abominations and blasphemies; "thy kingdom come," which is almost suppressed by the kingdom of Satan 2c. He who prays in this way prays in such a way that he easily fills heaven with his groans, whereas otherwise, except in distress, our mouths are scarcely filled, as the papists' prayers and songs are; for how should those be able to pray who live in supreme security? This cause David indicates, since he says, "I call in distress." For it must be an urgent need that drives; as there is our and our brothers' blessedness, eternal death, our sins, our harm, the glory of God, the kingdom of God, likewise peace, war and the like. All of this is presented to us in the most beautiful order in the Lord's Prayer, and they are truly hardships that teach us to pray; indeed, if we are able to consider these dangers, they also force and press us. We should consider this and break through the clouds that take away from us the sight of God favorable to us, and should certainly consider that prayer is the most pleasing sacrifice to God, and such service to God as He requires of us. Some think of a means, and rely on the prayer of the brethren; this, of course, is not to be blamed, for the prayer of many is stronger. But it is necessary that you also pray and become a part of the church that prays from one mouth: "Our Father. For he does not want to be just this or that person, but also your father.

But expressly is added: "to the Lord", against those thoughts which once tormented me too, and today still torment those who, for instance, are among the papists.

sten are simple-minded people. Because I thought like this: I am a sinner, therefore I cannot pray to God who is angry with me because of sins. I will seek mediators to whom he is gracious, Mary, Peter, Anna 2c. For fearful consciences are terrified when they hear the name of GOD. And truly, it is a great majesty, but you must not imagine it so great that you would not pray for its sake. For when you look at the majesty, why do you not also look at the fact that the majesty itself has commanded that you should pray? Truly, you are not so little or nothing that the prestige of the one in authority should not bind you. Consider this commandment, and commit thyself to the grace of him that commanded it. Say: Lord, it is not in my will whether I should pray or not pray (as we dreamed as monks). You have commanded^ therefore I recognize that I must obey you. If I am unworthy, yet thy commandment and will is worthy that I obey the same; thy promise is worthy that I trust it. Therefore I ask, not on my worthiness, not on Mary's, not on Peter's, but on the worthiness of the name of JESU and of GOD, who commanded and commanded.

The whole papacy does not know this way of praying, and I can confirm by my example that, just as I, when I was a monk, never prayed a single Our Father correctly, so also today the papists do not pray even one syllable in faith. This may have happened so that God heard the inexpressible sighs of my heart, as I believe there were many others who also had these sighs, although they did not recognize them. But apart from these sighs, no part of the prayer has been properly understood or pronounced as it should be, and as we, by God's grace, now pray and teach others to pray.

There is a saying of a hermit who was famous among the monks, who said that no work is so great as the work of prayer. This is true when we look at the law of praying without faith, which was given to the missal monks, but it is even more true when we speak of prayer in faith, that the heart resists conscience and despair, and yet dares to pray.

trusting in the mercy of God, although this difficulty is lessened not only by the promise given to those who pray, and likewise by the commandment [that we should pray], but also by the need that drives us to it. But as to the matter itself, prayer without faith is in truth impossible. For these two things make prayer strong, the promise of God and our need. In this practice, and also get used to secret prayer in the closet, as Christ commands. Now if Satan, as he is wont to do, tries to hinder this prayer, let us close our eyes and say: O Lord, behold, here is trouble and fear, here I stand in danger; this my brother stands in such danger, so he is plagued by the devil, the time does not suffer me to think of myself, whether I be good or worthy, help me in due time according to thy word 2c. If in this way the cause and the promise are considered, the devil is overcome, and to this way of praying David calls us by his example, not only in the danger of ungodly teaching, but also in all troubles. And it pleases God, if you are only quite impudent here in trusting in His mercy and promise, after the word: "And He hears me", as if He wanted to say: In this way God declares that our prayer is pleasing to Him, which we make in trusting in His promise and mercy, namely, that He hears it.

And here see to it that you learn diligently the name of God, which David gives him here, that he may be a hearer of prayer, and beware lest, when you pray, you snatch this name from him through distrust, as we commonly do. For as it is said in the German proverb that a good end makes everything good, so very many miss it at the end of the prayer, and spoil the prayer. For since "Amen" should be added, the doubt that is in the heart changes the Amen into a No, and holds that it is nothing. Against this doubt David fortifies us here by his example, and holds out to us, in addition to the promises we have, his experience, so that he may stimulate us to pray in faith, so that we may believe that God will grant us amen.

He will certainly hear, since he is the hearer of all the sighs of those who pray in faith. Even if he does not answer so soon, he will answer in his own time. If he does not answer in the way you want and desire, he will answer in a better way. If not by the person you wish, he will do it by a more suitable person 2c. So Bernhard says somewhere, and I do not remember to have read anything in the writings of all the moderns that was said about prayer in a more beautiful or godly way: Dear brothers, he says, do not doubt about your prayer, but know that when the word goes out of your mouth, then your prayer is written before the eyes of God, and either what is asked will happen, or it is good that it does not happen. What could be more Christian, what could be more comforting, than that God, as it were like an exceedingly lenient king, answers all petitions with nothing other than: Let what is asked be done.

But, you will say, the opposite often happens. How often is a prayer made for a pregnant woman and for a woman in childbirth, and yet she dies in childbirth? Do you think that Jacob did not ask for his Rachel, who died in such danger? So David prayed with the greatest fervor of spirit for the son Bathsheba bore him, but the prayer was in vain. We also see such examples in the saints daily in great numbers. I answer: However this may be, it must be stated first of all that God is a hearer of prayers; this title must never be taken away from God, as the first child prays most beautifully in this faith, which thus believes of God that He hears and gives everything. The children hold on to this faith without any doubt in the most beautiful certainty of faith. That is why I value their prayer very highly and often use it as an example. For although the children learn the form of prayer and the words from us, we could nevertheless learn the power of prayer from them, for the sake of the perversity of our nature, and also for the sake of our poor teaching of youth. Therefore, first of all, it must be stated without exception that our prayer has been answered.

Secondly. The answer must be understood in this way, not that God always does what we desire, but that he does what is useful to us. For since God is good, He can give nothing but what is good. But we often ask for our children, often for our friends, often for ourselves, not what is good, but what seems good to us. In such things God hears even when He does not do what we ask. Therefore, in the Lord's Prayer, we ask for the sanctification of God's name, for the coming of His kingdom, and for His will to be done, rather than for what is ours and what serves our life, so that in such matters God will not do what seems good to us, but what is truly good. Therefore, a distinction is rightly made between the things that should be asked; namely, in the things that concern the glory of God and our salvation, we should hold without condition that we will be heard, whereas in those that belong to this present life, we should also hope for salvation, but with surrender of our will to God's will, so that God will do in such things according to what seems good to Him and is useful to us. For He knows what is good; we do not know, as Paul also says [Rom. 8:26]. In this way, our good and faithful God shall retain the title of being a listener to prayer, as David preaches about Him here.

V. 2. Lord, save my soul from the lying mouths and false tongues.

This is what this psalm has to do with, because it prays for the pure doctrine and the holy word against the heretical tongues. But I said at the beginning that this psalm should not only be taken as an example to imitate or to teach, so that we learn what David did in this danger and what we also have to do, but that it should also be taken as a consolation against the immense distress, that wherever pure doctrine begins to blossom, it is to be taken as an example, Wherever pure doctrine begins to flourish, thieves and robbers soon rise up, whom Satan has aroused to be enemies of the wholesome doctrine, so that it may not seem to be something new to us that where the gospel has risen, Anabaptists and similar stains on religion have risen up.

but lay down our guard and watch, seeing that he who looks upon us neither sleeps nor ceases, and that we have to fight against the spirits of wickedness, with whom the saints have always been at war. Abel had Cain as his enemy, Isaac had Ishmael as his enemy, Jacob had Esau as his enemy. The author of this enmity is the devil, who persecutes God and His Word, not only with murder, but also with lies. That we know this is a great comfort, so that we do not lose heart in such dangers, but as soon as we are called to the service of the Word, we fortify ourselves against this danger and guard with the greatest zeal against security, which lying tongues and false lips do not permit. Therefore, we must be ready against those who practice the art of inference (dialecticantes) in a lying way and exercise their art of speech in a false way, not only to contradict boldly and to punish them, but also to pray diligently and to remember that the Lord is shown to us here by David as Savior, who alone can preserve us in such danger and bring the adversaries to ruin. For constant practice of the word and prayer must be connected with each other. A Hebrew expression is: "Save my soul", that is, save me.

V. 3. 4. What can the false tongue do to you? And what can it do? It is like sharp arrows of a strong man, like fire in junipers. 1)

Although these verses are easy to understand, they have been treated by the fathers in quite different ways, which is due to the unrhymed [Latin] translation. But especially Augustine struggles here very much. Quid dabitur tibi? he interprets in this way: It means: By what means will you be delivered? and he answers: Put arrows on me, or give me arrows, that is, the Gospel, and with these coals (carbones), that is, examples of the fathers. This he discusses in many words, but we will let it be worth as much as it is worth. For though it is not suitable, yet it is neither heretical nor harmful, if one takes a not suitable-

1) In the Vulgate: **Quid detur tibi, aut quid apponatur tibi ad linguam dolosam? Sagittae potentis acutae, cum carbonibus desolatoriis.**

The saint's words are to be tolerated, but let us follow the proper meaning, as it is proper for interpreters. These inconsistencies of the saints are to be tolerated that I say so, but we want to follow the actual sense, as it is proper for interpreters. Now these two following verses must be translated thus: *Quid poterit in te lingua dolosa? aut quid efficiet? Est ut acutae sagittae potentis, ut ignis in juniperis.*

The question serves to encourage him and, as it were, to provide him with an opportunity to accuse the false tongue, as he indeed describes in two excellent parables in the most forceful way how harmful the ungodly doctrine is and what God and spiritual men judge of it. First, he compares it to an arrow, not a blunt one, but a sharp one; then to one that is hurled, not by a weakling, but by a strong one, so that there is danger on both sides, both from the arrow that is ready to pierce and from the one that hurls the projectile with great force. Therefore, the devil, the father of heretics, is presented to us here as a skilled and strong warrior, who has fought against the church since the creation of human nature, and although he has often been defeated, yet he does not desist, but returns ever more earnestly and cautiously; and the more armed, holy, and learned are those against whom he wages war, the more strongly he sets himself against them, the more fiercely he attacks them.

Therefore, the Holy Spirit speaks here according to the sensation of the flesh, that is, according to the thoughts that the saints have in this danger, and calls an ungodly teacher an arrow in the hand of a strong man. For when one looks upon the adversaries' multitude, boldness, boasting, zeal, pretension, obstinacy, sagacity, cunning, with which they mock or slander that which is sacredly spoken, it seems as if they were oppressing the church, which in many respects is thought to be inferior and weaker. Therefore, it seems that Satan, like a projectile that no armor can stop, will gain the victory, but if you expect the end, you will experience the opposite. For just as the church, looking at the multitude of enemies and the small number of her own, because of

If Satan is afraid of their weakness and fears their downfall, he puffs himself up because of his success, since he sees that everything goes well for him at the first attempt. For the ungodly doctrine eats away at itself like a cancer, and grows enormously from hour to hour, so that in well-ordered congregations, as, by God's grace, this church of ours is, everything is soon turned upside down if any fanatic were given the opportunity to teach. In such a way, this arrow tears through. Why? Because it is driven forward by Satan, and the great multitude is, as it were, a workshop of Satan, because of the surfeit and contempt of what is there daily. 1) But because the heretics depart from the old and daily way of teaching, and always bring new things, what Moses says [Deut. 29:19] happens, "that the drunkard goeth with the thirsty," and these arrows break through by force.

Furthermore, this is also a common way of speaking in Scripture, that by "arrows" the word is understood, as can be seen from Ps. 45:6, and in our language "arrows from another's quiver" are called the speeches or advice that another has given. However, this name is actually given to false doctrine because, as I have said, it penetrates extremely easily. Thus, Muenzer's arrows were the inflammatory speeches by which he tried to put down the rulers, igniting the hearts of the simple by the example of Gideon, Joshua and similar people who, by God's command, drove the Philistines out of the land. He blamed the authorities for either following the word or not living according to the word; therefore he taught that no obedience was owed to them, that no interest was due to them 2c. These arrows pierced the minds of the simple. The arrows of the Anabaptists were that baptism was effective on believers, but infants did not believe, so they should not be baptized. Likewise, people must first be taught, and only then baptized.

1) In the original: *auotiäiuni*, which the editions (also the Erlangen) have wrongly changed to *quotiäianum*. - Cf. Tischreden, Cap. 20, s 6, Walch, St. Louis edition, vol. XXII, 597.

According to the words: "Go and teach all nations and baptize them" [Matth. 28, 19]; but the children are baptized before they can understand the teaching, so they must be baptized again. Some have belittled the dignity of baptism by saying that water contributes nothing to the forgiveness of sins, while Christ in the rebirth of John 3:5 connects water directly with the Holy Spirit. Pierced by such arrows, the hearts of the inexperienced have accepted even such foolish errors.

The same happens to us with the Sacramentarians. For they also have their arrows with which they have wounded the hearts of many. Although they cannot deceive the sensible people, who know that one should not rely on any man's judgment, but simply stick to God's word, they nevertheless wound many careless and inexperienced people, because their arrows are sharp. They use the parables: I am the rock, I am a vine, I am the way. Afterwards they want the words of Christ to be understood in the same way: "This is my body", that is, the sign or image of the body. This they paint and adorn with sayings of the Fathers. Augustine describes it thus, that a sacrament is a sign of a sacred thing; therefore, here the sacrament is of the body of Christ, that is, the sign, not the body itself. But I ask you, what would they say if they either did not have this saying of Augustine, or if the term sacrament had never been used in Holy Communion? as we see also in secular writers who have used the term sacrament far differently.

This is almost the main thing that the wretched people bring to overthrow Christ's words. For that they gather together the testimonies of the fathers, and with great effort endeavor to show that the ancient church had this opinion: whom should this so move that he should therefore renounce the words of Christ? especially since we can prove not only that the ancients also spoke of the sacrament in the same way as we do, but also that if someone alone

If he were to base his argument on the reputation of the ancients, he would inevitably prove many things that obviously conflict with the pure doctrine. Therefore, this way is dangerous to reverse Christ's words, because the ancients seem to have spoken of them differently than we do, who say that Christ, as the words read, when he gave the bread, gave his body, and when he gave the wine, gave his blood. For we must judge of these words as the apostles judged when they heard these words from Christ: "Take, eat; this is my body." It is not necessary to think of what this or that one said when the matter was not yet in dispute. For we see that the fathers spoke quite differently in the strife than out of it.

Moreover, at the very time of the Fathers, on whose reputation they rely, a good part of the pure doctrine was corrupted, as the books of Origen in the Greek Church and those of Augustine and Jerome in the Latin Church testify. But that this opinion of ours has been confused by sophistical quibbles, and desecrated by ridiculous questions which the sacramentarians wantonly raise, what is that to us? For we retain the words of Christ without all dispute and rightly prefer them to the opinions and judgments of all men, even to those of the ancient church, just as they themselves refer to the ancient church, while they must confess that many sayings of the ancients prove our opinion. Because they interpret them in a sophistical way, they show by this very fact how easy it would be for us to do the same in the interpretation of the things they cite, if we had a desire to proceed in this way. But to them has happened what the Greek poet says: *οά άδίκος λόγος νοσών έν αυτη φαρμάκων δειται σοφών.*

[Because an unjust thing is sick in itself, it needs skillful remedies; or, An evil thing needs much mending]. And yet they pierce the hearts that are not well fastened, like arrows; for the simple are deceived by the fair semblance and color with which these neck-stiff-

people adorn theirs. Therefore, it is necessary that we combine right doctrine with prayer to extinguish the fiery arrows of the wicked, as Paul seems to have called them on the basis of this passage, Eph. 6:16. This is the first simile of the arrows in the hand of the strong, which can be easily understood by these examples.

The other simile also has an excellent indication of the power and speed [of false teaching]. But here we need Hebrew grammar; for they do not call "coals" burnt wood, even if it is extinguished, as we are wont to do in our language, but the flame itself, as the 18th Psalm [v. 13 in the Vulgate] calls the lightnings *fulgura cum carbonibus* of color, because they seem to be nothing but flames. But he uses the simile of juniper because this tree, besides very dense foliage, also has a great greasiness. Therefore, it is easily seized by fire and burns very well. It is therefore believed that these fiery arrows cause a great conflagration. For they are not shot into water, but into a substance that is very easily ignited, as the Scripture also speaks in other places of a great conflagration: "Like a fire of thorns among pots," when it wants to indicate such a flame or conflagration, which spreads exceedingly easily and widely. This, then, is the opinion that men are turned away from the right doctrine by such lies, which are very powerful, as he who first stirred up the controversy about the Lord's Supper, kindled such a fire with that little word that even nowadays it is not yet completely quenched. Afterwards others joined in, pouring oil on it as it were, so that the fire of their arrows had its course among the people with great rapidity, as it were in a forest of junipers.

Therefore, this painting is a kind of lament that the tongue of heretics sweeps through everything with such great success and so suddenly, as it happened to Paul. Since he had happily established many churches with very great work, immediately after he had turned his back, all of Asia was turned by the false prophets.

have been. What is the cause of this evil, especially since the fire of the Holy Spirit is so slowly kindled? Undoubtedly this, that the heretics deviate from the Word and bring such things that seem to appeal to reason. This is the fatness which easily catches fire, and which has in its nature the tinder for fire. Therefore she is fond of these arrows and considers them the most delightful medicine, indeed, fire sent from heaven. Therefore this is the misfortune at all times, that those, what godly teachers build up with much effort, suddenly overturn, because they find the right lid for such a pot. For the flesh hears and accepts gladly that which it can understand. But because the word teaches things that have not entered the heart of any man, reason quickly turns away from the truth and seizes what it likes and seems likely.

But this is taught for our comfort, that the false tongue is never moved without causing a conflagration, just as the color of the tongue is the color of fire. Now this fire is a good one when it teaches God's word and the faith in the church; on the other hand, it is an evil fire when it departs from the word and teaches what is according to reason. This we must see and tolerate, that if anyone sits against them and admonishes them, they ridicule him and persecute him with deadly hatred: They persecute him with deadly hatred and become angrier every day. Therefore, we should comfort ourselves with these examples that this is foretold, written and pictured in such a way, as this Psalm testifies, and give thanks to God at least for the people we still keep; then also for the gift that we can judge that such teachings are Satan's arrows, however beautiful their appearance may be, and agree with the wisdom and righteousness of the flesh; likewise that they are a fierce fire, as it is wont to be in the juniper, which we must all extinguish with all our strength.

These are the spiritual battles, which the world does not know are much greater than any physical battle, in which equals generally fight with equals, that is, men with men. But here we, who are few in number, are not only over-

We are not only confronted with many who are well equipped with malice and power, but we also have to fight with Satan and the spirits of the pants by which they are driven. Therefore, we need God's help and the protection of the angel Michael to overthrow them, as it is written in Revelation Cap. 12, 7. And this is the reason why in such danger the prayer and the groaning of the godly is necessary, so that we say: O Lord, we would like to teach, but help us also. We have this hope in view of the great success and speed with which the ungodly doctrine is spread, that what comes quickly will also perish quickly; then no heresy has ever remained victorious to the end, but the victory has remained for the word. Cain, Ishmael, Arius, Manichaeus and all the others have perished, so have the Gentiles and the Jews who resisted the Gospel perished, also the Pabstacy is now perishing, but "the word of the Lord abideth for ever" [Isa. 40:8], according to that golden saying of the Psalm [Ps. 129:2]: "Often mine enemies have pressed me, but they have not prevailed against me."

But here it may occur to you who these heretical or false tongues were in the time of David, against whom he prays here. In the kingdom there was Ahitophel, there was Shimei, there were many others who reviled him and inflamed the hearts of the subjects against him with cunning advice. But it is sufficiently evident that David is talking about a more serious danger. Here the question is what kind of danger it was. Although the sacred histories sufficiently show how much the true prophets always had to contend with the false teachers, as the history of Jeremiah teaches, David himself indicated here and there in the Psalms the matter for which he had to fight the most. The fiftieth Psalm does this beautifully, in which David preaches against the merit that the unbelieving Jews expected from the sacrifices. For as it is today, so it was at all times that people hoped to become righteous by their works. This opinion increased the sacrifices in the people of Israel quite extraordinarily, of which

the testimony was present that they were commanded and approved by God. For they had confidence that through these sacrifices sins would be blotted out, even if their hearts were impure and without faith, just as our opponents praise, keep and defend their sacrifice of the Mass with this title, that it proves its power in itself, that is, by performing the work (ex opere operato).

Therefore, against these arrows, David taught earnestly that one could not do anything great for God by sacrificing an ox to Him, since God not only created and gave the ox, but is the Lord of all creatures, and has no need of anything, let alone an ox. Therefore, those who want to sacrifice rightly must acknowledge their sins and the goodness of God, who promises blessing through the blessed seed, and give thanks for it, praise God, call upon and praise His name 2c. Thus, David refutes this heresy of works in the passage tremendously. Most other heresies have been similar to this one. For, as is also seen in Jeremiah, not only did this happen, that the Jews worshipped the gods of the Gentiles, but they left the temple and ran to the places where the fathers of old had sacrificed, although the Lord had appointed as the place for sacrifice and prayer the tabernacle that was erected in Jerusalem. Some chose, according to their own counsel, groves and hills where they sacrificed.

Since all this was contrary to the will and word of God, but was done with great zeal by the idolaters, it was necessary for the godly to teach against it, so that people would not either choose a way to worship God, or follow another way of righteousness than that which was to be given through the blood of the Son of God, whom John calls the Lamb for this reason, because he was to be the atoning sacrifice or the sacrifice by which the sins of the whole world were to be blotted out. So we see that there has always been the same dispute about the same things between the false and the true church, and also the same dangers. Therefore we must also

We are to use the same means of healing, that we may give glory to Christ through right doctrine, and that we may exhort men to the practice of the word; then that we may pray with David against the false tongues and the lying lips. Now the prophet adds a lament to the prayer:

V. 5. woe is me, that I am a stranger among Meshech; I must dwell among the tents of Kedar. 1)

Moreover, that this is badly translated [in the Vulgate], the order of the verses has also been confused. Therefore, let us translate the text thus: Woe is me, that I am a stranger among Mesech, that I must dwell among the tents of Kedar. This verse has been interpreted from the desire to be redeemed from this body, as if he desired to depart and be with Christ [Phil. 1, 23.], and actually attributed this desire to the monks; but this is not only unsuitable, but also tasteless and quite unrhymed. For the meaning is this: He has hitherto mentioned his danger and that of the church, and asked for salvation; now he adds a lamentation that the church is in the midst of enemies who dispute the doctrine by force and by cunning. So now he says: "In this danger there is nothing I can do but these three things: first, that I teach with the greatest fidelity; second, that I pray with the greatest zeal; third, that I suffer. I teach so that the word/public may remain; I pray so that the word may be preserved and gain the victory, but in the meantime, until it gains the victory, one must suffer what there is to suffer. Whoever does not want to do this must inevitably be defeated. Thus in our time we have suffered the Sacramentarians, the Anabaptists and the Epicureans; we have also suffered the suppression of the word, which has been done by force and by cunning, and also among us are many, especially the noble centaurs, who with a quite sure mind not only despise the whole office of preaching, but also wish that it were abolished. This is truly very bitter for all the godly who have to see and suffer this and do not change it.

1) Vulgate: Heu initū, Huia ineolatus meng prolovMtus est, liaditavi cmin tmytantidus Leckar, ruulturQ iueola tuit aniruu raea.

can. Therefore, we say with David: Woe is me that I must dwell among Mesech.

"Kedar" is Arabia, which lay to the south of the Jews; of "Mesech" some want to say that it is Italy, but it seems to me to be a people which was north of the Jews, as today in the Orient the Tartars. Furthermore, both peoples are savage, ill-mannered, cruel and without all humanity; moreover, they are ready to flee and live in huts or wagons after the manner of nomads. By a metonymy 2) he thus designates by these peoples the enemies of the church, which the church had both then and would have hereafter in the New Testament. For I would rather interpret it in a general way than to draw it as a prophecy to our time, although it is true that the church also has Kedar and Mesech as enemies today, that is, the Turk and the Tartars, the servants of Mahomet. So the meaning is: I have to comfort myself with hope and patience. I would like the churches to be at peace and the shepherds to agree with each other, but this does not happen. Therefore, I will command God the whole matter in prayer and will teach faithfully. In the meantime, these aversions must be borne so that we may overcome evil with good. We see, then, that the most miserable state is the teaching state, because there, in addition to the other misfortunes brought upon the teachers by unbelievers, this must also be borne, that false brethren corrupt the teaching and make the church restless. But this we suffer for the sake of the Lord in heaven, and sing with David that we dwell among Meshech and Kedar, the rapacious and cruel nations.

V. 6. It becomes long to my soul to dwell with those who hate peace.

I have said above that also the verses are confused by the carelessness of the interpreter. Now the sixth verse reads like this: Long is my soul's stay among those who keep the peace. Here he clearly indicates what torments him, namely that he not only has to live among thieves and murderers and suffer them, but also to suffer for a long time.

2) Metonymy - an interchange of names; here "Mesech" and "Kedar" instead of: savage, cruel peoples.

be forced. For this is what the evil spirit is wont to do: which he is not able to conquer by the greatness or quantity of the temptations, he overcomes them by weariness. Therefore, many who are inexperienced in spiritual warfare fight bravely in the beginning, but in the end they become weak and fall away. David also complains about this danger. Long, he says, will be my stay among those who hate peace, that is, who trouble the churches, and will not cease from writing and shouting until they have made a confusion. It is therefore a twofold pity: that such people are both powerful, as he said above, and persistent, thinking to gain victory at last by their obstinacy. Thus Job was not broken down by one kind of misfortune, but as one messenger after another came, one misfortune pressing upon another and seizing him, his heart gradually began to be troubled. This is the wickedness of Satan. Therefore, we should give up hope of peace altogether as long as we live here, and be sure that if we overcome one kind of challenge today, another will follow tomorrow. If you take one objection (argumentum) from an Anabaptist, a Sacramentarian, a Mintian today, tomorrow he will think up and bring ten others. For the heart of Satan is exceedingly fertile in lies.

But here behold the cunning of the world. The Holy Spirit calls the heretics haters of peace; but this is the very name they drive upon us. It is you, they say, who confound Israel, for before you arose, zeal for religion flourished, there was peace; but what is now but dreadful confusion? In this way, those who confuse the churches accuse the right church, but they call themselves lovers of peace and harmony. This is what one must suffer. Therefore, we must be satisfied with the testimony of our conscience, which excuses us before God for seeking the peace of the churches, which those people even annul, as follows:

V. 7. I keep peace, but when I speak, they make war.

This is the testimony of my conscience that I am peaceable and seek peace. From where

did these riots and this war come from? Of course, it is my fault, but it is not my fault. For if I were to keep silent and let these disturbers of the peace speak and do as they please, peace would remain and they would not do anything against me. But how can we keep silent what we have seen, what we have heard [1 John 1:1], even what we are commanded to preach, not in the chambers but on the housetops? For thus says Christ [Marc. 16, 15.], "Go ye, and preach the gospel to every creature," likewise [Matt. 5, 15.], "No man hideth the light under a bushel." This makes the word in our mouths like a glowing coal, which cannot be held, but which compels us to open our mouths. Hence arise those troubles, that they abrogate the commandment of God, and want us to be silent. But why do they not rather follow ours? This should be our comfort in such danger, that we are peaceable, even though we receive the judgment as if we had given them the cause for unrest. It is not easy to overcome those troubles, since either the devil or the wise people make them great and blame the cause of them on us, that we have caused them by resisting too stubbornly; we should rather have given in than let the hearts become so bitter, as Erasmus says in his Diatribe that there are very many diseases for which it is better not to touch them at all than to try a remedy with such great danger. This is wisely said, and we ourselves see enough the harm of such aversions, we see the enormous contempt of the word, we see the licentiousness and lack of discipline, which was not so great under the papacy. But what does that matter to us? For that we speak, that we fight with the word, we do by command, and it is not fitting that we should degrade the reputation of the Lord who commands us to do so. Here, then, is what Christ says in the Gospel, that the house is at peace as long as the strong man alone holds it [Luc. 11, 21. f.]; but when a stronger man comes, then there is unrest. But why does not the strong man rather give way to the stronger?

Therefore, this is our consolation, that no matter how much turmoil there may be in the church, we can

We can, however, rely on the testimony of our conscience that we do nothing other than speak. But we do not do this according to our will, but by God's command according to our ordinary profession. Therefore they do not accuse our life, not our works; only the doctrine has to bear the guilt, which is not ours but Christ's. If, then, they become unwilling for this reason, what is that to us? For we must speak, we must confess God the Father, His Son, Jesus Christ, and the Holy Spirit; men must be taught rightly, not only about the use of the sacraments, but also about their nature, what they are in truth, and what they are not in truth. For if this is not taught and interpreted, what will remain of the kingdom of Christ? Therefore, sooner than anything should perish from the kingdom of Christ and his glory, may not only peace perish, but also heaven and earth. These wise men do not see this danger. That is why they make so much of the loss of peace that seemed to be under the papacy, which was nevertheless necessary. We, on the other hand, want to praise the glory of God and the fruits that grow out of pure preaching, and despise the words with which these epicureans complain to us, who can praise nothing but peace and tranquility. Behold, they say, how many evils have suddenly come upon us! From where? Certainly through the teaching of the Gospel. For before there was nothing of the kind; there were no sacramentaries, no Anabaptists, no rebels; now these things have got so out of hand that it seems there will be no end to them. - What then do you [papists] advise us to do? - To this advice these admirers of tranquility and the Epicureans take refuge.

But open your eyes and look not only at the outward damage, but also at how much unrest there was in the papacy, how many and how great abominations of ungodliness there were. Nowhere was even one pure word heard about sin, about grace, about the merit of Christ and faith, about the practice of holy works, about the authorities, about other estates. Everything was sullied with harmful

The same is true of the glosses. Besides, how great was the desecration of the masses, how great a fraud with indulgences, purgatory and similar abominations, which were devised for the sake of profit! To me at least, when I look at the papacy as it was before the preaching of our Gospel, people seem to have been deliberately and wilfully thrown towards the devil and eternal damnation by the godless teachers. For as far as the ministry of preaching was concerned, the whole doctrine was in abeyance, except for the text of Scripture, which was neglected, and the administration of the sacraments, although one of these was not only mutilated, but the people were also never properly instructed about the proper use of it.

Now judge here which of the two is the best. For there is unrest there, and here there is also unrest. Is it not a thousand times better to keep the speech or the word of God than to lose the word and to keep peace, even if, as I say, it were a heavenly peace? I, at least, would not like to live without the word, even in paradise; but with the word it is easy to live even in hell, as we live, as it were, in hell in this world and comfort ourselves only with the hope that the word of God shows us, and through this hope overcome harm and cross of all kinds. Therefore, we must get used to the fact that we do not look with the Epicureans only at the visible troubles, and neglect the invisible troubles (which are, after all, the greatest and eternal), then it will happen that the troubles aroused by the sectarians will seem to be easier. It would be desirable that there should be no unrest, but since this cannot be obtained, it is better that a thousand Anabaptists, a thousand Sacramentans, a thousand rebels should arise than that confusion and impure doctrine should run through all the churches at the same time. For even though there is confusion now, there are still some churches that are in a good state of disarray, which did not exist under the papacy and during that peace. Now, at least in some places, the teaching is pure and the sacraments are administered purely, whereas at that time neither the teaching was pure nor the sacraments were administered properly.

Therefore, let us keep this consolation, which the Holy Spirit shows us here and which is needed above all by those who teach rightly: namely, that we are not the cause of agitations, hatred, unrest and rebellion. There must indeed be agitations, there must be people like Lucianus, 1) despisers of religion, disturbers of the churches; but blessed are those who are not the cause of these evils, who are teachers of peace, who seek peace and love with all zeal. Among the number of these people today, by God's grace, are also us, whatever the world may think of us. If we had felt like increasing or favoring unrest, how easy it would have been for us to keep up with those who either hostile our teachings or bring up new ones. But this was our only concern, and it still is, that the people would be taught purely and correctly about Christ's merit and grace, and likewise about the sub-

The pledges and seals of grace, which we call sacraments. In this endeavor, let us also pray to the Lord that He may graciously preserve us in this until our last breath, amen.

In this way, the Psalm paints for us the heretics and the fate of the true church, so that we arm ourselves against these dangers and give thanks to God for this holy consolation that He does not attribute everything that is stirred up to those who teach, but to the Word. The word, however, is not ours, but Christ's, therefore we can be sure that whatever may finally come about through pure teaching. Those who love peace may remain silent, but we will confidently proclaim the great deeds of God and will not be disobedient in our profession. When evil tongues and unrest arise, let us pray with David against them and surely command God his church. He will give the word to his church and consume the ungodly tongues with the conflagration that they think will burn the church. Amen.

1) Lucianus of Samosata, around 180 AD, mocked all religion.

The one hundred and twenty-first Psalm.

I lift my eyes out. *)

The previous psalm was a prayer for the preservation of pure doctrine against the tongues of heretics and ungodly opinions, for this is the greatest and main battle of Satan against the church; but I hold that this psalm was composed to admonish the faithful. For it contains the doctrine of faith. But faith is the knowledge of things that cannot be seen and that must be hoped for, and it clings to the promise and the word of God. But because the word of God is above all human comprehension, and what it promises is either inconsistent or impossible or even unbelievable to reason, faith is the knowledge of things that cannot be seen and must be hoped for.

For this reason, constant exhortations are necessary for those who have begun to believe, so that they may be stirred up against the flesh, which contends against faith and the Word, lest the spirit, weighed down as it were by this burden of the flesh, be completely unmindful of invisible things and become completely absorbed in present and visible things. For our life is moved to and fro under constant storms, like those who sail on the sea. For every day we are tempted by the winds of temptation, as our hearts are troubled either by riches, or by the darkness of the sea.

*The first words of the Psalms from here to the 134th Psalm are not to be regarded as text, but as names of the Psalms, which belong to the superscription. For it was customary to name the Psalms with their initial "words"; e.g. the 118th Psalm was called the Confitemini, because it begins in Latin with this word.

The first one is the one who is in the middle of the world, the one who is in poverty, the one who is in honor, the one who is in shame, the one who is in sadness, the one who is in joy. From this follow much heavier temptations (passiones), namely either security or despair. Therefore, when these storms blow, they must be resisted by the exhortation of the Word, and faith in the Word must be insisted upon.

In this way, I understand this psalm to be, as it were, a teaching by which we are reminded that in this life faith must be exercised continually through exhortations, lest, taken up with the cares of this time, we forget the eternal goods.

V. 1. I lift up mine eyes unto the mountains from whence cometh my help.

What he says in front of the mountains of salvation includes a contradiction, as every doctrine of faith and every promise includes a contradiction, if one looks at the flesh. The godly are promised that the Lord will be with them; but if one looks at the outward appearance, Christ also seems to be abandoned on the cross. In this way, a very beautiful contrast is also shown by this whole psalm, as if the prophet wanted to say: When trials and tests of faith occur, one runs here, the other there; many consolations, many helps are sought. If one thinks that he needs friends, he runs to the friends; if he needs the prince, he runs to the prince. Thus you can see that among my people some run to BethEl, others to Gilgal, others to BethAven, as if they were the mountains of salvation, as among the papacy some run to Rome, others to Compostella, still others elsewhere. For countless are the different kinds of protection and consolation that a heart believes and seeks when it finds itself in a difficult situation, and, what is to be wondered at, it admits much more easily and more readily another protection and consolation than the one and true consolation of God alone. This is the praise of faith, that it looks up in danger to the one mountain of help, which is in Jerusalem, and lets go of the protection of all other mountains. In this way, he sees the wicked as it were with a scornful eye.

Eyes that left the faith and the true shelter of divine mercy that was then at Jerusalem and sought their help on other mountains.

Similar is what we have seen in the papacy. For there were various sects of monks: one kept the Rule of Augustine, another the Rule of Benedictus, another the Rule of Francis; but by their vows they sought nothing but the consolation that they would attain eternal life. The fear of the wrath of God and the anxiety of conscience seemed to them to be removed by those consolations. This is a constant habit of human nature at all times. Therefore David says: Others leave the temple, have an abhorrence of Mount Zion, but I remain in the simple way of true religion and faith, which is on the mountain of salvation, which the LORD Himself has appointed. He calls it a mountain of help in order to reject and condemn all other mountains, which have a semblance of help, as there is also visible help in idolatrous worship, but they still do not have true help. Thus the Jews said that Baal helps more readily than the Lord in the temple. Therefore they cry out in Jeremiah [Cap. 44, 16-18]: We will sacrifice to the queen of heaven, but we will not obey your speech. For since the time that we desisted from sacrificing unto the queen of heaven, the sword, famine 2c. hath taken us. So they left the temple and the true worship and fell into ungodliness.

But, you say, why does God allow idolatry and ungodly worship to flourish? Of course, it is so that He may test us to see whether our faith is true, whether we truly believe in and worship One God according to the Ten Commandments. Idolatry is fine, but only for a while. Thus Ahaz says [2 Chron. 28, 23.], "The gods of the kings of Syria help them; therefore will I sacrifice unto them, that they may help me also." But what does the text say? "The gods of Syria were a case to him and to all Israel." That. 1) is the end of this false refuge. In

1) Erlanger: His statt: Hie.

In this way, gold or mammon helps people: he is a great God who often saves, makes happy, inflates, gives hope; but for how long? Of course, only as long as we live here, but in death he not only abandons his servants, but also plunges them into hell. Therefore, whatever human and visible consolation there is, it is all uncertain and deceives man, and yet it torments the hearts in a strange way and leads them into such darkness that they do not care about God, who is an eternal God and does not tickle with vain consolation, as the world's protection does, but fills them with eternal joy, while the world's joy hardly lasts a moment. For thus He says [John 16:22], "I will see you again, and your heart shall rejoice, and your joy no man shall take from you." So we are to learn to abide with our GOD and with the invisible consolation. Even if there is something to suffer, if we seem to be forsaken and without joy, it will happen that when God will show Himself that He still cares for us, we will also consider "that this time's suffering is not worthy of the glory that will be revealed in us" [Rom. 8:18], as Paul comforts.

This is therefore the opinion of this verse, that faith is the knowledge of invisible things, which nevertheless must be hoped for, so that we do not think it is a mere speculation, like that of Thomas about the angels. It is the things that we must hope for that we experience, namely, a good conscience, a cheerful mind, an unconquerable faith that stands firm against poverty, envy, the aversions of the world, against error, and even against death. In this way one must learn the nature of faith, namely that it is a will, or a knowledge, or an expectation that hangs on the word of God; this word shows and proves invisible help, which is certain and infallible, but must nevertheless be expected; although it is delayed, it will nevertheless come. It is not necessary to assign a place, time or person to it, because it is invisible, but nevertheless certain. This is where the words of the Psalm really belong: "I lift up mine eyes unto the mountains, from whence cometh my hull."

Here he indicates that he lacks the pod and yet looks up to the mountains in the hope of help and awaits the invisible assistance.

This is the way we have to behave. I do not see what I shall eat, what I shall drink, how I shall pay the expenses, I do not see how I shall escape the danger of disgrace; therefore the heart throbs as if we were completely deprived of help. Here we must believe that help is certainly prepared, although we do not know when it will come; therefore we must believe and expect. But here we learn how difficult it is to believe, since we have to determine something against what we see, hear and feel. I have often been in the gravest dangers, when it seemed as if the whole world had conspired against my head. For the pope, who is my and Christ's enemy, did not cease to stir up everything against me that there was anywhere in violence and terror. Here the world and reason would rather have advised that I should keep silent than that I should teach under such great danger. For it sees nowhere the help of the Lord, which is invisible and hidden from the eyes of the world; therefore it thinks only what it sees, namely the downfall. But I am silent here about my mind, I will not say anything about my faith and my hope, even though I have often been troubled by these dangers: but the outcome shows that the help, which was invisible and hidden from my eyes and the eyes of the whole world, appeared, so that not only did nothing happen to me from my most powerful enemies, but also that the word of the gospel was spread further and stronger every day through new opportunities. Since the flesh cannot see the invisible, we must get used to the fact that faith says in all dangers: I will lift up my eyes to the mountains; there is certain and ready help, however little I see it, and the flesh or reason sees and expects something else. Thus, these words of faith beautifully depict the nature of faith, what it is and what it is.

But here one asks why he says "to the mountains" and not: to GOD; then, why he speaks in the majority, and not of One

mountains, because this plural seems to speak the word of idolatry. To the first question I answer that this and similar passages (as [Ps. 20, 3]: "He sends you help from the sanctuary") actually belong to our theology, which teaches that God wants to be heard, that he should be worshipped, hoped for, prayed to according to his words, and not according to our thoughts. Thus He says in the second book of Moses [Cap. 20, 24.], "In what place I will make remembrance of My name, there will I come unto thee, and bless thee." Therefore all Jews, in whatever place or country they were, were bound to the temple at Jerusalem, so that even when they prayed in their house, they had to turn their eyes toward Zion. The prayer of the pious in Babylon far from the Temple and Jerusalem pleased God, but because they sang and prayed to God, who dwelt on Mount Zion and had set up his tabernacle there. And this was the reason why the prophets condemned the sacrifices and other worship services that were instituted or performed in other places. For it was not enough to say, O GOD, who hast brought thy people out of Egypt, for so also did Jeroboam call GOD, by the right name of GOD, and perhaps prayed more and more fervently than those who were in Jerusalem in the temple. For this is what hypocrisy is wont to do, and idolatry is much more fervent than true godliness. But why did God not like such prayers? It was because the other mountains were not chosen; they did not have the word of God. Therefore, God wanted to hear the prayers only in the One Place, so that they would at least turn to Jerusalem with their eyes and heart when they could not be there with their body. Therefore, when Daniel wanted to pray in Babylon, he turned to Jerusalem, not only because Solomon had asked in his prayer that when they were once driven into exile, they would turn to this place in their prayer, that God would hear them and bring them back to the land, but because God wanted to be worshipped in the place that He Himself had chosen, so that He would increase all arbitrary and self-chosen devotion.

We, in the new testament, are of the be

We are freed from the restriction to external places, as Christ says [John 4:21]: "The time is coming when you will worship neither in this mountain nor in Jerusalem. But it is Christ JESUS who is our spiritual place, because God has decreed that He will not hear anything except through Him, as Christ says [Jn. 16:23], "If you will ask anything of the Father in My name." Through him, therefore, we offer to GOTte the farrows of our lips [Hos. 14:3.]. Therefore, apart from Christ, there is nothing that we should believe, hope for, or obtain. This is the most important part of our doctrine, so we must hold fast to it. There have been many who wanted to please God apart from Christ. Thus Arius, though he took away Christ's divinity, still wanted to be regarded as having the right God. Our monks believe that they please God through their vows and their monastic customs. These all do not lift up their eyes to the mountains on which David looks, that is, they do not look at Christ alone, although this must be held, that Christ alone is our only place, our time and all circumstances that are required for prayer, so that, just as the Jews had no other sanctuary than that at Jerusalem, so also we have no other sanctuary than this One, Jesus, the Son of Mary.

In this way I answer the first question, that David binds the prayer to the holy place, which is ordered to Jerusalem, where the memorial of the name of God was, which he had founded himself [2 Mos. 20, 24.]. Before that time it had been in Shiloh and Gibeah, where the tabernacle had been. In those places he heard the prayers and accepted the sacrifices; but in other places he accepted neither prayers nor sacrifices. For there was not the remembrance of the name of the Lord, which he had given himself, but the remembrance of the name of idolatry, which the godless Jews had invented for themselves. Now, however, in the New Testament, the name of God dwells in Christ and the Church, which is One Body with Christ, where the Word of God is, baptism, the Lord's Supper and the practice of obedience to God. My answer to the second question is that,

- Although he seems to prophesy of the church of the New Testament, in which there are many mountains, not just one, that is, God in Christ hears the prayers of believers everywhere, and prayer and worship are not tied to a particular outward place, it is possible that the prophet uses the plural, either for the sake of reverence, or because there were two mountains in the city of Jerusalem, Mount Zion to the south, and Mount Moriah, on which was the temple. But as I said before, the plural also indicates a contrast, as if to say: The idolaters run to their mountains, but I will stay with my mountains, that is, with the one mountain of the temple, which serves me instead of all the mountains.

But that he adds: "I lift up mine eyes unto the mountains from whence cometh my help" is clearly a word of faith. For the flesh thinks that from these mountains come the devil, the cross, and harm of all kinds. Therefore, the flesh does not call them mountains of help, but mountains of abandonment, because it sees that for the sake of religion it is oppressed by the hatred of the world, by poverty, by temptations of the flesh, by terror 2c. This seems to be an abandonment, a rejection from the face of God and a descent into hell. Faith fights against this judgment of the flesh, and judges not by what it feels and sees, but by the word that God speaks. This commands to believe invisible things, and to become completely, that I say, invisible, so that you believe riches in poverty, joy in sadness, help in abandonment, and a certain and eternal grace in being rejected, as David does in this passage. He is overwhelmed by misfortune, feels no help in it, and yet he says: "I lift up my eyes to the mountains, from which help comes to me. One must therefore lift up one's eyes, not fix them on present adversity. For this means to agree with your eyes and ears, that is, to hear your flesh, which sings to you of the wrath of God, of being forsaken, of the greatness of the danger from which there is no salvation. Therefore, the eyes must be lifted up to the mountains of God.

And the ears must be directed to the voice of the Lord, which speaks and promises that help will come from these mountains. Although it is invisible for a time, it is nevertheless certain and fully ready. Those who are in riches, honor and dignity do not live in invisible things, therefore they easily exalt themselves in their hearts; but those who lack these things and suffer in body and soul, let them lift up their eyes, that the help which is invisible may become visible to them, as it is promised in the word.

These are the words of a man who is experienced in spiritual things, who has felt what we feel, namely, that our senses feel it burdensome when we see no help in abandonment, when we suffer not wealth but poverty, not honor but shame. Under these evils, the heart is like a very heavy burden that presses down the eyes and the head, so that it neither thinks nor sees anything except earthly things. So he exhorts by his example that we should then lift up our eyes and look toward the invisible things, of which the word promises that they are in complete readiness. In this way, this psalm explains the nature of faith. Now follows an interpretation, as it were, of which mountains he speaks:

V. 2. My help comes from the Lord who made heaven and earth.

I am talking about the mountains, not which the physical eyes see. For who could either see so keenly or be so wise that he could see with eyes that Mount Moria is the holy mountain? The eyes see a heap of earth, but they do not see the holiness that is placed on it, because the word of the Lord is there that God said He would dwell there, because He established the memorial of His name in that place, that He would be found there and not in heaven. For he who has departed from that place has not been able to find or take hold of God in heaven, just as, after God has revealed Himself in the man Christ, we rightly ask and believe that all those who do not take hold of this man born of Mary cannot take hold of God in general, but rather that they cannot take hold of God in heaven.

Although they say that they believe in God, the Creator of heaven and earth, they in fact believe in an idol of their heart, because apart from Christ there is no true God. Therefore, David does not look at the mountains of Jerusalem with bodily eyes, as a cow looks at her stall, but with the eyes of the spirit, that God dwells there through His Word. Therefore, these mountains are no longer clay or earth, but mountains of the Lord and a fullness of the Godhead, so that apart from these mountains nothing that is God (*nihil Dei*) can be found. Therefore, he rightly says that his help comes from these mountains, that is, from God who dwells there, as we believe that Christ is the throne of grace in whom everything is found, but apart from him nothing is found.

But that he does not simply say "of the Lord", but adds the phrase: "who made heaven and earth", indicates the contrast, in order to reject all other protection, which people seek. Mammon, too, is a god, that is, he is worshipped by men as a god, and he also helps men at times; but what is he good for if there is a lack of grain? No one can satisfy a hungry stomach with money. So also, what good is it in drought? What use is it in sickness of the body? If mammon cannot help in these physical ills, what can it do when the conscience is tormented by sins and death? Mammon, then, is such a piecemeal giver of joy that it could not be piecemeal: it only delights the eyes, like a hastily painted table, to such an extent that among the Germans the saying has also arisen: Geldrede traurige Rede; while, on the other hand, antics of the very smallest things are more exhilarating. To these and similar aids, which the world seeks, David now opposes the Lord, who not only made gold and silver, who not only made the fruits, the water, and heaven and earth, that is, the angels, men, and all creatures, and also forgiveness of sins, faith, righteousness, gladness, and peace of heart, together with eternal life itself. This, says David, is my almighty God.

I ask for the help of the Lord, who is able to give me not only health for a few years, but also a life with a calm conscience, and after this life, eternal life. I ask this Lord for help, who can give me not only health for a few years, but a life with a clear conscience, and after this life, eternal life. 2) In this life he gives me to despise death and all the rages of the world.

In this way the prophet heats himself up and sharpens his faith for us as an example, so that we too may esteem our gifts and our hope great. For if the peasants can make their pennies great, which last only a moment and cannot help in the slightest dangers, if they can rise and puff themselves up because of their riches, why should we not also be puffed up in confidence in the so great God who made heaven and earth, who has everything in his hand that is necessary for this and your future life? But because these are invisible things, they are generally neglected by us. But we must learn that even if we have to fast and miss this help for a while, we still hope that it will surely come.

V. 3. He will not let your foot slip, and he who guards you does not sleep. 3)

This [the Vulgate text] would be more correctly expressed by the future tense: *Non dabit, ut moveatur pes tuus, neque dormitabit, qui custodit te*. But this verse is connected with the previous ones. For since the prophet has here given an exhortation to faith, he is intent on using these words as promises to urge and exhort people to hold on to their confidence in divine help. But it is extremely necessary not only to exhort others

2) In all editions: *seä aeternam vitam ennr seenritate eonseientiae, et po^t Kurie vitaur*. Instead of this we would expect: *secl vitam enm sseenritate eonseientiae, et post karre vitam aeteriranr vrtain*. According to this conjecture we have translated, because the expression: "the eternal life with calm conscience" seems to us to be inconsistent, and the words: *et post karre vitam* would float in the air. The old translator has helped himself by omitting the waiting "*enrn seenritate eonseientiae et*".

3) Vulgate: *Xon riet irr eornnrrotationem pecieur tuunr, nec^{ne} ckornttet, <ni eustoait te*.

1) Erlanger: ut instead of et.

but also to ourselves, because of the visible and present dangers and plagues. For since that which grieves is present, while that which comforts is absent, it is necessary that we be encouraged by the word to perseverance and patience, as long as that which afflicts us continues to be present. For this experience must be connected with the teaching. For our eyes are far too dull to penetrate to the invisible things and see the end of the present tribulations. Therefore, nature is always looking around for a way to be saved, and since it does not see it, as it is hidden and invisible, it is martyred. Therefore exhortations are necessary, so that this (I may be permitted to speak so) brevity of nature, or the narrowness of our heart, may be enlarged, made greater, or prolonged. This can be done by the one who sees the end of our temptations; his word must be heard, our heart must not be heard, which only feels and sees the beginning of the temptations, but does not see the end of the suffering.

Therefore, the Holy Spirit now makes use of the art of speech, so that the exhortation becomes all the more urgent. And here we must first remember that if the opposite were not to happen and be felt, this exhortation would be in vain. For if the end were to come immediately with the challenge, or if the Lord were to give soon, when we begin to need something, what would be the use of promising anything? So there is no need of teaching in the things we know beforehand, nor of exhortation when we are without danger and temptation. That he therefore says, "The Lord will not let thy foot slip," evidently expresses this concern that hearts in temptation are in danger of being utterly ruined and forsaken. Here, therefore, exhortation is needed so that faith will not be completely extinguished.

Reason judges that it is abandoned, and experiences what a certain man of war used to say, that no one was more in danger and harm than those who served God and the emperor faithfully. Since this is so

the word of faith must be applied. First of all, it says "that all who want to live godly in Christ must suffer persecution" [2 Tim. 3:12]. It holds up Christ as an example, who through the cross entered into glory, and reminds us "that we should be conformed to the image of His Son" [Rom. 8:17, 29], that is, "suffer with, if we would also be exalted with to glory"; hence tribulation and the cross are present. Then the word also shows what one must do and what remedies one should seek in such tribulations, namely, that one must pay attention to the word; this divides the challenge into beginning and end, that is, it promises that the challenge will not last forever, as our heart judges. Furthermore, the word "beginning" means that the temptation lasts only for a moment. Thus Christ calls it [Joh. 16, 16.] "a little one" and compares [v. 21.] the tribulations of His own with birth, where death and life are very close to each other. For the woman, who had already despaired of her and the child's life, immediately forgets all pain as soon as the child is born. So also Paul says [Rom. 8, 18.]: "Sufferings of this time are not worthy of the glory that shall be revealed in us."

You must follow this judgment of the Word and not your sense, which judges that the evil is infinite and in fact makes an infinite circle or an infinite line out of a mathematical point. Our reason is so unlearned in this divine and heavenly mathematics that it describes what God judges to be a moment, a point, a droplet, a spark, as if it were an eternity, an infinite sea, a conflagration. But, you say, I feel and experience it so. That may be after all; but which of both do you believe? Is your opinion more correct, or is God's vision more certain and better? Therefore we must do this, that we do not judge according to what we feel, but according to what the word says and judges, or God himself in his word.

In this way the Histories show: when Julianus persecuted St. Athanasius and threatened him with death, Athanasius had said,

This danger is like a little cloud that gradually consumes the sun. Dear, what could have been said more contemptuously of such a great power as the head of the Roman Empire held? It could have been more correctly compared to a sea or a tremendous conflagration. But as Athanasius said and believed, so it happened. For Julianus was killed shortly after in a desert in Persia, but Athanasius remained unharmed. Following the example of this man, we too should watch our dangers and learn to look to the word of Him who promises, so that we may not depend on ourselves and our feelings, but on the promise of the Lord. Death, pestilence, hunger, the hatred with which the world hates us, shame and other evils are indeed evils, and are rightly compared to a tremendous and terrifying storm. If we consult reason here, we will be defeated, but we must lift up our eyes to the mountains and hear the voice: I am the LORD your God, therefore magnify my word and my help. When this happens, the greatness of the danger becomes small, and on the other hand the word of God and the promise become great in the heart, so that you can say: However great the storm may be, here is God, here is His word. In this way, all the raging of the devil, even sin and death, will be annihilated, and what before seemed to be an infinite mass will become a tiny dot.

In this way we must learn the discernment of the Holy Spirit. If your father, your son, your wife dies, if you lose your property, your honor, your health, your confidence of heart, and sometimes even your Christ, these are certainly great things; but beware that you do not make a circle of heaven (sphaeram) out of the time when you feel this, and an infinite line out of this point. For however great the evil may be, God is certainly infinitely greater. Therefore, if he is still standing, if he has not perished, as he cannot perish, what is it great that your wife has died to you, that your children have died to you? What is it great that your body and your life perish? For what is that.

when you compare it with God and His grace? Of course, everything that we have and are is only a mathematical point when compared to God and His riches, which He promises in His word. Therefore, we should look at this and learn to rightly divide or distinguish in the challenge, namely, that the challenge and the cross in itself, that is, according to the flesh and the feeling of our heart, is something infinite. For if Christ and God are nothing, even the slightest evil could not be overcome by us, but would oppress us. In this way, all misfortune is infinite.

But is it not a lie that God and Christ are nothing or are nowhere? Therefore, if he lives and is God and Christ, as it must be necessary, one must not judge the cross in itself (absolute) according to our heart, but according to the category of relation (relationis), that is, one must hold it against God's help; then it will happen that the category of greatness (quantitatis) will fall away altogether. Sickness is a great challenge to the flesh, it is unbearable to die, to be thrown into the fire 2c.; it is a great thing to lose wife and children, if you look only to yourself. But these things must be viewed in comparison, with regard to the Almighty GOD, namely, that although we have lost these things, GOD nevertheless lives and reigns; even though He leaves us "a little" afflicted, He still wants to make us blessed. Thus He says in Isaiah [Cap. 54, 7.s: "I have left you a little moment." This moment seems to the flesh to be something infinite, but, as I said, the eyes of the flesh are deceiving. Therefore, the judgment is to be made according to the promises of the invisible things, and one must look at what God says in His word.

This is the exercise of faith to which David reminds us in this passage, that we are to learn to look to the promise and the Word, and to judge according to the eyes that are lifted upward, not according to present things. But we learn here that theology is an infinite wisdom that can never be fully grasped or understood.

can be unlearned. For we see the change which sudden cases cause. Today I am completely healthy, tomorrow I die; this danger makes heaven and earth seem too narrow for us to grasp, and all creatures become, as it were, hell for us. For this is what the flesh, to which the devil also gives his thoughts, is wont to do, that it sees neither God nor life, but judges that evil is infinite. But this is not a judgment, but a lie of our flesh and of the devil, against which one must fight, and believe that even in our death God remains, and our King Christ lives, before whose eyes my death, with all its tribulations and dangers, is nothing. For what is death, what is the loss of children and the like, if you hold it against God?

But who has learned this art sufficiently? We can speak and teach to some extent, but a theologian must become a theologian through practice and experience, so that we can say with David: "He will not let your foot slip," that is, he will not let you fall. For the flesh sets itself against it, because it feels that not only the foot slides, but that it is completely trodden underfoot. Behold the Son of God, what he suffered! See John the Baptist, Mary, the apostles, the prophets, what they suffered! Look at the Church today, what she suffers daily! This experience has given rise to a proverb: The greater mischief, the better fortune. That is why the world, fearing these dangers, is moving away from the Gospel. Thus the opposite of what David promises in this passage is in view, for it seems that the Lord lets the foot slip. But it only appears so, in truth he does not, and it appears so to the flesh; whereas the spirit and faith judge that this is an exaltation before God and an honor; they judge that the death which one suffers because of the confession of the gospel is the beginning of a better and eternal life; they judge that the shame is an unspeakable honor in the eyes of God. This is the judgment of faith, although the flesh feels differently, but according to the feeling of the flesh no judgment must be made. For what else should the teaching of the

What is the purpose of the Word and such exhortations and promises? Therefore, evil must be turned into good, and where the flesh concludes that it is daily given up to be trampled into the dung, faith, according to the word, must pronounce that it be made like the Son of God and conformed to Christ. For these things are to be believed as invisible and also impalpable, not to be seen and felt.

But those who do not want to believe, but follow their feelings, they choose the little point of honor and the pleasures of this world. But how miserable will be their situation, if they will be surrounded by eternal pain and tears after this moment of the most essential joy! How much better it would be to be sick with Lazarus here for a little while and to suffer lack, than to have abundance with the rich man here and to be tormented in eternal fire there! This teaching, then, belongs to those who want to believe and do not feel, so that they make a distinction between their dangers and God, and do not merely fix their eyes on the present misfortune, but lift them up to the invisible help promised in the Word. For these dangers, to which the believers are exposed, certainly make the foot slip, but faith causes the foot not to slip into a trap, but that we, as it were, jump over those cliffs of danger, and compare the little point of affliction with the other things, which are infinite, as God Himself is, His power, grace, finally the eternal life, which He has promised to those who believe in Christ.

It is necessary that we know this, so that we can comfort ourselves and our brothers when we are hated, despised, robbed and killed because of the Word. Where shall we run in these troubles? For they overcome all the power of our reason and nature. Certainly to the point that we say that God is greater than our misfortune; God therefore does not die and perish when we perish. Therefore, we must trust in His goodness and power from the bottom of our hearts, and elevate the feeling of the spirit (that I say so) above the feeling of the flesh and our hearts. Those who do not want to do this may enjoy their pleasures, but they have to expect that

they have to drink the yeast of the cup, which the godly drink only in a small part, as the prophet Ps. 75, 9. says, although this also often happens to the godly that they receive physical help. For God does not neglect His own so completely that He should never show in this life that He takes care of them. Thus David, who had been driven out of the kingdom, is restored to the kingdom; Hezekiah, who had been afflicted with a deadly disease, is restored to health; the people of the Jews, who had been scattered among the Gentiles, are brought back. But also here the faith has its place that this help is expected. For it is not immediately available when we need it, or wish it to be. Just as the saints receive help in such dangers, the wicked do not always fare well, but often have to suffer terrible punishments for their wickedness in this life.

Now the aristocracy is doing its will against the poor shepherds of the churches and despises and hates in an ignoble way all scientific studies. But it is not doubtful to me that such a church servant will be preferred to a hundred such noblemen. Thus the papacy has long flourished, but we learn that much of its old power and wealth has departed, and that the papists are facing the obvious punishments of their godlessness. For God also executes His judgment in such a way, physically or temporarily, for the godly against the godless. We should now rely all the more on the word and expect help by lifting our eyes from this tangible misery to the invisible help. What now follows in the psalm has exactly the same opinion, for the Holy Spirit has abundantly comforted and admonished the church.

V. 4. Behold, the keeper of Israel neither sleeps nor slumbers.

These, too, are lying words, if you look at them according to the flesh. For does "guard" mean when we are thrown into prison and handed over to the executioner to be burned? when we are plagued by the devil and the world with all kinds of misfortune?

yes, when Christ himself is put on the cross? when the Baptist is beheaded according to the will of the harlot? Is it not the utmost absurdity (*barbaria*) to call this a shelter, where the highest abandonment takes place? The flesh therefore judges that here the words are used in their opposite sense (*antiphrases esse*), and that by God, who preserves, one must understand one who abandons. Therefore they are words of the spirit and of faith, not of the flesh and of feeling. For according to the flesh, God did not protect the patriarch Jacob when Joseph perished through the cruelty of his brothers, and yet afterwards the outcome showed that he had been so protected that Joseph almost became the king of Egypt.

The Lord does not protect us in such a way that we do not have to die, that we do not have to see the death of our wives, children and parents, that we are not plagued daily by the devil, that we do not have to endure all kinds of injustice from the ungrateful and evil world. Where is the protection seen here? Where is it revealed that God is watching over us? Therefore the eyes must be lifted up to the mountains, where he has decreed his word, there one must hear it, what he speaks of his holy temple, namely, that he is not a sleepy abandoner, as our flesh judges, but a guardian and watchman, who keeps watch for us. Faith takes hold of this word and judges according to this word, no matter how much the flesh opposes it and thinks according to its feeling that God neither sees nor hears, but is like those of whom the Psalm says: "They have ears and do not hear; they have eyes and do not see." Therefore the flesh praises its god Mammon that money is always ready and everything that is necessary for life. This little point admires and grasps the flesh and does not see what will happen in the future when one has to die and leave the goods behind. That is why it does not care about this guardian who protects in faith and word.

Therefore, we who are believers and see this miserable blindness of the world should certainly consider that this hat, which is kept over us in faith and in secrecy

is omnipotent. For this is where the Holy Scriptures lead us and teach us that the kingdom of the devil is a kingdom of sin, death and lies; but if this supreme sentence is established, then it follows that the devil at every moment incites people to sin, seeks to kill and seduce them, or at least has to do with the fact that we want to sin, die, and err. Thus we are always in death, always in danger from ungodly opinions and from sin. But what do we do in these attempts of Satan? Of course, we teach, write, read, sleep, eat, drink, and do other things of the body and the senses. Here our theology teaches us through our experience: If God did not watch when I sleep, if he did not care, if I did not worry about anything, if he did not defend and protect me when I am safe, it would happen at any moment that we would die, lose our speech, eyes, ears, hands, feet 2c. The fact that this sometimes happens, that wife, children and friends die or fall into great danger, serves as proof that the devil's kingdom is a kingdom of death and sin. Because we live in this kingdom as long as we are in the world, it happens that we are often plunged into sin against our will. Thus David becomes a murderer and an adulterer, so that we may learn that the devil's kingdom is in this world to cause sin and death. That we are still alive, that we do not fall daily into grave sins, we have to thank the guardian of whom David speaks here. Theology teaches this irrefutably, and the godly believe it. For they learn by their own example and that of the whole church that Satan does not rest until he has killed either the soul or the body; the destruction of the soul he seeks through lies, through ungodly teaching and ungodly worship; the destruction of the body he seeks through innumerable attempts, which we see daily in ourselves and others. That this either does not happen, or does not happen as often as he intends, is not the good deed of Satan, but of our guardian and protector.

Thus, experience also leads us to the conclusion, after having established this supersentence, that the kingdom is

We are protected without interruption from death and other physical and spiritual dangers through the beneficence of Christ, into whose kingdom we have been transferred through baptism and faith. Hence the glorious sermons of the prophets, in which they sing that the earth is full of the goodness of the Lord [Ps. 33:5, 119:64], that His goodness endures forever [Ps. 107:1, 118:1, 136:1], that it cannot be counted [Ps. 40:6] 2c. From time to time, of course, Satan's enterprise succeeds in assailing men with sudden dangers and plunging them into ruin. Such cases should serve us as proofs and examples of the evil he would gladly do to us at any hour, as he does [and would do, 1) if he were not prevented by the protection of our guardian in heaven. For as far as the power of this enemy is concerned, I believe that in one hour he could kill all the people who live on earth. [So if he is able to do it and undertakes to do it, why does it not happen? Without a doubt, because our guardian is watching. But this must be believed, that is why he adds the word "behold", so that it may be evident that the prophet is concerned to impress this guardianship on our hearts.

But here it is to be remembered that God is ascribed this guardianship over our lives, over the kingdoms, the peace, the cities, while he does this through means; first through the angels, then through the princes, the parents, the household 2c. But this is done for the sake that we may firmly believe that these means would be of no avail in guarding and caring if God did not take upon Himself the supreme direction of these matters. He therefore uses the ministry of angels and princes, just as He uses bread and wine. For just as bread and wine do not in themselves sustain life, for otherwise no one would die, and yet are necessary for the preservation of life for the sake of God's order and the nature of our nature, so also the guardianship of angels, princes and other means would be nothing in itself if

1) Added by us.

not the guardian Israel watched and guarded. Because the word reveals this guard, the spirit also believes it. The flesh does not see it, therefore it interprets these words according to the opposite opinion (antiphrasin) to the words: "The keeper of Israel", that is, the abandoner; "does not sleep", that is, he not only sleeps the deepest sleep, but he has absolutely no feeling and he is nothing. For reason judges only according to the points and beginnings of misfortune, not according to the word and according to God, who makes the promise. Because the prophets knew how difficult it was to believe in this way, they exhort against unbelief and the judgment of the flesh with so many words. Nowadays we see that this is generally despised, because it is considered that faith is only a knowledge or a certain acquaintance with history. But it is actually faith that perseveres in the most extreme misfortune and keeps the word of life, thus overcoming all the power of the devil, all trepidation and all dangers, through which it passes with honor and confidence to the immortal life.

V. 5 The LORD keep thee; the LORD is thy shadow over thy right hand.

Though we are protected by the ministry of angels, yet he says, The Lord himself guards thee, and is the shadow over thy right hand, that is, over the things which thou hast to do. For so I interpret it most plainly, and do not approve the opinion that the Lord is over the right hand according to the spirit, but the devil over the left according to the flesh. For he simply says: The Lord directs your affairs. When you teach the churches, when you carry out the works of your profession, when you provide a living for yourself and your family, you encounter many disadvantages: your adversaries harass you, your neighbors envy you; here straighten up and believe that all your affairs, what you do and suffer, the Lord governs and protects you. But here again thou shalt remember what I said above, that these things are said and taught in vain, if we are not left. Therefore, by the very fact that he speaks of the guardianship, he confesses

teaches, and promises from the government that the abandonment and lack of care will be felt as if God does not care for us. It is therefore to our comfort that God thus shows that He knows our miseries and tribulations, and commands that we believe that He is our shadow that covers us. But how much greater is God than our dangers, however great they may be? Therefore, we should have joy and confidence in Him, since He promises that He will take care of us in all things that we have to do.

V. 6: That the sun sting thee not by day, nor the moon by night.

Here one does not have to look for a remote sense. The light of the moon is very harmful, because it not only makes the bodies cold, but also addictive (afficit humore); from the sun it is known how it weakens the bodies. He therefore generally designates by the light of the sun and moon all temptations and all dangers [and says] that in the same he wants to be with us, to help and save us, although it seems for a little while as if we alone bear this heat. For if we were alone, the temptation would be eternal, for there is not so much strength in us that we could persevere continually. Now God allows Satan to spew forth the beginning of his fury against us, but he does not suffer that to harm us as much as he desires to harm us. Therefore, because we have this shadow, we must bear the beginning of the pain patiently, because we are sure that even if we die, our life will still be hidden without danger in Christ, and we will overcome Satan's temptation.

V. 7 The Lord keep thee from all evil; he keep thy soul.

What the previous verse said in a figurative speech, he now says simply and without image. The soul signifies life. Therefore, even if you are killed for the sake of the word, you will not die because the Lord guards your soul. According to what is before your eyes, and according to what is in the flesh, you die, but not according to the truth, because your life lives, namely God 2c.

V. 8. The Lord keep your going out and your coming in from now on until eternity.

That is, wherever you go, at home, in the field, I will always be with you and keep you. "Going out" means going to work, "coming in" means going from work to rest. The meaning is therefore this: Whatever you do, the Lord will always be with you; in no place, at no time, in no thing, in no action, by no person, by no work, will I let you perish, but will

always be with you as your guardian, who am the God of heaven and earth. In this way, through this psalm, the prophet teaches faith not as a dead state or condition (qualitatem), as the sophists do, but as the greatest work and movement of the Holy Spirit, by which we judge according to the word, against what we feel, see, and experience; likewise, by it we overcome dangers of every kind. Of this faith the papists speak and judge no better than a blind man of color.

The hundred and twenty-second Psalm.

I am glad.

Although the name of the author is not given for these Psalms, 1) the manner of speech sufficiently indicates that they originate from David, the best and highest poet. For there are also other psalm writers, and among them the children of Korah have great praise; Assaph is somewhat darker, Solomon uses a great deal of figurative speech and is, as it were, an innovator in words. But David comes closest to Moses in speech and wisdom and is extraordinarily lovely and graceful. Therefore, he is rightly considered the most distinguished of the Psalm writers. For here happens what Paul speaks of in the [first] letter to the Corinthians [1 Cor. 12, 4. ff.], for although one and the same Spirit spoke through the holy prophets, yet, because he uses different instruments, even when he says the same thing, he uses different speech. Thus all the prophets preached the same gospel, but how much more vivid is Isaiah than the rest of the prophets! It is the same among the ecclesiastical writers that we have, even if they treat the same thing;

1) In the Vulgate, in the 122nd and 124th Psalm, the name of the author. David's, is not given, but in the Hebrew. In the 127th, 131st and 133rd Psalm, the name is also in the Vulgate.

but what a great difference there is between Augustine and Jerome! Thus, the Holy Spirit, one and the same master craftsman, is comfortable with the different forms and characteristics of the tools, and yet, in David alone, we see how everything is perfected (absoluta), and provided not only with extraordinary daintiness of words, but also with exceedingly important content.

This psalm is therefore worthy of its author, for it is a thanksgiving for the gift of God's word. This virtue [of giving thanks for God's word] is all the rarer the more despised the word is in the world, not only among unlearned people, but also among those who claim the praise of wisdom and learning for themselves. Therefore, one often hears blasphemous speeches with which they revile this highest gift of God, since they not only speak contemptuously of the Gospel, but also impose on the wholesome teaching everything that the devil does through his members, such as sedition, mobs, avarice, unchastity and the like. Therefore, this virtue is to be counted among the rarest, that there are at least some who hold the word in honor, who like to hear the sermons, who like to talk about God and His deeds.

We therefore want to advocate that this ge-

The gospel is written, not for dogs and such swine as the papists, heretics, and persecutors of the word, but for the elect souls and godly hearts, which rejoice exceedingly in the present visitation, by which the coming forth from on high visits us, who sit in the shadow of death, through his hearty mercy, as Zacharias sings [Luc. 1:78, 79]. For since all have the word, and the ears and hearts of all are affected by the preaching of the gospel, which is to be public, not hidden in a corner, a great difference arises among men: that some only have the word, others recognize it and feel that they have it, and therefore rejoice and give thanks, while still others care more for riches and pleasures than for the word. That is why Paul considers this to be the highest gift, not only to have gifts, but also to recognize the gifts one has, that is, to use them, to receive them with joy and to give thanks for them.

But among all gifts, the gift of the Word of God is the richest. For if you take this away, it is as much as if you take away the sun from the world. For what will the world be if you take away the word, but a hell and a pure Satanic kingdom, even if there are still rich people, lawyers, doctors 2c.? For what can or do they do without the Word? For the Word alone sustains a happy conscience, a gracious God, and the whole religion (for from the Word flows forth as from one source the whole religion), yes, it also sustains the whole world. For the world would not exist for a moment without the Word and Christ. Therefore, although there are many and great gifts of God in the world that are given for the benefit of men, the one gift by which all others are encompassed and sustained is the Word, which proclaims that God is merciful and promises forgiveness of sins and eternal life. But I ask you, if one had to do without these, would this life still be considered a life? But these spiritual things and this knowledge are revealed from heaven. Because this knowledge does not arise in our heart, therefore

it can also only be grasped with such difficulty. But now let us deal with the Psalm.

At the time this psalm was written, the temple had not yet been built, but the tabernacle of Moses was still standing. Although it was not in a certain place, nor was it arranged for one and the same tribe (for it was in Shiloh as well as in Gideon), it nevertheless had the certain promise that wherever it was, there the Lord would be, would hear the prayers, would accept the sacrifices and would be gracious, as the text [2 Mos. 20, 24.] says: "In which place I will establish the remembrance of my name" 2c. Therefore, when it was in Ephraim in the city of Shiloh, there the name of the LORD was invoked, there the word of GOD was heard, there GOD was worshipped in faith, with prayer, with sacrifices 2c. until at last, when ungodliness and idolatry increased, the ark of the covenant was brought from Shiloh into the army against the Philistines and was taken by the Philistines. But when the Philistines were smitten in many ways because of this desecration, the ark was brought to the Gibeonites. When it had been there for some time, David brought it to his city, as it is written in the second book of Samuel, Cap. 6, and then the thought came to him to build GOTte a house. For he judged that it was not fitting for him to dwell in a house of cedar, but that the Lord and King of heaven should dwell under carpets (pellibus). And initially his intention was approved by the prophet Nathan, but by a revelation from God Nathan was warned that David should not build, for this work was reserved for his son, who would be peaceful and not a warrior like David. At the same time, the glorious promise of David's eternal descendants and his true son Christ is added, 2 Sam. 7. It seems to me that this psalm was written by David about the first part of the promise, in which he heartily wishes himself and the whole people happiness that the certain and firm place of true worship is in Jerusalem.

Furthermore, it is certain that the Word of God does not make the temple alone, but also the church and the right worship; the temple, on the other hand, does not make either the

Church still the service, according to the saying [2 Mos. 20, 24.]: "In which place I will establish the memory of my name, there I will come to you and bless you." Here it matters not whether the temple be of gold or of wood, whether it be a stable, as at Bethlehem, or a royal house at Jerusalem. For these outward things are nothing, nor are they esteemed of the Lord, as Nathan saith [2 Sam. 7:7], "Did I ever speak unto any of the tribes of Israel, saying, Why build ye not me an house of cedar?" So Jacob built an altar from the stone he had used as a pillow, and called it a house of God, because the LORD had revealed Himself there. The temple is therefore where God always reveals Himself through His word, whether it is made of gold or of clay. Therefore, although David also understands the very house that Solomon built afterwards, he is primarily talking about the benefit of the temple to be built, that there will be the people who teach, pray and sacrifice for the church. This is the joy whose glorious praise we will hear in this passage, that he rejoices because he recognizes the inestimable gift that the Lord gives, that one can hear his word, that he reveals his face, and makes us have a right knowledge of his will toward us. If this gift is there, the carpets of the tabernacle of Moses are more precious than all gold and precious stone; but if it is not there, there is no difference between the tabernacle of Moses and other temples of the Gentiles.

Our bad theologians (theologistae) discourse much about the declarations of the personal presence of God (de definitionibus personalibus divinitatis) 2c. But all these things belong to human reason, and are conceived without the word and right knowledge of God; but they never come to either teach or think what God is doing with us. Hence the frightening sayings that are very common among them: Man does not know whether he is worthy of love or hate. 1) But

1) This saying is Eccl. 9, 1. according to the Vulgate. How this word is to be understood correctly, Luther shows in detail in his larger interpretation of the letter to the Galatians, St. Louis edition, Vol. IX, 507 ff, § 99-106.

I beg you, what is the point of disputing about God if you do not know what He thinks about you or intends to do with you? This is, in fact, to enclose and conceal GOD in such a way that you cannot hear or see Him anywhere. Therefore, it is the Word from which we can determine what is the will of God, what He is doing with us, what pleases Him, what He wants 2c. Those who do not come to this knowledge are not much more skilled in theology than a donkey is in lute-playing. Therefore, this ignorance and shameful ignorance have been followed by other equally inconsistent things, that they believed they would please God if they accepted this or that order of monastic life, if they procured the protection of this or that saint through pilgrimages 2c. Such a tangle of innumerable errors and evils follows where there is not the word and right knowledge of God, which can only be taken from the word 2); if this is lost, one does not know what pleases or displeases God, hence follow those abominations of idolatry that we have experienced under the papacy.

Theft, which is forbidden in the divine law in the seventh commandment, is counted for a small evil, if one compares it with other things, as murder, unchastity, sedition 2c. But imagine, if this commandment were not given, how great a storm of the greatest harm would follow! Our life would be like the raging of wolves and bears, which rob and destroy what they can, or, to say something more shameful, it would be a life among us like it is among sows, which, when they are brought to feed, would devour each separately as much as is enough for all of them, if they could, and take no account of the rest. That therefore ours is safe, and, though not all dangers can be averted, yet not all ours are in danger, is the benefit of the seventh commandment.

But let's move on to the bigger things. What kind of life would it be if our wives were not safe, if our children were not out of danger, if the authorities were not to be told what to do?

Wouldn't this life then be a constant hell? So that there are marriages, that there are communities and laws under which we lead a quiet life in safety, these are all benefits of the word of God, which is presented to us in the second tablet. But what would happen if the first table were not there, if there were no holiday, no church, no place where the Word was taught, if there were no knowledge of God, if there were no calling, but each individual had his idol or devil whom he worshipped? These are infinitely greater evils than those of the second table, but they are less respected because they are spiritual. If we now had eyes of the spirit, and saw how many souls are daily corrupted by the pope and Mahomet, for whom Christ's blood was shed, then we would suffer much more seriously than if we had to expect and suffer danger to our property, even to our lives, at every hour.

We must therefore first rejoice over the small goods that we have through the second table, that there remains a protection for body and goods. For these are small gifts when compared with those of the first table, that God reveals what he will do with us, that he gives the word, gives faith and the Holy Spirit, hears prayer, increases the church daily through the word 2c. These things are so great that no tongue can adequately expound them, and they are so great that souls are saved from the tyranny of Satan, and peace of heart is obtained, a good conscience, pure knowledge of God, by which very many are instructed to eternal life. To this David directs his eyes, this he considers with himself, and is thus moved to thanksgiving, which the movement of joy forces out of him. For only those are truly thankful who receive the gifts of God with joy and are glad in the giver. Others, who do not feel this joy, are and remain ungrateful, even if they decorate this psalm with organs and strings, because they do not understand these benefits.

I therefore mention this all the more gladly, so that everyone may protect himself against the greatest vice and the head of all evils in the world.

Church, namely the contempt of the Word or the disbelief. For that is to become apostate from God, as Sirach [Cap. 10, 14.] says: "That is where all hope comes from, when a man falls away from God." For since all men suffer from this disease of the spirit, it is not possible that even ONE true and pure thought of eternal life, of the forgiveness of sins, and of a spiritual life can be present in their hearts. But we see, God be lamented, that nothing is more common in the world than this evil. The so-called nobility, how surely they despise the Word and its servants! The peasants also follow them, valuing their pennies more than all the preaching of the Gospel. We must look at them like Lot at his Sodomites, who proudly sneered and did whatever they wanted.

It is terrible that David falls into adultery and murder, but how much more terrible it is to buy against the first table in this way, as the angels did who were cast out of heaven because of it. But David repented and returned to the right way. But the more danger all godly people are threatened by this evil, the easier is the case here. For this poison creeps in so quietly, slips in so gradually, that one can hardly notice it. In the monasteries it was called *accidia*, 1) if someone gave himself up to sleep and came late to the services, which took place in the churches at that time. If we want to interpret the word *acedia* [sloth] correctly, we will actually apply it to the weariness and contempt of the Word, when the Word is heard, taught and learned exceedingly carelessly. This vice is followed by movements of the heart that are opposite to those found in the godly. For just as the godly strive with all their heart to glorify God's glory, so these are inflamed by infernal fervor to spread ungodly teachings and worship, as we also experience with the peasants. For these direct their desire and their heart, which they should raise to God, toward mammon, and with the greatest comfort they move about in their

1) Cf. Col. 1749.

Corruption and in their damnation. Namely, these things are connected with each other in such a way that those who have given in to this vice are in the realm of the devil at the same time, and yet they are also happy; but such a change (catastrophe) will finally follow as the story of the people of Sodom shows.

Therefore, let us ask God to protect us from this vice, and let us learn to sing this psalm with joy, giving thanks to God and rejoicing in this unspeakable gift, that He has given us the pure knowledge of Himself, in which Christ is revealed, the sacrifice for our sins, and the certain hope of eternal life. Let us handle (ruminamus) and sharpen this word over and over again, and never consider ourselves to have learned it completely. It is true that we have it in abundance, written in Latin and German books, to such an extent that it might seem that this great frequency of the word has caused this weariness in very many, but truly it is not enough that we have heard it a hundred times and read it a thousand times, as we finally come to realize in the dangers of the temptations. Therefore we should encourage ourselves against this corruption, the acedia, and stimulate ourselves to the most glorious virtue, which is called reverence for the Word. For Satan does not rest. But he is never better equipped than when we are filled with disrespect for the word, and with the presumption that we know it well. But now let us go to the Psalm.

V. 1. I rejoice that it is spoken to me that we shall go into the house of the Lord.

A similar saying is Ps. 60, 8: "God speaks in his sanctuary, I am glad." Both verses contain a comparison with other kingdoms in the world that are greater and richer, as if to say: I am a king and have a small and weak kingdom when compared with the power of my neighbors. But I have what other kings and all the kingdoms in the world do not have, that God speaks in my kingdom in His sanctuary. Therefore my kingdom is God's kingdom, it is the kingdom of heaven, therefore I rejoice?c. Thus he says in this passage: "I

rejoice." Why then? "Because it is said to me that we shall enter into the house of the Lord," that is, it has been promised to me that we shall be that people who shall enter into the house of the Lord. Should this not make my heart glad? For when I look at other nations, I see that all of them without distinction go into the house of the devil and the temples of idols, I see that they do not have the gift of the first table, namely the true God and his certain worship; even though they may at least have some knowledge of the second table through the guidance of nature, they certainly have nothing at all of the first table. But what is the second table without the first? For the second table lasts only for a short time: parents cease, our bodies cease, likewise wife, children, household 2c. But the things of the first table, namely God, the Word and the service of God, will not cease. So I have sufficient cause to be glad, because I have the promise that I will go with my own into the house of the Lord.

Thus the words are exceedingly simple and extraordinarily humble. But if you ponder them diligently, the highest majesty comes to light in them. Because our papists cannot see it, they sing, read and pray this psalm and others so drowsily that there is no fable, however insipid, which they do not seem to be able to tell or hear with greater vivacity. Therefore, the words must be well pondered and put before the eyes of the faithful. He seems to say nothing great when he says, "We will go into the house of the LORD," because we think only of stones, wood, and gold when we hear the word "house" mentioned. But "the house of the Lord" means something completely different, namely that one has the power or the gift of the present Word, and is in the place where one can hear, see and find God present, because there His Word and right worship is found. Therefore, the description that the school theologians give of the Temple, that it is a house built of stone and wood for the glory of God, is false. What this is, they themselves do not understand either.

times. For Solomon's temple was not beautiful because it was adorned with gold and silver, but its true adornment was that the word of God was heard there, that God was called upon there, and was found there gracious, a Savior who gave peace, who forgave sin 2c. This means to look at the temple properly, not like a cow looks at the doors of its stable, or the larval bishops look at the churches when they consecrate them.

Therefore, this description must be held that "having the house of the Lord" is the same as saying that David had the grace and the gift to know where to go in time of need, where to go when he wished to hear and know what God wanted, what thoughts He had about His people 2c. For the Temple was the place where GOD wished to be, to be called upon, to hear prayers, even to be worshipped, and nowhere else in all the earth. This, therefore, is exceedingly worthy of joy and gladness, that one should have access to GOD in time of danger, and hear the consolation that He says He is our GOD, who wants to help us, save us in dangers, forgive us our sins, and finally also give us eternal life. For this gift, says David, we give thanks to GOtt and rejoice that we come to this place where all this happens, and where GOtt works through His Word. For it is the Word alone through which we know GOD, and through which GOD acts with us. It is this word that faith takes hold of.

Thus David understands by the word "the house of the Lord" the first table, which God, His name and His word, sets before us, for which the holiday is sanctified, so that on it we may rest from other things and hear God speak to us. But when thou hast the first tablet, it shall come to pass that thou shalt also have thy wife, thy parents, protection for the body, authority, and all things, according to the saying [Ps. 112:1], "Blessed is he that feareth the LORD." That is, to go into the house of the LORD and to rejoice and give thanks because of it. For it is an unspeakable gift, which the ungodly cannot comprehend. But the godly alone know what the word is and what it is not.

what they have in the word. But God also demands this, since he so often commands in the law that the people should come together so that they may rejoice; that they may eat before the Lord so that they may rejoice, namely in his gifts, and rejoice that they are thus showered with the mercy and benefits of God. David also calls us to this with his example, that we should rejoice with reverence and, as it were, with trembling.

V. 2: And our feet shall stand within thy gates, O Jerusalem.

It is the same opinion of Firste in the first verse, only that here he determines the place, namely that it is Jerusalem to which the word and the presence of God is given. As if he wanted to say: Before this gift was in Ephraim, but now it is in my kingdom. From where the name "gates" (atrii - porches) was taken is known. For the tabernacle had a porch, and Solomon made courts in the temple [1 Kings 6:36], in which the congregation or people were to sit out when the sacrifices were offered. Jerusalem is therefore rightly praised as holy because the Lord dwells there, because the people gather there to hear the word of God, because the priests are appointed there to bless the people by God's command, as the blessing is described in the fourth book of Moses, Cap. 6, 24 ff. So what can this Jerusalem lack, in which the place, the people, the ceremonies and the word are given by God for the salvation of the people? Since the Word was nowhere in the Papacy, we have seen with how great zeal and effort people sought certain persons, signs and places to propitiate God. Therefore, not only were various works instituted, but also certain places that pilgrimages should be made to Rome, to Spain, and I do not know to what other places. The wretched consciences relied on these signs with no better success than those who follow will-o'-the-wisps or nocturnal glow on the sea or in desolate places. But now, by the grace of God, we know that the place, the person and the signs are ready, namely Christ, who has instituted certain sacraments of grace for His Church, baptism and holy orders.

The Holy Communion. We have therefore described God in the most certain way according to place, person and sign, where everything is found that is necessary for the salvation of body and soul.

The fact that the prophet uses the word "stand" shows the perseverance or duration that God not only wants to give this, but also wants to preserve and protect it, so that the opposition is against the enemies of the word, who try to suppress the word, but the Lord gives workers, so that even if we are suppressed or die, the word still remains. For this is what tends to happen, what is said in Proverbs: Where God builds a church, the devil builds a chapel next to it (to use a German and common word). For the father of lies and murderers cannot but persecute the Word. That is why he shows false doctrines, as today the doctrines of the Anabaptists and the Sacramentarians are, formerly those of Arius, Manichaeus and others, who lead away from the Word to their own opinions. What else should we do here but pray to the Lord to make our feet stand, that he may continue to spread the word, even if the gates of hell are against it. For this gift is twofold; first, in that he gives the word; second, in that he upholds and defends the word against tyrants and false brethren. For now that the word has been given to us, let us also make this prayer, that the Lord may accomplish in us what he has begun in us, so that our feet may stand in the courts where God is to be found, and we may hear him who calls us, teaches us, comforts us, helps us 2c.

V. 3. Jerusalem is built to be a city where people come together. 1)

I can't help but blame the Latin interpreter for not taking care at all to translate the text so that it could be understood. For the sentence should have been translated thus: Hierusalem aedificatur, ut sit civitas, in qua conveniatur, namely, to worship. But it is an explanation or expansion of the previous verse, as if to say: Jerusalem I call by name, nem-

1) Vulgate: Niervisulsm, Hiiue ueüüeÄtur ut eivitus, 6NM8 xurtieixatio chus in id ixsum.

The city that is built, that is, that blossoms and grows. For when religion and the Word of God flourish, the community must necessarily flourish as well, according to the saying (Match. 6, 33): "Seek first the kingdom of God, and all things shall be added unto you." But in such a way that also what Christ answered Paul [2 Cor. 12, 9.] remains true: "My power is mighty in the weak." For since the world does not cease to weigh down the church by many an injustice, it nevertheless happens that the more the adversaries seek to destroy, the more the word builds up. Therefore, destroying, devastating and exterminating the Church is nothing other than (if you consider God's counsel and the outcome) building, planting, watering and increasing the Church. People like Domitian, Maximin, Decius, how much effort did they put into exterminating the name of Christ? But the word and the church was like the palm tree; the more it was weighed down by pressure, the greater increase it received from day to day, as the example of the people of Israel in Egypt also shows. For thus says Moses in the second book, Cap. 1, 12.: "The more the Egyptians pressed the people, the more they multiplied and spread." So it is a famous saying of the ancient church: by the blood of the martyrs the church is watered. The reason for this wonderful building and growth is this: Wherever one trusts in God and has His word, there is inevitably victory, even if the saints are disturbed, killed and perish, even if God Himself seems to have abandoned them and to be suppressed at the same time as the saints. For this is what God does: when He is weakest, He is most powerful, and when He is suppressed in His own, He lives most in His own, is exalted and increases by being destroyed.

David also speaks of such building here, that although Jerusalem was in the midst of so many enemies and different services, nevertheless the word proved its power there and the right service flourished. Who can therefore be against us if God is for us in such a way? Does not this mean building Jerusalem? "Kings are against her

but passed by one another," as it says in Ps. 48:5, "and could do her no harm. We have also learned from our experience today that the more the opponents of the Word rage, the less they can do against the Word, indeed, the more the Word is spread. Thus, even though the sectarians seem to do great harm to the church, they are the cause of the word becoming daily brighter and purer among us, as Augustine says in the eighth book of his Confessions: "The disapproval of the heretics clearly reveals what the opinion of the church is and what the pure doctrine has in itself. For if we were not so awakened and forced, as it were, to look closely at our treasures and to defend them, we would snore idly and fall asleep in idleness. Likewise, what does our constant enemy, the devil, accomplish with his incessant temptations other than that we should search all the more diligently in the Word, that we should learn to pray, to trust, to hope? It is a common saying that hunger is the best cook. Therefore, the tribulations of Christians are also the salvation of the church; cross and oppression are the exaltation and triumph of the church. Therefore, let the enemies of the church do as they please, but this is certain: the more we are oppressed, the more we rise. For Christ, our Duke and our Head, in truth does not yield to any evil, for he has an infinite power by which he raises the down-trodden, makes the dead alive, makes the oppressed such that they oppress. For because he is God, this is his real office, to make everything out of nothing, and out of what is something. To make nothing.

In this way it is preached here in Jerusalem. For this is a gift above all gifts, that it indicates a certain place, person, sign, a certain word, that the Godhead is present, so that it is not up to us to seek a place, person or sign 2c. For if this happens, that we order that GOD be found and worshipped in the right way in this place and with this service, then it is done for us. But when he comes and says [Ps. 132, 14.], "This is my rest, here I will dwell",

Here I will speak, here shall be my word and my spirit, then all is well, then all works, however small they may seem, are more delicious than all the treasures of the world, then the circumcision of the shameful member is an exceedingly pleasant service of God, the lifting of a straw from the earth, if God commands it in His word, is a greater and more excellent work, God also a more pleasant service than all the works of all monks and the whole papacy, which are undertaken without God's word.

The Gentiles did not have this wisdom. Therefore it was easy for them to despise Jerusalem and, seeing that the Jews gathered there at certain times of the year, to say why they went there rather than to other cities. Naaman the Syrian said at first that the waters of Damascus were no worse than the Jordan, but he had no word from the Lord that he should wash in them for leprosy [2 Kings 5:12]. Thus ungodly people judge that the water of baptism is not at all different from other water. So also in our time some people, who distinguished themselves by eloquence and learning, ridiculed all ceremonies, and not from the holy Scriptures, but according to the manner of Lucianus and from the foolishness of their hearts, when they were asked why they did this, taught nothing better than what Cato says: If God is a spirit, then he must be worshipped with a pure heart. From this they drew the conclusion, not only unlearned but also ungodly: So God is not served by external things. This, of course, does not mean to overthrow the statutes of men, which those wise people nevertheless undertook, but to give rise to innumerable superstitions, errors and ungodliness, so that finally not only the papal statutes, but also the ordinances are ridiculed, which were instituted by Christ's word, or at least are not held as high as they should be held by us; I do not know, then, whether such indecent speeches have not also given the Anabaptists and the Sacramentarians cause to despise baptism and to concoct many other errors.

Cato's saying is indeed, if everything else would be simple (*ceteris paribus*), correct, but you tell me: Where is then the pure heart of which he says? or what is it? Here one answers that it is the restraint of the passions, another says it is ideas or thoughts about GOD, still others answer otherwise. So nothing is said. God does not want one to serve Him with external things. For those who want to overturn ungodly or foolish statutes must approach it in such a way that they come well equipped with the word of God, and that they have reason from the word above all things. Whoever does not consider the word well, must necessarily prefer Rome, as the mightier city, to Jerusalem; he must think that the Greeks are wiser than the uneducated Jews, for that is how the Gentiles regarded them. But what about the fact that Rome, as powerful as it is, does not have the word and promises of God? What about the fact that the Greeks, along with the other nations that have the glory of wisdom, also lack the word and promises of God? So the pure heart that they conceive and speak of is unholy, because they are without God's word.

Thus the priesthood cannot be overthrown with holy water and consecrated salt, as those wise people thought, who could teach nothing but that salt is salt and water is water, therefore it can do nothing for the blessing of the soul; similarly, plate shearing on a monk is a shearing of the head, therefore it can do nothing for godliness. This means to ridicule monasticism and the consecration of the priesthood, but not to abolish it. But these things are annulled when one asks where a promise of God is given for the plate, for the consecrated salt and the holy water? where is that which David says: "I rejoice in that which is spoken to me"? For you must have him who speaks from heaven, that is, God, who commands and promises; if you do not have him, whatever you order is in vain. In thine eyes it seemeth to be ordained; it seemeth to be salt and

Water be consecrated; but it is not thou of whom the Scripture saith [Ps. 33:9], If he speak, it shall be done; if he command, it shall stand." Thus a priest of the Jews had his garments; the priests of the Gentiles perhaps dressed either more deliciously or more simply. Here it is not a matter of what reason judges, but rather of the fact that the Jews dress their priests according to God's commandment, while the Gentiles do not follow the word of God, but their reason. Thus the papacy is almost nothing else than the foolish work of anointing the priests (as they call it, while in the New Testament this name [of an anointed one] is attached to no one but Christ alone), with garments, with churches, with holy vessels. But also under the law the priests were anointed, the garments, the temple, the utensils of the temple; but ours anoint without God's command, those did it with God's command. Therefore, the anointing of the Jews in the eyes of the whole Church and the angels was something exceedingly glorious, while the anointing of the Papists in the eyes of God and the Church is more abominable than any filth or filthiness.

Therefore, it is not necessary to say that God is not served by external things; for this reason, everything that is external must not be laughed at in the service of God. For when God speaks of a splinter, the word gives the splinter as great a significance as if He spoke of the sun. Therefore, it is ungodly to say that the water of baptism is only water, since the water of baptism has the word with it and is similar to a glowing or fiery iron, which, as it is in fact iron, is also in fact fire, and does everything that fire tends to do. But only the godly see and recognize the word in water; a cow or a dog sees only water. Such dog- and cow-eyes bring such disputants to the holy things, who judge the ceremonies only as they see them, but they bring no ears to hear whether they have God's promise or command.

Therefore David praises his Jerusalem. Looking at the walls and other buildings, Rome is far nobler and more worthy that

But if you look at the word, you will see that this earthly Jerusalem is in the bosom of God, and all its stones are more precious than all gold and precious stone. So, if you follow the eyes, you will see that Mary is with child and is carrying a child like other young women; for what should the eyes judge otherwise? But if you follow the word that says that she is pregnant by the Holy Spirit and that she is carrying the Son of God in her womb, by whom heaven and earth were created, is there not an enormous difference shown here between Mary's pregnancy and all other pregnant women? Here everything is human, but there everything is divine, and it is rightly said that Mary is a sanctified temple of God, in which God Himself dwells bodily, and it is rightly said that her body (uterus et latera) is a heavenly body. Thus there is also a tremendous difference between the church and the Gentiles, not, of course, as far as outward appearance is concerned (for according to this there may perhaps be a preference among the Gentiles), but the church has the word; according to this it must judge when it baptizes, when it teaches, when it distributes Holy Communion, when it comforts, punishes, absolves, puts under ban 2c. The Gentiles have no word from God about their religion and all their works.

So David praises his Jerusalem that it is built, first spiritually, because there is the kingdom and the priesthood, -the word and the service of God; then also physically, that it has walls and houses, peace, laws 2c. But he does not speak of this in particular, so he adds: Jerusalem is being built to be a city, so that all may participate in it at the same time (in participationem omnium simul), that is, that the people may come together there for worship. For there was no place in all the world, nor is there any place in any holy nation, where the people should assemble for worship, but in the one place, Jerusalem, and that not according to human will, but according to divine will, since God Himself commanded and ordained it so. For it is, as it were, an interpretation of the word in the second book of Moses [Cap. 20, 24.]: "In which place I will call My name.

I will create a place of remembrance," as if he wanted to say: This place is Jerusalem, where the people of God must gather, where God dwells, where all in all distresses come together to call upon Him, to hear Him, to sacrifice to Him 2c. Therefore, you see where it comes from that even when they prayed in other places, they turned their faces toward Jerusalem, because they knew that this place was chosen so that God would hear the prayers of His own there. This is the honor of this place, which no honor in the world can equal. Therefore it is called in Matthew [Cap. 4, 5.] "the holy city" and here it is praised so gloriously by David, although it was desecrated by the Gentiles afterwards for the sake of sin. But why do people gather there?

V. 4: When the tribes go out, the tribes of the Lord, to preach to the people of Israel, to give thanks to the name of the Lord. 1)

Because the things, of which the prophet says, are hidden to the judgment of the reason, therefore the Latin interpreter could not translate clearly. But it is clearly the same opinion with what is written in the second book of Moses [Cap. 20, 24.]: "In the place where I will establish the remembrance of my name, there I will come to you." But "memorial" means the whole service of God with the word, that is, the preaching of the promises and the law, the service of the priests, not only in the legal sacrifices, but also in the supreme sacrifice of the preaching of the name of God, in which the spiritual consolations were held forth of the victory over death and sin, and the temporal consolations of the kingdom and world government. These gifts he praises, as he says of your going out, and makes the contrast: Other cities may be more prosperous in wealth and power than my Jerusalem, but this is the city to which the tribes go out, not par excellence, as there may be tribes in other nations, but "the tribes of the Lord", which the Lord himself chose to be his people, and he their God, above all other peoples on earth.

1) Vulgate: IHue eniin aäseenänt tribus Domini, in testimoninm Israeli, et aä eonütencinm noinini Domini.

whole earth. Furthermore, he does not exclude the Jews (proselytos) who had joined this people from the Gentiles. For he says par excellence of those who go out to hear the word and call upon God, as what follows shows:

"To preach to the people of Israel, and to give thanks to the name of the Lord." These two pieces indicate nothing else than that a place in Jerusalem was appointed by God for the teaching and praying of the Word. But this should be written in golden letters, that David says of no other places of worship than these two. He does not say that the temple was intended by God for the slaughter of sacrificial animals, for the offering of incense, or for the offering of food and drink, so that each one might show gratitude to God with his gifts. He mentions nothing of this, although it was commanded that these sacrifices should take place in the temple alone; he only remembers the sermon and the thanksgiving or the prayer. This was undoubtedly condemned by the sacrificers among this people as an exceedingly harmful heresy, that he did not speak differently of the service of God; just as our papists cannot stand it when we teach that church building is cursed (anathemata), that gold and silver ornaments on them are not worship. Therefore, if David were to preach today about our churches as he does about his temple, he would be condemned and burned as a heretic, because he neglects all the great splendor of the tabernacle, all the outward worship, as if he did not see it, and although he does not rebuke it, he nevertheless says that the main thing in the worship of God is to hear and call upon God. Of our papists it is certain that they did not build monasteries and other ecclesiastical buildings for the sake of it, nor did they teach to build them so that God's word would be heard; the main thing was that masses would be held there and that they would accumulate great riches while appealing to the eyes with this magnificent adornment. Daniel Cap. 11, 38. seems to have prophesied of this, when he says: "He will honor his god Maussim with gold and silver."

The churches may be decorated honestly, but this thing must have a measure. This is the most important thing that David praises in his tabernacle, and what we should look for in our churches, that the tribes go out to preach to the people of Israel, that is, to teach and hear God's word. For the Hebrews have many words by which the office of teaching or doctrine is signified, as they also have many words by which they express "wrath" and "rejoice." To speak, to promise, to confess, to sit, to judge, to witness, to teach, all these mean almost the same thing as with us the word to preach or to make an edifying speech (con-cionari). But the word "witness" has a beautiful derivation (etymologiam). For the teachers are, as it were, witnesses among the people to an unknown thing, which is not seen nor felt, but only believed. Then witnesses are also those who hear the word; for when they hear, they bear witness against the devil and the kingdom of the world, against sin and death, then also against the rebels, the adulterers, the murderers, the false brothers 2c., for GOD, for the glory of GOD, for the kingdom of GOD, for peace, obedience, chastity, love 2c. For GOtt is invisible. Therefore, when one hears those who teach, one hears GOtt. For He can be heard only through witnesses, and, as Paul calls it, His ambassadors, for he says [2 Cor. 5, 20.], "We are GOD's ambassadors." Thus the thing about which men are instructed in the church is also invisible and not present, and it is therefore grasped by the testimony of the Word alone. Thus the whole Gospel is a testimony; it speaks of absent persons and things and is a sermon of faith. This is what I wanted to say about the word "testify" for the sake of the simple.

This is why David boasts that his Jerusalem was built for the purpose of preaching the word of faith there, so that people might be instructed about the will of God, so that they might know what God intends to do with His own, how He intends to punish the impenitent.

The preacher calls this sermon "a testimony to Israel". He calls this sermon "a testimony to Israel," that is, such a testimony that is preached to the people of Israel who are gathered there. 1) For he distinguishes this people from all other peoples, as also in another Psalm [Psalm 147:20], where he says, "He does not do so to a Gentile." Therefore, we too should recognize this benefit and consider it the highest good that in our Wittenberg and in other places, as in Jerusalem at that time, the Word of God is taught purely, that the promises of God are heard, on which the godly base themselves with hope and confidence; Likewise, the threats by which the wicked are called to repentance, but the godly are preserved in the fear of God and in the slaying of the old man, being assisted by the Holy Spirit, whom the Father pours out through Christ and for Christ's sake on those who accept this testimony.

This is a part of true worship, that we learn what is the most excellent way to serve God, and to render to God the service by which He is most pleased, namely, to teach the Word of God and to hear God through His witnesses. And this is also the reason why the devil desires to hinder nothing so much as the preaching of the Word and the hearing of the Word. Therefore, as we have heard in the first Psalm [of the songs in the higher chorus, Ps. 120:2], he stirs up lying mouths and false tongues, he stirs up the world so that it undertakes to suppress the godly with sword and force; finally, he also tries against ourselves to do away with this service of God through contempt and weariness, where, on the other hand, he suffers with equanimity that churches are built and decorated. For he knows that his strength and power will not be broken by such things. But when eternal life is preached, the forgiveness of sins and the righteousness that is given to us through Christ, this teaching destroys his kingdom. That is why he rages so much and tries everything that he thinks could hinder the course of the word.

The other part of the service is that

one gives thanks to the name of the Lord. This is an activity, the other a suffering behavior (activum - passivum). For the first thing is to receive the word or to be taught by the word. For although this is despised in the world, yet God so greatly esteemed it that all the temple utensils and all the manner of dress that was in the law and in the temple were figures and models of this ministry. But after we have heard the word, the next thing is that we also give thanks to GOD. This second service is directed by David, as he praises his Jerusalem. And here again it is to be noted that he is silent about the sacrifices and the slaughter. Though, as I said before, he does not reprove these things, yet he has a mind that discerns well, and esteems all the rest as chaff and broken pieces, and praises these emeralds, the word and its fruit, thanksgiving. If he had named the slaughtering of oxen and similar things, it would not have been in the capacity of each one to have been able to serve GOD with this kind of service. Therefore, he demands what all have and can do without great expense; and yet very few do it. He did not condemn the building of the temple, which would be done by Solomon, but desired it most. But here you see the reason why he desired it, namely, first, so that the word of God would be taught there, and second, so that God would accept our prayers there, our thanksgivings and our praise for the benefits we have received.

But why does he use this expression, that he rather says: "to give thanks to the name of the Lord", than: to give thanks to the Lord? Because they had nothing there but the name of the Lord and the mere word. God was not seen personally, but He had established the memory of His name there through the word and the promise; therefore it was also called "the house of the Lord" [1 Kings 8:10], because God had given testimony through His word that He would dwell there [Ps. 132:13 ff]. In this way, baptism in the New Testament is rightly called baptism or the water of the Lord, because the word of the Lord is there that God wants to be there and be effective. Thus, the oral word is rightly called the

1) Erlanger: xraeäieitur instead of: xrneäleatur.

The word is called the word of the Lord, even though it is spoken by a man, because the Lord promised that he would be with the word and work through it. Thus David declares that the noblest and greatest service of God is to teach and hear the word and to give thanks for it.

After this also follow the works of the second table, that one should help the poor according to his ability, that especially the mighty should use their goods, so that the church servants can wait for their office. These works also have their promises, that the Lord says [Matth. 25, 40.] that what we have done to the least of these is done to him, and that he who receives a prophet graciously will receive his reward. On the other hand, the judgment of the wicked will be all the more severe because they direct all their actions to the suppression of the word. In this way the divine services are to be well distinguished, or the most important parts of the worship of God from the less important ones, so that each one is placed in proper order and in its proper place. For this means to teach purely and rightly, and not to throw everything into confusion, as the unlearned and godless papists do.

So far we have heard how the prophet praises the inexpressible gift and benefit of God, namely the word, and gives thanks for it. For only this is a gift of which one recognizes and knows that it is God's gift. The whole world, as we see, has abundance and enjoys daily the benefits of God to the full, and yet this blindness remains in the hearts that they do not believe that they are gifts of God. Therefore, the world enjoys them no differently than the swine enjoy food and drink. But David sees that he has been given a kingdom in which the pure word and the pure worship of God are going on. He recognizes this gift and is therefore so full of joy, and praises his Jerusalem that it is the city where people come together, that is, that it is the place appointed by God for people to gather there to hear God's word and to give thanks to God; apart from this place, one cannot find God. For the pagans, of course, have

did not have the will to serve false gods or idols, but since they did not have the word of God and this hearing of which David speaks here, they could not find God. From this it is easy to see how terrible a sin it is to despise the word or to be weary of it. For this surpasses all the abominations of Thyestes (omnes Thyestes) and everything that is only horrible in all tragedies, that a human being, such a vain and weak creature, rises to such hopefulness that when the divine majesty speaks and most kindly invites us to listen, he still does not want to hear. And yet we see that among all classes of men nothing is more common than this sin.

But this happens for the sake of the larva, that God no longer speaks in His majesty, as He once spoke on Mount Sinai, where the people almost died of fright [2 Mos. 20, 19.]; and yet, how short a time lay between, when they forgot the Lord and murmured against Him and Moses! In this majesty he no longer speaks, but speaks through a teacher, through the father, the brother, the schoolmaster; therefore he is despised. That now Sodom was consumed by fire that fell from heaven is appalling. That the whole world perished by the flood of sin is also terrifying. The daily examples of crimes, such as patricide, cannot even be heard without tremendous shock to the heart. But however this may be, it is far more serious and frightening to despise God who speaks to us, which almost the whole world does, not only those who pursue the word with obvious violence, but also those who are among us, and in the beginning received this teaching with great applause. For how many are those who spend more effort on foolish fables than on holy sermons? on the pursuit of money than on the pursuit of words?

David therefore exhorts us in this Psalm to gratitude and appreciation of this supreme benefit, and warns us to beware of despising God. Although no one who wants to have this name is a despiser of God, it is nevertheless certain that all those who despise God are despisers of God.

who despise the Word of God or the worship of God, who in our time disturb the congregations with new teachings, but boast with a full mouth that they seek God's glory. But they are all in this sin, for they esteem their thoughts higher than the Word of God. But how much more desirable is it to suffer pestilence, famine, sword, how much more tolerable is it even for David to become a murderer and an adulterer, if only the reverence for the word remains, which repentance necessarily entails, than to fall into despising the word? For this is the greatest wrath, as against it is the greatest grace to have the word with David, and to know how great a gift it is.

Now it is indeed presented to the world in great abundance: it is taught in the churches, it is written in books, it is presented in psalms and hymns, it is also painted on the walls, but what happens? The authorities take care of other things and ridicule our anxious concern to spread the word; most of the princes and kings pursue it in an ungodly manner and curse it; the citizens neglect it, the peasants love their Jáchymovs more than all the sermons and pastors; yes, we ourselves snore. Do you think that this could please GOtte? After that, when we are harassed by the Turks, when there is a fear of grain theft or war, we complain. These are indeed great evils that afflict the world today, but what is it compared to crucifying the Son of God and spitting out your Savior with a very sure heart? For what is that but to receive the word of God, which is revealed and offered to you for the sake of your salvation, disrespectfully, and to prefer peace, money and other very small advantages of this life? Those who do this, and yet with a sure heart disregard such a great sin, may not care for the punishment of being devastated, robbed and killed by the Turk! But this we do not do; we make our dangers very great; why then do we not also make the dangers of the kingdom of God great? Why do we not also grieve over the contempt of the Word, as we do over the

grieve because of the tyranny of the Turk? For it is certain that sins shall receive their wages, death and other punishments which God inflicts. Thus Paul says [2 Thess. 2, 10. f.]: They have not accepted the word of truth, therefore God has sent them powerful errors, which make men's hearts foolish with great power. Likewise the 109th Psalm, v. 17: "They did not want the blessing, so it will remain far from them."

Therefore, to say briefly what it is about: Just as it is the highest joy and the highest good to hear and know that God speaks to us, proclaims grace and peace, so there is nothing sadder, nothing worse, than to see the contempt of the Word, than to reject God, who desires to speak to us, and to spit at Him as dung. No man can bear to be so despised as God must daily tolerate. For he is patient, and waits for conversion or repentance, but at last he punishes severely, as the fall of the synagogue and the destruction of Jerusalem is an example. For obviously Christ indicates this cause of such great calamity, that Jerusalem did not recognize the time in which it is afflicted [Luc. 19, 44.]. We are therefore to learn, warned by these examples, that it is the highest gift when one can hear God speak, and when He, as a mother does with her children, sweetly speaks (*confabulantem*) to us. For this is what David praises when he mentions it, that the tribes go out to the place where the people of Israel are witnessed to, that is, where the Word is taught, and those who hear it say Amen to it and give thanks to God. This is the city that should be adorned with emeralds, this is the people of whom Christ says [Luc. 8, 15.]: "Blessed are they that hear the word of God, and keep it in a fine good heart." Here is the kingdom of heaven, here is paradise, here are the gates of heaven open. Now follows:

V. 5 For there sit the seats of judgment, the seats of the house of David.

Augustine was troubled by the Hebrew way of speaking, as it is even ridiculously said that the seats or the chairs sit.

But it is a common image that the Hebrews say "sit" for remain, as 2 Kings 2:2. Elijah says to Elisha [Vulg.], "Sit here," that is, remain here. It could therefore have been translated in Latin thus: There are, remain, are found the chairs for judging, that is, the Lord has blessed this place that there should be judges. This can be understood of the world government and the church at the same time, although he is speaking mainly of the church. But it is a common way of speaking that the Hebrews put "judge" for teach. The meaning is therefore this: This is the glory of this people, that in this city there is a seat or chair where the word of God is taught, consciences are instructed, people are governed to blessedness. Thus it is said in the first Psalm, v. 5: "The wicked do not remain in judgment," that is, they do not persevere in the teaching of faith, but invent their opinions, therefore they are scattered like chaff. I think that even today these expressions are used in the Hebrew way: the Roman chair, the chair of Mainz, the chair of Trier 2c. And it is true that in these places they were chairs of the Lord; but now, because of ungodly doctrine and idolatry, they are chairs of Satan and seats where the scoffers sit.

This is therefore the correct meaning: In this place the word of the Lord is fulfilled, who promises that he will establish a memorial of his name. For here is, here dwells God; therefore here is life, blessedness, forgiveness of sins, righteousness; the tyranny of Satan is extinguished and removed 2c. For all this he says, calling it a seat of judgment, that is, the administration of truth, the service of faith, the voice of divine majesty, as GOD speaks with His people 2c. For, as I have said, "judgment" denotes the pure doctrine, which of the grace of GOD, of good works, of authority, of civil laws, teaches men rightly. Where this is, there are the chairs of judgment, as we can also boast today of our Wittenberg because of the wholesome teaching, by which men are taught rightly from the Word about righteousness, about sin, about grace, about the

Faith, from obedience to parents 2c. This teaching is like a sun by which the churches are illuminated. On the other hand, where the word is not, there are the chairs of unrighteousness and Satan. For the word establishes and makes the chair, but is not made by the chair, as the popes ungodly claim.

But that he repeats: "The chairs of the house of David", this is the reason that he looks at the promise, made to David, that the seat of the tabernacle or the temple of his son should be built in Jerusalem, where judgment should take place, that is, the consciences should be comforted, frightened, instructed by the word of God. This is what David praises so much. That this is not so highly respected in the world, but is held in contempt, is the reason that we do not have such eyes as David had, otherwise it would happen that, just as the peasants now almost trample their pastors underfoot, they would treat them with the highest reverence. Is not a brother, through whose mouth God speaks to you and calls you to the eternal goods, to be highly respected and honored? But men do not consider this, they admire more the money and the splendor of the world than these rays of divine light and the most beautiful stars, as Daniel calls them [Dan. 12, 3.]. But it behooves us not to make ourselves equal to the world, and to recognize these gifts with David and pray that God may rather strike us with pestilence, famine, sword or wars, than let us fall into such contempt against His Word and its servants as we experience and suffer in the present world.

V. 6. Wish Jerusalem happiness: may it be well with those who lent you.

David first saw in the spirit this appalling contempt of the word or ministry of preaching; then he also saw that the honor of this gift could not be preserved by human power or diligence; therefore he turns to stir up hearts to prayer that this gift may be preserved, as if to say, "It is indeed the chair of divine judgment here, but how few there are who can use the same with due honor and

Most of the world hates him and wants him to be overthrown. Therefore I admonish you at least, you little host, that you be favorable to him, that you wish and ask for peace, that you greet him peaceably and lovingly and say: God bless you from Zion 2c. For this means to ask for that which is for peace, to wish that Satan does not hinder the course and the fruit of the word.

The cause of this exhortation is this, that as long as this city flourishes, you have God speaking, saving, giving victory against all the attempts of Satan, against sin, the terrors of the conscience 2c. Who, therefore, should not pray that these gifts may be preserved? And yet David learns that the kings of Syria, of Egypt, the Ammonites, and other neighboring nations hated no plague so much as Jerusalem, and the worship that was in Jerusalem. Therefore, he prays and wishes that all would have such eyes as he himself had, just as we nowadays exhort the popes and bishops, because they have the goods of the church, to use them for the spreading of the true service of God and the Word. But we learn that they do and intend the exact opposite, namely, how they would like to eradicate the Word and all our churches from the ground up. Therefore, this remains a prayer of a few people who recognize the gift of the Word and prefer it to all the treasures and power of the world.

Furthermore, this is a Hebrew idiom [in the Vulgate]: "Ask what is for peace" [instead of: "Wish for happiness"], because peace denotes what is good, wholesome and useful. Hence the greeting, "Peace be with you," that is, well be with you, good things befall you. But this verse has a beautiful fervor (affectum) in it, as if David wanted to say: Ah, why then do you hate this city, in which GOD dwells with us, talks with us, gives all blessings, spiritual and bodily? But this is the very reason why the devil and the ungodly hate it, because they cannot stand the Word and the true worship of God. The devil would rather have the parents sacrifice their children, he would rather have Mammon worshipped instead of God, he would rather have the children sacrificed than God, he would rather have the children worshipped than God, he would rather have the children sacrificed than God.

He also warns that other shameful deeds will be committed. Because the Word warns and guards against these things, he hates and curses them.

That he adds the wish: "May it be well with those who love you" is easy to understand. For he wishes all blessings to those who are favorable to the word and this chair of judgment, that God will again do them good. And this wish is also very necessary. For we have learned that those who accept the right doctrine are in danger in many ways; indeed, because today some do not rage against us as the popes and bishops would like, they too are in danger, and must experience even unjust disfavor (voluntates) from others. I am silent about those who teach the word and try to spread it; they are subjected to all curses. It is not hidden how the popes and the bishops feel, namely that they would rather endure the rule of the Turk, the devil and all evil spirits with equanimity than to see us remain unharmed. Therefore, the Church needs this prayer at all times, that the Lord will let those who love the Word and the service of God, or who are not opposed to it in any way, have abundance and be showered with all goods.

V. 7. Let there be peace within thy walls, and happiness in thy palaces.

What the Latin interpreter has translated: in virtute tua, is more correctly translated thus: "Let there be peace within your 1) walls." For after the prophet has admonished all who promote and are favorable to Jerusalem that they should not wish her ill, nor hate her, nor persecute her, he now turns to the city itself, and not only wishes her well, but also indicates to others a form of such wish. The short epitome, however, is that he asks that the service of God may flourish, and the ministry of the word be defended, and the ministers of the word be preserved against the false prophets, likewise that harmony may remain among the teachers; then also.

1) Erlanger: tua instead of: tuos.

that the world government and everything that belongs to it will be directed correctly. But daily experience teaches how necessary this prayer is. For where these two things are, namely worldly peace and harmony in the church, there is nothing more that could be asked for. That is why the devil opposes so fiercely, so that he disturbs this peace on both sides. That is why there was such a large number of false prophets among this people, and always such a large number of rebels, as the histories testify. Therefore, David, instructed by experience, prays for these two pieces, without which the world is truly a desert and barren sand.

Very close to us is the example of the times when we lived under the pope, before the light of the Gospel. Because the right teaching of the Word was missing, dear, what could all the theologians, monks, priests, lawyers and physicians accomplish? What verse in the whole Psalter did they understand correctly? Therefore, it happened that they could not even resist the obvious impieties and idolatries that took place in the places of pilgrimage, where they approved of palpable abominations and obvious silliness and forced the people to worship them. If anyone contradicted them with a single word, the monks would call him out as a heretic. So completely true is it that when the word is lost, the whole world is caught in the densest darkness, and cannot but abuse God's gifts. Scotus, Thomas and others had great gifts, but did they not completely misuse this gift for godlessness? Thus the jurists have misused the glorious gift of secular laws for their lusts and contempt of the Creator. Thus the physicians, among others, have generally despised godliness and admired that lovely delusion of Epicurus: Eat, drink, play, after death there is no pleasure. Thus it was necessary that people without the word either fell into obvious godlessness, combined with the highest security, or into despair. If this happens, what is the use of riches? of great gifts? of great power and other things that the world admires and seeks? This is what Da

vid, and as an excellent poet he closes his poem with the wish that this Jerusalem may have peace, and the faithful servants in the church be preserved, and godly princes in the world regiment.

In general, it happens that this wish remains only a wish, because very rarely we see that it is fulfilled. Because it never happens that a whole people is improved. That is why David said: "Let there be peace within your walls", but it did not happen. For with human powers this cannot be maintained. Thus, if our cause had been in our will and in our powers, we would never have suffered the sects opposed to our teaching to arise. But this is governed by God in such a way that even the devil does not rest. Therefore, prayer is necessary, and what this prayer does not attain, no human wisdom can attain. Therefore, in addition to the need to persevere with teaching, work, and effort, prayer must also be added if this fruit of peace is to follow otherwise; and yet it will happen that not (to put it this way) the whole circumference will follow, but only the center, that is, the greater part will always resist; but the little host, as Christ speaks [Luc. 12, 32], accepts this peace and loves it; just as it never happens in the world regime that all follow the prestige of the laws; it is enough if there are only some, the rest must be kept in check by punishments.

V. 8. For the sake of my brothers and friends, I will wish you peace.

Here David shows the common complaint of all those who are at the top, both in the church and in the world regiment as well as in the household, that always the greater part is so completely wrong and evil that the hearts of the good are often stirred to despair. He who teaches in the church and is most eager to heal the infirmities of men sees that the greater part is only more provoked to it. When a godly authority carries out its office with the greatest diligence, it finds people who oppose it with great zeal and do the opposite.

part. It is the same in housekeeping. How often are you deceived by servants whom you thought would perform their duties with the greatest fidelity? When people experience such things, they are provoked to anger and impatience. A person who teaches in the church thinks of another profession in life, a person in authority would like to throw off the whole care for the community in such a difficult situation, a householder praises the monastic life, which does not seem to have such a complaint as those have to suffer who have to feed wife, children and servants. This impatience is, as it were, born with us, and yet it cannot be otherwise. For we have the devil for an enemy, who neither by day nor by night ceases to sow discord and harmful delusion in the church, disobedient and rebellious citizens in the world government, careless and unfaithful servants in the household.

Here, therefore, with David, one should have patience and not look at the greater part, which is always evil, but at the brothers and neighbors. Thus Paul says in the second letter to Timothy, Cap. 2, 10: "I endure all things for the elect's sake." For if these were not, who would desire to teach in the church? But these the Lord has strewn, as it were, as precious stones in the very deepest muck. Therefore, you should not think that you are preaching only to the precious stones, which one would certainly wish. But reason does not suffer this, since they are placed in the midst of the muck. So, if you are appointed to a civil authority, to a householder, first of all consider this, that it will not happen, that everything is only precious stones, gold and silver. That is enough for you if you see only one vein of silver in a whole mountain, as happens in mines; that is enough for you if you find only one or two small gems in a very large pile of mud. For the greater part in the church is always heretical and godless, the lesser part in the world regiment is obedient and loves virtue. That is why everything is full of troubles, because the most wicked successfully work against the most beautiful undertakings and advice.

But for this reason, do not leave the place and position in which the Lord has placed you, do not disobey God for this reason, and do not throw away from yourself the care that is commanded you. Think like this: God has said to me to be a ruler; he has set me to be a ruler of the people, of a family 2c. I will not abandon this profession, for then I would sin against my God, to whom I owe obedience; but even if the greater part should be evil, I will still carry out my office for the sake of the elect; for the sake of my brethren and neighbors I will pray for peace, I will exhort my own, I will do as much as I can, not for the sake of the great multitude, but for the sake of the brethren who shall be made partakers of our teaching. Among the nobles, among the peasants, among the citizens, among the adversaries, there are some good people, or at least those who are not completely wrong; for the sake of these, I will speak what is best before God and men 2c.

This is how I interpret this verse, that it may be a comfort to the secular and ecclesiastical authorities against the great multitude of wicked people and the troubles they cause to the godly. Our monks do not understand this at all. For they do not know any other trouble except that which they bring on themselves by not respecting the marriage state, namely, the rut of unchastity; but they do not feel the ecclesiastical and those of the worldly regiment. Because the prince of the world does not oppose them, but gives them everything abundantly, it is easy for them to rule. But now, through the Word, the churches are being purified, and the authorities are being properly instructed about their office; Satan rages in the palace as a mighty one, until a mightier and stronger one comes over him. In these troubles the heart must be fortified, and it must be remembered that, just as it was not begun at Satan's command, neither, if he opposes it, must it be thrown away, or that the profession must be abandoned, but that we must first serve our Lord, and then also our brethren and our neighbors, whom we often neither see nor know. For this reason, the churches must be instructed, the

But the commonwealth must be governed, not for the sake of the world, which is not worthy that a thief should be hanged, or a murderer's head cut off. But the Lord in heaven and the brothers and neighbors on earth are worthy of this office of authority, as follows:

V. 9. For the sake of the house of the LORD our God, I will seek your best.

The first reason why he prays and desires good is that he may serve the brethren, not the ungrateful and perverse world; the second is that God may also be served, and the house preserved, in which God speaks, prayers heard 2c. This should be profit enough for the godly; if some evil ones despise this or even dare to harm the godly, they will have to suffer severe punishments for their contempt and godlessness. Let this be enough for us, that we have sought the salvation of our neighbor and the preservation of the worship of God. For by the house here we must not understand stone and wood, but the service which was performed in this house. For it was not such a house in which nothing was done: the people prayed there, the Word of God was taught there, but God heard the prayers and gave answers (oracula), as is also said above [at v. 1.

But why does he add: "of our God"? Of course, so that it may be recognized that he speaks of such a God, who had made this circumcised people his people. This is also the reason why he does not, as the world does, seek to bring misfortune upon the people, or let his courage sink through the troubles of the world and church government, but after he is called to be prophet and king of this people, he endures and comforts himself with these two things: that he serves the brethren, then also his Lord, that he is not a useless servant, since he bears fruit to God, that he may be praised, and to his neighbor, that he may be saved. In this way we must also think that, even though not all are good and

We must be satisfied that at least some of them are good. If not all churches accept our doctrine, it should be enough for us that there are at least some who bear fruit for God and the brethren; for it will never happen that all become good. Whoever cannot bear this, let him become a monk, then he will certainly not have to suffer any hardships. Therefore we should remember that we should pray with David for the sake of the brethren and the house of the Lord, who, as this psalm shows, rightly recognized the power and honor of the word. Therefore he gives thanks, therefore he rejoices, not because of the amount of gold and silver, which he did not lack, but because of the word and the service. When these are there, all other damages can easily be healed. For then God remains, and the salvation of the brethren is sought; what more do we want than this? On the other hand, if the Word is not there and there is no proper worship, then we have lost God, mercy and the salvation of the Church or the brethren at the same time, and nothing remains but the blasphemous crowd, which is condemned.

Therefore David admonishes us in this psalm that we should learn to honor the word and seek its progress through faithful prayer, and not be frightened even if the majority is ungodly. Therefore, let others be godless at their peril, but let us give thanks to God that he gives peace and godly teachers who govern the churches with the Word. For where this is not, there must necessarily be troubled consciences, idolatry, ungodliness, murder, adultery, and similar abominations, which the Lord JEsus will turn away from our churches, and he will preserve for us this rest, the people who hold the priesthood and kingdom in honor. For these two words, though in common use and known, contain much more in them than the world and our adversaries understand. Therefore, they cannot pray for the preservation of these things, which they do not recognize.

The one hundred and twenty-third Psalm.

I lift up my eyes to you.

This psalm, as you see, is quite short, therefore it is a suitable example, which shows that the power of prayer is not in many words, but in the spirit. For even a few words can comprehend great, important things, if the spirit and the inexpressible groaning of the heart are added, especially if such distress lies on the neck that there is no time to speak a longer prayer. There are indeed wordy and long prayers in the Psalms, and outstanding among the other prophetic prayers is that of Daniel Cap. 9, 4-20. But every prayer is long enough when there is a strong fervor and recognizes the distress that befalls the saints, which does not have to do with small things, as the world considers the greatest, when one has to stand in danger because of his food or similar things, but when the church is oppressed by the weapons of tyrants, when the name of the Lord is desecrated by unrighteous teaching and the like, which actually concerns the honor of God and the salvation of souls. These dangers can almost not be expressed in prayer, which is why the saints pray in truth when they see and experience these things in the world with sadness of heart and anxious spirit, and seriously think about them.

In this way, this psalm is a prayer against the hopeful and secure, as the last verse shows. These are not only among those who adhere to ungodly doctrines, but also among those who want to gain honor with words and right doctrine, who rejoice in the title that they are God's people and the church, and who want to be made partakers with us of the name and honor of Christ, and yet are secure spirits who either ridicule or afflict those who teach rightly. There was a great multitude of such people among the people of Israel. For they had established the kingdom and the service of God by the word of God through Moses.

The prophets and teachers were so numerous that they had an abundant preaching ministry. But how they used to treat the prophets is shown in the histories. When Elisha sent one of the children of the prophets to Jehu in 2 Kings 9:1 ff, the others said, "Why has this madman come to you?" and the Psalms and the sermons of the prophets sufficiently prove that when they taught the people about faith and justification before God, they were ridiculed by the crowd, even condemned as heretics, because they seemed to take something away from the sacrifices and the legal worship. Thus, David was considered a rebel under Saul, and the accusation was brought against him that he was faithlessly seeking the kingdom. Afterwards, when he brought the ark of the covenant to Jerusalem and made known his joy out of a fine, good heart, he was received by his wife Michal with these words [2 Sam. 6:20]: "How glorious has the king of Israel been today, who has uncovered himself before the handmaids of his servants, as loose men uncover themselves!" But we must not think that it was Michal alone who thus evil interpreted the king's doings; there were doubtless other people at court, distinguished by wisdom and dignity, who judged likewise. For, whether you be a king or a prince or a teacher of the church, if you take the word seriously, the world will judge you to be senseless and a fool. The histories show that it has always been so in the world, and our time teaches us the same.

Therefore, this Psalm gives us a useful example, because we need to see and experience this hope and security, so that we may pray with David against the hopeful, that is, first against the pope and his whole kingdom, because these people not only despise us with a very sure heart, but also condemn us; then also against the false brethren.

and the defenders of new doctrines or old errors, whom we see so filled with hatred against us that they do not even let what is rightly said pass without blasphemy; finally, against the secure ones in our churches, as today there are the noblemen and the peasants who have money (nummati). For all these make believe that they will be fortunate if they ridicule us, do mischief, and even, if they are able, can inflict blows on those whom we try to teach rightly and godly in the church. Against them this prayer of the despised and afflicted children of God is to be prayed, who are considered by the world as fools, rebels, heretics and shameful people. But at the same time, we must hold on to this comfort, that because the Holy Spirit has so prescribed this prayer for us through David, it will certainly happen that we will be heard, and we will be transformed from despised people into those who are glorious in the kingdom of God. But this delay seems long to us, and it grieves us that we have to suffer that God allows us to be scorned by the evil and secure world for so long. Therefore, the commandment of Christ is a necessary one [Luc. 21, 19], that we should hold our souls in patience. But now let us finally come to the words of the Psalm.

V. 1. I lift up my eyes to you who sit in heaven.

This is a heavy sighing of a heart that is anxious and looks around everywhere, seeking patrons, friends, comforters, redeemers, but finds nowhere. Where then, he says, shall I flee, wretched and despised man? I have no strength with which to protect myself, I have no wisdom and no counsel, since my adversaries are so many. Therefore I come to you, my God, to you I lift up my eyes, you who sit in heaven. Thus he calls GOD, as the scholastics spoke, in *individuo vago*, or by a general appellation, an inhabitant of heaven, to indicate that all was full of scoffers, and that the godly are trampled under foot by all who dwell on earth, in the air, and in the clouds, that they are sweep-offerings [1 Cor. 4:13.] or the sweepings of the whole world; therefore let him alone remain who dwells in heaven,

from whom he could hope for help and assistance. This greatness of the danger is expressed by the affectus, that he says, having looked around everywhere, he finds no help nor counsel but from him who dwells in heaven. This increases the temptation very much. That is why he prays in temptation with such words, which he himself perhaps did not fully understand at the time, as Paul also says [Rom. 8, 26.] that we do not know what we should pray. The Spirit indeed knows and understands these words, but man cannot grasp them sufficiently at the time of the challenge according to their greatness, since faith is still weak and in the struggle. But after what we want has been given and the prayer has been answered, then faith has its power, and we understand more fully both the challenge and the prayer that we have used in the challenge. In this verse, therefore, David sets the dweller in heaven against the dweller in the earth and the air, that is, against Satan and the world, and thus asserts that although the race is great and mighty, God is still greater. What is it then, if the world mocks thee and afflicts thee? Rather, see that God, with all the angels and His saints, looks at you, praises you and glorifies you. This verse indicates this with words that, as you see, are quite humble, but full of all the fullness of comfort, if one could only believe it. The Spirit, of course, who gives these words and awakens this groaning in the hearts of the afflicted, understands with how great earnestness this is prayed.

Furthermore, we have said in the second song in the higher chorus [Ps. 121, 1.] that the saints in the old covenant, when they prayed, did not pray to the God of heaven as such, as the Turks and the Jews still pray today, but that they turned body and soul towards the temple in Jerusalem. Therefore, what he says here: "To you, O Lord, I lift up my eyes, you who dwell in heaven," must be understood in such a way that he also confesses with his heart and mind that this inhabitant of heaven truly dwells in the tabernacle at Jerusalem. I have considered it good to repeat and remind you of this here, so that I may ward off the thoughts which, out of their own iniquity

ascend to a mere GOtt and imagine that one must invoke GOtt in heaven. For the place must be paused where GOd wants to be worshipped. This was the place of the tabernacle in the time of the law and is rightly called in heaven, just as the servants of this place and these services are called "stars", and the people "the host of heaven", as Isaiah and Daniel speak, Isa. 34, 1) 4. Dan. 8, 10. 12, 3. We have said that in the New Testament there is not any physical place, but the fullness of the Godhead is in the one man and GOD, JESu Christo, and is found in him. His people or the believers are called the kingdom of God, as Christ 2) says [Luc. 17, 21.]: "The kingdom of God is within you," namely because Christ, the King of Heaven, reigns in the saints through the Spirit and His Word. So Paul says in the letter to the Colossians [Cap. 1, 12.] that we are seated in the heavenly goods, not that we are in heaven according to the body, but because the King who reigns, lives, speaks, works in us, is the King of heaven 2c.

This is necessary to know for the sake of keeping us on the right but nevertheless narrower road, and not to think that David, when he prayed, despised the temple. For those who did so were robbers of God and apostates, as they are called by the prophets. Therefore, let us add this gloss, since David says, "He who dwells in heaven" is the same as saying, "He who dwells in Zion or in Jerusalem. So with us there is no prayer apart from Christ, but everything we pray we pray in the name and confidence of our Lord JESu Christ, who so dwells in heaven, that nevertheless he is with us on earth according to his word and Spirit, and reigns in our hand, tongue, and all our members. For all the works of the saints are works of Christ who reigns in them. For heaven must not be separated from earth, just as David separated the Him-

mel and Zion or Jerusalem does not separate. For in Christ heaven and earth are joined together, or the same; in Christ all things are fulfilled, and in Him we possess all things. Therefore, whoever has Christ and believes has heaven and earth and all that is in them, just as God brought all things together in the place of the tabernacle in Old Testament times.

The swarming spirits always invent their own services, as the Jews looked for valleys, groves, lovely waters 2c.. These also wanted to be regarded as raising their eyes to God, who dwells in heaven, but they were mistaken. How, you say, is not this the heaven that is above our head? That's right. Isn't that the seat of God? Is God not found there? No; for GOD is in such a way an inhabitant of heaven, as he said in his word that he would dwell in the place of his tabernacle. Seek him, Saul, Ahab, Baasha, Jeroboam, and there you will find him according to his word. Nowhere else, neither in heaven nor on earth will you find him. The Turks also pray to God, the Creator of heaven and earth, but they do not find Him, because they do not believe or seek God in Christ. So the pope prays to the God of Augustine, of Franciscus, of Peter, of Paul 2c. But such a God is nowhere. For it has been His good pleasure that in Christ all fullness dwells; whoever prays in Him finds God's ears opened, whoever prays apart from Christ, to him God does not incline His ear. Therefore, one can easily judge the prayers of the papists, which are almost all based not on the name of Christ alone, but on the merits and intercessions of the saints. Therefore, it is impossible for them to pray this or any other psalm properly. For if one loses Christ or puts Him behind, then God is lost with all creatures, with the Scriptures and everything else that exists.

So this is an epithet of God, not as He is glorious in His majesty, as the papists think, but of the revealed God; not (that I say so) of a speculative one, or one that might be found by us, but of the God who is revealed by His Word, in which He reveals Himself as the

1) In the editions Lsa. 40, but this does not fit. There can hardly be any doubt that the passage we have placed is meant, for Luther placed the same marginal gloss to it as to Dan. 8, 10. 2) In the Latin editions: kanlns. It is possible that Luther had 1 Cor. 4, 20. in mind.

revealed such a dweller of heaven, who would dwell with the ark of the covenant in the tabernacle. He is in fact the dweller of heaven, but not for me, since he tells me something else by his word, namely that he then wanted to be found and be in the temple, now in the man Christ. The idolatrous Jews, Turks and Papists do not know this rule of praying and worshipping God, nor do the founders of self-chosen religions, who think that they want to find God and serve Him according to what their hearts tell them. God does not know such worshippers and does not accept them, just as they do not know God. For God cannot be grasped by us merely (*nudus*); but the circumstances, namely time, place and person, do not have to be taken from our reason, but only from the word of God. Whoever has God in this way, as He is described according to the circumstances that are presented to us in His word, can then without danger name Him according to His majesty as the One who sits in heaven, as the God who dwells in a light that no one can approach, as the Creator of heaven 2c., as the prophets and apostles also sometimes use to do.

See, as the eyes of the servants look at the hands of their masters, as the eyes of the maidservants look at the hands of their wives, so our eyes look to the Lord our God until He is gracious to us.

The prophet makes use of two parables with which he ignites his fervor and at the same time makes the prayer more fervent, as if he wanted to say: The Lord postpones help; he makes those scoffers and sure, proud despisers flourish before our eyes, who boast that they are children of Israel and sit on the throne of Moses, and are therefore feared and honored. This delay seems to us to be long and burdensome, but nevertheless we should do what righteous servants and righteous maids do, that in this contempt and other dangers we do not avenge ourselves out of impatience, but look to the Lord and expect his hand. Thus the holy man confesses that God delays the help and prolongs the delay.

Nor does he determine the way or time in which he will help, but leaves the saints under the impression that the time and the way are without end, so that it seems as if they are suspended between heaven and earth. This is very difficult and makes the challenge exceedingly great. Therefore, one must hold on to the comfort that the prophet shows here, namely that the temptation will have an end, but not according to our determination, so that we do not dictate the time or the way to God. For God is, as in his nature, so also in the way of his acting and in his power, infinite, therefore he does not suffer that he is put in limits by us. Here, then, an example of patience is held up to us, that the hand of the Lord must be expected, and that we should not doubt the divine help, or that the hand of the Lord will surely assist us. For as soon as the first syllable or rather the first sigh of prayer begins, God grants and answers us: Let it be done. But we do not have to determine where, how, when, through which people he should give what we desire. For all this must be left to God to determine; we are to do what is our duty, namely, to pray and to look as a servant to the hands of our Lord.

In this way David teaches us by his example and reminds us that we should also wait, not lower our arms nor turn our eyes away from the Lord, but that we should press, persist, insist, as Christ also admonishes by the parable of the poor woman and the unjust judge [Luc. 18, 3. ff.], who, although he feared neither God nor man, yet by undue persistence is overcome and brought to decide the matter. For if the very worst man is not so wicked that he cannot be overcome by persistent supplication, what then should we not hope from GOD, who freely offers Himself to hear supplications, but also drives us by His command that we should ask, yea, that I may say,-what it is about, who is more ready to give than we are to receive? For that delay with which he postpones help does not take place in order that he may show that he does not want to hear us, but in order that he may give our

We are to practice faith, and we are to know the many and varied ways of divine help, which are so high above what we can grasp and understand. Therefore, we must see to it that the thing we ask for is postponed, but not denied, and we must never let ourselves be moved to interpret this delay as if he did not care about us. For the Lord wants to deal with us in such a way that he keeps his name, which David attributes to him in another place, namely that he is a protection in times of need [Ps. 9, 10]. This adversity is determined by him, it cannot be determined by us.

But in passing this is also to be remembered, that the Holy Spirit confirms at this point the household regiment; that it is permitted to have servants. And at the same time he indicates that it is a good state to be in service if only faith is involved, since the servants are introduced here to comfort the servants of God, and the patience and faith they have toward their masters is praised in them, so that they do not immediately run away at the first harsh word, nor are they so frightened by the severity of the masters that they throw away all hope in their goodness, but look to their hands and expect mercy. But David truly speaks of better servants and maids than they are today. For there is no kind of people more deceitful, negligent, and unmerciful, even when the most just causes are there to rebuke them. Therefore, those who want to be good must remember this example and this rule, which, as the Holy Spirit says here, is kept by the good servants, that they are not impatient, not stubborn (*difficiles*), but faithfully do their duty and look to the hands of their masters.

In this passage, however, the pronoun is to be especially noted, that he does not simply say: "Our eyes look to God the Lord", but he adds: "to the Lord our God", that is, to the God who has revealed and made Himself known to us in His word. For if it were without this, he would not be our GOt. Thus the gods of the heathen and the idols, which each one invents for himself, are called our gods, as such,

which are invented and made by us, but they are not true gods; but this God is our God, who revealed himself to us in his word and promised to be our God 2c. Therefore, a Carthusian monk has no God, because he invents a God according to his thoughts, which are thoughts of the devil and not according to God's words. For he thinks so of GOtte, that he will look at his cap, that he will have pleasure in it, if he stands so long in the church, if he does not eat meat, if he does not go among the people 2c. But God is in truth not of such a nature, but it is absolutely an idol of his heart and a human opinion without the Word, even contrary to the Word and planted by the devil.

In this way always understand the word "our God", that is, the one who has revealed himself in his word, whom we have not formed, but who has formed himself and depicted in the word how he wants to be worshipped, adored, feared 2c. This true God of ours often seems to be a foreign God, who does not look at us, does not care for us. That is why godless people turn away from Him, seek the protection of the saints, of James, of Peter, sometimes also of the devil and the magic arts, since our God tends to postpone help, because these things help more quickly. But our God delays help so that He may test us and train us, and so that He may first bring us to self-knowledge, that we may recognize the corruption of our hearts, how easily we can be diverted from the true God; then that He may bring us to His knowledge, that we may learn how He wants to help us, as well as how He can do this in a much better way and easier way than human reason could ever have thought. -

V. 3. Be gracious to us, O Lord, be gracious to us, for we are very full of contempt.

This is what the psalm is dealing with (*propositio*), and the reason why he prays, namely, the contempt of the proud and secure people, which we also experience nowadays beyond all measure, and could not overcome it if we did not have such exem-.

We are only complaining about our evil, but something greater is that it troubles the hearts of the godly. But we only complain about our misfortune; something greater, however, is that it troubles the hearts of the godly, namely, that they see that through this contempt of the word and the church servants it will gradually come to pass that no one will want to take upon himself the office of governing the churches. For what gifted young man will want to lose his time and his possessions for the sake of it, so that he will finally get nothing but hatred and contempt for his efforts and his godly zeal? It is the same with those who are already in the service of the church; when they see that there is more prestige (dignitatis) and profit in other professions (professionibus), they are led by this contempt to think of giving up the care of the churches and retiring to private life, which is less burdensome and more profitable. Thus this contempt will deprive the churches of their rulers. But it is easy to imagine what will happen if the ministry of preaching falls away, namely that the honor and the kingdom of God and the blessedness of mankind will inevitably fall away at the same time.

Therefore, exhortations are needed so that we will not be overcome by this contempt, but let such despisers laugh at their peril and be secure in hope, but we remember that "he who sits in heaven" still lives. Therefore, as faithful servants, we are to do our duty bravely in the hope of the promise that he is a priest forever, and will lay his enemies at the footstool of his feet [Ps. 110:4, 1]. Whoever can drive this priest from his seat will also remain unpunished in that he has ridiculed the word and the ministry of preaching. The histories of the ancient prophets also teach us that they were similarly afflicted; and our Head, Christ, beloved, how was He mocked and treated by the haughty Pharisees! Therefore, we must not be offended by this scorn, but set our foreheads like a rock against the arrogant, and direct our ministry with teaching; then we must also pray that the Lord will preserve the ministry of preaching, which in this way, it seems, will surely fall away.

But even if it should fall away here in Wittenberg, in Nuremberg, and in other places for the sake of ingratitude, it will not perish everywhere. The Jews did not want the apostles, therefore the Gentiles admitted them; so also, although the places where the gospel is now taught should lose this teaching because of their ingratitude, God will raise up teachers and hearers elsewhere, so that this high priest may keep his kingdom. But the people who have so despised the godly teachers will be punished by seducers, as the examples of many great cities are before our eyes today. It behooves a good and faithful servant not to be discouraged, but to persevere, even when he feels that he is overwhelmed with contempt and is, as it were, urged to leave his profession. For the prophet uses a figure that is taken from a cup that is so full that nothing more can be poured into it, to indicate the reluctance that contempt forces out.

V. 4. Our soul is very full of the proud mocking and the proud despising.

This adds to the sorrow that people who are such despisers seem to do this with impunity, since they have an abundance of everything and are great and glorious in the world; therefore they also do harm by their example, dragging others into the same contempt. David and others were also rich and powerful, but we see that they were plagued and challenged with so many accidents and misfortunes both in their house and abroad that it did not even occur to them to be hopeful or secure. But it is different with the wicked; they seem to get riches, dignities, reputation, etc., as a reward for their safety. On the other hand, the saints are in affliction and misfortune and are taken for fools and fools by these secure people, as the examples of the highest prophets testify, and as we experience every day today. With the utmost diligence we try to dissuade people from avarice, security and other vices; they ridicule us, and when they hear about God's judgment and future punishments, they think that we are a

They tell a fable, as Aeneas tells it in Virgil's account of the underworld. If they too had to suffer misfortune and, as the ninth Psalm, v. 21, prays, had a master who taught them that they are human beings, they would judge differently. But because this does not happen, and they think that they have cause for safety and contempt, they must suffer and pray with David against them.

Thus, this Psalm is both an example and a consolation, that we may refrain from zeal for the Word and the confession of the Word or

We should not let ourselves be dissuaded from the preaching ministry because of the certain despisers, but rather comfort ourselves with the power and the promises of God, and think that if the wise men of the world, heretics, popes, Pharisees, most certainly ridicule us, they will in turn be ridiculed by the angels and the whole host of saints, but we, if we persevere in our ministry, will wear the crown that Christ himself has placed on us. Let the godly teachers hold on to this hope, and in the meantime bear and swallow the scorn until the wicked learn whom they have scorned. Amen.

1) VirAilü lik. IV, v. 242

The one hundred and twenty-fourth Psalm.

Where the Lord would not be with us.

That this psalm was written by David proves firstly the fervor of faith in theology, secondly the peculiarity in grammar. For these are the two main pieces that he has before others who have written psalms. But this psalm is a thanksgiving for the gift and mercy of God, that he preserves the kingdom and the priesthood, or, to put it more clearly, the whole nation of Israel. For, as you know, and Moses says to the people (Deut. 7, 2) 17, it was not because they outnumbered all the Gentiles that the Lord joined them, since they were fewer than all the nations, but because the Lord had chosen them and kept the oath he had sworn to their fathers. But the histories testify, and it can be sufficiently shown from the description of the holy land, that this people was situated in the midst of the Gentiles like a flock of sheep in a completely desolate forest. For all around were the kings of Syria, Egypt, the Ammonites, the Ishmaelites, the Moabites, 2c., who all with one accord persecuted them with the utmost hatred, Satan stirring up hatred with the intention that he might wish to destroy the service of God and

to suppress the word of God. Even though the people of Israel were numerous, compared to the neighboring peoples, they were like one city compared to a very large kingdom. David sees this danger and thanks God for preserving his people against the fury of so many lions and dragons that, although they hate it with the bitterest hatred and all unanimously desire that it be destroyed and uprooted, they undertake this in vain. But it is truly a great miracle, if one considers this rightly, that this people could have remained, since so many devils raged against it; but since the thing itself is gone, and one reads this only written in books, it seems to be only a small thing and does not move the hearts much.

So the summa of the psalm is that it exhorts his own to thanksgiving and praise to the Lord their God, who sustains, defends and saves this little people against the persecution and violence of so many nations and kingdoms around, who hate and persecute it. It is also rightly sung by us, not only against our adversaries who publicly hate and persecute the Word, but also against the evil spirits. For we

2) Erlanger: "DkM. 7.

know from the Gospel [Matth. 12, 43. ff.] that seven evil spirits are now chasing us, while before we were threatened by only one. These do not cease to stir up the whole world against us, as the second Psalm, v. 1. f., says, so that there is almost no person in authority, however small (*contemptus*), who does not publicly show that he is hostile to the Gospel. But, as I have said, it would be tolerable if we had only the world for enemies, and not also the devil with all his angels and the gates of hell raging against us. But even that is not enough trouble and danger, there is even a third enemy, which is in us, which we carry around with us everywhere, nourish and even hold tenderly, namely the exceedingly holy mistress, the flesh, the old whore, which plagues us with sins over and over again, takes away our peace, fights against the faith, finally fights against the spirit in our members.

Since the church must endure these dangers, let us also sing this psalm to the praise of Christ, so that he will continue to protect us, his members, from all these enemies. For it would be extreme ingratitude if we did not recognize this miracle, that the church continues to exist, that there are people who teach, confess and believe in Christ, no matter how much Satan rages, how much the world and false brothers persecute, how much our flesh, like a wild beast, resists the word and the faith. This is the good deed that David praises here, and he wishes that his own people would also learn to recognize this and give thanks for it. Therefore he speaks:

v.1-3. If the LORD were not with us, say Israel, if the LORD were not with us, when men set themselves against us, they devour us alive, when their wrath is kindled against us.

Here you see immediately in the entrance how he addresses the people and admonishes them that they should sing these words with one accord and recognize this miracle and praise and thank God for having preserved this kingdom so wonderfully. But it is not only a teaching that they should do so, but also a wish and prayer in which he asks and wishes.

that they would do this, and it is true that this prayer or affectus indicates that Israel is of such a nature that it lets David sing what he likes, but that it itself completely reverses this song and does not ascribe these benefits to the Lord, its God, but to the kings of Egypt, Syria, its covenant partners, the Edomites" 2c., and that it says: If the king of Egypt were not with us, if the king of Syria were not with us, then our enemies would have devoured us alive. For it is known from the histories how much they always trusted in the help of the heathen and the neighboring kings.

Therefore this word of David is a word of faith, by which he insists on the first commandment, and endeavors to instruct his people by experience to practice the first commandment, that he teaches them that they are not indebted to their sword, not to their bow, not to their walls, not to their confederates, that they live, breathe, are safe and secure, and enjoy peace, but to the Lord alone. The flesh does not believe this, therefore it perverts this song to this day, and sings it in other words, as our people also prove by deed. These fortifications and ramparts with which they surround this city, what else do they say but that foolish men rely on this protection and think that they are strong enough to defend us by them against the power of the enemy? But if the divine protection of which David sings were not there, One Hour would teach that these fortifications could not withstand even the attack of a fly. For though fortifications, bulwarks, swords, implements of war are there, which we can use against the enemy, yet the word of the Lord teaches that chariots and horses cannot help [Ps. 20:8], that bows and swords, that someone's legs and the strength of horses cannot save [Ps. 44, 7. 33, 17. 147, 10.], but, as David says (who also had the kingdom, who struck down Goliath, who killed the bear and the lion) 1 Sam. 17, 37.: "The Lord, who delivered me from the lion and the bear, he also will deliver me from this Philistine," likewise, as

he says here: "Where the Lord would not be with us" 2c.

Now if the Lord makes use of our weapons and swords, yes, if he governs and guides them, then they are happy; if he does not guide them, then they are also harmful. This was also recognized by the pagans, who had nothing but confidence in their own wisdom and powers, and yet they realized that neither wisdom nor powers could do anything in themselves. Therefore they attributed everything to fate, which they said was the deciding factor in war, and in the choice of a war leader (imperatore) they did not pay so much attention to his prudence (industriae) and bravery as to fate and luck. Thus, instructed by experience, they had the matter, but they did not recognize the cause, which is shown to us by the holy Scriptures, which say that it is God who gives victory to kings [Ps. 144, 10.], as David also testifies here that it is only the good pleasure of the Lord that this people, which was oppressed in so many ways, could not even be oppressed, but was victorious. If he does not give the victory, then the weapons are in vain; if he gives it, then everything is also in vain, which the world only always undertakes with weapons and all violence against it. In this way he goes back to the first commandment and excludes everything that is not God, namely armies, swords, weapons, fortifications, wise, prudent, brave people, money, which is called the main thing (nervous) in war, and says that all these together could not have preserved this people, but that the Lord had saved it.

We too must learn this, so that we know on what protection we can rely in truth and certainty. We want to let others who sing a different song enjoy their hope until they learn and experience that it is in vain. As the pope sings: If not the King of France were with us 2c. So sing our bishops: If Duke George were not with us 2c. For it is these in whose wealth, power and weapons the godless people trust. May they therefore sing as long as it pleases them, at last it will happen that their voices

and the song they started so high turns into a hoarse braying of donkeys. We are indeed few and despised, whereas they are glorious, many, rich and great, but we will prevail and remain unconquered by God's goodness, if only we have the Lord with us and do not rely on human protection, but on the help of the Lord. For it is impossible that he who believes should be forsaken. Thus David inculcates the first commandment in this little verse.

Now this is a great synecdoche in the word "Israel". For the greater part of the people sang as I have already said, as our papists sing: If it were not for the king of Egypt, if it were not for the king of Syria with us; but to God, who is the right and only protector, they did not attach this praise, that he should protect. For this is not done by all Israel, but by the seven thousand whom the Lord had left [1 Kings 19:18], the rest of the multitude attributing it to wealth, power, effort, and the strength of men. Therefore David exhorts and repeats, "Where the LORD would not be with us, say Israel." But what would be the use of this repeated admonition if all of them freely recognized this good deed of God, and if it was not the greater part who thought that there were other causes of this good deed?

But here David shows that he is also an orator. As a dialectician he said that one should thank God for the preservation and defense of this kingdom, now as a rhetor he makes this danger great, since he says: "Men set themselves against us." For there is an emphasis on the word: "men," as if he wanted to say: We Jews are, as it were, the lowest scum of the earth and the least of men. But men stand up against us, that is, kings, princes, rich men, wise men, and all that is mighty and great in this world; all these are enemies to us, and hate us in a most tremendous manner: they set themselves against us in such a way that they seek to destroy and oppress us utterly. For if you turn to the east or to the west, to the north or to the south, and see how many and how great kingdoms surround us, all of them of deadly

If our enemies are inflamed with hatred against us, we are rightly considered like a sheep around which a hundred wolves are standing, seeking at every moment to pounce on it and devour it. Now that we are unharmed and the efforts of our enemies are in vain, recognize, O Israel, that it is God's good pleasure who defends and preserves so small an army by such a glorious miracle.

In this way, we too must confess, if we consider the wonderful divine government in ourselves today, that the power of the devil is so great that one of his angels could kill all of us who teach and confess Christ in an instant and involve the whole world in bloodshed. Now it is obvious that there are many princes whose whole aim is to oppress us. These are incited and assisted by the godless mob of the pope, the popes, the bishops, the monks 2c. What else can we say that it is that keeps us and defends us against this so great power, than that the Lord has closed his hand upon us very firmly, which stands firm like a brazen wall, and catches and averts the mighty arrows of the world and of Satan, with which we are attacked at every moment. That we thus live, that we still teach the Word of God, that you hear it, that there is a place in the churches where we baptize, that there are church ministers who administer the sacraments and govern the churches with the Word, of all this it is certain that the devil cannot stand it. Therefore, he sets the gates of hell in motion and yet has to suffer it because of the power of our King Christ, who sits at the right hand of God. This could not be defended and maintained in any way by human forces. That the devil's efforts sometimes succeed in confusing the churches, killing the teachers, and doing other such things, happens so that God may show us what Satan could do at any moment if he were not resisted by divine power; namely, so that we may walk in the fear of God and, recognizing with David that this is God's good pleasure, constantly ask God for it.

Therefore, we are to learn to sing with David:

"If the Lord were not with us, when men set themselves against us, they would devour us. For it is not strength, not riches, not wisdom, not our righteousness that sustains us, but the strength and power of Almighty God, which is held up to us in the first commandment, so that we may put all our trust in God, but despair of ourselves and our strength, and turn to a more certain and better power, which is in the power of God. For when we feel that we are weak, we must not despair for that reason, but look to Christ and have hope, because Christ is almighty, as He comforts us in the Gospel of St. John [Cap. 16, 33], when He says: "Be of good cheer, I have overcome the world," that is, do not look to yourselves to see if you can overcome the world, but look to Me, and hold that My victory is your victory. So in temptations, when we are plagued by the devil, we should have good confidence for this reason, because Christ says: "I give them eternal life, and no one will snatch them out of my hand," John 10:28.

In the meantime, however, we must not omit or neglect what is our duty in the church; we must hold fast to the hope of divine help, and yet we must assist the church as much as we can with teaching, exhorting, comforting and praying. So the secular authorities should hold on to the hope of divine help, and yet not refrain from fortifying weak places and appointing guards at night and closing the gates. Thus a householder should not lack work and diligence in any respect, and yet he should be so minded as another Psalm commands [Ps. 127:1]: "Where the Lord buildeth not the house, they labor in vain that build it." For these are not only permitted, but also commanded means by which he will preserve the stewardship, the world government, and the church. But where these means are too weak to be able to withstand the dangers, God tends rather to prove His power by a miracle than to leave those who trust in Him. Thus, in the Church, God's power is before our eyes, which He exercises through godly shepherds who, through right teaching

aversions. This means is in itself too weak to be able to completely eliminate the aversions, therefore, after His visible power, God also shows His invisible power, so that Arius is subdued by a sudden accident, Cerinthus is immersed in a bath, still others perish in other ways, by which God shows His Church that He disapproves of ungodly teachings.

In this way, David depicts in this passage the danger of the church and the godly, that the whole world sets itself against them, and not only that, but also has a raging anger, so that you can see that with the ability to do harm is also the will, the desire and the zeal to harm. So everything is full of danger on all sides: Satan walks around like a roaring lion, seeking whom he may devour, the princes of the world rebel and have a raging anger, and in addition there are terrible sins in our flesh and conscience. That we therefore do not at every moment either fall into despair or perish in some other way, is because He who is in us is greater than our heart [1 John 3:20] and the whole world, as David confesses: "If the Lord were not with us, our enemies would devour us alive." Now he adds a glorious similitude by which he further emphasizes the greatness of the danger and the power of the wicked.

V. 4. 5. So water drowned us, streams went over our souls; waters went all over our souls.

It is a well-known, but extremely puzzling and significant simile. The appearance of a conflagration raging is terrifying, but even more terrifying is a river that flows out and rushes impetuously, for it cannot be mastered by any force, by any power. Just as, he says, a river rushes with great impetuosity and sweeps away and destroys everything in its path, so is the raging of the enemies of the church; it cannot be contained by human strength. Therefore, we should learn to use the protection and help of the Lord. For what else is the church

than a little ship tied to the shore, which is swept away by the violence of the water? or a shrub hanging on the shore, which the flood plucks up without any effort? Such was the nature of the people of Israel in David's time in comparison with the neighboring peoples. Such is the church today in comparison with its adversaries. So is every one compared to the power of the wicked spirit; we are like a little shrub which has sprung up by chance and has very little firm hold; but he is like the Elbe which comes out of its banks and with great impetuosity throws down everything far and wide. We are like a scrawny leaf hanging loosely from a tree; he is like a fierce north wind that uproots even the trees with great force and throws them down. How can we preserve or protect ourselves here with our strength?

Therefore, we must learn to throw ourselves on the word with faith, for our victory is nothing other than faith. For even though fortifications and weapons have their place, there is no protection in them if there is no confidence in God, which the first commandment holds out to us. For there we are shown that God wants to be our God. But we know that GOD has such power that nothing matters whether a strong wind or the great force of a river attacks a hut, however small, that lies in an open field. This should be our confidence and the epitome of our help, that God is our defender, so that the rivers and torrents do not take us away. The wicked do not know and do not believe in this defense and preservation, for they attribute everything to their strength, counsel and wealth. But Solomon was also a king who was well equipped in this protection, as the Scriptures gloriously praise his wisdom and wealth, but nevertheless he sings: "Where the Lord does not build the house, those who build it labor in vain. Where the Lord does not keep the city, the watchman watches in vain." What we have translated, "waters too high," in Hebrew means proud, swelling, impetuous waters that cannot be borne.

Up to this point David has instructed his own and at the same time exhorted them to give thanks. For he has taught us who our sustainer is, and

Wherever we have to flee in danger, to whom it may be ascribed that we live, that we sleep safely, that we have healthy eyes, ears, hands, and that we have wife, children and other things which the Lord has given us, so that of course we have to write this verse over everything: "Where the Lord would not be with us. For it is not in our counsel or in our strength that we are safe together with what is ours, but it is the power of Almighty God that makes us able to stand in the midst of the floods of proud waters, as the example of our experience suggests that we may rightly sing this verse with David.

The Roman Pope Clement had set all the seas in motion, as if he wanted to swallow up all the churches with one breath; the devil, too, had done his utmost and sent many thousands of devils to Augsburg to incite the princes to oppress us. So there were floods of water there, but the Lord of the pope and the devil wanted their ungodly thoughts to be in vain and prevented it from happening. Thus we have been preserved by a manifest miracle beyond the ordinary, but our adversaries, as the seventh Psalm, v. 15, says, have born a fault. This is our experience, which we saw in the previous year. That we now have ours in peace after these attacks and undertakings of the wicked, that we still teach the gospel today, and the devil must be silent and the world must be still, all this happens through the beneficence of the Lord, not through our wisdom and power. Therefore we rightly sing with David: If the Lord had not been with us when men sat down against us at Augsburg, they would surely have devoured us alive. For it is not hidden how cruel counsels the bloodthirsty and false bishops had taken. Now these are the common miracles that no one sees but David and those who have the right knowledge of the first commandment, in which God says that he wants to be our God and defender, who wants to show mercy to many thousands who love him. Now follows the thanksgiving.

V. 6. Praise be to the Lord that he does not give us into their teeth to rob.

Here he does not admonish, as above, when he said: "So say Israel", but gives thanks for the benefits, for the defense and preservation, which he has thought of until now. Furthermore, the verbum (dat) is correctly read in the present tense, not in the past tense (dedit), as the Latin translation has it, in order to indicate the constant perseverance with which the guardian of the church watches without ceasing, so that we may be safe and secure from the persecutions of the devils and the godless people, who, like a hungry lion, seek predation at every moment and desire to tear apart and devour the church. The carnal Israel does not see these dangers, but lives securely and never thinks of the enemy, as the great crowd almost always does, especially when wealth and power are added. Then the people think that they live among the roses, do not give thanks to God for this protection and other gifts with which they are showered, but think that this happens out of a kind of natural necessity, so that they can enjoy peace and increase their goods; but for the sake of the elect, the wicked enjoy such great benefits. Afterwards, when either a pestilence or a war breaks out, and Satan is given the power to rage against people, only then will they learn to realize that they have been preserved and protected by God's power until now. Therefore, we should be careful not to disregard the benefits of God in such certainty, but sing with David and give thanks to the Lord our God, who is with us and prevents the hungry lions that have sharpened their teeth to devour us from harming us. Without this divine protection, there is no way in which one could resist Satan and his members, even for a moment.

V. 7. Our soul has escaped like a bird from the bailiff's rope, the rope is broken, and we are free.

Although, as I have said above, here are preterites, it is nevertheless rightly understood from the stopping of the dangers that the devil

persecutes us without ceasing, and prepares stalkings from which we escape by the grace of God, like a bird that is already caught in a torn net. For the devil is so close on our heels that it seems as if he already wants to seize us, and yet we escape through the help of the Lord, even though we seem to be caught already. But here I must remind you to pay attention to the peculiar way in which the Holy Spirit, as the very best painter, paints the adversaries of the Word. He has already expressed the greatness of the danger above sufficiently, since he compared the anger and the raging of these people to the flowing waters that rush along with great force and impetuosity, not only for the sake of showing what the adversaries intend, but also so that he reminds us of ourselves that there is not so much strength in people that they could bear it, or that they could not be so strong, that they could endure this, or that we could defend ourselves with human strength against such a great host, namely, so that in such dangers we would not only forget the human protection that seems to be available ¹⁾ but also completely despair of it, and only base ourselves on what he said in the beginning: "Where the Lord would not be with us." But here, as it seems, he paints not only the danger, but also the authors of the dangers themselves, that is, the enemies of the Word and the adversaries of Christ. First of all, he compares them to wild animals that seize their prey with their mouths or teeth. For before other wild beasts, those that tear with their teeth are more cruel, fierce and savage, like wolves and lions, especially when they are also provoked by hunger. Therefore the Holy Spirit indicates that in the opponents of the Word there is a special fearfulness, ferocity, cruelty, rage, which cannot be satisfied unless the confessors of the Word are torn to pieces and killed, just as a hungry wolf that comes among the sheep is not satisfied because it has killed and torn the sheep. This is the first part of this painting, how

1) In the original edition: npxom, which has been changed in the editions to opponi, which seems unnecessary to us.

for Scripture everywhere calls them without image bloodthirsty, cruel people, quick to shed blood, and all the histories of the people of Israel and of the church among the Gentiles testify to the same.

But the opponents of the word do not show this so wild, merciless and cruel heart, but cover and adorn it with the hypocritical pretense that they are endeavoring to seek harmony, to heal the discord, as this other parable of the birdcage shows most beautifully. A birdcaster does everything fraudulently that he can: he scatters food in front, he has a number of little birds that surely sing as if it were well with them, even the birdcaster himself whistles something, so that, if one looks at the appearance, everything is arranged in the friendliest way. But who does not know what great danger is caused to the poor little birds by these hypocritical services? For the ropes are hidden. But even if they were in plain sight, they would not have the frightening appearance of drawn swords or the bared teeth of wolves. But why is all this done by the birdman? Is it not so that he can wring the necks of the captured birds and strangle them? Thus this picture shows in the finest way the cunning, the slyness, the deceitfulness and treachery with which the adversaries of the word cover their rage and their cruelty, while in fact they intend nothing else than to catch and kill us.

Such a diabolical fowling they practice over and over again, and with the highest cruelty they combine the utmost cunning, as they have shown by obvious examples. I say nothing about the Edict of Worms, but I have already mentioned the Diet of Augsburg. There, the devil's bird-catchers, the pope and the bishops, who were, as it were, engaged in bird-catching, had Carl, the noble and peace-loving heart, come to Augsburg as a night owl suitable for their bird-catching, not out of zeal for harmony, as they pretended, but so that, if they were to join them, they would suppress the rest of us, as they dismissed the rest of us with this final answer: they would not only pool their power and goods, but also their blood,

to suppress our doctrine. There, finally, the treachery and cruelty of these fowlers of the devil became evident, but they were countered by the mildness and kindness of the very good emperor, in that God thus broke the rope and freed us. So this experience of ours and the exceedingly puffing pictures of the Holy Spirit, with which he depicts the adversaries, agree with each other that they are not only cruel, but also cunning, and that there can be no other protection against them than that the Lord breaks the rope and rescues the godly, according to the words: "Where the Lord would not be with us.

Furthermore, such dangers and salvations are also perceived in private life. How often it happens that those are preserved who already seem to be overwhelmed by death! How often do such people emerge from the water, for whom there was no hope! How often does it happen that people who take a dangerous fall are not injured? We rightly attribute this to the protection of the good angels, by which they protect us from Satan's persecutions by God's command. For we are preserved without our counsel, even when all our strength and all our counsel force us to despair. These are private matters, but they are nevertheless signs of public comfort, which David remembers here, that God is there and sustains when it seems that we are already perishing. Thus it is said in Ps. 94, 17: "If the Lord did not help me, my soul would almost lie in silence." For this is what we experience in those who are weighed down in spirit by sadness; when they already seem to despair, comfort shines upon them, as it were, at the last moment 2c.

So now our life is exposed to the snares of the devil, and we are like the foolish little birds to whom Satan sets nets, not only that he may take our life, but that he may plunge us into sin and entangle us in other misfortunes. If he can kill, he does it; if he cannot, he at least causes us to fall through danger. For he is the father of lies and a murderer. That we therefore are not deceived, but are protected from lies and sins and live safely, all this is God's gift.

For this reason it sometimes happens that Satan works out what he wants and does harm either to the bodies or to the souls, so that God may remind us of such dangers and awaken us to faith and prayer, so that we may implore His help against these endless and innumerable snares and, when we are saved, give thanks to Him.

V. 8 Our help is in the name of the Lord who made heaven and earth.

This is the conclusion of the thanksgiving, which contains the glorious teaching that against sin, death and other dangers there is no help but the name of the Lord. If it were not for this, he says, we would fall into all kinds of sins, blasphemies, errors, even into all dangers. But our help is in the name of the Lord, who protects us against these things and preserves our faith and life against the devil and the world. Like the previous verse, this verse also proves that God allows His saints to be challenged and in the challenge, as it were in the water, to get into danger in such a way that it seems as if we would have to sink. But he comforts us that he will finally not abandon his own, so that we may learn from this as an example of the divine will and seek salvation in the Lord, who therefore tests his own in the furnace of Egypt, so that he may kill the old man with his confidence and the trust he has in his righteousness and his powers.

All these experiences belong here. For it will never happen that someone becomes a Christian through his thinking (speculative) and his teaching; the practice is necessary, that is, the cross, which must destroy the flesh, so that man despairs of its help and throws himself on the divine help and awaits it in patience and hope. For this is the will of God, and it does not take place that we imagine another God than the one who wants to help the weary and those who are burdened with despair and other misfortunes. To know this teaching is a part of this victory. For those who do not know it will immediately, when temptation comes, do just what the devil seeks and desires, that they either despair or

seek other help. Therefore, we are to learn from this Psalm that God deals with his saints in such a way that he exercises them and lets the waters fall upon them, likewise that he allows ropes and ambushes to be laid, and makes every effort, not to destroy us, but to show us himself and teach us to hope for his salvation. But good for him who recognizes these things in this way. For the flesh looks at the power and the multitude of the adversaries and its abandonment and weakness; but that it should hope in God and expect His help, it does not.

Therefore, this command is necessary: "My help is in the name of the Lord, who made heaven and earth. This is a short word, but it presents us with a very important teaching and comfort, of which we are in great need, especially in these last times. For we see with what fury the pope and most of the princes persecute the teaching of the Gospel. Dear, what are we against this great mass of the world? Yes, even if there were no power of men to fear, what are we to do against so many devils and the gates of hell? And yet, even if we are seized and oppressed, we experience that we are not abandoned to the utmost, but are safe in trusting in the help that is in the hand of the Lord. But it is impossible for us to attain to this wisdom without constant tribulations, by which confidence in carnal protection must be destroyed. "For affliction teaches to take heed to the word," as Isaiah says [Cap. 28:19], that we cry out: O Lord, it is

come to our aid! So in the last hour, when death comes, neither the emperor's nor the kings' wealth and power, neither righteousness nor anything else can calm the heart, but only in this help of the Lord's hand can one find right and safe rest. Those who then say, "My help is in the name of the Lord," die blessedly and are out of danger. Thus this Psalm belongs to the first commandment, that we should learn what it is to have a God, namely to come to rest in trusting in the mercy and help of God in all dangers.

So these are words of a victorious and triumphant faith: "My help is in the name of the Lord, who made heaven and earth", as if he wanted to say: My God and my helper is he who made heaven and earth. You, my adversaries, show me one who is like this God! What then are your cords against this God? what the threats, the power, the counsels 2c.? Thus he opposes the greatness of the dangers, the floods and inundations of the temptations with this eternal God and devours, as it were, with one breath the whole raging of the whole world and of hell, as a drop of water is consumed by a great conflagration. And indeed, what is the world with all its power, weapons and riches, when you look at Him who made heaven and earth? Therefore may it rage and be unwilling, if only this help remains for us; even if we have to bear and endure something, we will finally retain the victory. Amen.

The one hundred and twenty-fifth Psalm.

Who hope in the Lord.

The preceding psalm was a thanksgiving and a sacrifice of praise for the saints to know that they are being helped faithfully and in due time; this psalm, which follows, has almost the same content. For it belongs to the doctrine of faith, and exhorts To the

Faith and hope based on the help of the Lord, which he adorns and praises with glorious promises. Now it is also easy to understand this psalm from the foregoing. For all this wisdom is based on the fact that we have lost sight of all this.

We are to set forth what the flesh can comprehend and, according to the word, to hold the very opposite of what we know, feel and see. For this psalm is actually directed against philosophy and human reason. It is necessary, says Aristotle, that he who has insight conceive ideas (phantasmata speculari); but here it is quite different. For a Christian does not have to conceive anything at all, and yet he must have insight and be wise, since he sees, hears, and experiences the opposite. He who lies on his bed in the face of death cannot, according to his reason, bring about anything else with his thoughts (speculari) than the idea of death. But a Christian abandons this idea and knows that true life is there. But, you will say, he sees, feels and experiences death, he does not feel life. Quite right; but because he clings to the word and judges according to the word and not according to his feelings, he sees nothing but life even in death, and nothing but the brightest light in darkness. For just as God makes everything out of nothing and light out of darkness, so does his word, that even in death there is nothing but life. Those who therefore adhere to the word of God that promises and follow it, will finally experience what David says elsewhere [Ps. 33:9]: "When he speaks, it comes to pass; when he gives, it stands." But before one reaches this experience, one must suffer something; therefore such an exhortation is necessary, as this psalm holds out.

v. 1. Those who hope in the Lord will not fall, but will remain forever, like Mount Zion.

That he uses the simile of Mount Zion comes from the fact that Jerusalem (in which Zion was), since the temple was built there, had glorious promises of God, as they are everywhere encountered by us in the prophets, that it should stand invincible against all adversity, because God dwelt in it and was there, as it were, a citizen, who had his hearth or his fireplace in this city, according to the promise which says [Ps. 132, 14.]: "This is my rest." Therefore another Psalm [Ps. 48, 5.] boasts: "Kings are gathered there, they saw them, and are with one another

The same is true of other kings, as the histories show, which relate that Jerusalem remained unharmed in the most extreme dangers, not through the bravery or the counsel of the citizens, but through the power of God, who dwelt in her, and thus adorned and defended her commonwealth. In this way, the prophet uses the name of Mount Zion. Just as, he says, Mount Zion and our holy city Jerusalem do not fall, but remain unharmed and emerge safely from the greatest dangers, so he who wants to be saved, to live, to be healthy and unharmed against all dangers of the world and the gates of hell must trust or hope in the Lord.

Pay careful attention to this teacher, who does not command any work, as in the papacy monasticism, pilgrimages, fasting and other foolish services have been imposed on people in danger, but leads them in the simplest way to God and to the first commandment, and says: this is the highest salvation, that one trusts and hopes; only through this service is a favor done to God. For this is God's way, as I said before, that He creates everything from nothing. Therefore, in death he creates and shows life, in darkness light. This is exactly what faith believes, according to its nature and its very essence. Therefore, if God finds such a person who rhymes with his nature, that is, who believes in help in dangers, life in death, riches in lack, righteousness in sins, and only for the sake of God's or Christ's mercy, God can neither hate nor abandon such a person. For he is a true servant and worshipper of God, since he trusts in the mercy of God. In these alone: God's services are pleasing to him, because he takes pleasure in making something out of nothing. This is how He created the world from nothing, this is how He raises the poor and oppressed, this is how He justifies sinners, this is how He makes the dead alive, this is how He makes the damned blessed.

Therefore, one must hold on to this rule: Whoever agrees with the nature of GOD and obeys His will by er-

Waits where there is nothing, it is he who pleases God and who will not fall. But here we need to be warned that we should not invent a false hope for ourselves, which is contrary to the Word and our profession, just as if someone did not turn to the bridge and wanted to cross the Elbe on foot, trusting in God, he would surely drown. Likewise, if a minister of the Word were to neglect his office and, trusting in God, were to go to war and engage in warfare, he would be acting foolishly and would deservedly perish in the danger he loved. For this is the first thing, that every man may be sure of his profession, his doctrine, and his life. If you do this and do your duty, even when dangers appear, trust and hope, and your hope will not be in vain. Thus he who lives in marriage and in a certain state has his profession. If Satan hinders this, or the neighbors, or the servants, or even his own weakness of heart, he must not give way, nor let down his courage, but if he meets with any accident, he must hope in the Lord. If then the Lord does not bring help in his time, let him call me and David liars. For here, namely in the works of the profession, God has commanded that one should hope and trust in His help. But if a work is chosen apart from the calling, of which you cannot be sure that it will please God, there is no hope, but rather presumption and temptation on God's part, so it cannot go out well.

Therefore, this confidence in the Lord requires that you be in the place, in the work, in the conduct that is proper to your calling. Thus, whoever is called to teach the churches is certain that he is in such a state in which he should faithfully carry out his ministry according to God's will. But the devil prevents this in many ways. He fills peasants and citizens with hatred against the preaching ministry, then he also arouses the enthusiasts. Here remember that your ministry is going on, and that you hope for help and do not let yourself get tired, since you know that God wants this. Even if you have to put your life in danger, do not refuse, because

God will not suffer your hope to be in vain.

Thus, those who are in the office of authority know that it is God's command to execute the evil-doers, so that licentiousness does not get out of hand and the good are safe. If a person in authority strives diligently to do this, he cannot avoid hatred and enmity. For those who want to see this go behind themselves and would rather resign from office than endure such great hatred. Thus they allow themselves to be driven out of their profession by these horrors of danger because of the weakness of their hearts and would rather keep the favor of men than be obedient to God's will. Above all, if a teacher of the church wanted to look at this, he could see through his fingers in such a way in very many things and moderate his speech in such a way that he would not be rebuked by anyone. But this is not allowed in any way; rather, since you are sure that you are called to administer a magisterial office, exercise your office without any fear of danger. But if any thing befalls thee, commend thyself to God, and think, if God will have thee perish in this manner, that thou bear it with equanimity. If everyone would bring this hope to his state, everything would be arranged far more beneficially. Now there are very few who do this; the greater part would rather leave their office than hope in this way and put themselves in danger. That is why so much damage is occurring everywhere, both in the church and in the world government, as obvious punishments for this mistrust, from which this psalm admonishes us, and for disobedience.

Therefore, one must see to it that this article of faith in the mercy of God and divine help is not stained by presumption or temptation of God, which is found in a false profession, for there fall and ruin must inevitably follow, just as, on the other hand, he who hopes and trusts in obedience and in his profession will remain unmoved like Mount Zion, even if Satan undertakes and tempts everything. He will indeed do harm and cause grief, and the cause will be

that it seems to you as if you are abandoned by all creatures, and yet in the end he must go away as a conqueror, if you have only put your trust in the Lord. Thus, at the last Imperial Diet in Augsburg, because the princes were so unanimous, our cause seemed to be completely lost, and yet we are still alive and enjoying desired peace, against the will of the devil, the pope and all enemies of the Word. We must get used to this conflict, so that we do not immediately lose heart when we see that our cause is being defeated; but the more danger there is, the more steadfastly we must hope; so it will finally happen that we, as the defeated, will be victorious, and the victor will declare himself overcome.

This is that the Psalm sings, "They that hope in the Lord shall not fall, but shall abide for ever as Mount Zion." Truly a glorious promise, that it is certain that we shall abide. Therefore, if we do not remain, it is our fault, because we do not persevere in faith. For this promise must necessarily be true. For just as it is impossible for God to deny Himself [2 Tim. 2:13] and not be God, so it is impossible for Him to abandon those who hope in Him. But we need not fret over the delay that intervenes. For God's power cannot have a place until we have come to the uttermost, to use the words of Scripture, emptied and stripped of all protection. In this way the Lord reveals Himself only when the little ship seems to be already completely covered by the floods, 1) and receives it, since it is already sinking, I say, as the two histories in the Gospel, the one of the little ship [Matth. 8, 23. ff.], the other of Peter's danger [Matth. 14, 30. f.], testify. As long as it seems that the danger can be averted by our counsel, divine help is not necessary.

V. 2 There are mountains around Jerusalem, and the LORD is around his people from now until forever.

1) In the Erlangen edition the words are missing here: viäetur üuotibus, turn vominn 86 revelIM.

First of all, notice the extremely strong synecdoche that David uses when he says: "The LORD is about his people." For where there are a hundred thousand times a thousand people, there are barely seven thousand among them who have or believe in God, and yet for the sake of these seven thousand the whole multitude is called "the people of God." Thus, even though most of the people of Jerusalem were wicked and ungodly, Jerusalem is called holy, not only because of the few holy people who dwell there, but in truth more because God Himself dwelt there. Thus, even though Lot alone, like his two daughters, was righteous in Sodom, the angels could not destroy Sodom with fire as long as Lot was there. In this way, where there are four, five, ten holy people, a whole city is considered holy. For these are the precious gems of God and the cornerstones and chosen stones, which God holds in such high esteem that He regards many thousands of people as nothing in comparison to them, even doing good for their sake to those who do not deserve it.

This people now, he says, is surrounded by God's protection as Jerusalem is surrounded by mountains. So also in Zechariah [Cap. 2, there is a prophecy of the city whose wall shall be a fire. These pictures depict the Church of God, the weak little people, or rather the small army, that it is invincible against Satan and all dangers. This promise we should include in our hearts, who today have the word of God, in whom God speaks and is believed. For where this is, everything is exceedingly well fortified, not with mountains and walls of brass, but with the Lord Himself. Who can destroy or overthrow this fortification, this bulwark? But all these things must be judged, not by what we see and experience, but by word and faith. Therefore, it is far easier to teach than to believe that we, who have the Word and believe, are surrounded with divine protection. If we saw walls of brass and fire around us, we would be safe and defy the devil, just as there is no one who does not believe that he is safer when he has a band of horsemen to accompany him than when we walk alone through uncertain regions.

have to travel. But it comes to faith that one does not rely on what the eyes see, but on what the word indicates. Even though this is not seen, one must believe it and consider it as certain as if one saw it with one's eyes, for God cannot lie. So there is one thing missing, that we do not have eyes of the spirit, but only follow the eyes of the flesh. Otherwise, we would not be more afraid than those who, within the walls of an impregnable fortress, fearlessly await the futile attempts of the enemy. Therefore, we should not doubt that as long as we believe, we are surrounded by fiery mountains, that is, completely impregnable. But blessed is he who believes!

For if this had did not do so, the state of affairs shows how great the wickedness and power of Satan and the world are. But what are we, who nowadays hold fast and confess the word, against such a great multitude of enemies, who are bent on oppressing and killing us every moment? That we are therefore preserved is thanks to these mountains with which we are fenced and surrounded, so that Satan and the world cannot harm us.

These mountains are the angels, not individual (privati) citizens, but mightier and loftier than all the mountains of the world; if they did not take care of us every moment and protect us, we would have to suffer much more terrible things. All those who know and believe that the devil is a liar and a murderer will testify to this. Since he cannot see, cannot hear, cannot tolerate the godly, but desires that they be destroyed and exterminated, is it not a manifest sign of this protection that the godly nevertheless daily teach, baptize, comfort, and do other such things? It is true that sometimes he hurls his arrows at us, as if through a window, and injures us a little, but he cannot cut us down.

The simile seems to be taken from the story of Elisha, which is found in 2 Kings 6:12 ff. When the king of Syria learned that he was at Dothan, he sent a large force there to besiege the city and capture Elisha.

Early in the morning, as the prophet and his son were about to set out on their journey, the boy saw the enemies pursuing them and was terrified by the danger. The prophet comforted him and exhorted him not to be afraid; there was greater power with them than that the great multitude of enemies could do them any harm. But since the servant saw the multitudes of the enemy, and could nowhere see with his eyes the help of which the prophet spoke, he could not put away the fear which the present danger had aroused, until the prophet asked the Lord that his servant's eyes might be opened. The text there says that he saw the neighboring mountains full of fiery chariots and horsemen surrounding and protecting Elisha. This protection, which the prophet's servant apparently saw before his eyes at that time, but which the prophet believed, even though he did not see it, says the Psalm, is around all those who trust in the Lord, just as the 34th Psalm, v. 8, says: "The angel of the Lord camps around those who fear him." But our eyes are closed and do not see these miracles, which we experience daily.

Now this promise of God is not deceptive, if only we do not deceive ourselves. If we therefore believed, we would surely live, sleep, die, yes, what is even more, we would also suffer safely and confidently. For we would think like this: If I have to suffer some kind of accident, it is certain that I will suffer it according to the great counsel of God, not by chance, but for a certain reason, which I do not see and perhaps do not understand now. Therefore, even if Satan punctures the wall in one place, he does not break down the whole wall for that reason. This is how we should think in dangers and take comfort in God's good will toward us. But in ourselves we can take an example of how few do this. If we had a hundred thousand men of war, we would attack the Turk with great courage, but that we should rely on this promise, even if the number of men of war were not so great, does not happen. So we fear and are terrified even in the dangers that hit us in particular (privately), but the security that faith brings with it er-

we never go. This is how we suffer the punishments of the unbelief we cherish, even though we are warned against it by so many important sayings in Scripture.

Furthermore, it is not enough that we are protected by fiery walls, that is, by the guard of angels, the Lord himself wants to be our wall, that we should be fenced in and defended all around by the Lord. Above us the Lord is a heaven, on the sides he is a wall, under us he is a solid floor on which we can stand: so we are well protected on all sides. Now if Satan hurls a projectile at us through these fortifications, he must necessarily wound the Lord himself rather than you. But woe to our unbelief that we hear this in vain. But it must be taught and learned, so that we may not be without all counsel when it is needed. For it is certain that the hour will come when we must either learn this or perish.

But one must also note the emphasis of the word, "For his people." For he calls the people of God the people who have God (Deum), that is, who trust in God and believe God. Thus, the people of God who sacrifice in Jerusalem and walk in the law or customs of Moses are not God's people per se, but the people who have already become God's people, who can also perform these legal things and give thanks. For it is something much more sublime and greater to be God's people than to accomplish these legal things, as our conscience also testifies to us. For it fears that it should, as it were, exalt itself to this pride, that it should boast that we are fey children of GOD and servants of JEsu Christ; and yet the first commandment attaches both to us, since the LORD says: "I am your GOD." The real (specific) difference of the people of GOD is therefore, not that they do lawful works or even the works of the second tablet, for these can be feigned and deceive, but that they believe and have GOD; this characteristic does not deceive. That he adds: "From now on until eternity", does not actually show

eternity, but an indefinite time. For even the bodily promises would have been eternal if the people had kept the commandments of God. But because they took it upon themselves to cut off the promise of Christ through their unbelief, they also lost the bodily promises for this reason.

v. 3 For the scepter of the wicked shall not remain upon the company of the righteous, lest the righteous stretch forth their hand unto iniquity.

Here you see that David obviously admits that the people, who sit in such strong fortifications and safeguards, are challenged according to the flesh and are very much exposed to dangers, even though they are extremely well fortified according to the spirit. There it is guarded by very high mountains, which the devil cannot leap over, but according to the flesh the old man is exposed to all the arrows of the world and of the devil, namely because God wants to afflict the flesh in this way, so that sin and the lack of understanding of the flesh may be killed, and spiritual wisdom and the inner man may grow gradually. This is the reason why we are like a broken fence according to the flesh, and like a city whose walls are broken down, so that one can enter from all sides. Therefore, no class of people is so despised that they should not think they can take anything against the servants of the church. Hence come the insults, blasphemies, revilings, executions, even the murder of the saints. For the flesh has no walls by which it is protected, but the Spirit. Therefore the flesh is exposed to all winds and storms, and is trodden down and worn down by the wicked, as it is said in Isaiah Cap. 51, 23. "They said unto thy soul, Bow down, that we may pass over; and lay thy back to the ground, and like an alley to pass over." These plagues must be suffered and overcome by patience, and we must be careful that the inner man is not weakened by the outward plague, but here we must hold fast to the confidence that we will firmly hold that the Lord will not forsake us,

But that we are in the bosom of the Father, and that the strongest fortifications are lifted up about us; so that, though our goods, our wives, our children, and even our very lives be snatched from us, yet our Christ shall not be snatched from us, by whom we shall be so fortified that even with the temptation shall follow the going forth and the end, as Paul's saying in the Epistle to the Corinthians testifies [1 Cor. 10:13].

In this way we see how the Holy Spirit presents the consolations to those who believe the word of God. Because they have to expect another life than the present one, be it in whole or in part, everything here is full of danger, death follows death, as Paul says [1 Cor. 15:31]: "We die daily," one temptation follows another, until finally all dangers come to an end through bodily death. But this verse belongs to the consolation that we should think that we will suffer many things, but in such a way that we will finally be saved and set free; if not immediately, at least in the future and eternal life. For what else can we expect from this diligent guard of the angels, yes, in the guard of God Himself, who is around His people? But, as we said above, here faith is needed to make the judgment, not from the present cases and temptations, but from the word of the Promised One. But what would be the use of promises if there were no temptations? Whether they be inward in the spirit or inward in the flesh, it will come to pass that at last the victory is ours through Christ, as this verse, which is exceedingly full of consolation, promises.

Furthermore, this promise is unbelievable on both sides, both to us who suffer and to those who persecute and torment us. For if one judges by feeling, could one think that anything is so false as this? For the opposite is true. For look at Christ, is he not so forsaken on the cross that the rod or scepter of the wicked remained over him? So it is with the prophets, so with the apostles, so with other holy martyrs. Therefore, if we follow the eyes, the matter is far different from the words. For they promise.

that this will not be, that the scepter of the wicked will rule over the godly, and yet all histories and all examples testify that it will happen. Therefore the Holy Spirit directs us to his word and his thoughts, and commands us to look not at what we suffer or see, but at what he himself is thinking in heaven. But art belongs to this, so that one can tear oneself away from the temptations and go to the will of God and rest on the same. Those who do not know this do not understand anything in theology. For what kind of knowledge is this if you do not know that God is such a God who will not suffer the righteous to be oppressed by the wicked? For because he says, "I am the LORD your GOD," he truly wants to do this, that he will not let what is his be snatched away by the world or by the gates of hell. Therefore, if he remains, those who are his will also remain. To hold on to this and to grasp the invisible things in this way is the true and theological wisdom which this verse presents to us, so that we may hold on to this saying of the invisible counsel of God: God hates the wicked and loves the righteous, therefore He will condemn and destroy the wicked, but save and preserve the righteous. But we see that what is best in the Psalms and the Prophets flows from the promise of the first commandment: "I am your GOD."

Now we must learn to apply this verse correctly. 1) For theology must be quite practical. We are plagued in many ways by the bishops, by godless princes and others, who are monopolizing the word of God and our doctrine. But these are childish things when compared to the plagues that Satan, our sin and our weakness excite in our minds. Therefore, you must learn to hold that all these things are the rod or scepter of the wicked, and to oppose them to the Lord, who reveals His will here in the Word, and says that He will not suffer that the

1) Instead of: äiseamus applienrs we have. inus assumed. Cf. Col. 1886, where a cijnUchn Inxsns is found, as here.

The scepter of the wicked shall remain over the company of the righteous. Since this is spoken by the prince who has everything in his hand, what more do we ask? For if there is anything to suffer, it is certainly his will that he should make us suffer, but he will not let us be trodden down and perish. So we should use this exceedingly sweet consolation.

As far as grammar is concerned, the way the word "rod" is used in Scripture is well known. Children are chastised with the rod in their early youth, but when they grow up they are chastised with the stick. If they do not want to mend their ways in this way, the iron rod finally follows. Hence it comes that the rod designates all authority or government, which serves for the improvement and chastisement of humans. Thus it is said in the 110th Psalm, v. 2: "The Lord will send the scepter of thy kingdom out of Zion," [virgam virtutis.] that is, thy kingdom. For he denotes in this place such a rod with which kingdoms and nations are ruled. In this way, the Holy Spirit here concedes to the ungodly the dominion or tyranny over the godly, which the godly must suffer, as we must not only see, but also suffer, the tyranny of popes and bishops who kill Christians and rage with every kind of cruelty; likewise, we must endure the tyranny of Satan, who plagues and terrifies my heart and that of all the brethren who believe in Christ. The Holy Spirit calls this rule or tyranny of the wicked the scepter of the wicked, and gives the consolation: "As the Lord lives, this tyranny will fall and not remain over the company (sortem) of the godly.

Sors means a part; sors justorum, that is, a small group of the godly, an assembly of the godly, as Christ calls them [Luc. 12, 32] a small herd, and Paul [Rom. 12, 13] the poor saints. Although, he says, the tyrants rule over them, their rule will not endure. Although the persecutors of the gospel oppress the faithful, they will not do it forever, nor will their counsel have the success they think it will. For they think that they want to eradicate this doctrine; they will not succeed. Meanwhile

you must suffer, says the Spirit, but know that it is my will that all who believe should be preserved. Therefore you have this, that in the midst of temptation you may hope 2c.

But behold, what a whimsical demonstration (αιτιολογίαν) or reasoning of the Hei spirit is attached to it. This, he says, is what God must do to help the godly, for otherwise he would lose his church and the righteous would stretch out their hand to the unrighteous. Thus in Jeremiah [Cap. 25:12] it is promised to the people, before they are delivered into the hand of the Babylonians, that they will return to Jerusalem after seventy years, so that they will keep their trust in mercy and not completely despair and fall into paganism. Thus it is said in the 85th Psalm, v. 9: "Lest the saints fall into folly," that is, lest they blaspheme or become impatient. This is the reason why God has to connect the promise of the word and the execution with the deed, because otherwise it would happen that the godly would despair. We see how many fate strikes, since people lose their goods, 1) their children and other things that are dear to them. Therefore, if hearts were not first raised by the Word and then helped by deeds, many would say that there is no God. Therefore, it is necessary that God prove that He is God, not only by word, but also by deed. Thus David had exceedingly great promises, and yet he is deprived of the kingdom by his son. This was such a challenge as perhaps no one among us could bear. For it is an exceedingly grievous thing for a king to be deprived of the kingdom by his son, and to flee barefoot and bareheaded [2 Sam. 15:30.]. Therefore, even the richest promises he had would not have lifted up his heart if God had not Himself led him out of this danger. In the same way, if there were only promises against the pope and the opponents of the Word, and if God had not also led us out of this danger with the deed

1) In the editions there is (probably erroneously) a comma after Nominos.

If we were to defend ourselves against them, our courage would be broken and we would be led to despair. Therefore, the Lord does both: He raises up by the word and saves by the deed, so that, as Paul says [1 Cor. 10:13], the temptation is not beyond our ability and has an end, but we learn from experience that the first commandment is true.

Therefore, to say, "Lest the righteous stretch out their hand to unrighteousness," is the same as saying, "Lest the righteous fall away;" for God is concerned with both, first, that believers may endure temptation, which He does through promises and the Word; second, that temptations may not go on and on, but have an end. This we must also do, 1) that according to the certain promises we have of God's goodness toward us and of eternal life, we also expect that it will happen that we will be saved and our adversaries will perish, although we see no indication (vestigia) by what way God will do this. It is that this verse says that God is so concerned about the salvation of His own that He seems to fear that they will fall away, and that He will have no people, and so not be a God. For God is a God of the living and must have a people; therefore, there must always remain some who praise and serve Him. If these must remain, then it is also necessary that he put an end to the temptation.

But here we must be careful not to determine the time of salvation. For God allows us to be challenged to the utmost, so that beforehand all counsel and all trust will be completely exhausted, and we will be close to despair. When it has come to such a point that there is nothing left but despair, then he sends salvation; in the midst of death he shows life, in condemnation he makes blessed, in short, from nothing he makes everything, and when things are completely desperate, he sets everything right again. The God of this world cannot do that. Therefore these are

1) Here we have put "thun" instead of: "expect", because the text: 6xp66tar6 Uedemus, m... be must without doubt be corrected. We had to make a similar correction in Col. 1883.

in truth God's works, that when you think you are completely destroyed and lost, you are unharmed and shine like a bright morning star. Therefore, our God alone is the Lord, and we, whether we live or die, are also lords. Therefore, it makes no difference whether death or life befalls us, since our GOD is able to do both, if he leads to hell, he leads out again, if he kills, he makes alive again 2c. This is easily said, but in experience we learn how far this is above and beyond the reason and powers of men, and how we can hardly believe that God makes everything out of nothing, that He is concerned about us, whether we suffer tribulation in the flesh or in the spirit, that He is more anxious to redeem us than we ourselves are. Therefore, this must often be inculcated, so that we may learn the heavenly wisdom which the first commandment holds out to us, that our God is such a God who is wont to make all things new out of old, rich out of poor, glorious out of despised. And we would all like to have the latter, but it cannot happen if it is not preceded by contempt and lack.

This is therefore a glorious promise and comfort, as if he wanted to say: "The rod of sin is hurting you, but hope and endure, you who are my people, because I will not suffer the temptation to become so strong that it takes away all trust and hope from you. Storms will arise and it will seem as if the floods are already sinking your little ship; but I will not allow it, I will set a measure and a goal for the rod of the wicked. If Satan and your conscience accuse you as if you were the most unjust people, yet my justice will not leave you in the lurch. In this way, the temptations teach the custom and practice of the first commandment, which no one can know without temptation.

Furthermore, we are also instructed here about the greatness of the danger that lies in our impatient departure from the word and faith, since God indicates here with such great diligence that He prevents it from happening. For it is certain that those who depart from the word are far more wicked than

They were before, as Christ also testifies in the Gospel [Luc. 11:26], that seven evil spirits enter into them. Therefore, we must remain firm and persevere, and rather endure everything, even the utmost, than fall away from the gospel and become a prey to seven evil spirits, and we must hold fast to the trust which this verse praises to us, that God, if we are so minded, will not leave us to fall back into this ungodliness. For here is a manifest promise and description of God's care and concern for us, namely, that He is anxious that the temptation come to an end, if only we persevere. Now when the poet says: 1)

Durate et vosmet rebus servate secundis [Just wait, take courage, preserve your future happiness,

How much more must Christians encourage themselves to persevere, whether the danger be in the flesh, or in goods, or in the conscience, since we have the Lord who can preserve us even in death, in hell, and in the midst of sins. In this way one must learn the first commandment 2c.

V. 4. Lord, do good to the good and pious hearts.

To the consolation he adds a prayer and a prophecy at the same time. Furthermore, this prayer also contains a secret lament. Because he prays that the Lord may do good to the pious and the good, he secretly laments that the good are in a bad way here, and again that the wicked have rich blessings, as we see today that the popes, bishops and other enemies of the Word have the highest dignities and also a lot of goods. In the past, the Romans used the power they had against the saints and the church. This is a great annoyance. Therefore, the Church needs this prayer that God may also be good to the good who trust in Him and seek His glory from the heart, so that they will not turn away to unrighteousness, prompted by this trouble. This prayer includes the promise and the prophecy,

that it will happen in such a way that, just as blessings are asked for the righteous, so also the fulfillment of this request will finally follow.

V. 5 But the LORD will drive away those who turn aside in their crooked ways with the workers of iniquity; but peace be upon Israel.

"He calls those who do not persevere but gather around the scepter of the wicked, either for gain or other advantages, as those do today who abandon the Gospel in order to keep their rich benefices and canonicates. They do not wait for the promises of God, but because of their indulgence they turn to the crooked way and are overcome by the adversities, that is, by the misery and misfortune of the godly. These, he says, "the Lord will drive away with the transgressors," namely the disciple with the master, so that they perish together. But few care about this threat, they think they can very well be blessed, even if they do not confess our teaching, if they only keep pleasant and good days; but in God's judgment they will experience it differently.

But those who persevere and are the right Israel will have peace, that is, all will be well, however much they may seem to be afflicted people. Thus we see that the prophets were well practiced in this article of faith and the practice of the first commandment, and were quite fortified against those who, moved by adversity, preferred to seize and expect bodily benefits rather than God's promises. And no doubt David, Hezekiah and similar holy princes learned by experience how easily people deviate. Therefore, in this psalm David exhorts us to trust in God, and warns us that we should not be angry if many deviate daily, for they will receive a very severe and hard judgment. So we should learn to stand firm and persevere in faith; even if the delay seems long, we should remember that the Lord promises that he will not abandon us. Amen.

1) VirA. Ud. I*; v. 207.

The one hundred and twenty-sixth Psalm.

When the Lord will redeem the captives of Zion.

Theologians argue about what kind of captivity this psalm is talking about. Some understand it of the Babylonian captivity, others, like the Jews, of the Roman. Some cry that it is to be taken in general terms of all captivities and redemptions of this people, according to the promise of Deut. 4:29 ff. which promises that when they are led away captive because of their sin and repent afterwards, the Lord will have mercy on them again and bring them to their own land. Those who give this word [prison] this arbitrary interpretation (catachresi uti) will apply this psalm to all captivities. But in my opinion, those understand this psalm more correctly who interpret it as referring to the greatest general redemption of the human race, which took place through Christ. For the prophet uses a far too powerful way of speaking to fit the special captivities that belong to only one time. For what is it great that this handful (that I say so) of Jewish people is redeemed, compared to that glorious and greatest salvation, by which the whole human race is saved, not only from temporal enemies, but from eternal ones, from death, from the devil and from hell? Therefore we hold that this psalm is a prophecy of the salvation that was to come through Christ, and of the proclamation of the gospel, by which the kingdom of Christ is extended, death and the devil are overcome, and all evil is done away. If this general conception is held, it is then free to apply the psalm to any salvation, both physical and spiritual.

Furthermore, it is known from the prophets that the word of the gospel, as well as Christ Himself, will come from Zion, that is, from the people, who, as it says in Rom. 3:2, were entrusted with what God had spoken, such as

For the Psalm [Ps. 147:20] also gloriously praises this benefit of the word, saying, "He does not do this to a Gentile. For although the promise also included the Gentiles, the promise was not made to the Gentiles, but to the Jews alone. Therefore, since this promise is peculiar to the Jews, it follows that Christ was necessary to them against the spiritual captivity in which they lay while their kingdom still existed and was in bloom. For it was not Moses or the prophets who redeemed them and brought them into the eternal kingdom. Hence the 14th Psalm, v. 7. at the very time when the kingdom was in bloom under David, utters the wish, "Oh that help would come from Zion." A strange speech to ask for this when the kingdom existed and the priesthood was in its highest bloom. But he answers, "If the Lord would redeem his captive people, Jacob would rejoice and Israel would be glad." Here you hear that this people had not yet been blessed, nor saved, nor redeemed, when the law and the service of the law were going on; yes, the law held them captive under sin, death, and the devil. Therefore he says: When the LORD will redeem this captivity, then Jacob will rejoice. Thus it is said in Ps. 68, 19: "He has gone up on high and has taken the prison captive." There he also speaks of the captivity of which this Psalm deals, namely of the captivity of sin and death, which will continue among that people, although they had the law, and divine services, instituted by God Himself. Therefore, let us leave aside the particular captivities and explain this Psalm about the general captivity of the whole human race, and about the redemption that has taken place through Christ's blood and is proclaimed in the Gospel.

v. 1. When the Lord shall redeem the captives of Zion, we shall be as those who dream.

These are noble words, not as they are used in the comedies and low. Therefore the word "Zion" has an emphasis, so that you should understand that he is talking about the people who have the promise of Christ. For redemption and salvation were first shown to the people of Zion (Sionico) and to the children of Abraham according to the flesh. These were kept closed by the law, and were prisoners of death and sin by the law. If now this people laments because of its captivity and sighs for redemption, what shall we then judge of the Gentiles, who lived without law, without worship, in idolatry and their lusts? He could not, therefore, indicate a more general and severe captivity than by saying that his people awaited this redemption in Zion, which was very holy in appearance and flourished most beautifully under David and Solomon.

But see how he pictures the joy that will follow this redemption. He says, "We shall be as those who dream." For with a new word he expresses the greatness of the thing, to indicate that the joy and gladness will be so great that the human heart cannot contain it, as if to say: When we shall hear this redemption from sin and death, yea, when we shall experience and feel it, we shall be as it were stupefied and senseless with joy. For this is how it tends to happen: lighter emotions cause either joy or sorrow, but great ones cause consternation, as that Egyptian testifies in Herodotus. When he was asked by Cambyses why he was crying now, since it concerned his friend, while before he had been able to look at it with dry eyes, that his son had gone to his death and his daughter had been treated shamefully, he answered: the friend's misfortune allowed tears, but the misfortune of his own relatives had been too great for him to cry about it. Just as a great sorrow cuts off the way for tears, so too an overflowing joy, when it comes suddenly above expectation and hope, so overcomes the hearts that they think they do not know, and doubt whether what has happened is true or whether, as it were, a dream is deceiving them.

This image, then, indicates the unspeakable grace by which we are redeemed through the blood of the Son of God, who spared not his life nor his own, that we might be free from the power of the devil, from the wrath of God, from the rage of the world, and from our faintheartedness. And truly, the human heart is far too narrow to grasp these things. But the more it grasps, the more courageous and stouthearted man becomes in all dangers; but the less it grasps, the more man is wearied by terror, until at last, like the Israelites in the desert, he looks back to Egypt and seeks the righteousness of works, in which at last he will find nothing but toil and labor. Therefore, one must strive to make the heart abandon all other endeavors and be satisfied with this redemption, and we also attain a part of this taste, which the prophet compares to an exceedingly sweet dream.

Furthermore, he who wants to prove himself as an orator here has an exceedingly rich material when he emphasizes this benefit of Christ or this redemption by talking about the person of the redeemer, about the person of the redeemed, about the crowd, about the things or dangers themselves, about the power of the devil, about the greatness and the terror of death, about the power of sin 2c. For these things have engulfed the whole human race, and could not be overcome otherwise than by the Son of GOD. This is the glorious and unspeakable redemption, which makes the heart overflow with joy. Those who do not feel joy have not received this blessing, but the word is as foam in their hearts.

V. 2 Then our mouth will be full of laughter and our tongue full of praise. Then they will say among the Gentiles: The Lord has done great things for them.

As I have said, this psalm has a peculiar sublime way of speaking, therefore it uses many images. For "laughter" he calls here the voice of the gospel, as the gospel should be nothing else than laughter and rejoicing, especially if we compare it with the law.

For the law terrifies and kills, because it actually belongs to it, that it crushes and softens the hearts of the impenitent, 1) as Ezekiel [Cap. 11, 19.] speaks. For these must be crushed with this iron scepter [Ps. 2, 9.] and led into hell, as the 9th Psalm, v. 18., asks: "Oh, that the wicked might be turned to hell, all the heathen who forget God." For because they have a heart of iron and, as the prophet says, a forehead of brass, they must be terrified with the lightning of the law, that is, made to fear God and filled with the terror of death, as happened to the people of Israel at Mount Sinai when the law was proclaimed by the voice of the Lord. But those who have a heart of flesh, that is, a very tender heart without bone and hardness, and a mere mass of flesh, must not be killed with the law, but made alive and raised up by the other kind of teaching, which the Holy Spirit here calls laughter and rejoicing, that is, with the Gospel. This is what Paul reminds us, that the word should be rightly divided [2 Tim. 2, 15], that hard things should be presented to the hard, but soft things to the broken and soft, so that those who are secure without fear begin to fear, but those who are more than sufficiently oppressed by fear begin to trust and hope.

This is the well-known difference between the law and the gospel, but in use it is not so common. For we are so weak that we more easily follow the feeling of sin and death than this laughter and joy of the gospel. For, to speak of myself, my heart is not so struck by salvation and the life given by Christ, as the heart is struck by a word of the law, or by a remembrance of sin and the judgment of God. This is because this difference between the Law and the Gospel cannot be sufficiently learned by experience. It is written and taught, but it is not felt in the heart, otherwise it would happen that frightened hearts would banish all sadness from their minds.

For, as we have heard, it is the voice of laughter and joy that appeals to such people, not the voice of terror and sadness. But here we also feel our adversary, the devil, who disputes with us most sharply about the law, and uses such grounds of proof that we cannot deny. For we must confess our sins; though we sometimes cover them before men, yet our conscience speaks against us as a thousand witnesses, and suffers not that they be forgotten or covered. Doubt therefore often arises even concerning holy works; I am silent concerning those which are manifestly shameful.

With these thorns the devil pierces soft hearts and wounds them exceedingly severely, only because we do not know this difference in custom and practice as well as it is known to us in our thinking (speculative). For if we had the practice, we would distinguish between the teaching of the Law and the Gospel, likewise between disciples of the Law and of the Gospel, and would refute the devil in this way, that the devil as a lying spirit confuses and entwines hearts with lies, since, where there are stony hearts, he does not kill them, but flatters them, so that they become more hardened, and fills them with promises and hope that do not belong to such hearts. This is sophistry, for in a lying way the kinds of doctrine are thrown together. On the other hand, where there are such hearts that are more than sufficiently frightened, they should be raised up with the promises of God, but then the devil makes the greatest effort to frighten them and is bent on completely shattering the minds that have already been shattered before. Therefore, a Christian must strive to get into the habit of making this distinction clear in his heart, and answer the devil: Lift yourself away, Satan, with your lies. When I am without fear of God, sure and hard, then come and inculcate the law in me, then I will gladly hear you, for then it is in the place to teach the law. But now that you come with the law, when my heart is already terrified by death and sin, I will not hear you. For your teaching does not concern me, but

Laughter and rejoicing, not terror and death. Therefore lift yourself away 2c.

This is how one should answer the devil when he frightens. But we learn that the heart cannot give such an answer when it is most needed, no matter how often it has heard these things. The reason for this is that by nature the opened jaws of hell frighten us more than the open heaven delights us, that a thought of our sin causes us more grief than all the preaching of the merit of Christ as a whole delights us. 1) Therefore, we must strive to learn to practice this, at least to some extent, and to establish ourselves with these words, namely, that the gospel is a laughter and rejoicing that belongs properly to the captives, that is, to those who feel the captivity of sin and death, to the hearts of flesh that are terrified by feeling the wrath and judgment of God. These are the disciples in whose hearts laughter shall be planted, and who alone shall hear the voice of joy in the tabernacles of the righteous [Ps. 118:15.], by the operation of the Holy Spirit, which this verse indicates. For it indicates that this people is in Zion, and according to the outward appearance of the kingdom and the priesthood, is in beautiful flourishing. But if someone looks at how it is according to the spirit, he will see that it is in miserable captivity, and therefore the tongue is full of sadness and weeping, because the heart is frightened by the feeling of sin and death.

This is the tongue of Moses, or the mouth of Moses, which is full of wormwood and bitterness of death, with which he must kill those who are too animated and secure, and despise God. But those who recognize their captivity, let their mouths be full of laughter and rejoicing, that is, let the redemption from sins and death, which was brought about by Christ's blood, be preached to them through the gospel. This is the opinion of the Holy Spirit, that the mouth of such people should be filled with laughter, that is, that

he should preach and make heard nothing but the supreme joy and songs of triumph of Christ, who overcomes the devil and death and pays for our sins. For the fact that he says, "Our mouth will be full," indicates not only that there will be a voice and a sound, but that the mouth will sound nothing but the laughter and consolations of the Gospel. Thus our tongue, that is, the preaching, will be full of rejoicing, that is, the whole preaching ministry will be full of consolation. This is said first to the Jews, for this laughter had to be offered first to this people who had the promises. Now he comes to the Gentiles, whom he also calls to the fellowship of this laughter.

"Then it will be said among the Gentiles: The LORD hath done great things for them." He calls Gentiles those who by nature hated and detested the Jews, and could suffer nothing less than their worship of God. These, he says, will be amazed when this laughter is preached, and will praise the great deeds of God. Namely, this miracle will be caused by the laughter that is preached through our mouth and tongue. Furthermore, the Gentiles would not do this in any way, nor would they consider it a benefit, if they themselves were not also partakers of this benefit. Therefore, because the Holy Spirit says that we would praise and admire this blessing, that the captivity of the Jews was lifted, He clearly indicates that we will also share in this salvation, as Christ says in the Gospel [Marc. 9, 39.]: "Whoever does a deed in My name is not against Me, but for Me." In this way he says that also the Gentiles will praise this redemption from death and sin, as also the testimonies of all other prophets generally testify the same. In the prophet Zechariah, Cap. 8, 23, it is written that ten men from all the languages of the Gentiles will seize a Jewish man by the tail and say, "We will go with you, for we hear that GOD is with you." This passage seems to be copied, as it were, from this Psalm. Thus it is said in Isaiah Cap. 2, 2. f.: "All the Gentiles will come to the

1) The old translator already correctly added the words: "uns erfreuen".

And many nations shall go and say, Come, and let us go up into the mountain of the LORD, unto the house of Jacob the God, that he may teach us his ways, and we will walk in his paths" 2c.

This serves to comfort us, who are not Abraham's seed according to the flesh, that although the promise did not happen to us, we will be made partakers of it after it is fulfilled, but still through the Jews, according to the words of the promise [Gen. 22:18]: "Through your seed all nations shall be blessed," and Christ says [John 4:22]: "Salvation comes from the Jews." Therefore it is certain that we Gentiles belong to this salvation, even though God did not owe it to us. For it was not promised to us, but came to us out of mercy through the laughter that was preached, not only in Zion, but also among the Gentiles, who will praise and have all things with the holy people, as follows:

V. 3. The Lord has done great things for us, and we rejoice.

Here you see that one church is established from Jews and Gentiles, who praise God's benefits with one voice, so that, as Paul says Rom. 15, 6, with one mouth God and the Father of our Lord Jesus Christ are praised. For that which the church of the Jews sings, "The Lord hath done great things for us," the same also the church of the Gentiles sings, and the same fruit follows on both sides, and the true sign of the people of the gospel, namely, that they are a people of rejoicing and gladness, as they say, "Of this we are glad." Now, see for yourselves how terrible an abomination the kingdom of the pope was, in which nothing else was heard, seen, taught, read, nothing else was practiced but the statutes of men, which by their nature can do nothing but cause sadness and torture the heart. One rule gives birth to another, one observatio to another, and these all become, what is worst, cords of the conscience; they do not remain mere burdens for the body, as they should be, where they are used in a useful way. Therefore, in the realm of the pope, there was also

Not a drop of this teaching that could have produced joy and gladness. Therefore, if there are frightened hearts, they will not find comfort. If they are in fear and doubt, they cannot make the distinction we said above.

Therefore, we should give thanks to God for this immeasurable benefit, so that we know that now the teaching of the Gospel is actually a teaching of salvation and comfort. Now as much as everyone feels joy in his heart according to this word, so much life and salvation he also has. But if you still feel sadness, it is a sign that the devil has not yet ceased to torment you. Therefore the heart is to be instructed in this exercise, that thou mayest know that the law is to be used against the impenitent and hardened. For there it is in its right and proper use, but in wrong and improper use, when it torments and afflicts the hearts that are already terrified. Therefore, the frightened hearts must not hear the law and not allow it. For to them belongs laughter and rejoicing, that is, the preaching of the gospel or the forgiveness of sins, which is given in Christ. By these also we are sanctified; by the law we cannot be sanctified, but rather become guilty, as Paul says in the Epistle to the Romans [Cap. 3, 19. J says.

V. 4. Lord, turn our prison, as you dry the waters at noon.

So far, the prophet has prophesied of the kingdom of Christ and of the redemption that would be established through Christ and then spread over the whole human race and the whole world, so that Jews and Gentiles would become one church, in which nothing would be preached but laughter and rejoicing, praise and thanksgiving. Now he goes on to describe the same church and shows what follows this fruit of redemption and this fellowship of Jews and Gentiles, namely that prayer is necessary, just as Zechariah [Cap. 12, 10] connects the spirit of prayer with the spirit of grace, that is, with the redemption that has come about through Christ, the prayer of the faithful and already redeemed. For even though redemption has taken place

and we are truly redeemed by the blood of the Son of God, it is necessary that we daily ask for redemption, just as Christ commands in his prayer that one should ask that the name of God be sanctified, of which it is certain that it is holy and sanctified; that the kingdom of God come, which has come and is here 2c. Likewise Christ says [John 12:28], "Father, glorify thy name," and the Father answers, "I have glorified him, and will glorify him again." Likewise Paul [Phil. 3, 13.]: "I count not myself yet to have apprehended it" 2c.

For it is as I have reminded you above, that the blessing of the gospel and the immeasurable gift of our redemption and eternal life is easy to speak of, but difficult to believe in, because in this life we have not the tithes, but only the firstfruits of the spirit, but the fullness of the flesh is still alive almost entirely and intact. We do indeed enter God's kingdom, and, that I say so, with one foot we are sure to attain the promise; but one must not stand still like this, one must also drag the other foot, that is, grow and increase daily in this knowledge of grace and in faith. Therefore, says Zechariah, the spirit of prayer is poured out, which requires this increase, and Paul says [Rom. 8, 26. 22.] that the spirit groans with inexpressible groaning, yes, that the whole creature also groans for the deliverance of the children of God. Therefore, as long as we live in this body, which weighs us down and holds us back so that we cannot fully grasp this, we have not only the spirit of grace, but also of prayer, so that we at least know that we are in grace for the sake of Christ, in whom we believe, and yet we should pray constantly that God may accomplish what He has begun in us [Phil. 1:6].

Therefore, no one should be so presumptuous as to think that he is a theologian when he has heard this once and knows it completely. For this presumption makes swarming spirits, which, like the dog in Aesop, chase after a shadow, and lose what is true. 1) True

the word, baptism, even Christ himself, are complete, perfect and whole; but we are not dealing here with the things themselves, but with the grasping of them. Thus eternal life is in truth perfect, as Christ says [John 14:2], "In my Father's house are many mansions," but as long as we live here we do not yet sit in these mansions, but possess them only in hope, and in the meantime are plagued with sins, with despair, with sorrows, with toils 2c. And sometimes faith is quite firm, but again it happens that it is exceedingly weak; there we are sunk, as it were, into the deepest mire, from which we cannot work our way out without sullyng ourselves of all ropes. Such is the life of Christians who have already received the firstfruits of the Spirit. These learn by experience that these things cannot be so fully grasped, nay, that it often happens that they fall, get into danger, and need lifting up, as Christ answers Paul [2 Cor. 12:9.], "My power is mighty in the weak." The weakness is ours and remains ours as long as we live, but the power is Christ's alone.

We did not know this under the papacy. For we also believed about the saints, although the histories of the holy scriptures show it quite differently, that they were completely pure, and we thought about ourselves that if someone, I say, had only one small piece of grace, he would be blessed. And truly I do not deny the latter, and yet it is true, especially in the struggle and in the temptations, that such people often fall, and that the little spark of the spirit is completely extinguished, as happened to David with the adultery. Therefore, this opinion of the papists must be abandoned, by which the hearts become secure and think that it is enough once this has been started. But Christ says [Matth. 10, 22.]: "Whoever perseveres to the end will be saved." Now if someone were taken away immediately after being baptized with water and the Spirit, he would be blessed. But because we live longer, it cannot happen otherwise than that we are very often challenged by the devil, who seeks to destroy and make unstable the hope, faith and best virtues that are in us by the grace of God.

But the devil has the advantage here that grace has begun in us, but is not yet fulfilled and perfect. The things are indeed whole and perfect, but we are not yet whole and perfect. Therefore we cannot take hold of the whole and perfect things, as Paul says [Phil. 3, 12.]. But the devil attacks these beginnings for this reason, because he fears that they will become complete, and fights against hope, faith and love.

In this danger, the Church takes recourse to prayer, saying: "Lead us not into temptation"; likewise: Give the victory that my faith may not cease, that my hope may not be put to shame, accomplish the good work which thou hast begun in me 2c. Such people are the Christians who have a perfect salvation and the certain hope of eternal life and the forgiveness of all sins, and the right deliverance from the devil, death and hell. These things they have, and of the things there is no lack, but the lack is in me and in you, that we do not yet fully grasp these things. For flesh and blood and the remnants of sin still live, therefore St. Paul exclaims [Rom. 7:23], "I see another law in my members, contrary to the law of God." This is the reason why a Christian cannot be sure. For he sees that he has not yet overcome all the dangers which the enemy daily devises. But as for Christ, whom he takes hold of in faith, it is true that he has everything. For in Christ the devil is cast down, the law is fulfilled, the wrath of God is taken away, sin is paid for, and death itself is overcome. This is how it is with these things when we look at Christ in whom we believe, but when we look at ourselves afterwards, we must confess that we are not yet pure, because faith is not yet perfect, which could take hold of these gifts perfectly. Therefore, we fear in battle, give way to the enemy, suffer that hope may be taken away from us, allow ourselves to be moved to sadness, to impatience 2c. Thus, Christians are warriors and true soldiers of God who are in the line of battle and cannot be sure; therefore, they pray diligently and implore God for help. In contrast

Those who are sure do not pray, because they think the devil is far away, and so they also lose faith without realizing it, and after that they are like a dry leaf in temptation.

This is what this verse says, namely that in the church one must always stop with prayer, if not with the mouth, then with the heart and sighing, according to the commandment of Paul [Col. 3, 16. Let the word of God dwell among you richly], so that it is not only sharpened daily by public and special teaching, but also by praying and, as Moses says in the fifth book [Cap. 6, 6-9], talking about it, whether we stand, walk, watch, eat, etc., or not, Not because there is any doubt about the matter, but because our adversary walks about like a lion, seeking whom he may devour. But we are weak, and carry such treasure in earthly vessels [2 Cor. 4:7], yea, are still weighed down with the flesh, which is full of sins, in which faith is like a young rice, which is not yet ripe, and may easily be moved by the winds, or be plucked up. Those do not know this who, before they make the attempt in battle, think that they are Christians and believe. These will either become heretics, by sacrilegiously taking hold of everything, or become completely nefarious, as is already the case with the large number who can recite our doctrine to some extent according to the words, but they are like a sow turned toward the fire; in truth, they ask nothing of the word, but are even angrier now than they were before. These people do not understand that it is necessary to grow daily, so that we can stand in the daily battles against the arrows of Satan, who drives us to despise God and man. Therefore, one must watch and pray according to the command of Christ [Matth. 26, 41].

In this way, I understand this prayer not in the person of the prophet, as if he were praying for the revelation of the future redemption, but in the person of Christians, who need to pray and say this verse daily: Lord, you have delivered me from captivity, deliver me also further; you have only forgiven sin, forgive it also further; you have slain the devil, slay him also further,

you have abolished the law, abolish it also further. For that must be required which we have before, until we are made perfectly clean, which will be when this body of ours is dead, in which sin reigns here. It is therefore the opinion: "Lord, turn our prison," that is, redeem us, who have begun to be the beginning of a new creature, so that, as the redemption through Christ has taken place completely and perfectly, so also we may grasp and feel the same completely and perfectly. For there are many things in this life that oppose this redemption, therefore it is necessary that we be so defended that we do not fall back into captivity, lest our faith be overthrown by the devil. For the flesh is weak, but the devil is powerful; therefore, if God did not defend us and keep us, we would have begun to be redeemed in vain. In this way we must always pray, so that the firstfruits of the Spirit may be increased in us, and we may be renewed day by day, until the old man is completely destroyed by death. For then it shall come to pass that the captivity shall be utterly turned away, as the rivers or the waters are dried up at noon; whether thou understandest the Red Sea or the Jordan, for there is little in that. For the same is this: As thou by thy hand didst marvelously cause the sea to be dried up by a dry wind, so dry up completely all that is still in captivity in us, that it may be taken away completely, like the streams which overflow their banks in winter, but dry up completely in summer. For it indicates a drought, regardless of whether one wants to understand the one that was in the Red Sea and in the Jordan, or the one that tends to occur with streams.

This is why I exhort that we get into the habit of constant prayer and meditation on the Scriptures. Those who have not fought against the devil do not know how necessary the spirit of prayer is. For gradually carelessness and certainty grow, like rust on iron, and the word, as it were, gradually slips from our hands before we realize it. If this

then the devil has already won half the victory. For he does not sleep, but watches every moment and then attacks when he notices that the heart is empty of words. Then he easily stirs up a tremendous conflagration in the conscience, as it were from a tiny spark. Before this can be extinguished again, and Christ and the Word are seized again, we are oppressed by pain and torture, or completely killed. For he is a murderer, and all his counsels are directed toward killing us. It is necessary, therefore, that we continually press on (ruminare) the word, and pray, whether we rise or go to bed, lest the enemy find us idle and unequipped, and snatch away this salvation from us altogether.

I am also a theologian who has gained quite a bit of custom and experience in the holy scriptures through various dangers. But because of this gift, I do not raise myself in such a way that I should not daily pray the Catechism together with my children, that is, the Ten Commandments, the Christian faith and the Lord's Prayer, 1) and contemplate them with a devout heart, not only running over the words, but also paying attention to what each individual word means; and truly, if I do not do this, and am burdened with other business, I certainly feel a disadvantage from it. For the word is given by God for us to sharpen it, as Moses says, and to practice it. Without this exercise, our hearts become as it were rusty, so that we lose ourselves. We see it, and daily life is ample proof of where men are to go and what dangers they are exposed to. But what else is the cause of this than that they are secure, do not pray, do not hear the word nor consider it again and again (ruminant), and are content with having it in books and being able to read it. The devil gradually instills in them a contempt for the Word. Then he throws them either into sudden despair or into other dangers. For what is left when the word is lost, by which man can

1) Instead of: Neeei" praeoexta mccura we have assumed <low> Meam orationkiQ, which must stand here without doubt.

could fortify or defend himself against this enemy? Therefore, it is incumbent upon a theologian to learn constantly, to practice constantly in word and prayer, not only because the matters are so great that they cannot be completely enclosed in the heart, but also because our adversary tempts not once, but constantly. Therefore, we must constantly fight and pray against him with the word. Thus, prayer belongs to Christ's people and the Church or the redeemed and sanctified. For the unbelievers and the wicked do not pray.

V. 5: Those who sow with thirst will reap with joy.

This is also a part of those who actually belong to the redeemed, that they are subjected to many trials according to the saying Apost. 14, 22: "We must go through much tribulation into the kingdom of God." Therefore, theology is rightly called a state of the holy cross. Thus Christ, the Head of the Church, had to suffer; and the prophets, as Peter says, 1 Pet. 1:11, "have testified beforehand by the Holy Spirit of the sufferings that are in Christ, and of the glory that follows." And how would it be possible that Christians should not suffer, since there is no office in the world which is without the cross? To be a person in authority and to govern others, is it not the most miserable state? so that Demosthenes, an exceedingly wise man, after having endured very many dangers and hardships in the Athenian state, said: if two ways were presented to him, one leading to hell, the other leading to the government of the state, he would rather go the one leading to death and hell. Therefore Bias said that this state is the most certain rule by which one can judge about the nature (ingeniis) of any man; regiment shows (he says) what kind of man one is. For if you are not a man, and have unconquerable courage, you cannot endure all the dangers and hardships that this life entails. For how many are there who, rather than incur hatred and cause offence to others, deviate from right and truth! Hence it comes that very few in authority

are good in their office. But if some are good, they generally reap ingratitude and extremely great dangers for their laborious work. For a just administration always arouses hatred and envy. So, if you take a wife, what a multitude of troubles you will encounter! what a swarm of worries (*των φροντίδων άορυβός*), for the sake of the bias words

The man is in danger of being attacked, whether by the servants or the children, or by other inconveniences in the trade, or even by the neighbors. What shall I say much? You will not find a state that is not exceedingly full of complaints, if you do not want to be unjust. But if thou strive earnestly to live righteously and holy, it cannot fail that the devil will soon lay the cross upon thee and afflict thee.

But these things, as we see, are temporal; how much more, therefore, will the same thing happen in the church, where one must fight with the teusel because of righteousness and eternal life? For if the devil cannot suffer civil righteousness, how should he suffer eternal righteousness, by which, as he knows, he will perish for eternity? Christians therefore have the devils as their bitterest enemies, who persecute and torment them day and night. Therefore their life is very miserable, more than that of all men, whether one looks at what they suffer in the flesh or in the conscience. In civil affairs there is at least some semblance of happiness and pleasure, but those who want to be Christians are and remain in sins that make both the body and the conscience guilty before God. In the sight of the world, however, they are worms, an abomination and filth, subject to the hatred of the devils and the whole world; therefore, the world rages against them with every kind of torture. Therefore, whoever wants to see the true image of a Christian with his eyes, let him look at Job, who was possessed and plagued by devils, with tortures of the body and hideous swarms. What shall we do now? If we want and desire to attain eternal life, this must be borne. If we want to confess salvation and that Christ Jesus is our Redeemer, we must know that devils are be-

We are not afraid of those who pursue our righteousness and our lives.

Therefore, as Sirach reminds us [Cap. 2, 1], we should send our souls to the temptation and offer our backs to the plows, as the 129th Psalm, v. 3, says. For every one that confesseth that he is baptized, and rejoiceth that he is called by Christ's name, let him also confess that he is no better than his Lord Christ. For they must be conformed to the image of the Son of God. If Christ wore a crown of thorns, we should not hope that wreaths and roses will be placed on our heads. We may seek peace and tranquility, and give the world no just cause to rage against us, but the hatred of the devil is not quenched in this way, but only inflamed more.

Behold, therefore, this miserable figure of a Christian who is yet redeemed. He is full of sins, sadness, death, therefore he displeases himself completely. Then he is like Lazarus at the rich man's doors, he is, like Job, overwhelmed by innumerable dangers and evils. Here you may say: Who should wish to be a Christian? Hear therefore what Peter says, 1 Pet. 4:12, 13: "Beloved, let not the heat," or the temptation, "which befalleth you, 1) that ye be tempted, alienate you, as if some strange thing did befall you; but rejoice that ye suffer with Christ, that ye may have joy and gladness even at the time of the manifestation of his glory." For this is the image of Christ, the Church, and all the brethren, that they suffer. But look not only at the suffering and the tribulations, but also at the fruit that tends to follow, namely, that those who sow with tears reap with joy. What can be more sweet than this consolation to those who bear the cross of Christ and are tormented in spirit by the devils, but in body by the world? For the devil challenges faith and makes us murmur against God, or oppresses us with sadness so that we do not know what we are doing or where we are, and yet it is true that we are holy and saved.

are redeemed. But salvation is hidden, and temptation is felt in the spirit and in the flesh. Then temporal things are added: the adversaries of the word slander ours, and belittle it lyingly, and seek a thousand causes to harm us.

When this is felt, the heart wriggles and cries out with David: Lord, have mercy on us, have mercy on us! The Holy Spirit calls all this "sowing in thirst, walking and weeping and bearing seed. It cannot be otherwise than that a Christian should be such a sower, sowing, not with laughter, but in the bitterest sorrow and with tears.

But, you say, where is the laughter that is preached to those who are redeemed, of whom David said just before? In spirit. For as much as you have faith, so much laughter you have. But at times the laughter is taken away, yet we are not left entirely, because the promise is there that we shall reap with joy. Furthermore, this does not mean that we should understand the word "sow" only from the ministry of teaching, as Paul uses it [1 Cor. 9:11]: "As we sow to you spiritual things," but indicates the whole way of life of all the pious, and all the actions they perform, on the basis of their calling. For they are, as it were, seeds of the life to come, which we have and possess in hope. For we are blessed and victorious over death, but in hope. Meanwhile, however, as long as we wallow in this life, we are in tears, as Christ says [John 16:20.], "The world shall rejoice, but ye shall weep and wail; but your sorrow," he says, "shall be turned into joy." This must be expected, and the sadness and the plagues are to be borne and overcome in this hope. For we are in the eyes of God like wild beasts which he causes to be afflicted by hunts, so that we seem to be nowhere safe; for a Christian without afflictions is of no use. Thus we see how he has Peter, Paul and other saints persecuted by the hunters, that is, by the synagogue, the emperors, the princes, so that they might learn to be humble and patient in themselves and not to become hopeless.

1) In the editions: in vovdis sitz wofür, after the Vulgate, yuae vovdis üt should be read.

1910 L- xx, 44-46. interpretations on the psalms. W. iv, Wis-E. 1911

Since all who want to live godly in Christ must suffer persecution [2 Tim. 3:12], we must hold on to this consolation, by which we as it were season these plagues, namely, that the Holy Spirit here indeed prophesies that it will happen that we sow in tears, but we must have confidence. For the more abundant and bitter the tears are, the greater laughter and joy they will bring forth, as the opposite example also shows. The world sows in laughter, but afterwards it reaps in eternal sadness and pain, but we are only challenged here for a little while. Therefore, we should endure and hope that we will reap eternal joy for the laborious sowing of this short time.

Then there is also comfort in the fact that, although the whole of life is very sad and in truth a sowing with thorns, yet God in the meantime does not allow any affliction to be a constant one, but, as the seasons change, so always after fog follows clear weather, and after hardship comes rest. Thus, when we have been plagued in our hearts with thoughts of despair, mistrust, impatience before God and before the world for one, two, three days or more, we learn that after this follows that the hearts are again aligned with intimate spiritual comfort. For just as parents, after chastising their children with the rod, then speak kindly to them again and entice them to themselves with sugar or other stimulants, so God also acts with us, so that, if there were no refreshment, we would not flee from Him forever. Therefore, Paul also reminds us that children should be chastened in such a way that they do not become shy [Col. 3:21], that is, estranged from their parents; and parents who keep a moderate temper are therefore wont to add friendly speeches and small gifts to the rod, which prove their love, so that the children, feeling the blows, do not think that there is no longer any place for forgiveness. This is the way God uses to do it. For if the temptations continued on and on, who could bear them? Therefore, they are mixed with consolations, so that we may realize that God does not want us to be completely consumed by sadness. He wants to chastise, as the Psalm [Ps. 118, 18.] says, but

not handed over to death. He lets us stumble, but he also offers us his hand with which he lifts us up [Pf. 94, 18.]; he leads us into hell, but he also leads us out again [1 Sam. 2, 6.]. In contrast, the devil and the world burn with endless hatred and insatiable anger. These say [Ps. 137, 7.], "No off, pure off, down to the ground." This is not the nature of God's wrath, which chastises to blessedness.

We should therefore learn that we must bear the temptations, and sow with thirst, so that when a temptation comes, we may not be vexed and despair as by a new and unusual thing, but retain this consolation, that we have the harvest in eternal life, which we shall accomplish with joy, besides that also in this life the temptations are so relieved that one can bear them, according to the words of Paul [1 Cor. 10, 13]: "God is faithful, who does not allow us to be tempted beyond our ability," but with the temptation He also provides an exit or an entrance.

an escape. It is true that it seems to us that we can no longer bear the danger, but God's power is mighty in the weak [2 Cor. 12:9].

V. 6. they go and weep, and bear noble seed, and come with joy, and bring their sheaves.

How could the situation of the Church and the way she walks under the holy cross be more clearly depicted? So that we may fortify our hearts, so that we do not lose that laughter which we have grasped through faith, but grow through the cross, and feel that this laughter is increased. For the faith and life of Christians is not a hypocrisy like that of the monks, who also presume to reach perfection through their thoughts of spiritual union (*unionis spiritualis*), as they call it, but, as I have learned from my own example, in vain. For although I have dealt with them seriously, I have never felt any taste of such thoughts. They are therefore nothing but dangerous fables and hypocrisy. But this is the Christian life that is described here.

that is, to be exercised through the cross and temptations and to take hold of the word. This is the true and real union we have with God, and in this union we must daily increase for the sake of the flesh, the world, and the devil who daily tempts us. For if we did not have recourse to the Word and prayer in these dangers, we would be defeated. Therefore, the cross is the means by which God wants us to be exercised, but not devoured, so that we may be purified more and more every day.

Furthermore, as far as the text is concerned, it matters little whether one interprets this verse in such a way that it is a repetition of the first verse, or whether one makes the difference that this verse speaks of the consolation of this life, but the above verse of the consolation of the life to come. But it seems to me that he actually also wanted to indicate that the tribulations do not just happen once. For although consolation comes in between, one trial follows another, so that the whole life is, as it were, a chain of trials. So it is in the church: when one heresy is overcome and eradicated, another has arisen; when one tyrant is subdued by the hand of the Lord, another has followed. So also in private life: when one despair is overcome, another follows 2c. This uninterrupted continuation the prophet, it seems, also intended to indicate by the doubling that he says [in Hebrew], They go walking; for there is no end of tears before we descend into the grave, though we are allowed a time to breathe again.

That one translates "noble seed", there may watch those who are masters in the Hebrew language. For this image is too far away. It seems to me that it rather indicates the "lengthening", so that the prophet expresses the continuation of the challenges, of which I have already said, or the emphasis. Otherwise XXX, as we said above [Ps. 120, 5.], are the Tartars. But this does not fit this passage. Now the sense is, They bear a long-drawn or wide-spread seed, that is, they lead a toilsome life; from day to day they are plagued with new dangers and calamities, without ceasing, so that the long-drawn seed is the same as if it were said, persistent, successive, or alternating, afflictions. But what is the end of this long duration? Certainly that they will possess eternal joy, as the epistle to the Hebrews gloriously says: "All chastening, when it comes, seems to us not to be joy but sorrow (here you hear the tears), but afterward it will give a peaceful fruit of righteousness to those who are exercised by it" (here you hear that they will soon come with joy). Therefore, even though the seed is long and prolonged, it is not eternal; but the joy will be eternal. Thus the kingdom of Christ is not in the power of the world and treasures, but in eternal redemption, which we must obtain under great afflictions and countless crosses, but in which we are nevertheless sustained by the word and prayer until we are saved. Amen.

1) Instead of: paratl88iilLa.ni in the Erlanger is to be read peatissiLiaiL according to the Vulgate.

The one hundred and twenty-seventh Psalm.

If the Lord does not build the house.

This psalm has the title: "Solomon's", and it is indeed probable that Solomon is the author of it. Because we see in all books of Solomon that he is in truth a teacher of the world regiment (doctor politicus), and not the main article

He does not deal with the subject of his father David, of justification, or of Christ, the heir and grandson of David, but he deals with what he had to deal with and what he was appointed to do by God, namely things concerning the world government. This is what he does in this way,

that no worldly wise man has ever taught about the world government in this way. For he transfers the whole government of the world to faith, and everything that is done in the state or in the household he refers to the divine government, which other writers do not do, whether they are philosophers or orators. For although they make laws and prescribe the manner in which a state may be rightly administered and the household well governed, they do not know where to look for prosperity, so that what is rightly advised may also have progress. For they know only the material and the formal cause [i.e., what is necessary for this and how they must be arranged], both in the case of world government and in that of domestic affairs, but they do not know the purpose and the effecting cause (*finalem et efficientem causam*), i.e., they do not know where the world and domestic governments come from and by whom they are maintained, likewise what they aim at.

Therefore, although Aristotle, in his books on morals and the state, as well as Lenophon, Plato, Cicero and others, have written excellently about the state, they do not touch upon the right cause and the final cause. For they think that the best and noblest final cause is worldly peace, honorable life, glory 2c. They put a wise man or a prudent person in authority as the effecting cause, or, as they themselves speak of it, a good man and citizen. But we shall hear that Solomon speaks of it quite differently and quite actually. The philosophers therefore have the formal cause quite right, how the state must be governed, that justice must sometimes be followed according to equity (*justitia commutativa*), sometimes according to retribution (*distributive*); that according to the latter the guilty are to be punished, the innocent are to be protected, according to the latter contracts are to be made 2c.

They act this cause very beautifully and well, but this is not enough. For if this is so ordered, then prosperity is also necessary. We see that the wisest people become very indignant when they see that their most beautiful counsels are unsuccessful. For they have the most just and honorable laws, and they lay themselves with the utmost power to see that those laws

But they come to a standstill when it comes to the cause and the final cause. For since they assume that the final cause is honor, peace, wealth, but this does not always happen, and often even turns out quite differently, it is obvious that these successes (*hos eventus*) are not the final cause. On the other hand, some one else, however wicked and negligent, is all the more fortunate; this moves the good very much to impatience. Therefore, it is important for us to know how it happens that the good are usually the worst off, while the worst are the best off, just as many disorderly and malicious fathers of households are prosperous, while the best are in want.

So it is clear that the philosophers and the pagans cannot teach about the state system and the housekeeping as the Holy Spirit does. For they have only reason and follow it, but Solomon also has the Holy Spirit, who teaches him about the final cause and the effecting cause of the kingdoms and the housekeeping, likewise he also had reason and experience, for he ruled both a kingdom and a house. Therefore, he speaks not only from the Holy Spirit, but also from experience, because he had to deal with the greatest things and had great experience in the most important things. But this psalm must be all the more precious to us because such a great man made it about the world government and the household. Although it is short, for there are only six verses, it is nevertheless full of 2) special teaching. But 3) he does not emphasize the formal and the material cause. For he sees that houses are already there, that states are already ordered and well kept with very good laws and authorities. But is this not enough? Not at all. For two main things are still missing. For as far as the formal cause is concerned, it is possible that the laws among the Gentiles would be better than among the Jews, and there

1) Erlanger: Wittenberger and Jenaer: cli-
eers. The former reading is confirmed by the conclusion of the second following paragraph.

2) In our Bible, this Psalm has only five verses. Luther, however, has made two of the first verse in this interpretation. We keep the counting of the Bible.

3) Instead of ue in the editions, at should probably be read.

It is possible that some of the authorities of the Gentiles would be better than those who were among the people of God. But this is only matter and form.

Therefore one must come to know the *principales causas* of the state and the household: who it is that makes the state and the house, as well as why he does it. These [*principales causas*] the heathen and reason do not see, but reason looks only at the thing itself (*materiam*) and its form (*formam*), and because it does not know the effecting cause, it presumes to govern these things with reference to the purpose which it itself has ordered by its own power, as if it were itself which could order such great things. Hence it comes that it starts and deceives itself. Thus Demosthenes approached the state system, which he found well ordered in laws and customs. Therefore, he rushed in, so to speak, with unwashed hands and feet, and undertook to become the effecting cause of the Athenian state, that is, he wanted to govern it as a wise man, according to his advice. To what end? Certainly, in order to strengthen public peace and to prepare honor and a peaceful life for himself and the fatherland, and that everything should turn out as he had wisely thought it out and considered it. But because God hates hopeful advice, He does it quite differently. Therefore, there was no mistake in the matter itself and in its form, but in the final purpose and the cause, the extremely wise man is mistaken.

The same thing happened in the Roman state to the great man Cicero and also to Julius Caesar. Hence it is, because they neither recognize the causation nor meet the final cause, that they cry out that everything happens through fate and luck, which almost always go against the right counsels. For since neither by virtue, nor by wisdom, nor by diligence can they achieve the end they desire, and since they also see that the ignorance and malice of men harm the commonwealth more than they are sometimes helped by right counsel, they have invented a third and intermediate cause, namely fate (*fortunam*), which has an uncertain origin.

They had to say that the government of commonwealths was something too great to be guided by human counsel, for besides counsel, luck was also necessary, which God bestowed on this one and that one. And this is the reason why the greatest men among the pagans could not teach properly either about housekeeping or about government.

Therefore, here comes in a teacher who has another mind, which is connected with experience, and teaches the whence and the wherefore, that is, which is the right effecting cause both in the world government and in the household, and which is the final purpose of the same. For he understands both and teaches that if a man wants to govern both the house and the state blissfully, he should not make himself the main thing, otherwise he will overthrow everything. For in both states man encounters so many dangers, so many troubles and worries that torment the mind so much that, tired and despairing, he abandons everything and becomes unwilling, saying that he was plunged into these troubles by Satan; and it serves him right. For why does he fail to govern what is beyond his power? So Demosthenes said at last, after he had been afflicted by many accidents in government: if two ways were presented to him, one to the government of the state, the other to hell, he would rather take the one that went to hell than the other. This is how it is in the household. He who enters into marriage promises himself that everything will be smooth and lovely for him. For he intends to follow a certain way of accustoming his wife and bringing up his children and governing his servants. Since this turns out quite differently in experience, and either the wife is not at all tractable, or the children ungrateful and disobedient, the servants negligent, the neighbors burdensome and annoying (for the burdens of the married state are innumerable), then they become unwilling, and begin all too late to complain: if they had known this, they would never have taken a wife. The life of the monks is much

more lovely, who would not have these troubles 2c. With such words foolish men lament their situation, just as if you had indeed, if you became a monk, thrown off all inconveniences with one another; rather, even if you hide yourself in a monastery, you will not be able to be without all inconveniences, for just as you are under heaven and on earth, in whatever place you are, so you must be either under the household or the worldly regime, wherever you may live, it cannot happen otherwise.

Therefore, prepare yourself to be able to overcome and cope with these troubles, and learn to cast them on another cause, which is outside of you, stronger than you. But the Holy Spirit alone is the teacher who teaches and reminds us to throw ourselves completely into the lap of God's mercy and trust Him to take a wife in His name, to take care of our family, to govern the community, to make laws 2c. If this comes to pass, it is good; if it does not come to pass, it is also good, for this is God's will, that once you have entered into the world or household government by God's appointment, you remain in it and persevere, but by calling upon Him.

And this is the main teaching of this psalm, which the papists sing at all times, and yet do not understand the things of which it speaks. For they flee the rule of the world and the rule of the home, and yet are completely immersed in both. For no one has any more to do with worldly affairs and with housekeeping. For the pope and the monks have also ruled great sovereigns and princes in the most insolent manner, and the marriage affairs have been judged by the officials, then they have ruled individual houses as well as kingdoms and authorities through confession. Thus it came about that both estates were almost destroyed by inexperienced people. For they condemned those who lived in the government and in marriage as worldly estates, and gave the advice to rather take up the monastic life, like the philosophers of the pagans, who took up the private life,

That is, that which was best apart from marriage and the rule of the world; then they gave such laws, which they themselves did not keep.

Against this foolish and godless life of the papists and the philosophers, God comforts us in the Holy Scriptures, in which we see that there has never been a saint who has not been either in the world or in the household. For God has drawn the greatest men to the courts of princes, as Elijah, Elisha, Isaiah, Daniel 2c. I am now silent about the exceedingly holy kings, David, Solomon, Hezekiah and others. Yes, also John the Baptist had to become a courtier and a royal counselor, as the text says [Marc. 6, 20.]: "Herod obeyed him in many things." Thus God threw all His saints either into the world or into the house regiment, except Christ alone, who was the wisdom of the Father. He neither took a wife nor ruled a worldly kingdom, because he had to be something special above all others; and yet he honored both states, namely marriage (nuptias) [Joh. 2, 1. ff.] and authority [Matth. 22, 21.].

The life of the monks is therefore in truth devilish, because they flee the housekeeping and the world regiment. And in this, of course, they act wisely. For who would not much rather flee somewhere into solitude, and live by himself, and get his life from other people's goods, enjoy idleness, peace, rest, good days and other goods, on which the opinion hangs that this is holy, than be thrown around in the world among the so miserable and miserable worries, of which our human life is exceedingly full? That is, in truth, to pick out what is most delicious, and to leave to others the yeast, to leave to others the exceedingly heavy toil of bringing up the children, of governing the houses, of administering the state 2c.

But for this laziness they bear the deserved reward of being inexperienced people who have no knowledge of human affairs, as they have then confused the world with their hypocrisy and their vain thoughts (speculationibus), and have misled both those who preside over the household and the world government, indeed, have brought it about that those who are either in the

1) vei is missing in the Erlanger.

The people who lived in matrimonial or governmental positions were reluctant to hold the offices to which they had been called by God. For when either a householder or a person in authority approached them and complained about the hardships that occurred in the household or in the government, they not only did not console him and encourage him to bear those burdens, but like swarming spirits they drew such people away from these extremely good positions and persuaded them to become monks, until it finally came to such a point that the dead were dressed in monks' robes and buried in them. They did not know that these estates, the married state and the authorities, were created and ordered by God. They did not know that such people had to be exhorted to steadfastness and patience, namely, that they had been placed by God in the marriage state and in government, therefore their office was pleasing to God, and one did not have to leave these states, but if things went differently than they wanted, they should bear these hardships for God's sake and command everything to God. In this way, one would have taught rightly and comforted the minds. But the papists could not do this before that time, nor can they do it today. The reason for this is that they are not in the office, custom and experience of these things, and have only idle thoughts about them; moreover, they do not have the Holy Spirit. Solomon, however, has both, both a very great experience in government and housekeeping, and the Holy Spirit. Since he had these teachers, he learned that things cannot be governed by human wisdom, but that everything is governed by God.

Naaman the Syrian not only brought great wisdom with him to the office of government, but the text says that the Lord gave salvation in Syria through him [2 Kings 5:1], that is, that great wisdom would not have accomplished much good if God had not prospered it. Thus, if someone is to become a great and good ruler, he has this not by natural endowments, nor by his education or teaching, but it is God's gift. But experience and custom teach us that things very often turn out differently than we expected. In the same way

a husband. For how often does advice go wrong? Therefore, it is true what they say: Man thinks, but God directs, and what Solomon says, Proverbs 16:9: "Man's heart sets his way, but the Lord alone gives it to go on." You take counsel with yourself, in which way you want to help your things. Things turn out differently, and just with these counsels, in which you put so much trust, you spoil your cause more than you or other people would have thought. This thing, however, creates a great impatience. Therefore you must learn that you cannot govern your own body with your counsel; how then should you govern other people's bodies and wills, even in one house, city, duchy or kingdom? Therefore learn that, as Jeremiah says [Cap. 10, 23], the way of man is not in his power, yes, that the body, which you take care of and carry around, is not in your power.

This is what is rightly taught about the world and domestic regimes, namely, that one should indicate the causative and the final cause. But this teaching is all the more necessary because we are all either in the government or in the household. For even if you are not a husband, you must still be in some part of the household. For you are either a son, or a servant, or you have children, servants, neighbors, or are in some other position in the house or in the society of men. But it cannot be prevented that many burdensome things should not happen to you. Therefore, you must learn how to behave in these positions, where they come from and what their final purpose should be. But this knowledge is most needed by those who are in a higher position in life, and who are to govern either the state or the house, so that they may know what the final purpose of this government is.

This psalm therefore actually belongs to Ecclesiastes, and not only has the same teaching, but also almost the same words. In Ecclesiastes it says [Cap. 1, 14. 3, 12. 19.]: I saw that everything is vain, that neither in the household nor in the government of the world was there happiness, but in both there was misery. Therefore, nothing is better than to be joyful in God and with God.

Enjoy the thanksgiving of the present gifts, which he gives, and do as much as one is able. This Psalm, therefore, seems to be, as it were, a short epitome and summa of this book, in which it teaches both what is the effecting cause of the world and house government, or of the state and house government, and to what end this government must be directed, namely, that we are only servants and co-workers of God, nor are we the effecting cause, but the cause serving as an instrument (*instrumentalis causa*), through which God works and directs that, as Wisdom says *sSprüchw. 8, 15.*, "Through me kings rule." Thus, a father is the instrument to witness, but GOD is the source and author of life. Thus, the authorities are only an instrument through which GOD maintains peace and justice. A husband and wife in the house are tools through which the house and property are increased.

Knowing this brings great comfort. For if things turn out differently, and we do not reach the goal we have set for ourselves, we can say: I am only a kind of tool, and these things are not in my hands, but are governed by another, higher power and wisdom. Therefore, if the wife dies, if the children die, if the peace is disturbed, or any other harm occurs, say: These things are not in my hand; I am an instrument. I do as much as I can; I work, I am diligent, I give orders, I watch: thou Lord, in whose hand all these things are, grant that they may prosper, otherwise all effort, all labor is in vain 2c. For if the first cause is not there, the second cause by itself accomplishes nothing. Thus the psalm teaches of the effecting cause.

In the same way, he teaches about the final cause, so that it may be known that everything is God's gift, and serves for the glory and service of God, not for our peace, well-being, honor, 2c. that we say: The Lord has done this, he has given me this happy outcome, to him be praise and glory forever. I am only the instrument; it is therefore his gift, not my work. I am to cultivate the field, I can be the tool; but that I am not the tool, I cannot be the tool.

The fruit that comes forth from you is God's gift, not my work. For if this were our work, then the seeds would never perish through floods, through heat, through downpours 2c. Thus, in marriage, it becomes apparent that the children are a gift of God only when the woman does not give birth. The knowledge of these causes is necessary for a Christian, therefore let us now hear the Psalm itself.

V. 1. Where the Lord does not build the house, those who build it labor in vain.

These are sublime words by which he condemns our work altogether, that it is not the effecting cause of the benefits for the sake of which it is undertaken. But look at the histories of all peoples, the sacred history, the Greek, the Latin, that of all other peoples, and you will see that God has given to many that they began to set up the world government and housekeeping in a laudable way; but because prosperity did not follow, they lost courage, and have sometimes experienced the utmost ingratitude for the highest endeavor for the good of the state. How many of the greatest men were in the Athenian state, how many in the Lacedemonian state, how many in the Roman state, who were condemned and banished by the ungrateful citizens! This takes place to such an extent that it is almost the common fate of all those, both in private and in public life, who act righteously and want to advise things with the highest zeal, that they, hindered by the envy and persecution of others, cannot accomplish what they want to do. For the devil arouses against good men so many obstacles, so many adversaries, so great hatred and so many stalking tactics that they either, overcome by impatience, throw away this concern for the state, or, moved by displeasure, rage in a cruel way against those whom they see as their opponents, and so they sin either through despair, that they throw everything away, or through presumption, that they want to penetrate by force. They begin in a praiseworthy manner, and delight in their counsel; but when they see that they have no

If we have no progress, either rage or despair will follow.

Therefore, we should learn to walk on the middle road, and if God has called us to govern a family, we should say: "Lord, you have given me a wife, a household, children, and I am in charge of them by your power. Now I will do as much as I can so that everything will be governed in the right way. If now not everything succeeds as I want, then I will write: Patience, according to the well-known saying of the monks: Let it go as it goes, there is no other way, because it goes. But if it goes as I wish, I shall say: Thank God. Lord, it is not my work, not my labor, but your gift. The same should be done by the one who is called to the regiment, in which, because of the greatness of the difficulties and work, this holy counsel is much more necessary. But whose heart is thus prepared, he can enjoy marriage, and even the administration of the commonwealth, with peace, and remains calm in peace and a confident heart, even when the highest dangers threaten. This is not done by the stubborn and obstinate (*capitosi* - köppische) people, who simply say: This is how I want it, this is how I command. 1) Afterwards, when things turn out differently, they do not want to overcome those evils by patience; but furiously they either put the communities and the houses in confusion, or say that they cannot bear those troubles and labors, and resign from office. Hence comes the licentiousness (*anarchia*), that they let everything go as it pleases, not resisting the arbitrariness of the nefarious people by laws, not by punishments. This is the devil's counsel, that through this difficulty, which is in both estates, everything should fall into licentiousness, or that it should come to tyranny, since they do not want anyone to deviate from their counsel by a single nail, but no one should keep to the middle road. Therefore, I often teach and exhort that one should begin both a magisterial office and marriage with invocation to God and prayer, that the one who wants to take a wife should first of all call earnestly on God and implore Him for help, that He may also give him a good wife, and thereafter live the whole life.

rule. For if this does not happen, one takes a wife in the hope that he will have such a life as the first love imagines. Afterwards, if in experience the matter turns out differently, that the woman either has some infirmity or some other difficulty, then he either becomes a lion in his house, as Sirach 2) [Cap. 4, 35.] says, and it repents him of what he has done, or he neglects his house; he goes this way, the woman another, and forsakes everything. For because he had thought that everything would turn out beautifully, he becomes displeased when things turn out differently, and accuses the marriage, but unjustly. For it is your fault; you are not to blame for the household, but for your foolishness, because you want to be the cause of the household. Since this is not granted to you, you should only be the cause serving as an instrument.

Therefore, submit yourself to another master and say: Dear Lord, teach me that I may manage my house and the state properly. Govern thou, stand thou by me, that I may not tarnish. For I will do as much as I am able; if it comes to pass, I will acknowledge it as thy gift and give thee thanks; if it does not come to pass, I will bear it with equanimity. For you are the first cause, I am the second cause; you are the Creator and All in All (*fac totum*), I am only the instrument. If we ruled with this heart, everything would be right. But now, whether you look at the authorities or at a new husband, you will see the highest presumption. For they arrange everything as if it were impossible that it could turn out otherwise than they think; they go along as if they were the first and effecting cause, and arrange the thing so that it shall turn out for their honor and for their good life. But God says: Either do not do so, or you will come to grief; and rightly so, for they are robbers of God and blasphemers, who intrude on what should be the first cause. For if either the pen will teach the scribe how to make the letters, or the axe the carpenter,

2) In the text: Solomon. This is one of the many places where *Loolesiasios* and *Leolosiasiou*" is confused.

1) *8io volo, they ^5oo*, the saying of tyrants.

like a tree has to be hewn, nothing will be done right. The same thing happens here when we want to govern that which is God's alone.

But it is useful for you to consider the examples of this foolishness, of which all courts of princes give us a great many, all cities and almost every house. For all of them put themselves in this way: I am the author and master of this housekeeping, this state system 2c. Therefore they are rightly restless and unwilling that everything does not go well. Then they seek revenge for having to suffer, and are clearly such people, with whom one can find neither human love, nor counsel, nor help, but it is either a licentiousness (anarchia) or a tyranny, and on both sides there is no good work, but both are harmful. This is also the case in marriage, when neither the husband will yield to the wife nor the wife to the husband; besides the fact that marital harmony is broken up, there is also the fact that the husband either becomes a tyrant or neglects everything.

What should one therefore do? The pope answers and advises that one should leave the regiment (politiam) and flee somewhere into solitude or into some monastery. No, says the Holy Spirit, that is not God's counsel, but the devil's; rather, do so: Think that you are an instrument, and believe that there is another authority or another father of the family who is the principal cause, who is called the Lord; if he is not the principal cause, then what the Psalm says here will happen, that the house will not be built, and neither the state nor the household will prosper. It is the same with the final cause. If you want to bring everything to the end you have set for yourself and think that your plans (rationes) will not fail you, you are mistaken, as experience teaches. One goes to the government to increase his power and dignity, and the opposite happens. Another hopes for pleasure from marriage; he seeks a beautiful, young, obedient wife, but the opposite happens. It serves you right. For why do you approach government and housekeeping as if you were a god, and

Do you think that your wisdom and your power are sufficient to govern these things, and that it is not necessary for you to lift up your eyes at times to the one who is above and look at him for his shell? Therefore, when thou shalt know the contrary, thou shalt learn to sing this psalm: "Where the Lord buildeth not the house, they labor in vain that build it. Before, you did not believe that there was another Lord besides yourself who was needed to build the house.

Others who do not come to this realization either wage war with their wives every day or leave their wives and go away. Rightly, rightly! quite justly! quite holy! For why did you undertake this as if you were a god, since you are dirt, and started this heavenly and supernatural government with a natural mind? Therefore, it is right for you to start. Why don't you rather say: Lord, you have given me a wife, children and servants, help me with your help, you rule, otherwise my efforts will be in vain 2c. But since the Scriptures teach us this, and experience agrees that without God's help everything we do is in vain, we should therefore learn this.

"In vain," he says, "work those who build it." The reason is that they either become tyrants or fall into despair and leave their office; then both the state and the household go to ruin. But what kind of frenzy is it to rule in such a way that either your family or you perish? We should rather keep to the way which the Holy Spirit teaches here, so that both you and the family remain. This happens not when you become a monk, but when you learn to recognize the main cause, and God as the right father of the house, and call upon Him, and trust Him, and say: You, Lord, have created me to be a father of the house, You have given what belongs to the house. But the burden is too great for me to bear; therefore take my place, for I will humbly yield to you, and be you the father of the house. Then God will hear you and say: I will do it; only send thee in such a way that thou mayest overcome by patience, if there be any

Do not despair or become a monk, and do not abandon the state to which I have called you. Because you call upon me and recognize what I have given as my gifts, I will gladly preserve you and your family. If, however, difficulties arise, then one must suffer something; therefore it is not to be feared that everything will collapse. What household was more miserable than David's household? And yet it remained until Christ was born of it. Therefore, if it seems that something is lacking, command me as the Creator and Controller of these things.

Thus this verse teaches mainly of the household, and you must well note the emphasis, "They labor in vain." For there will be either tyranny or licentiousness out of it, and they will either leave their office or tarnish and be presumptuous. But on both sides are great dangers and damages. For they either ruin themselves or leave their own in the queue, because they want to work without the Lord, that is, to govern these things by their wisdom, and to be the main cause. Thus also Cicero, Julius [Caesar] and other exceedingly wise people run, who nevertheless, if everything had gone well, would perhaps have fallen into tyranny, because with great success tyranny almost never stays away.

Now as far as grammar is concerned, I think you know that "to build" in this place does not mean to erect a building of wood and stones, but it denotes the whole scope (*corpus*) of the household, namely to govern, to lead, to take a wife. To beget offspring, to bring up children, to govern the servants, to provide for them, to bring about goods 2c., so that the building is a well-ordered household, where there are very good and fruitful parents, who live in good peace and have obedient children, who then become good young men and excellent men. This is the house that is built from parents, children and well-ordered servants, namely a very beautiful gift of God. Otherwise, people generally live in such a way that, although the father of the house commands many things in a good way, there is no one to obey him. But such a house is dilapidated 2c.

So "to work" is to toil, and to want to govern everything with one's strength, wisdom and will, so that it will never fail in anything, that the servants everywhere will diligently do their duty, that the household will not suffer any damage in any part 2c. This, he says, is "working in vain," or throwing everything away in a kind of desperation. How then must one arrange it so that one does not work in vain? Certainly in such a way that you do as much as you can with advice and strength; then that you command everything to God and trust Him, who made you a husband, who gave you a wife, children, and house. If all goes well, thank God for His gifts; but if at times things turn out differently, overcome the adversity with patience and think that God is trying you, whether you think that He is the right householder in whose hand prosperity is, or whether you attribute this to yourself and your advice. Therefore this is the teaching of the Holy Spirit, that neither the house can be built nor the city preserved by human diligence, wisdom, power and strength. But this is preached in vain, and in truth a story told to a deaf man. For the world is, as it were, captive to ears and eyes and acts according to its own way, namely, it does the exact opposite of this teaching. Therefore, this divine saying is sung for the few, to instruct them who are godly and believe in Christ, who let themselves be instructed in the Lord. Others follow the present things and think that those matters are theirs and can be governed by their power and wisdom. Hence they have nothing but ruin, futile sorrow, and continual distress. Although they experience and hear this, they do not become wise. Now follows the second verse.

Where the Lord does not guard the city, the watchman watches in vain.

Just as above he called the family system and, as we say, the married state or the household a "house," so here he calls it

1930 L. xx, ss-67. interpretations on the psalms. W. iv, E-ssss. 1931

-City" means a commonwealth, whether it be a kingdom, or a duchy, or a city, or any commonwealth, whether it be large or small. But although this seems to be in our power according to the flesh, it is in fact much too high for us, and a godly heart must be instructed so that it knows that in this government, whether in family life or in public, it is, as it were, only an instrument of God. Therefore, one must look to God and firmly believe that everything will go according to His government, higher and further than we can even think. Whoever does not want to believe this will receive the reward that is held up to him here, namely that all his efforts, advice and actions will be in vain.

But he says with special care: "Where the Lord does not keep the city", he does not say: build, as he said above about the house, because if the domestic and private government is well ordered, then it will also be good for the state. For the home is the source of the state. For if there is no father and mother, no wife and husband to beget and bring up children, the state cannot exist. From the house, therefore, the city is maintained (propagatur), which is nothing other than many houses and families. The cities become a duchy, the duchies a kingdom, which unites all of them. Of all these, the household is the source that God created in Paradise when He said [Gen. 2:18], "It is not good that man should be alone"; likewise [Cap. 1:28], "Be fruitful and multiply." So Solomon does not teach in this psalm how to found states and how to give laws. For all this is already before in nature, and was not first brought forth or indicated by the lawyers, but sprouted from the source of human reason and divine wisdom. For the rights have not made the human wisdom or understanding, but vice versa, the human wisdom or reason has produced the laws and rights, as also all other arts, which we have, have sprouted from the human understanding or reason. But as the Creator is rather than the creature, so reason is rather than the creature.

Arts, the geometer is rather than geometry and as it were the father of it, and the rights have not produced what is civilly just, 1) but just men have produced the rights.

Solomon as a theologian therefore does not deal with the giving of the laws, also not with things that are to be done. Because this has been planted in the paradise of God as it were in the nature. For thus the text [Gen. 1, 27.] says: "GOD created man in his image." Then he explains this image [v. 28.]: "Rule over the fish in the sea" 2c. This text obviously indicates that the: Man is implanted by God with law and the knowledge of things, agriculture, medicine and other arts. After that, competent people wrote down what they had by nature, sharpened by practice and diligent thought, as we see. These are the powers of human wisdom, which were created and implanted in paradise, as can be clearly seen. Therefore, the Holy Spirit does not care about these things, he only approves these laws and arts as an exceedingly beautiful and noble treasure for this life, and says: All these things are my creation.

After that he wants to raise up our blind and fallen nature and call it away from carnal trust, so that we do not attack something above our strength or take it for ourselves, because through the fall of Adam human nature is so corrupted that it does not see that the gifts are gifts from God, but a lawyer or another man in public life (politicus) thinks he has everything from himself, and does not look upwards, also does not give glory to God as the giver of such gifts, but says: This I have done. In truth, the "I have done this" becomes real yeast. Since states and households are established, since laws and arts are created for man by divine order, nature generally abuses these things by saying: I want to do it, I want to govern it, I want to bring these gifts to the end, I want to seek my pleasure, my honor, my peace 2c. with them. Through this presumption God will

1) Erlanger: vivilianssta; Wittenberger and Jenaer: jnra; we have followed the former reading.

He has given the field that you should cultivate it, not that you should govern it according to your will. For as he created the sun that thou mightest enjoy it, not that thou mightest rule it at thy pleasure; so he gave the field that thou mightest cultivate it, not that it should bear what thou wouldst, and as much as thou wouldst, but what it should yield, and as much as it should yield. So also he gave the commonwealth, reason, wife, servants, and all the rest. But this is the constant infirmity of human nature, which is so corrupted by Adam's sin that it does not recognize the gifts of God. For the gift it should speak with thanksgiving: This I have received, but proudly and blasphemously she says: This I have done. She should have said: This the Lord, my God, has given me and sustains it, but she says: This I, man, have accomplished and will govern it according to my wisdom.

Therefore the little word "the Lord" in the first and second verse must be read with emphasis, that it refers to the contrast: "Where the Lord does not build, the Lord does not keep" 2c. "The LORD," he says, not: man or us. For it is not we who beget children, who govern wives and servants, but the LORD, as the text in the first book of Moses also proves [Cap. 2, 19/: "The Lord brought them to man, that he might see how he named them" 2c. Adam indeed gave all creatures their name and received dominion, but he received them from GOD. He neither created them nor brought them to Himself, but gave them their names after they were created and brought to Him, and is set over them as Lord, 1) but in such a way that He should be ruled by a higher Lord. So here the Psalm says: The LORD is he that buildeth the house, that giveth wife, children, food, that keepeth the city, that giveth public peace, that keepeth the laws 2c.

Therefore, the words: "Where not the Lord" should be written with large letters, because human nature is very much against them, and that is because of the guilt of Adam's fall, that we attach to ourselves all that we have received from God, and everything.

which must be attributed to GOtte, as ours. And also the devil drives our nature, which is already inclined to it by itself, even more. Hence it comes that we are also unhappy and can never be calm. For if we were without this infirmity of presumption, 2) we would have more tranquility and happiness. For God would say: You have me as your Creator and Giver, therefore I will bless you. But because we do not do this, he showers us with all kinds of heartache and misfortune, sends the devil against us and, as it were, opens hell, so that confusion arises in the household, and war and murder in the state. Because we do not want to listen to him when he reminds us through the word, he wants to teach us through punishments and our misfortune, so that we, after the manner of the Phrygians, when we receive blows, 3) begin to become wise and learn that we are not masters of these things.

Thus Cicero sang at last this song: O miserable man, who never was wise, and yet without reason was once taken for what I was not; how much have you, O Roman people, been deceived by your opinion of me 2c. For he governed the Roman state according to his counsel in such a way that at last his head was cut off. This is our infirmity, and not the Creator's, which we have from Adam's first sin and original sin, that we do not recognize that the Lord gives and governs, but do everything without fear, trusting in our own powers. Thus, in housekeeping, he gives a haughty young man a beautiful wife, who either becomes an adulteress, or is unskilled in all domestic business and a constant burden to her husband. The same thing happens to princes in the world regime, that they cannot wriggle out of dangers by any advice; and rightly so. For why do they not want to have the Lord who gives, but want to be builders themselves? But even though the world hears this, it does not care and does not believe it.

2) Erlanger: 6886t instead of: 6886rnu8.

3) It is a saying:
inbliorvra, a Phrygian is improved by beatings.

Lsrl

1) Wittenberger: Sxpositus instead of: positus.

Therefore this alone is said to the godly: "Where the Lord does not guard the city, the guard watches in vain", as if he wanted to say: The Lord is the guardian; if he is not there, everything that is done in the community goes wrong. When I was studying in Erfurt (discerem), I often heard Martin Sangerhausen, an experienced man, say this: Erfurt will remain invincible as far as its wealth and fortifications are concerned, but the powerful and rich city will lack people. This was a very wise saying, by which he testified that communities are not sustained by wealth and power if there is a lack of experienced leaders. Therefore, people may build, and, if it were possible, fortify the cities with iron walls, they may heap up mountains of gold: all this is in vain without a ruler.

First, therefore, God must give that the citizens be good, then that those who preside over them also be good and experienced men, and likewise that the rulers be such people as serve and fear God. These are the true and lasting fortifications of kingdoms and commonwealths; when one has received these from God, then one can also think of building walls and ramparts. But, because this does not happen, that is why empires and kingdoms fall away, one after another. And I am completely of the opinion that reigns (monarchias) would have lasted much longer if the rulers (monarchae) had omitted this few pronouns "I", that is, if they had not been arrogant in the confidence of their power and wisdom. Immediately, when the ruler of Babylon, Nebucadnezzar, in presumption of his powers, in pomposity speaks [Dan. 4, 27. ff.]: "I have done this," he must eat grass for seven years, like a beast, and wanders about in the field. Thus also the rule of the Persians, so that of the Greeks, so that of the Romans was disturbed because of presumption. As soon as they sang: I have done this, it was soon followed by this: I have perished. Look around you at all the kingdoms, princes and commonwealths: as soon as they attached to their deeds the word, "I have done this," they fell.

because through this arrogance they exclude God as if he were foolish and put themselves in his place. That is why human advice, power and our strength fail. So today we would not lack walls or other fortifications if we did not lack people. There is a great lack of them now, and those who are at the top cannot bear the present fortune, but are proud of their power and riches, trusting in the fortifications they have, as if it were really difficult for God to disperse even iron walls and mountains of gold.

But I am not saying that cities should not be fortified and protected against violence, that laws should not be made and public discipline should not be maintained. We say that it is done and must be done by right. We do not condemn the jurists, we do not condemn the men of war, but we condemn the addition they attach to it, namely, that they paint on their foreheads: I. God does not want to suffer this addition, nor can He suffer it, nor does He have to suffer it. But because the world cannot leave it out, therefore one kingdom after another, one prince after another, one commonwealth after another falls. Thus Sanherib boasts in Isaiah [Cap. 36, 18.] that his hand was unconquerable against all gods; therefore the mighty defeat soon follows, by which he is struck to the ground [Is. 37, 36.]. But of Cyrus the text says [Isa. 45, 1. f.], "I have taken him by the hand, that I may break the doors of brass." For there is no power so great, no fortification so strong, that GOD cannot conquer it. How difficult do you think it would be for Him to bring Venice, the exceedingly powerful city, to extreme poverty, either by war, or by famine, or by pestilence, or even by drying up the sea?

Therefore, set up defenses, build a house, take a wife, set up a household 2c. This the Holy Spirit does not condemn, but wants us not to add original sin to it. Therefore, keep the creature and use it, but take away your original sin, by which you offend God. Wife, children, servants, laws, possessions, etc. are

creatures; they are good things and in truth God's gifts, the use of which God grants us. But you attach your original sin to them and want to govern them according to your wisdom, while you despise God and do not call upon Him and do not believe Him who granted them to you. You want to walk in this presumption par excellence: It is I who govern these things. It happens therefore rightly that wife and children and servants are disobedient. Well be with you, Lord Regent, who wanted to govern these things without having greeted God first!

The same happens in the world regiment. Therefore the Psalm says: "Where the Lord does not protect" 2c. He puts] therefore the word "the Lord" in the category of relationship against our original sin and against our natural presumption, as if he wanted to say: I say indeed thus, that a city is wretchedly preserved, if the LORD does not preserve it; but it is another Lord who wants to govern these things, namely, our wisdom and presumption, which, despising GOD, misses the government of so great matters and excludes the LORD, and admittedly succeeds at times; but it is a twofold wrath when GOD gives prosperity to the ungodly. For it is an exasperation that both angers the godly and ensnares countless other people who set out in the hope of accomplishing the same thing, but they do not succeed. Thus Augustus ordered the state well; he escaped the terrible (tragicos) accidents of other kings, as far as his person was concerned, although he was very unfortunate in that which concerned his household. After his example, others attacked the government and thought that they could do the same; but see how few succeeded, so that the word of Juvenal is very true:

**Ad generum Cereris sine caede et sanguine pauci
Descendunt reges, et sicca morte tyranni.**

[Few kings are those who escape assassins.

Rarely do you find even tyrants ohn bloody end].

1) In all editions: xons, but one would expect xonit, he sets, instead. Compare the end of the following paragraph.

But I mention this so that we may learn that we are not the rulers of these high things, of the world and domestic regiment, much less of the church, where everything is infinitely greater and more difficult.

"To guard," that is, to resound. He does not speak here, as I have reminded you above, of the giving of laws, for, since reason can give them, he presupposes that they exist in a state, but he admonishes and instructs the rulers that they should call upon God and administer the affairs with fear, so that, if the counsels do not progress, they will realize that God is doing this to restrain their arrogance, so that they will not trust in their wisdom and power. For that would be a cause of innumerable misfortunes if everything were to succeed. But now, when wisdom is deceived and power is of no avail, they learn by their own experience that another must be called upon as Lord and be superior to the states, who will help and govern, and give prosperity to that which is wisely conceived, so that they may take refuge in prayer and say: Help, O Lord, reign yourself 2c.; so that they may know that they have a rich promise, that the Lord, when He is called upon, will hear and help. Therefore the word, "Where the Lord does not keep," is set against those who do not call, but by their own wisdom and strength want to build the house and keep the city. It is said to them that they will work and guard in vain.

But he calls a "guardian" a king, a prince, a person in authority. For in the small word he understands great things, and indeed the highest in the world. For God is a great Lord, who has a wide mouth, and with small and weak words presents to us the greatest things. Therefore, he calls the kings and princes "watchmen" who are appointed to govern the states. But they watch in vain, he says, if the Lord himself is not there, nor do they achieve what they want with their toil and sour labor, but if the Lord is not there, they will get nothing from it except that they crucify and torture themselves in vain. This is what the prophet calls by his words "um-

otherwise work". Thus, when I was still a young man, I saw quite a few people who labored day and night without ceasing, and yet they did not get so much out of it that they could have lived on it. They left themselves no time for rest (otio), no time for pleasure (ludo), and yet they were miserable with wife and children. When other wealthier fathers of the house saw them and regretted their fate, they reminded them that they would never become rich through this incessant work; in addition to work, one must also have a good reputation (industriam); this was more important for the acquisition of goods than work. For a householder who has only a little good reputation will be able to make better use of one florin than another of two. For it is so arranged by nature, that good care has better prosperity.

But those who gave this advice to those poor people did not see themselves that even good housekeeping (industriam) is a gift of God and is given to man by God; as it is evident that a woman who is experienced in housekeeping and has good housekeeping lives with the same expenses for a whole year together with the household, which would hardly suffice for half a year for another who does not have good housekeeping. But the good reputation is so important because it takes care of people, place and time, and does nothing carelessly. Those who do not pay attention to this, whether in the household or in the state, must often be absent. Therefore, it is not surprising if for a careless and negligent person even great goods are not enough, because he does not pay attention to the appropriate time and place. Therefore, as I have said, those people gave this advice, that a good attention must be added to the work, because the work has no prosperity without a good attention.

Solomon, however, speaks of this in more detail and says that it is not the good attention that is the cause, but the Lord. For this is precisely God's gift, that one governs the state or undertakes something with good attention, that one does not fall into it carelessly, but waits for all opportunities. Of such a kind (ingenium) was the highly praiseworthy Prince Frederick,

Duke of Saxony, Elector. He was a man who in truth had a good attention (industrius), who did not say everything, did not do everything that he could have said and done immediately, but waited for the appropriate time, person and place, overlooked many things, but in his time and in his place he accomplished more by one word than many others without this good attention with force and the greatest powers. Such are people who have a good attention (industrii), who can turn a blind eye (dissimulare) and wait for the appropriate time, in which One Word strikes more than at another time many swords would strike. But this is human and not divine wisdom, therefore it is not sufficient to guide such great things, but prayer must be added that the Lord may be present and take the watch upon Himself, otherwise even the good watch, however great, will watch in vain.

So also Duke Frederick, although he was a very wise man, failed many things and could not prevent them, which often moved him very much. For perhaps he did not have this wisdom in the early days, so that he could say: Lord, stand by and help me in my work. For the monks, who at that time had taken the minds of the princes, could teach nothing of the kind. But after he learned from this teaching of ours that the authorities were appointed by God, he took a special pleasure in it. Our people today hear this and know it, and yet they walk according to original sin and their inclinations, and strive for the ends that they set up for themselves. Therefore, it will happen that one day they will get so entangled in their advice that they will not be able to wriggle out of it. But this is an even greater sin, because they so arrogantly despise this divine wisdom, which they hear. For this light is given so that men may recognize it and become better from it, but they become angrier and twofold more arrogant. Therefore it will happen one day that they will have to suffer the very severe punishment of their presumption, as the text threatens: "He watches in vain," that is, he torments himself and other people in vain. For because they want to do everything according to their own counsel and do not want to

They are angry when they do not succeed. They know that they are in authority and have been appointed to office, so they think that they are a terror to everyone, and they go on with their counseling; that is how they get started.

Thus this psalm instructs us about the principal cause (de principali causa), by which all counsel and all affairs are governed, and forbids that we do not throw the causes one upon another, lest we make of the principal cause the second cause, or no cause at all. Otherwise, he says, it will happen that the second cause will not become a cause. For it does not stand thus: He made it, and then went away, says a certain philosopher of God, and quite rightly. For God did not make the marital state and the state system in the same way as a master builder makes a ship, who, having completed his work, departs from it, leaving the skipper to govern the ship, but God is with his creature and governs both the state system and the domestic system. People do not know this, and think that God does not care what we do, but leaves it to us. Against this false opinion, Solomon instructs us to fear God and to learn to govern with a calm heart and to call upon God and say: O LORD, thou hast made me a husband, therefore stand thou by me; or if I should rule the chariot alone, it would sink so in the mire that it could not be brought out again 2c. Likewise, he reminds us not to be presumptuous of our wisdom, power, fortifications and riches. All histories are full of examples, then also our daily experience testifies the same, that presumption is unfortunate, and yet the world remains world and does not believe. Therefore, only the godly benefit from this. The world, however, since it does not want to hear and obey, may at least be shocked by it until it learns that it is watching in vain, working in vain, and wearing itself out in its labors. Quite right, quite justly. For here it is written: "Where the LORD is not"; that they throw away. Therefore God also throws away their protection and their building; so only the "in vain" remains.

v. 2. it is in vain that ye rise early, and afterward sit long, and eat your bread with sorrow; for he giveth it to his friends sleeping.
1)

It is quite right that, as the matter taught in this Psalm, so also the [Latin] translation of the Psalm has been quite obscure. For the papists were not worthy to have translated even one sentence correctly, since they were so far from the matter. Therefore translate thus: It is in vain that you look before daylight, and go to bed late, and with great labor bring about your food. For this means "the bread." Jerome translates: panem idolorum [the bread of idols]; but it is nothing else than what we say in our language: "He makes it sour for him." The Hebrews call it the bread of affliction or pain. The opinion, therefore, is this: that both in the home and in the world regiments the sorrows, the efforts, the ceaseless labors are in vain unless they are blessed from above. For he wanted to indicate the excessive effort and work, the excessive worry and sorrow by these images: "to rise early" and "to sit long", that is, to toil by day and by night, as if he wanted to say: Your strength and effort will not do it, but the blessing of the Lord will make you rich. God does not want to give success out of work, not even for the sake of your work, just as He does not want to make idle people rich without work, but one must work, and yet one must leave everything to God and command Him who blesses.

But the text here seems to read as if it forbids work, against the word in the first book of Moses [Cap. 3, 19]: "In the sweat of thy face shalt thou eat thy bread", and against the word of Paul, Rom. 12, 8: "If a man rule, let him rule diligently. Here the opposite seems to be said, since he says that work, getting up early, worrying is in vain, although idleness and laziness are condemned in other passages. Here it is from-

1) Vulgate: Vanum voüis ant" lucom surMrs, 86<l6riti8, aui maiMuentis pausm äoloriö. The following is drawn to the following verse.

You need to distinguish between faith and works, or the spirit and the flesh. With the heart you must trust in God and call upon God. Now if you have taken a wife or entered into a magisterial office, that is right; that belongs to the outward man; to the flesh, not to the spirit; to works, not to faith. There you must work, and give the old man to work, that you get up early, go to bed late, that is, that you are careful according to the old man, how you acquire food, govern the state, give laws, prepare protection and fortifications. When war threatens, take care how you arm yourself against the enemies, procure weapons and armies, and this only according to the outward man, that is, that your heart be carefree (*vacuus*) and free. For worry and distress must not go beyond the outward man, that is, the outward man must not be idle or sluggish, but must diligently carry out his office with work, concern, invention, worry, like a tool that the hands work; but the heart must look from the work back to the Lord and ask for help, so that while the outward man is busy with work, the heart or the new man may put prayer in the place of worry and say: Lord, I follow your call, therefore I will do everything in your name, you rule 2c.

This consolation is so great that it cannot be expressed in words; for even if it turns out badly, you still have a calm heart and say: It pleased God so much, I did as much as was in me. If it has turned out differently than I had intended, it is without my fault, since I am not the main cause, but only an instrument. For just as, if in doing a work you injure your hand with an iron or some other thing, nevertheless the hand remains the same as before, and therefore is not thrown away: so also, if the servants are disobedient, command the thing of God, and do as much as you can; then you do both under God's pleasure, that you rise early and do not rise early, that you work and yet do not work in vain.

For according to the old man you eat your bread with sorrow, but the heart is quiet and calm in the hope of God's help and blessing.

Although we teach this every day, the greed of men is now so great that there is no end to the accumulation of goods, by whatever right or wrong it may be, and not even the laborers are allowed to rest on holidays. But when one should go to church to hear God's word, they calculate the time exactly, and estimate the damage of the work they do, and rather leave the service than their work, and do not see that they, by neglecting the word, cause ten times greater damage to their goods. Even if this does not happen immediately, it will happen one day that the goods, which have been gathered with great labor, will perish either by theft, or by war, or by conflagration, when God finally steps in to punish them, or they will not come to the heir whom they have destined. But in the papacy there was this conviction in the hearts of the people that they believed that if they had heard a mass, everything would go out better that day; but this was reprehensible, that they did not trust in God as the ruler, but in their own work; and yet the success corresponded to their expectation, in that the devil promoted this godlessness. Therefore, they wrote this verse on all the walls:

Nec unctura rotam, nec tardat missa diaetam.

[The grease would not have the wheel on, The fair not the food run.]

To this they added fables by which they strengthened this superstition: Many people had made a journey with each other. Since they had come to a village by chance at the time of mass, one of them would have stopped and heard the mass. The others, however, because they wanted to hurry, would have left the godly (as it was considered at that time) service standing, and would have fallen among the robbers and been killed. But the one who had heard the mass would have received the reward for the godly delay he had made in the church.

They taught this publicly in the papacy, and I am telling it so that we may see all the more our unbelief that we cannot ascribe to God what they conquered to their works. Therefore, as a punishment for sin, it will happen that the world will fall into greater scarcity, and from day to day the poverty of goods will become greater, as we see that now there is also a greater theurality in all things than in times past. What is the cause? Certainly, that we rise early and sit long and eat our bread with worry. We take pleasure in troubles, worries, and work, and in the meantime we neglect God and His Word. Therefore, it will come to pass that God will lavish on us worries, labors and troubles, for that is how we want it.

But I come back to the text of the Psalm, in which you see that we are commanded to rule the house and the world, but in such a way that we should know that we are instruments of the divine majesty and administrators (*organa*) or co-workers, not originators, root causes or first causes of these divine things. Therefore it was not enough for him to say in an affirmative way: The Lord Himself rules and makes the city, the Lord Himself builds the house and establishes the family, but he also puts the negative speech: You do not do this. For this is what befits a good teacher. But, as I said, the world cannot stand this negative speech and wants to say: I want this, I have done this, I will do this; it wants to be a ruler of the commonwealth and stand in God's place. It therefore brings forth the fruit it deserves, that it undertakes futile things, that all its labor and undertaking is in vain, as the 78th Psalm says [v. 33, Vulg.], "Their days faded away, that they obtained nothing," that is, they died sooner than they could accomplish what they undertook. For because they do not want to believe that God governs everything, they experience that they gain nothing, and have vain labor, and rightly so. For why do we presume to be the first and main cause, since we are the second causes, and even the tools? as if the axe presumed to be the carpenter, and the plow presumed to be the cultivator.

the pen a scribe 2c. Therefore, let each one of us remain in his order and in his position, and let us know that God requires this of us, that we say: I believe in One God, that is, God wants to remain God, the Creator and Maker of all things; but He wants us to be co-workers or rather tools, not authors. But because we demand to be creators, it happens that we get nothing out of it, and eat our bread with sorrow.

Furthermore, this expression ["to rise early" and "to sit long"] is to be understood broadly, and to be applied to all classes of men, and not to be limited merely to the manual laborers who rise early to do their work; not as if it were evil to rise early and go to bed late, not as if it were evil to be busy with work all day, for that is what God requires of all, whereas laziness and idleness are cursed; but work and presumption must be distinguished. He does not condemn work, but he condemns devilish presumption, because we, not satisfied with work, snatch the divine care and sorrow that he has for us, and he wants to snatch the divine majesty from our hands, of which we presume by this care; he does not want us to let the work stand. For this challenge is inherent in our nature, that we strive for the divine majesty and interfere with it. This evil first began in Paradise, when the devil said to Eve: "You will be like God," and it continues to cling to this flesh, and cannot be avoided as it should be, even though we are taught and taught about it, but we want and strive to be gods. This, then, is in truth the hereditary disease of the creature.

Against this presumption and this concern, which actually belongs to the majesty itself, the Holy Spirit fights, because he says that it is not our task to govern these things, but God's, but we are only instruments. But nothing is aligned with the ungodly, indeed, even the godly very often sin against it. For we are not satisfied with our lot, we also want to be rulers.

has taken it; the name of the Lord be praised!" In this way they can also enjoy the present gifts and overcome all misfortune. The flesh can do neither; it pays no attention to the present, but is only concerned with the future; while it strives for this, it also loses the present, as it happened to the dog in Aesop 1) who, as he swam through a river, snatched at the shadow, and lost the flesh which he held in his mouth at the same time as the shadow; and it happened to him quite rightly. For who would dare to condemn this judgment? The dog is therefore a picture of the whole world. There you can see one who is a householder, to whom God has given wife, children, servants, goods, 2c. This is the flesh in the mouth of the dog. What does he do now? He does not care about the present gifts of God, nor does he enjoy them, but in the meantime he tortures himself with other vain worries about things that are not there, that he will never attain, and he is quite similar to those who strive to escape in dreams, and yet, as it seems to them, cannot even move a foot from the spot.

But this cannot be learned from books; but experience is the only explanation (glossa) which can interpret this psalm. For even though I understand this and can teach it to others, it often happens to me that I also struggle with futile efforts and undertakings. The reason for this is that the divinity, which was once sought in paradise, cannot be completely discarded, even by the saints. Thus it comes about that the more you have of this inherited poison, the less peace and tranquility you have, as Augustine says: "You have besought it, O Lord, and so it happens that every heart that does not stand right (inordinatus) has in itself its punishment. For as drunkenness brings with it its punishment, a desolate and painful head, so also the mind that is not right, that is tormented and troubled with worries, brings with it bread with worries and futile effort. We see examples of this even in great princes.

This is what I have said, that this saying is to be taken not only from the manual laborers, but from the whole mass of the human race in all offices, that it is in vain to get up early, that is, it is very forward (curiosum) and presumptuous, in whatever office it may be. Thus a person in authority rises early when he is concerned that everything be done to the end he has set in his heart, according to his counsel and will. Thus in all states "rising early" means that one has no time free from worry and counsel if one does not accomplish what one has set out to do; but this is in vain. I have seen innumerable examples of this, and you will see them too if you live longer. For because youth has no experience yet, it does not yet understand these things, but in time you will see in all classes, in peasants, in the unlearned and the learned, in princes and kings, that they rise early, that is, that they are very anxious, and set up goals, and set themselves to work causes, and want to govern everything according to their wisdom; but in vain.

This also the pagans saw, therefore they said that fortune governs in all things. For if wisdom were sufficient to govern things well, Cicero and Demosthenes would not have been deceived by their exceedingly wise and honest reasonings; if wisdom and strength were sufficient, Hector, as the poet 2) says, would have preserved Troy, Julius Caesar the Roman Empire. For these great men did not lack wisdom, not power, not care, not diligent attention; they did not lack early rising and late going to bed, not bread with care, and yet they all perished miserably and failed. That is why they were forced to say that happiness reigns in all things; likewise, that everything happens by chance. For the wiser they were, the more foolishly they governed everything in general, and Ty-

1) kllakär. üd. I, 4.

2) VirAÜnII , v. 291 8H-:
8i I^r^Äma ükxtra Detsnäi
po886nt, "Harn üae Ü6k6N8a missant.

The more the mind is lost, the more luck there is than the greatest men in the state; as Aristotle has also said: The less understanding, the more happiness. For although Aristotle has a different opinion, it is nevertheless true that the highest wisdom destroys the greatest empires, as is also said in the proverb: A wise man does no small foolishness.

Although the pagans, who were not enlightened by the word of God, but only instructed by experience, confessed that things were not governed by wisdom and power, but by luck, they did not abstain from presuming on their wisdom and power, but wanted to govern land and people according to their own advice. Later, when things turned out differently, they recognized their error and attributed everything to luck. We must not ascribe these things to luck, unless you want to call it luck, when the wise and mighty and those who rise early have their counsels turn out differently than they presumed, but to the judgment of God, who punishes presumption in such a way. For why do men presume to be wise and mighty in things that are above (*supra*) the wisdom and power of men, and which are governed by God? Why do they not use their wisdom and power where God has willed it, namely in the things that are beneath them, of which the first book of Moses Cap. 2, 19. f.? They rightly deceive themselves and cry out that everything happens through luck. But this they do all too late, namely after country and people are already ruined and the empires are overthrown. For this is the song of fools, that they say, "I did not mean that," and then accuse fortune.

For it is not luck that our advice is lacking, but your foolishness and ignorance of God and yourself, first that you do not know who you are, then that you do not see what God's commandment is, and how far he wants you to preside over things. Thou beginest the song too high, after the manner of asses, therefore thou hast an evil cessation. When you see this afterwards, you cry out: There is no God, there is no

Divine providence. For the wisest princes do not carry out what they have wisely planned, the most powerful kings do not carry out what they are able to do. So God is unjust, or not a God at all, because otherwise he would look at the wise men and everything would be carried out as we have determined. Truly, excellent words, as if it were fitting for God to be such a God, who, when he sees that you, as the father of the house, have arranged everything wisely, should step up and say to you: "Father of the family, you have advised everything correctly; you are a very wise man, since you can rule even without me. Meanwhile, where is the honor and majesty of God? Where is God Himself when you foresee, rule and direct everything? If your wisdom and power do everything, then of course the divine wisdom and power is made nothing in this way.

Yes, rather, your advice must be destroyed, your power and wisdom must come to shame, so that you learn by experience that the wiser someone is, the less he accomplishes what he wants, the more foolish and unhappy he is. On the other hand, where there is sometimes the least hope, there it succeeds most easily, so that you recognize that the wisdom and the power in which you trust is nothing, is not able to do anything, but rather does harm. Not as if God condemns wisdom and power, for they are gifts of God that He gives to men, but that He condemns that wise and powerful men, trusting in these gifts, exclude God from the government of things, and strive to govern everything by themselves. Thus Cicero, Julius [Caesar] and Brutus take advice to set up the state well, and think: This is what I will do. Who? I, Cicero, Caesar, Brutus. With what do you want to do it? With my wisdom, my power. They do not see that this arrogance and presumption is sin. Afterwards, when they see that their wisest thoughts are lacking, they become blasphemers, and think that there is no God, or that God is unjust, that he does not give honor to the virtue of men and does not grant success to wisdom. For this reason, however, they are unhappy because they go beyond the limits of their wisdom, and they are not satisfied with being made masters.

are over the beasts of the field, and over the fish of the sea, and over the fowls of the air, and [over] all the beasts of the earth. Over these things man is granted dominion, Gen. 1, 28 [2, 19, 20]; but they also want to rule by their own power over man, who is like them, over the house, the wife, the children, kingdoms, empires, and that by their own power and wisdom, without welcoming God for it, without calling on God's help for it.

Therefore, this verse is the design and image of the whole world. For what is the whole world with all its pretensions but "rising early for nothing"? Look at the princes, look at the authorities, look at the fathers of families and stewards, and you will see people who get up early, but in vain. Therefore, from the highest to the lowest, they all sing this song, a ruler as well as a maid in the house: "I rise early and toil, and eat my bread with sorrow. Very few are enlightened by God, who have this grace that they realize they are instruments, but God is the ruler, and who consider success a gift, not a work of their wisdom and counsel. All the others go along in presumption, and ascribe everything to their work, as if they were the masters of things. Hence it comes that they tarnish. Thus Cicero, Demosthenes, and other great men did not fail in the state system by being wise, as in the kingdom of Israel Ahaz and Ahab, of whom it is evident that they were well experienced people (*politicos viros*) in the world regime, but they sinned in that they thought that those things and the rule were subject to their wisdom. Cicero saw that he was the only orator in the Roman state, and he saw what should be done, how everything should be governed. But because he was without fear of God, and attributed everything to his counsel to the exclusion of God, God wanted to show him through experience that it was not enough to advise well, and that even human understanding was not sufficient for the government of such great things, but that the blessing of God from heaven was necessary. Therefore, Cicero not only did not help the state with his advice, but he brought about ruin.

ing, both for themselves and for the state.

The same happens with wealth and goods. Goods are not evil, but a gift of God, like wisdom. God now grants us and concedes to us the use and possession of them. But that the rich man wants to add: This shall be mine, this I have brought about by my diligence and my work, and regards these things only as acquired from him, that is evil and is a devilish striving after the Godhead, which our parents in paradise, deceived by the devil, accepted, and afterwards we, who are begotten by them, all bring into the world with us. Therefore, just as it is impossible to get rid of this flesh of ours that we carry around with us, it is also impossible to completely get rid of that desire for the Godhead. But the saints fight against it and kill it more and more every day, until it is finally taken away completely with life through death.

Now the godly, who have been given goods, say: I have gold, I have silver, but it is not my work, but your gift, O Lord, which you have given through my work. But however much I might have worked, I would have nothing if you had not given it 2c. But the world says quite differently: I have a beautiful wife, I have lovely children. By whose good deed? Certainly by mine. For I am worthy to have such. But, says God, if you miss it, you are lying. As a sign of this, I will cause your children to die or be put to shame, and your wife either to lie ill or become an adulteress or to lose her possessions. 2c. Another has magnificently built houses. When I ask him, Where did you get them? By whose work? By whose power did you acquire them? He answers: By my power. No; and that thou mayest see that this is true, I will destroy them by fire, or thou shalt die before thou enjoy them at thy pleasure. Another governs the commonwealth, the duchy, the kingdom in peace. By whose power? By weeping, he says. No; and that thou mayest see that this is true, I will allow sedition to be stirred up,

War or other unrest, that you should be surprised and say: Who could have even suspected that this would happen?

Against this presumption, this Psalm teaches that we should say: Wife, children, servants, goods, peace, kingdom 2c. are gifts from God. I will enjoy them with gratitude as long as it pleases the Lord and as long as the Lord gives them. If the wife dies, or the children, if there is any disturbance in public life: dear Lord God, I was the owner of these gifts; you gave them, you also took them away. I will therefore gladly suffer this loss, otherwise this possession could not have been an eternal one 2c. If your heart is so equipped, it can well bear the adversities that the wicked must bear with the greatest pain. But the world does not hear, therefore it experiences what the Psalm says: "It is in vain that you rise up early," and they are against themselves torturers and devils who toil themselves, but in vain. Rightly so, for why do they not listen? Therefore, look at all the kingdoms, all the commonwealths whose histories exist, the Roman, the Athenian, Lacedemon, Thebes 2c., and you will find a very true picture of this verse.

To his friends he gives it sleeping.

After he has sufficiently punished our presumption and the striving after the Godhead above, he now goes on to the second part of this psalm, in which he teaches that everything lies in God's blessing. For only that is called right teaching, if one first tears down what is wrong and then builds up what is well-founded and solid. For one could ask: What should one do, since our power and wisdom do nothing? as we see in Cicero, who had such great wisdom as can only be granted to a human spirit, and yet through this wisdom did nothing, but harmed himself and others. Through ignorance he certainly did not fail as far as the things themselves are concerned. For reason can see what is useful to do and what is not; and as we can by nature hold numbers against each other, and know that ten is greater than five, so also Cicero can pronounce with certainty (what the

The author is not lacking in wisdom, which is a good creature of God. He certainly does not lack wisdom, which is a good creature of God.

What is he lacking in? Certainly, that he adds the presumption that he thinks that the management of this by far most difficult matter is a work of his wisdom. Therefore, although Cicero (as I said before, and what is available of him also indicates) has as much wisdom as a man can have, he is not up to the task he has taken upon himself. The reason is that Cicero uses his wisdom to govern other people. If they thought and wanted the same things that Cicero thinks and wants, then things would be fine. But among a hundred thousand there is hardly one or two who approve of Cicero's advice and want the same; all others are of a different mind or follow a different path. Although Cicero shouts a lot here, and the case also speaks for him that his advice is very honest and of great benefit to the state, the greater part nevertheless gains the victory over the better part, and the few who follow Cicero come with him, the author, into danger of their lives and goods, because they pursue their advice too stubbornly.

Now, in the beginning of my cause, when I wrote against indulgences and other abuses, I had received this gift from God, that I took such a great cause upon myself alone, and considered that I had to rely solely on God's help, and did not think that I had to do something in reliance on others; otherwise, the same thing would have happened to me that Münzer and other enthusiasts encountered. But I relied on the good cause, that is, on God's word itself. I believed that it could not be overpowered by the gates of hell, even if the adversaries could easily oppress me and those who were with me by tyranny. And truly, the excellence of the cause caused an immense applause from all, even from those who are now our bitterest enemies. If I had been so foolish here now, and had thought that I had innumerable supporters of my opinion,

and, trusting in the crowd, had begun to do something, as Muenzer did, my end would have been exactly the same as his, although in a better cause. But I preferred to follow St. Paul, who admonished me in his letter to the Galatians, Cap. 6, 4: "Let every man examine his own work, and then he will have glory in himself and not in another.

And it is also useful to pay attention to this commandment in more important matters of the world order, that when someone subjects himself to some great matter, he does not do it at all by trusting in others, but considers that he must take it upon himself alone, and therefore appeals to God for his help. Others, who rely on the favor and help of their friends, never think of divine help, and for that reason always have an unhappy outcome. Thus a certain man in Swabia, when he was executed because of certain plots he had undertaken in the state, said very wisely: "What one man alone could not raise, he should leave alone," that is, one should not do anything by relying on others. Taught by his own experience, he saw that what is undertaken in reliance on others is not undertaken happily. But to come back to the point, Cicero, Demosthenes, the greatest men, did not foresee the outcome in their dealings. That the matter turned out differently than they themselves thought, did not happen because they did not care wisely enough for the state, but because of their own fault, because they wanted to have fame, not only in themselves, but also in others, that the citizens should say: Behold, this man we have followed, who has accomplished these things 2c., as this little verse of Cicero also testifies:

O fortunatam natam me consule Romam! [O how fortunate was Rome, since I became its consul
Was this not an exceedingly presumptuous word, and worthy of rebuke? Therefore, at the end, he sang another song, as can be seen in the letter to Octavius. But this means to make the gift of God a work of human, or rather devilish arrogance.

If now already Cicero and Demosthenes ask, since the wisest counsels have failed them, what one should do, whether one should put wisdom aside, and throw the rule from oneself 2c.? then Solomon answers: No, but you must rule and govern the state with counsels. Thus he commands a householder to take a wife, to acquire goods, to build the field 2c., but in such a way that this is established: "To his friends he gives asleep", that the word "he gives" remains, that is, that everything that falls to him is recognized as a gift; likewise, "that he gives to his friends", and as it were "gives asleep", so that it is a gift, given to the friend and easily given. This is the shortest epitome, and shortest interpreted, which he will afterwards further elaborate according to its parts, so that you recognize everything on which your eye falls, yourself, your life, your body, your wife, your children, peace, good success, 2c., as a gift of the Creator, which he has given to none other than his friend.

Hence the faces and the image of the world in the previous verse, where there are not friends, but nonsensical people with an innate desire for divinity and a carnal mind, who want to rule and direct everything according to their advice. These have no gift; for although they have it, they do not recognize it as a gift and do not say: God has given this. But although Cicero and other philosophers sometimes call these things gifts of God, they do not believe it, but make of themselves a kind of gods and creators, who by their counsel fortify the states, preserve the rule, avert impending calamities 2c. By this presumption they challenge God to send Hannibal or Pyrrhus, or to provoke a civil war through Sulla and Pompey, or a conspiracy of shameful men through Catilina, so that they realize that they are not the leaders of such great affairs. So also the wicked have gifts from God, although they do not realize that they are gifts. But we must learn this; as, if you have taken a wife, if you preside over a commonwealth or any other thing, well-

Be wise, hear the word of God, and know what you are and what you are not; your wife, your children, your servants, your goods, 2c. adorn them with this title, that the Lord has given them, that is, that you heartily believe that they are God's gifts, which God has given, and require nothing else in return than that you acknowledge with a grateful heart that they are His gifts. But to recognize this is also a gift of God, as it says in the Book of Wisdom, Cap. 8, 21: "But when I learned that I could not be chaste in any other way, unless God gave it to me: the same was also the highest wisdom, to recognize that such a gift is."

Whoever now believes that wife, children, authority 2c. gifts of God, is not puffed up by success, because he knows that it is God's gift, not his work, not his virtue and his honor. Thus I hope that Emperor Carl, to whom God has bestowed great good fortune, will consider that so many and so great things have been gloriously accomplished by his own, not solely through his or his own diligence, but through God's gift; as it is reported of him that he attributed the glorious victory, since the king of France was captured at Pavia, solely to God with thanks. 1) Thus, a husband who is so equipped has pure joy in his wife and children, because he believes that they are God's gifts, and enjoys them with thanksgiving as long as God allows him to do so. If God takes them away from him again, he bears it with equanimity; he does not toil, he does not eat his bread with sorrow, but he sleeps, because he is the friend whom God wants well, and lives as if he were asleep. His net is drawn as it were while he sleeps; so it was said of Timothy. For the pagans also saw that fortune ruled, as the poet says: *Fata regunt orbem* [fate rules the world], but they did not know the reason why it happened that the wisest people were mistaken, and others, who did not have a special fame of wisdom, everything went as they wished.

Since the empire first fell upon Carl, our

1) This entire sentence, which deals with Emperor Carl, is omitted in the Wittenberg and Jena editions.

The Pope, the Frenchman, and the Venetians, admiring their own wisdom, ridiculed us and thought that there was nothing in Carl that was equal to it. But what happens? The admirable wisdom of which the enemies of the empire boasted is destroyed with shame; Carl is victorious everywhere. Now they cry out and reproach him with his good fortune as an insult, that he did not have this war glory of his own accord, but that it all fell to him, as it were, in his sleep. But you see where this happiness comes from, and you will find that it is the gift of God. Because Carl recognizes this (as I hope), and his deeds and sayings testify to this, God loves him, and, as the Psalm says, everything is given to his friend as it were in sleep. If now and then (which God forbid) some misfortune should befall him, then he will say, if he is a Christian: The Lord has given good success for so long, now he takes it away; the name of the Lord be praised! 2)

Thus, a godly man enjoys the things and the dominion granted to him by God in the second chapter [v. 19. f.] of the first book of Moses. He eats, he drinks, he sleeps; he delights in his wife, his children, his goods with thanksgiving and says: Dear Lord God, it is your gift, it was your gift; if you take it away, it is yours again 2c. Thus the heart is quiet and still in a right and godly way. But the wicked have their bread with cares, and sleep not even at night. But a godly man sleeps not only at night, but all the time of his life, that is, he is calm (*otioso*) of heart, and in his kingdom he sleeps as in a soft bed. He leaves the supreme government to God and enjoys his gifts, and knows that he is God's instrument, and thus has everything, as it were, through sleep in idleness, giving glory to God; and since he does nothing, he judges everything, and when he does everything, he judges nothing.

2) This entire paragraph, which deals with Emperor Carl, is also omitted in the Wittenberg edition, but is found in the Jena and Erlangen editions.

Now that he has thus sufficiently condemned presumption on wisdom and human powers above, he finally teaches the right cause and the supreme lord and regent of the world and house regiment, namely, the Lord Himself. But it is an extraordinary brevity, "To his friends he gives it sleeping." But the sleep of which he speaks is to be referred to the rest and quiet of the heart or conscience, not to the rest of the flesh and body. One must work with the body and let it sour, but with a cheerful conscience and trusting in the divine blessing, as it is written in the first book of Moses [Cap, 1, 22, 28.] that all things endure through GOD's blessing, not through our care. Now he continues, and explains more extensively what he has briefly stated, in the same order that he has maintained above, that he says first of the household, then of the world government.

V. 3. Behold, children are a gift of the Lord, and the fruit of the womb is a gift.)

Through the fault of the Latin translation, there is an extraordinary darkness in this verse, and it is not possible for a Latin-speaking person to understand it. For not only the words, but also the way of speaking, which the Holy Spirit and the Scriptures use, is from God. The meaning is this: Behold, this is the wisdom, rule and way of keeping the household right, that children are an inheritance from God, that is, God's gift, and that the fruit of the womb, that is, what is born of the womb, is a gift, that is, a gift from God. But it is not at all an inconsistent opinion, if in the first place, in order to make a distinction, sons are understood, namely, the male sex, and in the second place "fruit of the body" is understood of that which is female in all living beings, but especially in human beings. For the matter comes to the same thing, namely, that one is father and mother is not based on human but on divine power,

and although the man begets through the woman, and the woman conceives through the man, both are a gift of God and a divine blessing, as the text says [Gen. 1:27]: "God created them male and female." "He created," he says, to indicate that they are not their own regents and image-makers, but that both male and female are GOD's creatures. After this he adds [v. 28.], "And blessed them, saying, Be fruitful and multiply." From this passage in the first book of Moses flows this verse of the Psalm. For that God gives children is not due to our works, but it is the divine blessing. But although the world experiences this, it does not understand it, nor does it pay attention to it. Because this witnessing of descendants is a daily benefit, it is not considered very important. Thus the world, as swine do, wallows in the dung of its doings and lusts, and does not recognize and admire these supreme benefits of God in which it lives and walks.

It should also be noted that God has not blessed man without distinction (promiscue) as He has blessed the other animals; But He has adorned man with a special blessing, so that we may more easily believe that it is God's gift when we have sons and daughters, and that the husband does not presume to impregnate the wife, nor does the wife presume as if she were conceiving from a natural and inherent power, but that they learn that these are truly divine works. For this reason it sometimes happens that healthy and beautiful women, who are united with strong and healthy men, who sit in great goods and prosperity, are nevertheless barren, namely, so that God may show that childbearing and procreation come from His blessing, and do not lie in human strength or nature. On the other hand, another, who can hardly protect himself against hunger, has a house full of children. Therefore, our Germans, when they speak of children, rightly say: "Our Lord God has given me a child," God has given me children. Although all have this word in their mouths, there are still few who admire or understand this blessing, because it is obscured by the wretched lust for pleasure and by other disgusting things (foeditibus) of the flesh,

1) Vulgate: Dees UeroaitM Domini ulü merees, truetus vsutris. Luther gave this verse in Latin like this: Lees ulü UsrsäiMs Domini, ot truetns ventris sst meress.

1) namely accidents, dangers, toil, work 2c. These so obscure the divine blessing that it seems not a blessing but rather a curse. For when either the children are disobedient, or the wife stubborn, or the parents die and leave the children orphans, or the wife dies 2c. the curse seems stronger than the blessing. Therefore, the Holy Scripture calls us to it, and commands us to look at the matter itself and the essence (substantiam) of marriage, which is the divine blessing, so that when we look at it, we may consider (absorbemus) all that there is of misfortune and misery in marriage to be nothing.

On this occasion one sees our weakness and our unbelief. For we are all of such a nature that we are more moved by one disadvantage than by a hundred advantages, as we see when someone has been granted a healthy body that he bears more sorrow over a sore that has arisen at the knee or at the elbow than he rejoices over the health of the whole rest of the body, as the German proverb says: "If you were to carry someone out of the back all the way to Rome and set him down unkindly, all thanks would be lost. We see this also in ungrateful children. After the parents have brought up the children with the greatest effort and many costs, they either wait for the death of the parents, or become disobedient and forget about all good deeds. In this way it also happens in marriage that the blessing is obscured by the curse. That is why the Holy Spirit eliminates the blessing, so that we may look more to the Lord and to the author and creator than to the troubles with which this extremely holy state is overwhelmed. Therefore we should remember and cling to this word, which we read in the first book of Moses: "And he blessed them" [Cap. 1, 28]. By this word we are to strengthen ourselves against those evils and speak: If this state of ours is God's blessing, I will rejoice in the Lord who blesses me, whether it go out good or evil, and I will believe,

that this work may please him. For I know that wife, children, house and servants are his gifts; so that you write on everything you have and possess this title: It is God's gift, and by placing the blessing and majesty of God in your position, you disregard all misfortunes, dangers and troubles.

The heathen, however, and those who do not have God's word, can think nothing less than this of marriage, but think that man and woman are joined together by chance, and that children are born to them, as to swine. If they have children, they bring them up in the hope of wealth and goods, but it usually happens that the children of very great people are the most out of sorts, as many examples show, not only in sacred history and that of the Gentiles, but also in our daily life. The Holy Spirit therefore instructs us in God's Word, which is in the first book of Moses, so that we may learn that our bodies are not ours, but if you are a man, that you recognize that everything that is male (masculinum) about you is a gift from God; so that children celebrate God's gift, not your work. Therefore, remain a creature of God and tell yourself that your male body and your life are pleasing to God, then you can enjoy what God has given, namely your life, your wife, your children, your goods, with a clear conscience; and if any difficulties arise, you can also overcome them by holding the other gifts against them, of which you will find more in your state than disadvantages.

Furthermore, he calls "children" not only the fruit of the womb, but everything that is necessary to feed, educate, care for and provide for the children. For he who gives the children also gives and creates at the same time that with which they are nourished, otherwise the children could not last long. God gives these things to the one abundantly, to the other less abundantly, but in such a way that no one dies of hunger, unless he tries some in particular. But as God generally and ordinarily acts, the children who are born bring food and clothing with them.

so that they do not die from lack. Although it sometimes happens that mothers eat their children out of unbearable hunger, the rule is not abolished by one or two such examples. For these have been special examples of God's wrath and punishment. But it is different to speak of God being angry and sending plagues than to speak of God leading and governing us. That is why we see that the children of those who eke out a miserable existence on bread and water are of the best physique and red-cheeked, while the children of many who are rich and prosperous walk along like shadows and look sickly pale. Why is that? Because the children are a gift of God, which God Himself created. Therefore, He also gives that which the children cannot do without, as the first creation of man shows us. For before Adam was formed from the earth, God the Creator Himself prepared the earth for him as a house in which he should dwell, and did not leave the house empty and useless to him, but adorned it for him with every kind of good and pleasure, so that He might show us, the descendants of Adam, that He would be our Father and govern us, and provide us abundantly with everything, if only we believed.

Thus, the fruit, while still living in the womb, is nourished without all its labor and care, by God alone. For what should the fruit do, which lies there without all understanding? After it has come into the world through birth, the child has a filled cellar, the breasts of the mother prepared as a source for it, it has a well-stocked kitchen, baths, diapers and other things that it needs, and there are not only women who care for the child through their work, but also the angels, as many exceedingly clear examples show. Where does all this come from? Of course, because God receives His gifts Himself, He also gives abundantly the things by which they are received. Therefore, at this point, "children" must be taken not for children alone, for flesh, skin and bones, but for everything that belongs to children.

In the same way, by woman and man are not to be understood the mere bodies, but a

Dwelling, a stove, food, drink, and all that is necessary for housekeeping. These are God's gifts, whether we have them abundantly or only sparsely, for God does not distribute them in the same way. But for this very reason, even if they are given only sparsely, they are still great and rich, because they are God's gifts. For just as we value the gifts of princes, however small they may be, more according to their good will than according to their value, so also to you, however small a gift God has bestowed upon you, so that you can feed yourself and your family poorly, God's good will and divine blessing should nevertheless suffice, so that you know for certain that God is favorable to you and has bestowed these gifts. If he takes them away again, you can bear it with equanimity, because you know that it was not yours, but God's property. Thus you are calm and quiet of heart, whether you have abundance or lack, and since you attract God in such a way through His benefits, and that I say, incorporate them into yourself, those benefits become richer and greater, however small they may be in appearance.

And this may be enough about the opinion of the prophet; it remains that we also touch a little on the grammar, which is somewhat darker because of the Hebrew way of speaking. For what the Hebrew says: the inheritance of the LORD is children, the Latin would express it thus: children are a gift of GOD; and: the fruit of the womb is a reward (merces), could be said in Latin thus: Children are a gift from GOtt. For the word "inheritance" has a very broad meaning with them. Heir they call the land, which was distributed among the people by Joshua [Deut. 1, 38.], therefore the word is transferred to all gifts. For the land of Canaan was simply given to the people of Israel, therefore they call all possessions, property and gifts "inheritance". Thus it is said in the Psalm [Ps. 119, 57. 111.]: Your law is my inheritance, that is, the gift you have given me, "my highest inheritance." We use the word inheritance a little differently, from a thing left to us by our parents, but to the Hebrews it means a gift and a portion given by God.

The word "reward" (moreeäis) is very common in Hebrew. Jer. 31:16 [in the Vulgate and Hebrew: "It is a reward for your labor," and in Job, "This is the reward of those who sow to the wind," and Ps. 109:20: "So be it done to those from the LORD who are repugnant to me." 2c. But it means a gift, the reward of labor, a divine gift. Thus it is written in Isaiah cap. 40, 10. and 62, 11. So also Paul writes to the Corinthians, 1 Cor. 15, 58. "Be firm, for your labor is not in vain."

Now this is the teaching of the Holy Spirit for the home and a proper Christian household, that one believes that children and everything else is a gift from God. When this knowledge is certain, that we receive everything, as it were, from the hand of God, who gives it, then we will soon learn, by a beautiful deduction, which the inference of the Holy Spirit teaches us, how to bear and overcome all dangers, misfortunes, and miseries, so that we, may our wife or children die, or other misfortunes befall us, can say with Job [Cap. 1, 21.], "The LORD gave, the LORD hath taken away; the name of the LORD fei praised!" For reason, already enlightened by the Word, recognizes blessings and gives thanks, but in adversities it does not resist the will of GOD. Not as if we should lose God's gifts without pain of the flesh, for we do not comfort the flesh but the spirit, but also the saints feel those adversities and are struck by them, but not overcome, just as Jacob, after he had lost Joseph, was greatly afflicted, but did not despair, did not blaspheme, but bore the misfortune, because he saw that he had been a gift of God and had been snatched away from him again. Therefore, he who is so equipped never lacks anything.

But it is not enough to learn this doctrine from a book, but it is necessary to apply it and experience it, without which this home rule will never be learned, as we see in those who have nothing in mind but happiness and misfortune. Since these enter into marriage with such a heart that they indulge in their lusts, that they have their children through

who bring their wisdom to great goods and dignities, will experience the opposite in all things, that they themselves with their children, with their wives and fortunes will perish, because they do not know that the divine blessing is necessary. On the other hand, those who accept these gifts as God's blessing will be of good cheer and a calm heart, even if fortune is not favorable to them.

V. 4 As arrows in the hand of a strong man, so do young children go.

This is a simile taken from warfare, and somewhat obscure, but belongs to the world regiment. The bow in the hand of a strong archer is not drawn in vain, as David says of Jonathan, 2 Sam. 1:22. [Vulg.] "The arrow of Jonathan never returned," that is, it never missed, but strikes and penetrates. Hence Isaiah calls the apostles arrows; likewise Zechariah. Hence the meaning is: it is God's gift to rule inwardly in peace without turmoil and to have victory outwardly. For without this gift there is no happy government at all, nor victory in war. For in government there are always more enemies than friends, then the greater part is always evil, and generally defeats the better part if God does not help. Therefore, it is God's gift if the state of a community is blissful both internally and externally.

The Latin translator has given it: Filii excussorum, but it is: Filii juventutis [the young sons], who are to protect the state with weapons and wage the wars. These are, as it were, arrows that strike because they are sent and given by God. For old men are not good for wars, as the old verse teaches:

" Εργα νέων, βουλαῖ δέ ρέβων, εὐχαί τε γερόντων

[That with the young, counsel with the men, prayers with the old],

That is, the work in the state must be done by the young men, but those who are middle-aged should give good advice, but those who are old should assist the state with their prayers. As he therefore above

In the case of the household, he placed *filios masculos* [people of the male sex], so here he places *juvenes* [young men], in order to understand both, nourish and defend, because these two parts are necessary for civil and physical life.

But listen to how he adorns the defense of the state with a very honorable title, that he calls the young people a gift of God, which God makes into victorious arrows that penetrate the enemies in such a way that they carry off the victory. For experience has also taught the pagans that victory does not depend on great men (*vires*) and power, but that it is given by God, and that it depends more on good attention and counsel than on the force of arms (in *armis*). Thus it has often happened that the greatest armies have been put to flight by a small team. Not that one should not make armaments and raise armies, but if necessity urges an authority to wage war, let it, whether it have many or few men of war, neither be presumptuous nor despair for the sake of it, but let it consider its profession that it is compelled by office to fight and to strive for victory, and let it ask it of heaven and say: O Lord, with thee is strength and victory; stand thou with me 2c. So again, if you are superior to the enemies in number and power, you shall not promise yourself a certain victory for that sake, but shall ask it of GOD: O LORD, thine is the victory; if thou wilt give it, I will thank thee; but if by defeat thou wilt punish our sins, behold, here am I.

If such confidence should be in the leader alone, who recognizes his calling and appeals to God for help, he will undoubtedly gain the victory, as Jephthah did. He was in office and would have liked to live in peace with his people, but Ammon did not allow him to do so. Jephthah therefore presented this need to God, that he could not avoid fighting, and asked him for help against the enemies, and so he was victorious. For he recognized that the victory was not his work, but God's gift [Judges, chap. 11]. Thus David won many glorious victories over his enemies, one after another. From where? He had weapons,

Horsemen, footmen, but these, he said, do not help to bring about the victory. Therefore he asked and expected the victory from the Lord; on this faith the certain victory followed. Solomon therefore teaches in this verse that victory is in truth a gift of God, and, just as arrows shot and hurled with strength penetrate, so also the young men in war succeed by the blessing of God, not by their own strength or presumption. It is a Hebrew way of speaking: *Filii juventutis*, that is, young men, as those destined to die are called children of death 2c. Now he concludes:

V. 5: Blessed is he that hath his quiver full of them; they are not put to shame when they deal with their enemies in the gate. 1)

Translate like this [instead of the old Latin translation]: *Beatus vir, qui implevit pharetram suam talibus, non confundetur, si quando cum hostibus in porta res erit*, as if he wanted to say: This is a blessed prince, this is a happy state, which has this blessing, and recognizes that it is a gift of God; there must necessarily be victory and peace, inwardly and outwardly. Although it happens that some perish and are killed (that is, as it were, a sore and blisters on the skin), the body is saved and victory is achieved. For victory is hardly ever achieved without all bloodshed, but the greater the danger, the more glory is given to the warriors, and the joy over a difficult victory is greater than the sorrow over the shed blood. In the same way, domestic life is not without harm, nor is any part of life at all. But it is not to be considered a harm that the skin (for I like to use this simile) is easily afflicted with a bark, but the whole body is well. Therefore it is certain that those are blessed who have such young men to defend them, even if some of them perish, that is, those who have this gift and know that it is God's gift.

1) Vulgate: *L6atu8 vir, Hui imxl^vit äesiclerium suuM ex ipsis, non aorüunäetur, aum lo^uetur inimi<^8 8UI8 in porta.*

"Speak in the gate" is a Hebrew expression. For it means not only to speak, but to speak in the affairs of the commonwealth (politic), that is, to give laws, to govern according to laws, to let out commandments (edicta), to keep offenders in check 2c., as if he wanted to say: Where such young men are, they know how to speak in the gate; that is, in the affairs of the commonwealth they act in a right way, they are regents, founders and upholders of the state and the laws. But listen to what he adds, namely, that they not only have enemies who attack them, but also adversaries who attack them. Therefore a person in authority must learn to bear these enmities; otherwise, if they are deterred by hatred, and wish to hunt after the favor of men, chastisement (anarchiam) will ensue, as we see in the courts of princes. Because everyone there wants to be in favor, they do not dare to blame anything, to condemn anything, lest they fall out of favor with the princes. But why do they strive for the office of authority, why do they live at the court, if they do not have their troubles in mind, but only wages and honor? That is why there is no proper form of government anywhere, and everything is administered in the worst possible way. But those who do not want to expose themselves to the disfavor and hatred of men should stay away from the magistracy.

Who ever ruled an empire in a more holy way than David? And yet his rebellious son Absalom, accusing him among the great multitude, easily found such people to believe him. Why is that? Because David was an exceedingly holy king and did not look through his fingers at the transgressions of his subjects, but dealt with them harshly with punishment as they deserved, so this first attracted the hatred and envy of the mob to him. After that they could easily be tempted to apostasy, since the son was added as leader and author of the sedition. For it cannot be otherwise than that he who carries out his office in a position of authority with earnestness should incur the hatred of the wicked people. For this reason, our people are wise, who hold positions of honor and offices of authority without laborious

Desire to keep work; but to great danger to the community.

Therefore, one must not take these words:) "Acting with the enemies in the gate" must not be taken so simply (nulle) as if it were an idle matter. For it means giving laws and carrying them out accordingly, forcing wrongdoers with prisons, gangs and severe punishments, arousing the rage of malicious people against them 2c., so that he who presides in a community should preside in such a way that he is never without fear of the gravest dangers, as far as the audacity of bad boys is concerned, because to govern is nothing other than to invite hatred upon oneself and to get involved with this snarling (dentatam) and exceedingly furious wild animal (the mob). Thus also Aeschines said, when he left the government at Athens, that he was glad that he was now delivered from the government, as from a raging dog. And Bias said: Regiment shows what kind of a man he is. For how many cities are there nowadays that can keep their citizens, how many princes that can keep their nobility in their duty? For governing is by far the hardest of all human works. But just as he who takes a wife for the sake of pleasure and enjoyment falls far short, and is involved in troubles of which he has never thought, so also those who enter into a magisterial office, lured by the hope of rewards and honor, find everything quite different, if only they will carry out their office. Hence it comes that, broken by the greatness of the toil and by impatience, they become unwilling and throw everything away.

Therefore, you must learn to hate in government all these impulses (vitia): Hatred, rebellion, insubordination, disobedience, ingratitude, a thousand dangers, disturbers of peace and tranquility, which pursue your life, your goods and your dignity. What should a person in authority do here? First of all, of course, that he knows that the authorities are an order of God, and that he firmly believes that he has entered upon the office of government according to the will of God; then, after he has established this, that he also strengthens and fortifies the courage against all dangers, and does his duty, whether the citizens are displeased about it or not. Then it will be done.

God will give his blessing and help you and not the enemies, as he says here: "You will not be disgraced, even if you have to deal with the enemies and with disobedient and rebellious citizens. Likewise the 144th Psalm, v. 2: "Who compels my people under me." Likewise the seventh Psalm, v. 9: "The Lord is judge over the people," as if he wanted to say: "It is not in my power, my wisdom or prudence to govern this people. Therefore, it is the Lord who gives obedient citizens and preserves the people, who by nature hate the authorities. For all want to be free, and suffer with reluctance that their licentiousness is restrained by the bonds of law, as we see today in the aristocracy, who want everything to be free to them with impunity. If a prince wants to keep them in check, they fall away.

Against these dangers, the Holy Spirit comforts the authorities in this passage: If you have given laws, he says, you will not be put to shame, for God will give you young people who can help you. For in a commonwealth, often a good man, or two, by his earnestness and severity, keeps all the rest of the citizens in their duty. Others, however, who turn a blind eye to everything, lest they incur spite, are not persons of authority, but only wicked men.

painted pictures of authorities and painted princes who are good for nothing.

Now you have this psalm, which deals with the worldly and domestic government, how a godly heart in both states should be prepared, so that we do not either fall into security through good prosperity, or, broken by adversity, depart from the ministry. Both of these things happen to the wicked, who, without the fear of God, fall into either marriage or worldly rule. Because they do not know that these things are governed by God, they want everything to be guided by their advice. That is why they either start in a dangerous way or get so far into security that they cannot be brought back to sound advice. Therefore, we must make an effort, who are either already placed in these positions by God, or will be placed one day, that we, as this teaching is necessary and useful for all, also learn it diligently. In this way we will bring great benefit both to ourselves and to the community. Then our ministry will also be pleasing to God, who, as he has promised, will make it prosper and prove by deed "that he is pleased with those who fear him and with all who hope in his goodness" [Ps. 147:11]. Amen.

The hundred and twenty-eighth Psalm.

Blessed is he who fears the Lord.

In the previous psalm, the prophet taught about the two states, namely, the world and the domestic regime; here he also acts almost the same, but in a different way. For although here he also connects the domestic regime with the world regime and asks for blessing and peace for both, in this psalm he looks more at the domestic or marital regime, because this is, as it were, the source and origin of the state. For the boys whom we raise and educate in the home become those who come after us,

once have as regents of the state. For this is how it happens: houses or families become cities, cities become countries (*provinciae*), countries become kingdoms. It is therefore rightly said that the household is the source of the world's government, because if the household is disrupted, neither dominions nor cities can be founded, just as if the individual beings (*individuis*) are gone, neither species nor genus can exist. Therefore, we want to give this psalm the title that it is a kind of *ipithalamium* and wedding song.

through which the prophet comforts the spouses and asks and promises them all happiness from God. This can then be transferred, as it were, from the species to the state; for just as God wants to bless through marriage, because the marriage state is a divine order and a state that is extremely pleasing to God, so also the authorities are appointed by God and have the certain promise of divine blessing.

But in this psalm it will become apparent how good a poet and speaker the Holy Spirit is, who knows all the rules how to speak and convince in the best way. For he most carefully covers up what is burdensome or hateful in this state, and with great diligence selects and compiles only what is very suitable for convincing, and what alone and truly is good in marriage. The world does it differently, for it not only does not know the proper goods of marriage, but if it sees them, it covers them up with the existing difficulties. Therefore it is not to be wondered at that, when ungodly men speak of this state, they are wont to use words quite different from those which the Holy Spirit is wont to use. For they follow only the sense of the flesh, and see in both the worldly and domestic regimes nothing but what is burdensome, burdensome and troublesome, and not only that, but the truly divine goods that are in these states, they pay no attention to, because of the little troubles of the flesh. Hence these sayings have arisen: There is no city without hardship, that is, without women; likewise: A woman is a necessary evil, and similar invectives against the female sex, of which there are many among the Greeks. Thus one cites a vituperative saying of a Greek poet: *Ἔνδοξα βάλπειν χρεῖσσόν ἐστω ἡ γαμέτῃ* [it is better to bury a woman than to have one free], and also a Roman said: if we could be without women, we would be rid of a great trouble. The cause of this judgment is that the flesh is so corrupted by original sin that it cannot bear these penalties of sin with equanimity, but seeks only what is pleasant, but flees troubles and toils. Therefore it avoids the

He either completely abuses marriage and public offices, as the Epicureans do, or abuses them only for his own pleasure. It is so blinded by original sin, by the lust for pleasure, honor and wealth. Therefore it was necessary to add a remedy for the corrupt nature, and to hold down the horny flesh a little by these troubles, which are in the state of marriage as well as in the office of authority.

Since we read this praise of marriage in the Holy Scriptures, we must contrast it with the judgment of men and add this correction, that this is true according to the Holy Spirit, but not true according to the flesh. When he then says of a godly husband [v. 2], "Blessed art thou, thou hast it good," the flesh takes quite a different view of it, and judges that marriage is something quite wretched, and that the husband is in a very bad way, because he is compelled to provide a livelihood by hard work. For the world does not understand that which is of the Holy Spirit, and does not see the goods that are both in the household and in the world's government, but only clings to the creature; but God, who created, governs and blesses it, does not see it. The Holy Spirit, on the other hand, looks at the Creator; and the blessings of the Lord, however much they may be covered with many a tribulation, he exalts most gloriously; but the troubles he either passes over (dissimulates) altogether, or makes them exceedingly small; this the world cannot do.

Thus, we see in the histories that the wiser the people were, the more they were careful about dealing with public affairs and the government. The same thing happens in the marriage state. Young people find it very difficult to put on this yoke, as the old man says in the comic poet: *Omnes, qui amant, graviter sibi uxorem dari ferunt* *falle Bühler* go reluctantly into the marriage state. And if some, moved by love, bend their necks under this yoke, then, if afterwards everything does not go according to their will, but other and other inconveniences occur, which they, blinded by love, did not foresee, bitter complaints follow, and they regret all too late what they have done.

And it happens that others can much more easily bear all the infirmities of a harlot or an adulteress than a husband can bear them of his wife, just as a wife, if she is not particularly righteous, more easily overlooks the gross faults of her adulterer than the minor impulses which the husband gives her, because nature cannot suffer these fetters indifferently, unless hearts, instructed by the Word and enlightened by the Holy Spirit, look up to the Creator, who has established both the world's and the house's government, and wills that both be governed by this wretched flesh. Those who do not have this knowledge, or have it in such a way that they only think of it above, are easily moved to impatience if everything does not go well. Therefore, the minds of the godly must also be instructed, admonished and raised up so that they should look a little beyond the difficulties that first fall into their eyes, and that, setting aside the judgment of the wise men of the world, they should look at the true and highest goods that God has hidden in these states and take them deeply into their hearts: then it will happen that they will both more easily endure these difficulties and also gladly obey God, who tempts them in many ways. And to this end, let us now interpret this wedding song, so that we may see the spiritual goods that God hides in the marriage state and marvel at them, lest we become like the world, which sees the works of God and yet does not understand them, which hears the divine blessings and the sweetest promises and yet does not believe them.

V. 1. Blessed is he who fears the Lord and walks in his ways.

First of all, notice that the prophet does not immediately go on with the promises of marriage, as if they had been given for the sake of marriage, but he starts from the first table and praises the blessed one who fears the Lord. But he does it for the sake of showing that the world does not understand what it is to become a spouse or to take a wife. That is why, when difficulties arise, it cannot bear them with equanimity;

Therefore she is not blissful but miserable. But whoever fears the Lord, whether he enters the government, if he has been called to it, or takes a wife, he is blessed, however it may go in the marriage state or in the magisterial office. For it may happen that even those who fear the Lord do not prosper in marriage, but are united either with wicked or with strange wives, or are oppressed by other burdens, such as the premature death of a good wife, or degenerate children, or a childless and barren marriage. If there is a godly and God-fearing heart here, it will easily get over these troubles and think: "Behold, you have been given a wife who is troublesome to you in many respects, with whom another could not live a day in peace; but God has given you this, that you may know that God is your Creator and Father, and learn to bear His will in patience. 2c. With this gift, the little thing, 1) a sad marriage, is balanced, since this gift helps to overcome not only the troubles of marriage, but also other evil bonds.

Now the prophet begins this wedding song like this: If thou wilt that it may go well with thee, and that thou mayest be blessed, and thou hast set thy heart to enter into marriage, thou shalt know this: God will give you a wife, he will give you a house, he will give you children, and other things; but let this be your first concern, that you fear God, and in the name of the Lord begin this state. This is a useful teaching, which the Holy Spirit brings forth immediately in the beginning, that the one who is not given to abstain, begin marriage from the first commandment, and beg God for help, come before God and say: Dear Lord God, you say to me in your words that you want to be my Lord and God: now you have created me as a man, and you have also created the woman; this is your creature and work; I did not make myself this way, nor am I prepared this way by chance. Give now to your creature

) In the original: leve, which the editions have changed in lsvi. The old translator has connected "lev" with 00mxevsutuM est and offers: "well repaid."

thy prosperity, and grant that I may be a happy husband, that I may be a happy wife 2c., that we may thus begin in the fear of God, not being sure or presumptuous, nor rushing impudently into this state like peasants and unwise people, but calling upon Him who created us for this state; then it will come to pass 'that all may go forth happily.

Now the Holy Spirit begins his wedding song in a different way than other poets. For he exhorts that we should first call upon GOD and take up a trust in his goodness in our hearts. For God will not listen unwillingly that you call Him your Creator, but will again acknowledge that you are His creature, and will not deny that He has given it to you to be a man or a woman. He has forbidden presumption, and does not want you to begin this state on your own advice, but wants your counsel to be suspicious to you, and thinks that God will not let it go out happily if you do not take it to counsel. He therefore rightly says, "Blessed is he who fears the Lord." For we have the examples daily before our eyes, that at first there is a very fierce love among the spouses, which is afterwards very easily extinguished, that they either live with each other entirely in enmity, or one leaves the other. Sometimes they are so drowned in pleasure and wealth that they live completely without any fear of God; this is a twofold greater misfortune and misery. But this happens to them rightly, for why do they not also add that they fear God?

Therefore, learn here that you live in the fear of God, who created you so that you could be a husband or a wife, and also wants to govern your marriage. If you do not want to allow him to rule, and even your wife and servants rule according to your will, without prayer to God, it will happen that you will either ruin everything, or, having become senseless through continued success, you will fall into greater misfortune. God wants to be feared and revered, that is, He wants us to confess that we cannot begin or govern anything blessedly without His help and counsel.

It is useful to have this teaching of the Ju

I want to inculcate this in them so that when they become husbands and wives, they will learn this and follow it. The reason is this: Because marriage is in the world and in the flesh, that is, in the midst of devils, the flesh soon grows weary of the woman, as a certain old man, who was a mischievous man, said to the bridegroom, who at the wedding kept looking at his bride, "Dear friend, do not look at her so often, for after a few months it will happen that you would rather sleep with your maid than with your wife. What is the cause of this? Certainly this, that marriage has to do with the flesh, which is completely corrupted by sin. The devil inflames this afterwards either by hatred from the slightest causes or by jealousy. Therefore, if you do not look to the will of God, marriage can neither last nor be long-lasting.

Therefore, the youth must be taught properly about marriage, so that if anyone takes a wife, he may live with her in God's grace and blessing, and say: Dear Lord, you have given that I should be a man; you have also given me this wife; but we are both in the world and in this exceedingly weak flesh, and in the midst of the devils, the interrupters of conjugal love: therefore give your blessing, so that even if there is any offense, your blessing and the admiration of the gifts that are in the state of marriage may overcome it. 2c. This is the reason why he begins this song with the fear of God, so that he may take away our presumption, lest we think that everything will happen in the way we have imagined in our hearts. For it will not happen that way, or if it does, it will be to the greater misfortune, namely, to the suppression of the word and knowledge of God. The middle way, however, is to fear God and trust Him, and to begin the marriage in the name of God with humble prayer, be it as it may.

Under the pope, they have profaned the marriage extraordinarily. They called it a secular state and instructed the spouses to list marital intercourse among their sins in confession. Therefore, among the school theologians

a disputation on the "venial sin between spouses" and the mortal sin in carnal intercourse (copula carnali), as they called it. But these were useless and foolish disputations, in part also godless, to which Augustine seems to have given the occasion, since he says somewhere of the venial sin that it is equal to the sin of the spouses, for whom one prays: "Forgive us our debt". It is true, of course, that this intercourse of husbands and wives must be moderate in order to quench the heat of the flesh; and just as one must be moderate in food and drink, so godly husbands and wives must not indulge the flesh too much. For that lust of the flesh and the shameful lust by which the flesh burns is sinful. Therefore, as a punishment for this lust, the wormwood of very many worries and concerns is added, because of the food, because of the children, because of the administration of public affairs; likewise, arguments with the servants, with the neighbors 2c. This is added, as it were, as salt, to dampen the will of the flesh, whose weakness God wanted to counsel through marriage; he did not want to stir up the flesh's ardor. Therefore he also wanted the members to be suitable for the production of offspring, just as he created other members for other uses: for the nourishment of the child the breasts, for carrying the arms 2c.

This, then, is the first doctrine, if otherwise the marriage is to be a happy one, a sweet one, and one that pleases God, that the spouses should fear God, that is, that they should lay aside presumption in their counsel, and lie down in humble prayer, asking for a pious spouse who is chaste and obedient; likewise for success in other things; and if anything should come to pass contrary to their will, that they should bear it with equanimity, that their hopes and thoughts should be deceived.

But he does not demand this alone, which is required in the first commandment, that they render to God his service, that is, fear God and trust in his goodness, for this is the reverence we owe to God, but he adds, "Blessed is he who walks in his ways," that is, who also performs the works of the second tablet, who gives to parents and

who is obedient to the authorities, who does not kill, who does not injure others, who does not defile himself with fornication and adultery, but for this reason takes a wife, so that he may live chastely and guard against such sins.

The papists have sung this psalm and still sing it today, but they do not understand it. They follow Jerome, who quite unchristianly and clumsily makes this conclusion against marriage: If married couples are blessed, then it follows that Isaac before his fortieth year, and other saints who did not have wives, did not share this blessedness. But we know that this Psalm does not speak of those who were given a special privilege (de privile-giatis), as Jeremiah had the commandment not to take a wife [Jer. 16, 2.], and John the Baptist also abstained from marriage for specific advice, as did Christ. These may go their way and keep the course given to them by God; But the others, who do not have this gift, and are without this privilege that these supreme people had, let them learn this song, that is, to become husbands and wives in the fear of God, and to walk in the ways of the Lord, and to know that in this state they can so live, that they may fear God and walk in His ways, contrary to the vain and ungodly delusion of the monks and of the whole papacy, who pretend that the married state is such a state that is contrary to religion or does not fit in well with it.

V. 2. You will feed on the work of your hands; prosper, you are well off.

This also should be taught to the spouses, that they should work, because the natural right entails that the husband should support his wife and children. For if the husband and wife know this, that they should fear GOD their Creator, who created them, and as to his creature gave the blessing to them, this must be the second thing, that they begin something of the kind, that they may not be idle, as Hesiodus also reminded: *Οιχον μεν πρώ-τιστα, γυναιχά τε, βουν τ αρπηρα* [firstly ver create the house, then the wife and the plowing ox. For he wills that one first choose a certain dwelling place, where one can live with

wife and children, then to seek a wife, but so if you have a plowing ox, that is, if you have the host with which to feed yourself and yours. For although neither our effort nor our labor is sufficient to feed the family, yet God uses our effort and labor as a means by which He wants to bless us. Thus, leather does not provide the shoemaker with what he can live on, nor sowing with the farmer, nor preaching with the teacher, and yet by these things, or rather with these things, GOD provides sustenance. Therefore, He wants every husband to live by the sweat of his brow and to toil in labor to subdue the flesh and to kill the lusts of the flesh. For those who live in idleness do not walk in the ways of the Lord, but of the devil. For they are not and do not live in the order of God, for God has ordered work.

And here see the intention of the Holy Spirit. Work is also one of the inconveniences of married life, but how beautifully he conceals this inconvenience, since he first shows that work is God's commandment, and then promises that God wants to bless through work, however burdensome and unpleasant it may seem to be. This means to mix wormwood with sugar, as Jesus Sirach [Cap. 7, 16] also adorns work with this name, saying that God created it and that it is pleasing in the eyes of God. But this reminder is also necessary because of our corrupt nature. For it is true what the comic poet says, that all men are by nature so constituted that they have more inclination to pleasure than to work. That is why it was the custom of some immoral peoples to expose their wives and children to shame, just so that they could live in idleness.

So this wedding song reminds the bridegroom and bride at the wedding, first, that they should fear the Lord and believe Him, nor be presumptuous because of their wealth or wisdom; then, that they should know that they will have this hardship, that they will have to work, and that they will not be able to do it.

eat their bread from the work of their hands. Now the fact that pleasure is mixed into the flesh that unites the spouses is not the most important bond, as it is soon severed by other troubles. But these are the true bonds of marriage, that one may know that this work of the hands and the care for the family are also a sacrifice pleasing to God; that the woman, when she gives the child her breast, the man, when he toils his body with domestic work, so that the sweat runs from his brow, render such a service to God, which is far more glorious than all the services of the monks and than all the exercises, however arduous. For, beloved, behold what the prophet says: "Blessed art thou, thou art well."

Is not this a very great and exceedingly sweet price of labor and of the whole married state? You are a husband, he says, and you work so that you may feed yourself and your family honestly; hear what this work of yours is: it is an exceedingly holy thing in which God is pleased, and through which he will bestow his blessing upon you. This praise of work should be written on all the tools of the laborer, on the forehead and the nose that sweats from the work. For the world does not think that work is a blessing, therefore it flees and hates it. Hence come the complaints and the terrible imprecations which godless husbands and wives utter out of impatience when they are compelled to do one thing and another. But the godly, who fear the Lord, work with a cheerful and joyful heart, because they know God's command and will. Thus a godly farmer sees this verse written on his wagon and plow, the shoemaker on leather and awl, the craftsman on wood and iron: "Blessed art thou, thou hast done well." The world turns this around and says, "You are miserable, it is bad for you. For these things must always be suffered and borne; but happy are they who in idleness pass their lives, and without labor have that by which they can live, as Martial praises the goods which are not obtained by labor, but by inheritance. The devil scatters such invectives about marriage more than about the worldly authorities, for even though there

Even if there are some difficulties, ambitious people can easily eat them up (devorant), because they gain honor and dignity.

Therefore, this consolation is necessary against the world's trouble, that the spouses know that God has ordered this state in which they have to sweat and work and bear the curse of original sin, which is imposed in paradise; then, that they also know that the Holy Spirit says here that those are blessed who do their duty and work diligently. This is something so great that the godly will easily bear the discomfort of work. For what more do you want? First of all, you hear that through work God wants to give you food and other things that are necessary for the preservation of life through His blessings; then you also hear that He is pleased with your work and approves of it, and that He wants to accept it as a sacrifice and an extremely pleasant service to God, since it is not work per se, but a work of obedience or profession. The wicked do not know this, so they either indulge in idleness or are impatient with the necessity of work, because they do not see with the eyes of the Holy Spirit, but judge according to the eyes of the flesh; but these eyes see nothing but inconveniences and troubles, and rightly so. But the Spirit raises up the godly and comforts them, that God wants to bless through work (for although He gives something to the idle, He gives it to them to ruin), and that this sweat and work pleases God. This twofold advantage stands against one disadvantage, which the flesh alone sees.

But here it must be remembered that "labor" is not only called that by which the limbs are weary, but also the affliction and worry. For the prophet uses such a word, which not only means to work, that one does something with one's hand, but it also understands the troubles that we suffer under work, as such things occur very much in the household. Often, when the husband is doing his duty with great effort, the wife is peevish and begins to quarrel, the children are taken ill by sickness, and the husband is not able to do his duty.

The servants not only fail through negligence, but are also often disloyal and secretly steal money or household utensils. Even in hard times, the authorities burden them with taxes and service. We do not call these things work, but burdens, and yet the prophet includes both in the word "work," so that when we find ourselves burdened either by doing or by suffering, we may bear this with equanimity, and remember that God did not create this life for pleasure. For this is why He says to the woman [Gen. 3:16], "I will cause thee much pain when thou art with child; thou shalt bear children with pain." For even the time before birth is exceedingly full of the greatest troubles, but birth itself is very little different from death. Thus he said to the man, "Cursed be the field for thy sake; with sorrow shalt thou feed thereon all the days of thy life." Here you hear that not one day, not one year is set aside for sorrow and labor, but the whole lifetime.

Therefore, you say, because the matter is so, it is better to lead a celibate life and to fornicate. Try it, and see if you can thus wriggle out of these troubles; rather, you will get more entangled in them and be left with graver dangers. For in this way you will bring upon yourself an angry God and an evil conscience, and will condemn yourself and your life. For while you pursue the lust of the flesh and the pleasures of the flesh, you fall into bitterness of spirit; what that is, you will know in its time. For one drop of evil conscience, that I say so, consumes a whole sea of worldly joy. What will happen if you have to bear an evil conscience through your ungodly life, not just for one day, but for many years? On the other hand, where there is a happy conscience, which is sure of God's favor and blessing, there is also eternal joy, which absorbs and consumes those little drops of human inconveniences and complaints as the sun consumes the dew at noon.

Is it not shameful, then, to fear and flee those little drops and sparks of labor, seeing that God has filled them with honey?

That is, in this psalm he says to all who labor and bear the common hardships of marriage, "Blessed art thou, for thou hast it good. That is, that you are in this state, that you labor, that you are challenged in various ways, and that you accept (devoras - swallow) sometimes this, sometimes another hardship, not only pleases me, but is also useful to you, so that in this way the flesh is killed and original sin is subdued, and that you learn in marriage as in a school this most perfect worldly wisdom, that you bear God's will patiently, and have a thousand opportunities to show your patience and love, which you would not have apart from marriage in an unmarried life. Those who live in this way in marriage, even if they are completely burdened with all kinds of accidents ((calamitosissimi), are nevertheless truly blissful, and on the other hand those who do not live in this way are truly unhappy. For the labors and troubles, without which one cannot be in this life par excellence, bear them in such a way that they heap pain upon pain. That is why quarrels arise even among spouses. Hence comes the weariness of not being able to walk, talk, eat, drink together; that is quite a devilish life. Therefore, this admonition must be diligently learned and practiced, that we bear the work and all troubles with equanimity and overcome them by patience, content with this gift, that we know that God is pleased with our state and will bless us for his sake. In this way, the family can be governed with a good and cheerful conscience and overcome all troubles.

v. 3. Your wife will be like a fruitful vine around your house, your children like the olive branches around your table.

We have heard two praises of holy matrimony when the spouses fear God and walk in His ways, namely, that this life is pleasing to God and that He will bless it. Therefore, one must bear with equanimity the hardships and labors that God has placed on this state for its own sake, so that the infirmity and sickness of nature may be healed all the time, while it is healed by such hardships.

is subdued, humbled and kept in check. For the fact that the monks have pretended from their thoughts (philosophati sunt) that one must flee from work and seek rest and a solitary life, this psalm proves sufficiently that this is not pleasing to God; but that it is pleasing to Him that we are thrown into work and hardships, and think that we are set by God to endure these active and suffering labors, which then, of course, marriage brings with it, as he says: "You will feed on the work of your hands. He does not say that one should live in idleness and feed on the labor of others' hands, as the saints of the Pope do, that is, the epicureans and tender martyrs.

Furthermore, I have touched above that Jerome and after him also others dispute from this Psalm, why David praises so much the life of the blessed man, if he has a wife, since in the holy scriptures there are so many saints who have lived celibate, such as Elijah, Elisha and similar people were, although one cannot claim this of them with certainty; of Jeremiah one can. In the New Testament, however, there is a far more respectable example of almost all bishops, especially if one looks at later times, even of some married couples, as is reported of King Henry and Cunegund, who abstained from carnal intercourse (a copula carnis, as they say) and lived chastely. Then they say: Are not all these blessed, since the Holy Spirit praises here only the married couples blessed? Jerome here turns to the secret interpretation and follows his master Origen, and makes of the wife the church, as afterwards this opinion was common, since Paul says [1 Tim. 3, 2.], "There shall be a bishop of one wife's husband," that they interpreted it: that is. Of a church; likewise [v. 4.], "Who hath obedient children with all respectability," that is, respectable disciples or hearers. In this way these people answer. Now when some see how ridiculous this is, they resort to saying that the prophet spoke according to the manner of his time, where marriage was more common. But even this cannot be enough for an intelligent person.

We therefore answer thus: This psalm is only about instructing godly people about this state that God has established, but it is not about forcing or commanding everyone equally to take a wife, but that those who are free or want to be free may recognize what they have when they have wives, so that they remain free to live both without marriage and in marriage. For who would compel him to marry who has no need of marriage? Those who are such people that they can grasp this word [Matth. 19, 12] may remain celibate and boast in the Lord, just as those who are not called to the office of government remain private citizens, and those who are not called to the office of preaching remain among the listeners. Here it is quite the same. If they are not compelled by the weakness of their nature to marry, but belong to the number of those who can do without marriage, they do right to abstain from marriage and not to burden themselves with the burdens they can do without. On the other hand, those who, by a gift of God, are not so strong, but are aware of their own weakness that they cannot live chastely and outside of marriage at the same time, must value their need more highly than the inconveniences and discomforts of marriage.

Now the answer to this disputation is not difficult, if one first states that the Psalm only expresses and praises this gift, not urges and compels to marriage, so that we are not senseless, like the first swarm spirit, 1) which arose in our school. He wanted to prove from the passage in the letter to Timothy [1 Tim. 3, 2/ that no one can be a pastor if he is not also a husband; as if you wanted to say that no one can be a prince or a person in authority if he does not have a wife. This is neither the opinion of Paul nor of this psalm, in which the Holy Spirit praises marriage and teaches how those who are in it can use it properly. By the way, the same one shares

Some spirits give their gifts to some in this way and to others in another way. We are indeed in one body and are adorned by one and the same spirit, but not in the same way. Therefore, those who cannot live chastely without marriage may take a wife, and should know that they have a high and glorious gift created by God to help their weakness, as Scripture calls the woman [Gen. 2:18] a helper of the man. But those who have the gift of chastity may live without marriage, so that, although we are unequal in gifts, we may each serve God with our gifts and live without sorrow for the benefit of our neighbor.

This is therefore the correct solution: that this psalm praises this state. He therefore does not deny that those are blessed who have lived a holy and chaste life apart from marriage, but he obviously resists that marriage is censured. The eye, of course, is a more precious organ than the ear, and yet the service of the ears cannot and should not be despised. Thus it would be inconsistent for a theologian to praise his profession in such a way as to condemn the profession of lawyers. So also a jurist must not emphasize his profession in such a way that he thereby disparages medicine, or a poet in such a way that he disparages the profession of an orator; the gifts are different. Therefore, let each one praise and honor God in his gift and use it for the common good, and let others also help the community in their own way, to the best of their ability. A theologian is certainly greater than a grammarian and an astronomer, but for this reason he should not despise a grammarian and an astronomer, much less speak ill of them. They should love each other as brothers, and be a godly family of the highest house-father, and each in the way of his profession serve the Lord. This is not known to those who think that David, while praising and beatifying the married couple, is denying blessedness to others who live holy lives apart from marriage. For the Holy Spirit praises the gifts of God in a pure way, without reviling other gifts, and does not beatify the married couple in such a way that he should condemn those who do not live in marriage.

1) This is the name Luther gave to Carlstadt, who, during Luther's absence from Wittenberg, had publicly presented the doctrine mentioned by Luther here on June 20, 1521. Compare Walch, St. Louis Edition, Vol. XX, Introduction p. 6.

But since the married state is reproached in the world in many ways and its right praise is obscured, first of all by the mind of the flesh, then also by the devil's inducements and the mockeries of the world, the Holy Spirit wants to elevate and magnify this gift, which is so despised by those who have it, but in such a way that it does not take anything away from other gifts. Let widows, let virgins remain in their state. For the Holy Spirit did not intend now to speak of widows, not of virgins, but of marriage, so that those who are in marriage may know their gift.

That Jerome now in a very clumsy way makes the objection: Abraham, Isaac and other holy patriarchs took wives at a rather advanced age, and lived in marriage for many years without children, so they were, according to this psalm, not blessed: there the conclusion is to be disputed. For Abraham, Isaac and others were blessed even before they took wives and had children, just as all who believe and are baptized, both widows and virgins, are blessed. But as for the psalm, it simply speaks and teaches about the gift, does not penetrate to the gift, but emphasizes the gift that is so defiled in the world. Therefore, it does not follow from this psalm what those who have a certain hatred for marriage try to bring out. It is true that the monks pretend that they flee marriage for the sake of it [because they love chastity, but they do it in order] 1) that they may be regarded as loving chastity; but it [their pretense] is not true. Rather, one must believe St. Paul, who says that they will reject marriage through the spirit of error, not out of love for chastity [1 Tim. 4:1, 3], especially since a law is now given by which they forbid marriage. Many things indicate that Ambrose voluntarily abstained from marriage; his example may have been followed by others for certain reasons. But Jerome speaks so vituperatively of marriage that he cannot be excused at all, as even nowadays

1) Inserted by us, because apparently the relation is not quite right.

not our papists. So also Gregory cannot be excused, who spread the law of the celibate state and annulment of marriages also in other churches. Both of them are liars when they say that they abhor marriage out of love for chastity, because they are not chaste, nor can they be, as their daily shameful deeds show, but they strive to be free and safe from those troubles, and at the same time, through beautiful appearances and hypocrisy, bring about the opinion among the great multitude that they are holy, so that they are regarded as if they were something worthy of admiration (*spectacula*) and angels in the world, not men, and therefore worthy of feeding on the work of other hands. This is especially our papists, monks, chasubles and nuns sacred (*sacra*), that is, cursed chastity.

Those who abstain from marriage in this way are in truth antichrists according to the saying of Daniel, who says that this is an outstanding characteristic of the Antichrist, that he will not respect the love of women [Dan. 11, 37]. This also explains the gloss 2) of the Antichrist, with these words: that he will pretend chastity (*simulaturus sit*), in order to be able to deceive the easier. But we also add the cause: so that this soft kind of people may escape the trouble, sorrow and distress that marriage brings with it; but this cause suits a godly man well if the Lord gives it to him. But those who can do without marriage without sin may enjoy its gift without reviling those who do not have it. But all others, before they should live in impurity without marriage, should rather choose conjugal chastity, which is purer and better and more pleasing to God than the chastity of all papists can be, even if they abstain entirely from intercourse with women; but how they do this is known. Therefore, if there are some who have the gift of chastity, so that without marriage they do not feel the heat of the flesh, let them remain in their gift. On the other hand, they,

2) This is the *Zlossa oi-äiuar* much used in the Middle Ages.

Those who are in heat should give counsel to their weakness according to the words of Paul [1 Cor. 7:9] and the ordinance of God [Gen. 2:18], who intended that the woman should be a helpmate to the man, so that even though the gifts are different, we may still remain servants of the same Lord, keeping a good conscience and giving no one trouble.

Thus marriage is a holy, praiseworthy, good and useful state, therefore it deserves to be praised, as the Psalm does here, although the flesh and the world cannot praise it because of the difficulties it has, but rather admires and praises the celibate life. But this is not following the word of God. For the flesh praises and distinguishes the gifts according to its judgment, and holds that one serves God better and purer in the celibate life than in marriage, as Jerome does in the pernicious books against Jovinianus, who, it seems, had more learning and judgment in one finger than Jerome had in his whole body. For he should not have praised virginity in such a way that he thereby reviled the married state, but rather should have said that those who find virgins should serve God in their gift, therefore marriage is not to be rejected, but to be praised as a state that God created, even at the time when nature was still unharmed and not yet corrupted by sin. But Jerome did not have so much godliness nor judgment, but broke out plainly, as the unlearned monks still tend to do: It is good for man to be thus [1 Cor. 7, 1. 8. 26.], therefore it is evil to be married. Likewise: The virgin Eustochia 1) is a precious jewel to the church. Dear, what kind of word is that? The jewel of the church is that one believes in Christ, is baptized and placed in the fellowship of Christ, but virginity is not the same.

1) In Latin: Lonuni monilo ecreiesine LustoviiM, in all editions. Here Imstoelriurn is in any case the nominative. Also in the Tischreden, Cap. 57, tz 12, Aurifaber has the form Eustochium, which is changed in the editions to Eustochiam. Compare our edition vol. XIX, 1564, note - The old translator, Stephan Agricola, has here: "Item, die Jungfrawschaft, dear Eustochium ist ein köstliche Kleinod der heiligen Christlichen kirchen." (Wittenb. Ausg. Bd. VIII, Bl. 91b.)

To be a wife or to be married, these are different gifts, which are equally pleasing to God. For what they oppose in regard to marriage: that such people will have bodily tribulation [1 Cor. 7:28.], we readily admit. But this is not the fault of marriage, but of sin, which is also the fault of those who are not married, Gen. 3:18 ff.

This is what I wanted to answer to the opinion of Jerome, who, with his Origen, fools and fabricates spiritual fathers and children by unrhymed secret interpretations. By these speeches they have given the pope the opportunity to make himself the bridegroom or husband of the church. Thus one error gives birth to another. But I would rather that this bridegroom be buried in hell hanging on a tree with Judas than that he should take his name from Christ in this way. For only one is the bridegroom and husband of the church, Christ Jesus; all other saints are friends of the bridegroom, as the Baptist calls himself [John 3:29]. The church is the bride or the wife, the children are the believers who are added daily. These also become the bride through faith, because they have a share in the goods of the bridegroom, and obtain the righteousness and the merits of Christ through faith. If the pope is good, he is in the number of these people, not the bridegroom, not the husband, but the bride who receives from the goods of the bridegroom; but if he is evil, he is the bridegroom of the devil and the friend of Judas.

So the sum of our answer is that this psalm does not force marriage, as if it were necessary for everyone to live in marriage, for it is not contrary to the words of Christ, who says, "Let him who can grasp it grasp it," but simply praises marriage against the flesh and the corrupt examples of the world, which all challenge this state for the sake of the hardships that befall the married couple. Those who have set themselves to flee from them defile themselves with fornication and adultery, and so also do harm by their example. The psalm fortifies the hearts against these viper's tongues and evil examples of the world. The world calls woman a necessary evil, and Peter calls her an evil for the sake of the world.

for the sake of certain causes, yet without dishonor, a weak instrument [1 Pet. 3:8]. But see what the Holy Spirit says here, how he adorns and praises the woman, comparing her to a fruitful vine, and the children she bears to her husband to olive branches. But say, whether there be in any scriptures such dainty and significant and lovely similes as these two are? yea, is it found in other places of the holy scriptures? For he takes the two noblest trees, the vine and the oil tree, from which two exceedingly delicious liquids are gathered, and with these he compares those things despised in the sight of the world, the woman and her fruit, the children. If you look at their nature, the woman is a weak buttock, and her sex is far below what the male sex is able to do, especially if you make the comparison in the things that are directed by men, but cannot be directed by women. But the Holy Spirit looks at the gift, and under the richness of the gift hides all that is difficult in the female sex, and showers it with the most glorious parables.

But in order to see to some extent the reasons why the Holy Spirit praises this sex so much, we must imagine that we all are not married couples, since the world abhors the married state, but celibate people; indeed, let us imagine that there is neither a man nor a woman, but a certain individual being who is sexless, so that therefore the celibate state could be thought of as all the more perfect: Dear, what would arise from such a world and the happy and pure sexless state? How long would this sex (species) last? Would not within twenty years the whole world have the appearance of a desert and a vast wasteland? What use will gold be? What use will silver be? Yes, what will be the use of the sun, the moon and everything that grows on the earth, since suddenly the human race will cease, when in this way marriage will be abolished and, if it pleases the gods, the blessed celibate state will be established? Yes, look here, where will the preaching ministry be then? What fruit will the good deed of Christ produce?

Why then do you praise the celibate life in such a way as to diminish the dignity and exceedingly great fruits of marriage? Rather, praise both according to their dignity and merit, and especially see in this passage how the Holy Spirit teaches you to regard your wife, namely, not as a weak flesh that (with permission, for I am forced to speak so because of the blasphemous despisers of God's creature) pees, sweats, and does other natural things. For why do you not do the same with the vine? Why don't you despise it because of the dung that is brought to the roots? Do you not take more care of the sap that is brought out of the vine in this way? In the case of the oil tree, no one is offended by the pungent taste of the bark and the fact that the root has to be provided with manure and fattened, as it were. For we all look primarily at the fruits. Who, therefore, should not be seriously displeased that the prudence of men is such that in other things, which are inferior, they choose the best, and either cover up or disregard the evil, because of the greater good or benefit, and yet do not do this in the case of the noblest creature of God, the woman? as if women could not also blame such detestable things (for so [foeditates] these tender people call it) in men.

With the children, we can make a distinction between the children and the dung, festering and diseases, and whatever else it may be. For who throws away a child because it is defiled with dung? Yes, who throws it away because it is either disfigured by dung, or afflicted with the plague or some other contagious disease? Is the dung not washed off? Is it not carefully cared for in sickness, that it may be preserved to us? Thus we cover the natural infirmities with the greatness of the good, which, as we think, is in the preservation of the children. Who would not laugh at him, who would not curse him, who would say that for the sake of manure or because of an illness, even the most serious one, a child must be thrown away? how these fine and tender people would not have the services in spite of themselves.

The way that husbands provide for their wives without burden when their state of health requires it. Should we not remember that she is God's creature and partaker of the benefits of Christ, and that she is given to us by God to be our helpmate?

Therefore, these are devilish words with which the wicked mock the intercourse of husbands and wives, so that they may be considered men and rightly despise these things. For if such people were worthy of becoming fathers, they would realize that it did no harm even to a father of high dignity to kiss his sick child and wait for him to fester. For if the children, either sick or polluted with dung, should be thrown away, I pray you, where would I be, where would you be? Therefore the world is exceedingly blameworthy, that even in the best things it is wont to look only at the infirmities, and not also at the good (virtues), and since it cannot do without the custom of this good, and has it daily, as it were, in its hand, yet is so blind that it cannot see the same. But this is original sin, that one is blind even with respect to the most glorious creatures, and does not understand what good there is in them, but rather stumbles at far lesser difficulties, so much so that it is necessary to teach against this blindness, and yet people hardly believe it.

Therefore, one must do here what Cicero says that he did when he had to conduct matters in court, namely, that he covered up what was bad, but where there was something good about the matter, he emphasized it, moved completely in it and, as it were, lived there. For who would want to take less care of his body for the sake of it, because he has either a swarm on his chest or some other ailment in another part of the body? Do we not for that reason wait for the body with all the greater care? Yes, you see our courtiers: if they, well fed, carry around a body full of excrement, they do not pay any attention to the disorder, but despise it, and go along in gold and silk, as if their whole body were pure balm. Thus we carefully conceal the infirmities,

but what is respectable we let be seen. But why do we not do the same in the state of marriage, that we cover up and conceal the infirmities and look at the advantages and benefits? Here we all do the opposite, not because things are to blame, but because of original sin: it makes people's hearts so blind that in the best and holiest things we pick out only what we can slander. We do the same with the word of God and in all things that belong to the kingdom of God. For since God gives the sun, grain, a healthy body, healthy eyes, etc., no one pays attention to them, no one gives thanks for these gifts. But as soon as a plague breaks out, or a lack of grain, or even only a tooth hurts, then it happens that this one center or point of pain obscures or completely takes away the whole scope of God's benefits. Such is the world and our reason: it is more moved by one evil than by a thousand good things, as our papists also tend to do. From the best gifts and virtues that our churches have, they pick out only that which they can slander; they do this to such an extent that they overwhelm all the virtues of the Word with it.

But the Holy Spirit does the opposite: he covers the infirmities, and what is good in a thing he adorns with the praise it deserves. Therefore, he paints the woman in such a way that he commands her to be regarded as a vine planted and given to you by the Lord in your house, whose fruits are in truth God's plants, far more lovely to look at and better to use than the olive trees. For although some are degenerate and evil, it cannot be denied that they are God's gift; this must be acknowledged. That is to teach a married person rightly. But those who have the gift of chastity may be without this vine, and may enjoy their other tree and other fruits. But we are now about to praise this state; in it the woman is like a vine, and the children like oil trees, for so the Holy Spirit teaches us, and the thing itself testifies the same, though the holy Scriptures do not teach it. For the Gentiles also have

The German songs of our people also testify to this, in which the fidelity of the married couple is praised with the highest exaltations, because this life has nothing more lovely and more glorious than a woman who loves her husband. All men of understanding confess this with one mouth, not because of the lust of the flesh, which is greater in fornication, adultery and defilement, for there the lust is kindled, but in marriage it is extinguished, but because this is the highest lust, that the woman has a fatherly, motherly and filial love for her husband, that is, the very highest love. This is the excellent gift, and worthy of admiration and praise in women, of which those swine know nothing, who think that woman is only a sour puddle of dung for pleasure. She is a far better and more worthy instrument, which God has planted to be in your house like a fruitful vine. Therefore, men should love their wives and children more than their lives.

Therefore this glorious praise belongs against the poisonous tongues of the devil and of men, with which they attack this state, as well as against the judgment of our corrupt flesh, by which it happens that we are provoked either to weariness or to impatience, because our eyes are blind, so that they cannot measure the advantages, and only hang on the infirmities and troubles. But not even the more sensible of the heathen did this. For they saw the natural affection for the children and the mutual love and faithfulness of the spouses toward each other, and praised both with glorious testimonies. Thus, through the small number of understanding people, God also overcame the great multitude of viper's tongues against this state. But how much more does it behoove us to protect marriage, since the Holy Spirit invites us to do so with such clear and glorious parables, by which He shows that God is so pleased with married life that He not only gives His blessing to sustain life, but also "blesses the breasts and bellies," as Moses calls it [Gen. 49:25]. God would certainly not do this if He had

hated the husband and wife. But to Adam he said [Gen. 1, 29]: Everything that grows out of the earth shall serve as your food. After the flood of sin he also allowed the use of pure animals, yes, to the married state he also gives everything that there is in the world of goods and treasures, and everything that has this nature at all. These are all living testimonies that God approves of this state, even if the Holy Scriptures do not show it. Finally, who does not see that even the procreation of the sex was created and ordered by God? Therefore, we should be mindful of these parables against the slanders of our own thoughts, the devil and the viper's tongues, which exalt their void nature and their exceedingly great impurity, but undeservedly reproach these highest gifts of God.

Behold, the man who fears the Lord is blessed.

Hitherto we have heard the glorious prize of the married state, which the Holy Spirit holds forth to fortify and comfort those who are placed in that state, that they may patiently suffer the troubles, trials, and afflictions of the married state, and not follow the judgment of the world, which follows the carnal sense no differently than a mule and an ass, and suffers to be hindered by those hardships, but does not recognize the good that God has given, but sometimes even curses and abhors it. Thus, you will find many who find the great number of children disagreeable, as if marriage were used only for sour pleasures, not also for the sake of the exceedingly delicious services with which we serve GOD and man when we wait for and raise the children that GOD has given. These do not realize the exceedingly lovely thing that marriage has. For what is greater than the love of children? especially since you hear here that children are the most important part of the divine blessing.

But here again faith is necessary. For the world does not consider it a blessing that it must seek nourishment through work, that it must bear the burdens of wife and children, 2c., of which there are many. All this holds the world and the

The Holy Spirit praises all that he has said so far with this very sweet name. But in order to fortify the hearts of the godly, the Holy Spirit praises all that He has said so far with this exceedingly lovely name and calls it blessings, so that He may awaken us to rightly recognize God and His gifts, so that we do not, as the world is wont to do, which always looks at the present with distaste and desires what is not there, fall into overindulgence in the midst of God's gifts. Therefore, we must pay careful attention to this emphatic expression (emphasis) that he calls this life, which is miserable and full of misfortune according to reason, a blessed one, since he says: "Behold, so the man is blessed," as if he wanted to say: "What more do you want? This, that you have a wife, that you have children, that you nourish yourself with the work of your hands, this is truly God's blessing. Therefore, not only should you not be offended by it, but you should also thank God for His blessings.

But how few are there who believe this? And even if some believe, they are often distracted from this faith by their weakness, and forget the blessing as if they were under a curse, and become impatient. Therefore, it would be desirable for the godly to have this word of the Holy Spirit as an exceedingly great comfort always before their eyes and ears. For how can a more certain reason be given for proving that the life of the spouses is pleasing to God than that their whole life should be a blessing? It is true that they are often challenged with sins of impatience, for the sake of the sins of the servants and the children, and also with hatred against the neighbors, but what is the matter with that? In this weakness, everything cannot be so pure and perfect that one would not often have to experience faults or shortcomings in the house or outside the house. But these sins of impatience are erased by the daily prayer of the godly, and godly spouses must always hold on to this consolation that they firmly believe that they are sitting in the blessing and have a life blessed by God. The firmer and richer this faith is, the more joy there is. For even though there are many hardships, even though sins sometimes overtake us

Even though the word of the Almighty God is not in dispute, the word of the Almighty God is there, and therefore those who faithfully keep it are victorious in all disputes.

Therefore, one must take hold of these words as if God Himself were speaking them down from heaven, and one must become accustomed to holding this state in due honor, since God Himself has poured out His blessings so abundantly upon it. This must not only be understood in such a way that we praise it with words and recommend it to other people, but we, who are in marriage, should, each for himself, praise it to ourselves, so that we, may poverty, or sickness, or accidents in the household, or other hardships befall us, bear it with equanimity, satisfied with the exceedingly rich comfort that the Holy Spirit calls it a blessed life. And this is experienced, known, and done by those who fear the Lord and serve Him in truth, as it is said, "Thus is the man blessed who fears the Lord." For the true service of God is to fear God, to trust in God, and to put all hope in God. These movements of the heart are followed by obedience in our profession and in other things that are commanded to us by God, for all this comprehends the fear of God in itself. Those who do not fear the Lord do not understand this; neither does the Holy Spirit sing about them here.

V. 5 The Lord will bless you from Zion, that you may see the happiness of Jerusalem all your life long.

After this excellent praise of marriage, the Holy Spirit adds a very glorious prayer, in which he asks that God bless this blessed state even more, and also for the sake of such spouses make the worldly regime a peaceful one and give happiness to it. Furthermore, all such prayers also contain the promise that it will happen as we ask. For it is not necessary to think that the Holy Spirit either prays or prescribes to pray such things that are not approved by God and that he does not want to hear. But that he expressly adds: "The Lord from Zion", he does this because at that time the service in Zion was

was. Therefore, those who wanted to pray did not only look with their hearts to this place, as we have shown above several times, but they also turned their faces there [Dan. 6, 10.], because God had promised that He would dwell there and accept the prayers and sacrifices [Ps. 132, 14. 2 Chron. 6, 6. 7, 14P Hence come these expressions: "praying before the LORD" [Ps. 5, 3.], "offering before the LORD" [2 Chron. 7, 4. 1 Kings 8, 62.], "appearing before the LORD" [Ex. 23, 15.], that is, in the tabernacle where the Ark of the Covenant and the mercy seat were, to which God had committed Himself that He would be found there. Therefore they called this place strength, kingdom, glory, honor, beauty or adornment, likewise the rest of the Lord, as can be seen in the Psalms and the other prophets.

After Christ appeared and the gospel was preached in all the world, this place ceased. Therefore we do not sing now: "The Lord will bless you out of Zion" or his holy temple, but: through Christ our Lord. For he is our true mercy seat, of whom he was the shadow or model in the Old Testament. For in Christ the Godhead dwells bodily [Col. 2:9]. Therefore, when we pray to God, we ask that we may be heard in the name of Christ, just as, according to the example of the ancient Church, all public prayers were concluded with these words: Through Christ our Lord. But we have said this several times above, although it cannot be emphasized enough. For this is the Christian knowledge and wisdom, that we have not (that I say so) flying and scattered thoughts, but that they are gathered together upon one object, that is, from Christ. For as in the Old Testament the people were gathered to the Ark of the Covenant or the Tabernacle, and were not permitted to sacrifice in Dan, Bethel, Gilgal and other places (which the godless idolaters chose against the Word), so today one must not seek a way to God through the invocation of the saints or any other worship and works, but only through Christ and in Christ, according to the saying [John 16:23]: "If you ask the Father anything in my name, I will give you all the things you need.

he will give it to you." For the hearts must hold on to the fact that God is not in the monasteries, not in the places of pilgrimage, not here, not there, not even in heaven, but is found and worshipped only in this one person, who was born of Mary, that is, in Christ Jesus. This is the right seat of grace and the certain throne of the Godhead, where the Godhead dwells bodily and is found, as the sayings of the Gospel teach [John 14:6]: "No one comes to the Father except through me." "I am the life, the truth and the way."

Those who do not have this object, their hearts wander and wander about in innumerable opinions, as is evident from the example of the monks: some have chosen Franciscus, others Dominic, others Benedictus, others still others protectors, by whose rule they would like to come to life as in a certain way. What have all these done? Search their hearts, and they will tell you as if from one mouth that they wanted to seek God; but they thought that God in heaven was such that He would hear them and be gracious to them if they were dressed in a robe, if they abstained from eating meat, if they lived without marriage, if they did not touch money 2c. Thus they have forsaken the right and one way, which is Christ, and have gone astray, each in his own way, according to the same manner as the Jews. Although the one way was presented to them how they should find God, namely when they went to the tabernacle, worshipped and sacrificed there, they left this one and right way and ran here and there, to groves, valleys, rivers 2c. There they suffered twofold harm. For since they thought they would find God, they were mistaken, and since they thought they would reconcile God, they offended Him even more, as the revealed sayings in the prophets state, in which God says that He rejects the ways they choose for themselves and that He will not let them find Him. For why do they not remain on the right and infallible path shown by God's Word?

This is what I am saying so that we can get that, that he is saying:

"The Lord from Zion" without taking offense at it. For he mentions this place with necessity to prevent idolatry. For God had revealed that he wanted to be worshipped in this one place. Therefore, under the cover of the promise, they also worshipped Christ there, whom the promise included. But now that Zion is buried and destroyed, the treasure is opened, namely Christ, who was then hidden in the promise as in a cover. Therefore you should be aware that such passages must all be drawn to Christ, as experience also teaches us that in temptations there is no consolation by which hearts can be lifted up, not even in God, except the One Consolation in Christ. For it is not only dangerous but also frightening to think of God apart from Christ. For besides the fact that the devil can then very easily overpower us through the splendor of God's glory, there is also danger for this reason, because God does not want to be taken in these ways. Therefore, we must cling to that one object in which God shows Himself and His mind to us, in Christ. But those who seek something else besides Christ will learn in their temptation, at their peril, how little that is certain.

But, do you say, how will the LORD from Zion continue to bless? 1) Namely, "that you may see the happiness of Jerusalem," that is, the Lord will give worldly peace for the sake of good husbands and wives who fear God, which is useful not only to make it easier to obtain food, but even more to raise children properly. And this was the reason in the beginning that cities were built in order to ward off the violence of men and wild animals with united forces, and so that they could nourish themselves and their own in peace. After that, since there was not enough protection in one city, several joined together. Thus principalities and kingdoms came into being, only for the sake of peace, which is necessary for the spouses, and reason imagines that nature has arranged and taught it this way, but the Holy Spirit shows here the right cause, i.e., that the people of the kingdoms and of the kingdoms are not the same.

The first blessing is that of fearing the Lord, the second that of having a wife and children, and the third that of enjoying worldly peace. They must acknowledge that the first blessing is to fear the Lord, the second to have a wife and children, and the third to enjoy worldly peace. What do you want more than that? Thou shalt therefore think that for thy vine and for thy olive branches, which thou hast in thine house, the Lord will give kings, princes, judgments, laws, and all things necessary for the preservation of the commonwealth and of peace.

Therefore, we are rightly reminded that it is certain that the princes and authorities serve the fathers of the house, but that they are entitled to the good for this service, that they are given womb and customs and the like, which the authorities need, since they watch over the preservation of peace. For they are "servants of God," as Paul also calls them [Rom. 13:4], who are given by God so that you may enjoy peace. How great a blessing peace is, however, is testified to by a common saying of the Germans, in which they say that a householder who has two cows should give one so that he can enjoy the other in peace and keep it. For what good is it if you have a house full of goods and cannot protect it against robbers or thieves? Now, since this is done by the authorities, indeed, since courts and laws restore to the rightful lord that which has been unlawfully snatched away, honor is rightly due to it, and it is rightly paid womb as the steward of the blessings of God which He has given to husbands and wives. For this is enumerated here by David as the third blessing of the married state, that through marriage they shall see the happiness of Jerusalem, that is, that they shall see Jerusalem flourish, first, through right worship and pure doctrine, second, through good government. For these are the goods not of one house only, but of all Jerusalem. Thus the Holy Spirit praises the gifts of God to us in the most beautiful order. The first is the fear of God; this comprehends in itself what belongs to the first table. Then, for the sake of the fear of God, God gives and sustains the house and the household. Finally, for the sake of the well-ordered and in the fear of God

1) Erlanger: UensäieU instead of: dLueäioet,.

For the sake of God's guided stewardship, the third blessing also follows, namely, a blissful world regiment.

Furthermore, the flesh judges these blessings in the world regime in quite the same way as it judges housekeeping. For it does not want to suffer any laws. Therefore, from the ropes of the great crowd come hatred, imprecations, and vituperations against the authorities, even if they perform their duties with the utmost care. For when is the great multitude not exceedingly impatient when taxes are imposed on them even for the most just reasons? as if, in fact, that were the only thing with which the authorities have to deal, that they collect money and use it for their own pleasure without any difficulty or burden. Dear, who is there who serves for free without pay? What ingratitude is this, then, that one does not want to give to the authorities, who serve the community with the greatest danger and in an extremely arduous condition, what their work deserves! Or do you think that this service should be rendered to you in vain, that you should dwell in this or another city, enjoying peace, jurisdiction and the church, without any cost? The godly truly do not demand this, but recognize that the authorities are instituted by God for the sake of peace, therefore they are willing to pay them honor, lap and duty, as angels of peace who guard us and watch over us.

Therefore, the Scripture reminds us of a more serious duty and imposes it on us, namely, that we should also pray for the authorities. Those who do not do this, and even bear the public burdens unwillingly, deserve to have tyrants instead of good princes, who force them to bear even heavier burdens, and impose extraordinary burdens, since they either take the ordinary ones upon themselves with impatience or pay them unfaithfully. These are just punishments for disobedient citizens and for the great multitude who, in danger, take refuge in the authorities alone, and against them, as it were, spew forth what hurts their souls and is annoying to them. The authorities have to leave their own business in the queue and

The most important thing is to listen to the complaints of each individual and to seek redress for them, and it is then that the greatest concern arises when public complaints have to be resolved. Are not therefore those worthy of tyrants, and of such lords as are wasteful and negligent, who will not give thanks to a godly and careful authority? For the tyrants afterwards bring it about that such people learn what a good authority is, so that they punish themselves that they have sinned by disobedience, that they have sinned by paying the ordinary taxes unfaithfully, by blaming the authorities 2c. If God does not punish this in this way by tyrants, He does it by rebellion and war, so that these sows do not go unpunished for not having been obedient and not having honored the authorities. For as the sows are only bent on satisfying their greed, so the peasants think that they are only born to enjoy peace, to gather goods and to satisfy their avarice; but that they should give away something of the goods they have gathered for the common good, they do this either unwillingly or unfaithfully.

Therefore, we should be accustomed to learn to recognize and be grateful for these benefits that come to us through the authorities, so that we do not, like the rabble, resent the burdens that we should gladly take upon ourselves for the sake of the commonwealth; then, that we learn that this benefit of a good authority is bestowed upon us for the sake of godly husbands and wives, after which the wicked also enjoy it, like swine their food, without thanksgiving. For just as the destruction of Sodom was postponed for the sake of Lot, so the Lord often blesses a whole community for the sake of a godly house or two, and the Lord gives happiness to a whole empire for the sake of a godly ruler or two.

V. 6. and see your children's children. Peace upon Israel.

The gift of children is given to many in the world, but many do not receive it. Therefore, we have rightly said above that it is a price, not a promise, that each individual receives.

but the whole estate. Thus it happens to some that they see their children's children or grandchildren, some have a barren marriage, as the Lord distributes this to everyone for his own good; and yet one must wish this for godly married couples, and it usually happens to them. And it is worth admiring, especially in the case of old people, the special love they have for their grandchildren. For they love them more dearly than their own children. Since the psalm is concerned with glorifying the married state and wishing the spouses all the best, it adds this as the highest delight, that they should keep their offspring even in the distant future, so that it does not omit anything of what is given by God to the spouses, even if not to all, but to most of them. Although we have said above that such prayers also include promises, it is known how it is with the bodily promises, namely that the Lord gives them in such a way as is useful to each individual. Therefore, we will draw this promise, which is included in this wish, to the whole estate, not to individual husbands and wives, that godly and God-fearing husbands and wives will have a great posterity, and that the blessing will flow over to the whole nation for their sake, as he adds: "Peace upon Israel," that is, all salvation will come to Israel for your sake.

Thus this psalm praises us the marriage state against the blasphemies of the flesh, which only judges according to its feelings. As it is annoyed by the difficulties and burdens of marriage, so it is also annoyed by the world order, where one must obey the laws, pay taxes and take other burdens upon oneself. For it would like to live in such a way that it could enjoy everything that is very good in the marriage state and in the world regime completely and without all troubles.

As we see that people of pleasure (*delicatos*) enter into marriage for the sake of it, because they, not knowing life, think that there is only love and pleasure in it. In the same way, people can be found whom dignity and the pursuit of honor make so nonsensical that they seek or enter into it only out of ambition for offices of authority. But since afterwards in marriage innumerable hardships have to be borne, and in the magisterial office envy, hatred, curses and insults, they cry out that they have been deceived in their hopes. This is how it must necessarily come about, because they regard as nothing that which is noblest and best in both states, namely, the blessing of the Lord. Therefore, one must look at the blessing and have the will of the Lord and His word before one's eyes, and because everything else is full of dangers, tribulations and plagues, one must rest on the will of God. It is the same in the Church. Dear, is not everything full of the most oppressive troubles with such a large number of godless and worldly-minded (*profanorum*) people? But all this is easily borne and overcome by looking to the will of God.

In the state of marriage, we should also consider first the word of God, secondly the gift that the Lord gives when He gives a wife and children, and thirdly the blessing of the world's government and peace; for these gifts, which we recognize, we should also give thanks afterwards. Thus it will happen that God will be provoked to continue to give His blessings; but where this does not happen, God will thereby be challenged to take from us again also the gifts that we have. In this way, great empires, cities and communities could flourish longer, but because they do not give thanks to God and despise His word, they perish because of their ingratitude. We should therefore learn to be thankful, and the blessing of the Lord will be abundantly upon us. Amen.

The hundred and twenty-ninth Psalm.

They often pushed me.

This psalm has two parts. In the first, he gives thanks for the constant defense and salvation of God's people; in the second, he prays against the adversaries, and in praying, he prophesies at the same time. Both serve to instruct us and to exhort us to patience, which is not only necessary in one age or at one time, but, as the whole history of the church shows, must be present at all times and in the whole of life. Furthermore, we understand here the twofold church, that of the Gentiles and the Jews, together, as Paul also connects them in general with each other, since he says (Rom. 1, 16.): "The Jews first of all and also the Greeks." For as for the church of the Jews or the Jewish people, it is known from the histories that they were situated in the midst of their enemies, like a beautiful rose among thorns. From the south they were beset by the Ishmaelites, the Arabs and other savage nations; from the west by the Egyptians, the Moors, the Troglodytes 2c.; from the north by the Philistines, the Assyrians 2c. Thus, after the fall of the synagogue, the church is surrounded on all sides by enemies, and Christ reigns, as the Psalm says [Ps. 110, 2.], in the midst of his enemies. So it is true on both sides that they were often harassed. But God also shows here the miracle that He has always delivered those who have been so oppressed. Thus the kingdom of Israel, I say, has been quite a miraculous kingdom; when the Lord wanted to chastise it, he gave victory to the Philistines, Edomites, Moabites, Assyrians, Babylonians. Again, when it seemed that the Jews were totally oppressed, they were free victors over their enemies. Thus this kingdom remained against the will of its neighbors and even of Satan, as can be seen beautifully in the books of Kings and Chronicles. But because both of the tribulations and of the salvations there are threats and promises.

it was a great consolation for this people that they knew, even though they had to suffer tribulations and were disturbed, that this was not simply according to the will of the enemies or with their power, much less because of the justice and merit of the enemies, but simply according to the will of God, who punished the sins of His people in such a way, even threatened and foretold this through the prophets, that He would punish the disobedient. This comfort is not small, that you may say in adversity: This is God's rod, which so punishes my sin; it is not the wrath or the merit of my adversaries.

Now we must also apply this to ourselves, so that when we succumb, we do not succumb through the power of death, sin, hell, or any creature, but according to the will of God, our Creator, who gives us over in tribulation and punishes our sins and ingratitude, but in such a way that he leaves us the paternal promise that he will not abandon us. But such a picture of the whole kingdom of Christ is shown to us in the Revelation of John. For how many things does he speak of the evil angels, of beasts and similar things that are destructive to the church, which would rage against the church and the kingdom of Christ, since the Lord allows such things? But it always happens that the misfortune is followed by consolation, and the church, no matter how much it may be afflicted and oppressed, nevertheless remains and finally triumphs.

And truly, this Psalm is especially appropriate to our time, when the Church is most severely afflicted and, as it were, destroyed by both the Turks and the Popes, so that, if one considers the matter carefully, the situation of the Jews in Babylon seems to have been better than that of the Church under the Antichrist. The proper use of the sacraments had been abolished, the benefits of Christ had been obscured, the faith itself had been completely eradicated.

Right worship, right good works were not shown or practiced; in short, everything that belonged to right religion was either destroyed or obscured. As therefore the Jews in Babylon were deprived of the sight and custom of the temple, the sacrifices, the ceremonies, and the whole world regime, so the church under the Antichrist had not the right preaching ministry, no worship, not her own kingdom, but was forced to keep the papist customs, which are quite Babylonian and pagan. Thus, on both sides was the same wrath and almost the same punishments.

It is therefore necessary to hold on to this consolation that, as the Psalm says, we may be challenged, cast down and trampled underfoot, but we will not be defeated. For the church will remain invincible, even though its victory is hidden under incredible weakness. For so it was under the pope: on all chairs, in all churches, nothing else resounded but the godless and blasphemous doctrine of the popes and the dreams of the monks. This was indeed what the 74th Psalm, v. 9, complains about: "We do not see our signs," and yet even then the Lord had his church, albeit very thinly sown and disfigured in many ways. Before the godless empire of the popes began, how great was the multitude of heretics! The church was also severely attacked by them, just as the neighboring pagans attacked the Jews while they were still in their country. But as that attack was followed by imprisonment, so the kingdom of the popes was in truth the imprisonment that followed the attack of the heretics, and into which all the evil that had ever existed in the church flowed together as into a dung pit. Now, by God's grace, this captivity is beginning to turn around, and the temple of the Lord and His worship are being restored.

Now, in my opinion, the Psalm speaks in general terms of all such dangers to the church that have been at all times, that the kingdom of the Jews, while it was still under good kings, was contested daily and yet not conquered, that it was subsequently completely devastated by the Assyrians and Babylonians, and that the people were led away, yet not completely abandoned. For the

Jews have been delivered from captivity and have obtained in their land the promise that was made to them by Christ. Thus, this psalm sings first of all about the church of the Jews, then it also understands as a prophecy how the church will fare and the condition of the church of the Gentiles, that God will preserve it against all heretics, against all the rages of the world, against the kingdom of the popes or the Antichrist, finally also in individual life (privately) against the temptations of all sins. In this way, this psalm is to be extended to the church of all times and all accidents, and all dangers on the part of the world, the flesh, sin, the law, death, yes, even the gates of hell. For the world attacks it with violence and wisdom, the devil with despair and doubt, the heretics with error in faith, and the conscience with sins. In all these dangers we say [1 Cor. 10:13]: Praise be to God, the Lord, "who does not let us be tempted beyond our ability. We must be tempted, but at the same time as we are tempted we are saved, except that God gives us the strength to endure temptation until the time of salvation. David praises this blessing and shows us how his people fared, so that we may learn this comfort: just as the Lord preserved that people, so it will happen that we will also be preserved. For we have the same God, the same Spirit, the same Word, the same promises, in short, we have everything in the same way. Therefore, we can say and sing with David:

V. 1. 2. They have often pressed me from my youth, so say Israel, they have often pressed me from my youth, but they have not overpowered me.

He does not name a specific enemy, so that he understands all and every one. But the fact that he says: "From my youth on" also understands the whole time from the beginning of their church, a primitiva ecclesia, as we call it, that is, from Moses on, when Israel first began to be God's people. For although we always praise the earlier, as the Church is rightly praised in its beginning, it is obvious that God is not concerned with this sub-

I do not care about the difference, who gave the people of Israel splendid prophets even in the last times: before the captivity Isaiah, who is probably the most distinguished among them, after the captivity Haggai, Zechariah and others. In the middle time between Moses and these were the excellent prophets Elijah, Elisha 2c. Thus we see that although the church in its beginning was exceedingly pure from heretics and ungodly opinions, nevertheless also at the end some glorious prophets and men arose, and since the root of Jesse seemed to be already withered, nevertheless Hannah, Simeon, Zacharias and Elizabeth 1) arose. For God sustains His Church, however much it is attacked and afflicted, according to His promise; we only need to open our eyes and see where this comes from.

But we must not look at what the world admires, we must look at the church that is oppressed, afflicted, overwhelmed with misfortune. For this is her adornment and actual title, that she is weak, besieged, and surrounded with all the assaults and rages of the devil, the world, the flesh, sin, death 2c. Whoever will not look at this, but flee, will never find the church. For this is not its appearance, which is given to it by the painters, who paint it either as a dainty virgin or as a well-fortified and adorned city. This painting is true, but not according to the eyes of the flesh. Spiritual eyes see this beautiful figure and exceeding daintiness, because Christ is her bridegroom, and has given her birth through the Holy Spirit, and has adorned her with His blood, merits, and righteousness. Of these things the flesh cannot see or judge, because it sees something quite different, namely how she is subjected to the bitterest hatred, envy, the greatest tortures and chastisements. Therefore, if someone wants to paint her as he sees her, he will paint an unformed and poor maiden sitting in an uncertain forest, in the midst of hungry lions, bears, wolves, pigs, yes, poisonous snakes, likewise, in the midst of raging men, which sword,

1) In the Wittenberg and in the Jmaer, "Maria" is added. The old translator added "and others".

The church, as a lonely virgin, flees from the old serpent or the dragon, who pursues her and her child. This is why these words, which David uses here, "My enemies often press me. Therefore, these words that David uses here are also true: "My enemies have often urged me, they have often urged me."

This affliction, however, has the appearance of being an overcoming, if one follows the flesh, as if the enemies of the church were victorious and retained the upper hand after the church had been defeated and oppressed, as each one of us experiences in his own battles, which we, each for himself, endure in our hearts, when the devil frightens the consciences and puts them to shame. Here such great trepidation is aroused that no one can judge otherwise than that the victory is on the side of the devil, who overwhelms us with thoughts of sadness, with blasphemies, with troubles, and thus takes away all the comfort that Christ's merit and the Word offer us. According to this view, one rightly reads [with the Vulgate], "They have often overcome me" (*expugnaverunt*). For it seems to be not simply an affliction (*oppugnatio*), but an overcoming (*expugnatio*). As we, each one for himself, experience both of these, so also the whole body of the church confesses to all lines that it was surrounded and oppressed by the armies of all nations and by preparation from all plagues or temptations from youth on, that is, from the time when they, saved from Egypt, began to be separated from the rest of the nations and to be God's people.

But here the church straightens up, since it has often experienced the same thing, that God has proven His power in these adversities, and both the sin and the punishments were averted in such a way that the church remained, and the attacks of the enemies were in vain. Therefore, the prophet repeats the danger, and then exhorts with words that come from an exceedingly great joy.

2) Instead of *utriHus* in the editions Wohl *utra*us should be read.

That all the individual members of this body may praise the good deed of God and say: "They have not been able to overcome me. This comfort must be held fast, not only for the Church, but also by each one of us in our dangers, against the great expectations which our adversaries boast and cherish. Heretics and mobs boast that they will prevail; the pope, basing himself on his and the princes' authority, cries out: We will be victorious; the devil also accedes to these, mixing the quarrels in such a way that their victory does not seem doubtful. This not only worries each individual in particular, but also fills the whole body with grief and pain, as we experienced at the recent Diet of Augsburg, where it seemed as if the adversaries were suppressing us. But did we not also experience this word, which is exceedingly full of comfort: "They have not succeeded"? This consolation must be held fast even when we are killed, as the examples of the church in its beginning testify. For by the blood of the blessed the church is, as it were, moistened, so that a more abundant seed of Christians may sprout.

As this is rightly applied to the persecution by the sword, so it must also be applied to the attack of the heretics and the mobs. For it is peculiar to these that they boast of victory and sing songs of victory before they have achieved victory. But where are they now who first stirred up trouble for us because of baptism and the Lord's Supper? We must therefore do this: Let the adversaries boast in whatever way they wish, but let us do only this, that we keep the word pure, and do everything we can to spread Christ's kingdom and the word. Then, when afflictions and struggles follow (as they surely will), let us sing with David, "They have not been able." For even if they kill us, neither the heretics, nor the pope, nor the Turk, nor even the devil himself, will destroy the Word; nor will they prevail against us if

we remain pure in the word. This must be admitted to the devil, that he is greater in strength and afflicts us in many ways, for the afflictions of the righteous are many; but nevertheless the Lord delivers them from them all [Job 5:19]. Why? Because it is the word of God that they follow and teach, and the cause of God that they defend. Therefore, even though the pope does many things and tries to stir up the whole world against us, even though the false brethren who do not walk in the pure doctrine do not cease, even though the devil himself does not cease to move the gates of hell, we will still sing with David to the end: "They have not succeeded," only for the sake of the word.

V. 3. The plowmen have plowed on my back, and drawn their furrows long.

See, how unequal things are, which he connects and almost says the opposite. He wonderfully comforted that the enemies would not be able to do anything against the church, that it would be insurmountable in truth, and here he complains that plowing is done on the back of the church, and such furrows are drawn that they seem to be continued into infinity. Now this is the trouble that torments the godly exceedingly severely, that God lets the devil and the world rage so long that he gives happiness to their advice, that he gives success to the wicked even when they would have thoroughly deserved to be plagued with punishments and all misfortunes. On the other hand, the more the godly pray, the more persistently they hope, the less the outcome corresponds to their hope and their counsels: every day they are more and more afflicted, and less and less hope remains for them. The similitude that they are compared to a land that is constantly plowed, and on which very long furrows are drawn, is therefore quite fitting, as if there were no God [who would approach to see] either their misfortune, or the godlessness and unjust cruelty of the enemies of the Word. He thus indicates that a perpetual patience is needed, which must be constantly present, not for one day, not for one year, but for one year.

The word of God is the foundation for the whole of life, so that those who have the word must establish this in themselves, that they do not want to leave it, even if they have to bear and suffer it for a thousand years. In our time we have seen how many have fallen away, because the fruit of the word has been hindered by persecution, which, like the sun, dries up the seed on the rocks; indeed, even those who have stood firm for a while often fall.

Therefore, it must be learned that the patience of Christians, as described in this verse, is one that is ready to offer its back to the plowmen, and to suffer not for a day or two, but throughout life. For he compares the tribulations to a ceaseless (prolixae) plowing on the backs of the godly, as Christ expresses the same when he says [Matt. 10:22.], "He that endureth to the end shall be saved." For it is not enough to begin, for the patience circumscribed by certain limits may also be found among the heathen, but the patience of Christians is an eternal (aeterna) one, that is, such that it seems to be infinite, since its end does not appear, just as there is no end of divine consolation, so that in this way what seems to be most opposed to each other is united, that is, the longing of the furrows on the backs of the godly, and the victory of the godly, who sing of those who lead the plow: "They have not succeeded."

This longing of the furrows also includes this annoyance, which no carnal wisdom can overcome, namely, that the wicked are long in happiness and seem to get a reward, as it were, for their persecution and hatred of the Christians. For if GOD tolerated their tyranny for a day or two and punished them immediately according to merit, we would all say that GOD looks upon His own and is angry with the ungodly. Now, however, when godlessness is happy and unpunished for many years, what Diogenes said about Harpalus happens, that they seemed to bear living witness to the fact that there are no gods. Thus the godly are also challenged by this delay.

that they sometimes fall so low that 1) they think that God is not looking at them. Therefore, we must get used to the fact that even though the furrows are felt, we do not get angry because of it, but when one challenge is over, we prepare ourselves for another one, since our backs must be ready to endure the furrows.

This is the first part of the psalm, in which he confesses the divine miracles and the power of God, by which he sustains his own, not only against the world, but also against sin, death and the devil, and gives thanks that he gives victory to the conquered, but brings down the victors. He commands us to expect this outcome and exhorts us to patience. Now he goes to prayer, and not only prays, but also promises that the enemies of the church, even though they persistently continue to do harm. They will do so without blessing, even to such an extent that they will never be able to get up again, as experience shows. For, dear one, tell me, what kingdom from the beginning of the world has remained unharmed? The place on earth is still there, but the kingdoms, as he says in the fable, are gone (ο^εται). On the other hand, the raging has not been so great, the power of the kingdoms of the world has not been so great, that they could have suppressed the church; for this still continues and will continue until the fall of the world, as follows:

V. 4. The LORD, who is righteous, has cut off the ropes of the wicked.

This contains the prayer in such a form that the saints cannot have anything more excellent or better in danger. For here we learn that it is stronger than all armor and than all walls. Therefore see first why he calls the Lord "just," and you will see that he does it for this reason, because, if you look at the matter itself and the divine government as it is according to the flesh, God seems to be quite unjust, since he graces the tyranny of the wicked with goods, power, dignities, 2c. but heaps honor and applause on the heretics among the populace. Since reason sees this

1) Erlanger: st statt: M.

they do not judge otherwise than that if there is a God, he is unjust. For reason concludes, first of all, that if there is a God, he can resist the wicked and destroy them. For to be God is to be omnipotent. Now this is also true: If there is a God, he must know what is happening in the world. For it cannot be found in God that he does not know something or that he is foolish. But what follows from this other than this, if God knows that these things happen in an unseemly way, and he can prevent it, that he must certainly also want it. Otherwise, if we assume that he does not want it, since he knows and is able to do it, it would follow that he is not good but evil, not just but unjust.

Now summarize this. If God has power, wisdom and goodness, if he can help, knows how to help and wants to help, why does it happen in this way in the world that the godless even receive a reward for their godlessness, power, goods and dignities? on the other hand, the godly are plagued in many ways by the godless because of their godliness? Thus these things, as we said above about Diogenes, are, as it were, a living testimony against God. This proof reason of Epicurus and similar people is completely irrefutable. Therefore, blind reason, entangled as it were in these conclusions (nexibus), inclines to the opinion that either there are no gods, or they do not care about human affairs, as Vellejus disputes with Cicero according to Epicurus' opinion. This, which is in itself exceedingly difficult even among sensible people, Satan sharpens still further. For since we must ascribe omnipotence to God, also wisdom and goodness, the devil concludes against us from the principles we have conceded, and precisely what we must ascribe to God, he as it were snatches out of our hands again, so that we, defeated by the government of present things, that either there is no God, or that he is weak and impotent, as Aristotle almost falls into this opinion, that although he does not call God foolish, he nevertheless holds that he knows nothing of all things, that he understands and sees nothing of our affairs,

has nothing in mind but himself, and delights only in thoughts about himself. Although this does not mean to ascribe foolishness to him, it is certainly to take away his knowledge and to represent him in such a way that he knows nothing about human affairs. But what is such a God for us, or what is he good for?

Against this annoyance, the Holy Spirit reminds us that he is "righteous", one who does not like unrighteousness and ungodliness. Therefore, although he allows the ungodly to flourish for some time, he finally cuts off their ropes, that is, he brings their power to ruin with themselves; but the godly he delivers and snatches out according to the saying [Ps. 5:5.], "Thou art not a God to whom ungodly beings please." Therefore, we should learn to answer this reason of proof with this commonly known saying, which is used by musicians: In the end you see which is the right key (in fine videtur cuius toni). For a Christian must not judge according to what he feels in the present, but according to what the Word promises about the future, namely, that the wicked, having plowed much and plagued the good in many ways, will finally perish because God is just; therefore, His justice will not suffer the righteous to be oppressed to the end.

V. 5. Oh that they should be ashamed, and that all who love Zion should return.

I said that it was a prayer, but you know that in every prayer there is a promise. This promise is also indicated in the previous verse by the word "righteous" with special emphasis, so that we do not grumble or blaspheme God, as if He had forgotten us and did not take care of us. Furthermore, that he says here: "Oh, that they should be put to shame and return" is a kind of explanation of what he said above, that it will happen that their ropes will be cut off, that is, that their kingdoms, power, goods, laws, yes, also their whole worldly rule (corpus politicum) will be taken away, as it happened to Babylon, Nineveh, Jerusalem, Athens, Corinth, Thebes, Rome, in short, to all kingdoms.

and regiments that did not submit to the gospel. Because they stiffened their necks and opposed Christ the King, as if they wanted to suppress him by their power, they perished. In this way we too must pray and expect a certain revenge on those who today oppose the gospel, so that finally the pope, the bishops and their whole sect (*factio*) will be put to shame, with all the kings and princes who presume to promote and defend their ungodliness. But the gospel, or the word of the Lord, shall remain forever, with all that is instituted by the word, namely, baptism, Holy Communion in both forms (*integra*), absolution, and the like. For the name of Christ shall not be suppressed, but, being called upon by the faithful, shall be present, and shall cut off the cords of this wicked and that wicked 2c.

In this way the Holy Spirit comforts us in many ways and instructs us. For after we have learned that the devil is such a spirit that does not cease to challenge us, but, since he is unable to do so by the greatness and quantity of the plagues, at least seeks to overcome us by perseverance and the length of time, he wants us to take comfort in the fact that, although it lasts a long time, it will not last forever. For since both the long duration and the end are foretold, it is easier for those who know this to endure it. It also belongs to this that he expressly adds who are those who are wished ill, namely those who are grudging to Zion. This must not be taken as if he curses such people out of human selfishness, as people are wont to wish evil on those who do not want to approve and love what they love and approve of, but David indicates that this hatred with which they hate Zion is a hatred against God. For that the devil hates the church, he does not only for the sake of men, but much more out of hatred against God, whom the church praises. Furthermore, Zion was the place of God. Therefore, as God had chosen this place to love him, so the devil had chosen the same place to hate him, that I may say, and to hate him.

enemies. In this way not only the devil hates us, but also the church of the pope, not as if we were evil in the world or in the house regime, for they could suffer that, yes, they would also rejoice if they heard that we were fornicators, adulterers, murderers, as they are, but the cause of hatred is in truth this, that they are sorry that we are innocent in the second table, and obey the first table, in which we are commanded to praise GOD, to hope in His mercy, to fear Him 2c.

V. 6. Oh, that they should be like the grass on the housetops, which withers before it is plucked up!

It is truly a beautiful psalm, because of the frequent and exceedingly appropriate similes with which it almost scoldingly traverses the so great majesties and principalities in the world that resist the Gospel. He compared them above to the plowmen who ceaselessly plow furrows, not, of course, for the reason that they are allowed to abuse their power and wealth for so long, but according to the sense of those who have to suffer the plowing, the wounds and the trampling underfoot. For to them the plowing seems long and, as it were, without end. Therefore, they wish to be freed, and any delay, however short, seems unbearable to them because of what they feel. Against this state of heart (*affectum*), he now comforts them with the simile of the grass on the roof by a poetic embellishment (*fictione*), as if he wanted to say: Why does the delay seem so long to you? Why don't you finally understand what your adversaries, those ploughmen, are? Have you never seen the grass on the roofs? Who has ever complained that it is too long in bloom? Who has ever taken the trouble to pull it up, as if it did not wither of itself? Learn, therefore, that your adversaries are entirely in the same position 2c. In this way he argues with the one likeness against the other. But if someone could believe that this likeness was made by the Holy Spirit, and completely enclose it in his heart, he would not fear the Turk, not the pope, not the bishops, not

the raging princes, but would despise them all, and care as little for them as for the grass from the roofs.

But look at the appearance that this grass has. If a child saw it, he would think that it is better than all barley, because it does not grow on the earth like other plants, but in a higher and nobler place and weighs down the roofs. But take a man who understands these things: he will judge that it is nothing but appearance, without any fruit. Thus the Holy Spirit has chosen this similitude to teach us that we should not wish tyrants to be like grass, but that we should certainly think that they are like the grass on the housetops, which has the appearance of barley, but before the time of harvest it perishes without any human intervention. Therefore, since we see that the bishop in our neighborhood despises us in the highest way, and decorates his churches after the manner of children, we will firmly hold to this; likewise, since we see that the princes in our neighborhood 2) oppose our doctrine with all their might, and strive to suppress it: that they green and blossom like the grass, not on the ground, and that for this reason they are borne like splendid roses in wreaths and worshipped by the highest people, for this is the grass that grows not on the ground but on the roofs. But since they rage to the utmost, and it already seems as if they are suppressing Christ and his word, let us speak with the Psalm: These great princes will be like grass, and already are (for the prayer and the promise are the same).

But it would be desirable that we could take this idea into our hearts in such a way, and firmly hold to it, as the Holy Spirit declares, that princes, kings, citizens, peasants, in short all who are opposed to the word, are like the grass. Sanherib, who besieged Jerusalem, had, as it were, flown over all the kingdoms, trampling them all under foot and oppressing them, so Hezekiah and others could not

1) Archbishop Albrecht of Mainz.

2) Duke George of Saxony, Margrave Joachim I of Brandenburg and Duke Henry of Brunswick.

to think that he was grass, and yet he was put to shame before he could accomplish what he intended [Isa. 37, 27. ff.], and had to lift the siege with the utmost terror and an exceedingly great defeat of his own. Thus it looked as if Pharaoh grew not on the earth but in the air and on the housetops, but the wretched Jews were oppressed. This is an appearance like not the withered grass, but the flowering grass. But how quickly it withered! When he thought to suppress them, he perished in the water.

Such a picture of tyrants shows us here the Holy Spirit in this place; why then would you fear? why tremble? why lower your courage? as if you had really never seen that grass, which is in the most beautiful bloom, withers of itself in the course of a few days, yes, that it has such a nature that it cannot last long? Thus Athanasius said, when Julian plagued both him and the whole church in many ways, and fought not only with cruelty but also with cunning against the godly, and others, as in a great storm, let their courage sink: this persecution of Julian was not a storm, but a little cloud. This was indeed a heart full of faith, which could certainly believe that Julian was not like a great storm that rages with great violence, not like a dense cloud that envelops everything in darkness, but like a little cloud that consumes the sun without effort. In this way, we too should reduce the power of the adversaries and consider their raging to be nothing, not because of our power, but because they are truly a bubble of water by nature, grass on the roofs, and rather a shadow than a human being, except that they also challenge God against themselves, against whose power their raging is even more insignificant than the grass on the roofs and a bubble on the waters. For it is in truth nothing but a completely empty appearance, which looks as if it were something, but is nothing. Thus, the intentions of the adversaries are threatening, but in fact they do nothing.

This is the wisdom of Christians, that they make small the strength and power of the adversaries.

On the other hand, the word and the help of the Lord are emphasized and made great. So the devil, sin, death and other spiritual temptations are certainly great and powerful, but a Christian makes a difference with regard to the greatness. For, to speak scholastically, something is called great in one way if it is before the eyes (quoad oculum), in another way if it concerns reality (quoad veritatem rei), that is, it is a twofold greatness, one of the eyes, which the eyes judge by appearance; the other of truth, which faith judges by word. Therefore, the greatness of sin, death, godless kings, princes, bishops and popes is only a greatness measured by the eye, because God, who says [Joh. 16, 33.]: "Be of good cheer, I have overcome the world", likewise [Matth. 10, 28.]: "Do not be afraid of those who kill the body and do not like to kill the soul", because this GOD, I say, alone is the true greatness; if you compare with this the devil and all the raging of the whole world, what is it but a water bubble? what is it but a very small straw? But when this is looked at apart from God, it is truly frightening by its appearance and seems to be great.

Therefore, Christians must judge things, not according to opinion, but according to truth. An opinion, however, is that which reason imposes without the word; but the truth is taken from the word, which judges that this raging and the power of the world, which rages against the word, is like the grass on the housetops. This promise, when it is properly closed in the heart and impressed upon it, fortifies the heart against the supposed power of the world and of the devil, while, on the other hand, when the word is not there, the minds, frightened by the splendid appearances and the reasoning of reason, are oppressed by fear.

Furthermore, this must not be taken as if we condemn the powers of princes and the world per se. We judge them to be creatures of God, so we do not condemn the powers per se, but the presumption of the powers and their misuse, because they are based on them,

to fight against God and His Church. They may be princes on earth, they may use their powers on earth; but that they dare to fight in heaven, and to attack and suppress the word with their powers, is rightly condemned, and he speaks and judges rightly who compares them to water bubbles, grass, stubble, even to nothing. For why are they people who argue against God? Or do they think that we do not know what God is and what man is? what the creature and the Creator are?

They are therefore rightly compared to the grass on the roofs, although the Holy Spirit could hardly have spoken more contemptuously. For this grass is of such a kind that it withers in a short time before the sickle is used, yes, no one considers it worthy of the sickle, no one cares about it, everyone allows it to enjoy this short-lived hope and to be seen from the roof in front of people as if it were something, while in truth it is nothing. Thus the godless persecutors of the Word in the world, who are thought to be so terrifying in appearance, are exceedingly contemptible. For Christians do not think of uprooting them, they do not persecute them, they do not avenge the insults, but they let them grow and be hopeful as they desire. For they know that they cannot stand against the blast of a violent wind; indeed, though all is calm, yet tyrants perish on the slightest occasions, just as the grass on the roofs is gradually scorched by the sun. By suffering, therefore, Christians bear them and overcome, but they perish and are defeated by action, as all histories of all times prove.

V. 7 From which the reaper does not fill his hand, nor the binder his arm.

Here the Holy Spirit makes a comparison between the grass and the right fruits and fruitful seeds, in order to put this likeness more to our hearts and to draw our minds away from the fear and trembling which the outward appearance arouses in us. Fruitful seeds, he says, are the

So that he who reaps them fills his hand with them, and he who gathers the sheaves has something to put in the barn. Here is truth, not empty pretense. But the grass on the rooftops lies by its very appearance, for it is without all fruit. Thus the tyrants, the popes, the bishops have the resemblance or the appearance that they are the church; they keep the dignities, the incomes, the benefices, just as the grass has its stalk and its ear, but in truth they are not the church, just as the grass is not grain. For it withers before it can come to fruit.

For this is the chief ground on which they fight against us, that they arrogate to themselves the title of the church for the sake of this appearance of which I have spoken; and, of course, if any man will be satisfied with appearances, he will be deceived. But we have the commandment that we should not be satisfied with appearances; indeed, we are reminded that appearances can even become the occasion of the greatest dangers. For Christ commands and reminds [Matt. 7:14], "Beware of false prophets, which come unto you in sheep's clothing." Likewise [v. 20.], "By their fruits ye shall know them." That they therefore arrogate to themselves the name of the church, Nnd for the sake of the appearance which the greening grass on the roofs has, want to be the right grain, we do not concede to them. For if they are grain, they may fill the reaper's hand. But they are not; they are indeed the useless grass, and worse than grass, because they do not even keep up appearances, since they live in the impurity of their lusts, and because of the barbarous cruelty which they exercise against the true church. Since, therefore, there is nothing but appearance among the adversaries, and even that is disfigured in many ways, nothing but hypocrisy, we judge that they are not the church of Christ, but of the devil, and therefore, like chaff and stubble, they are prepared for the fire, however much they plague us under the appearance and semblance of the church.

V. 8. And those who pass by, do not speak: The blessing of the LORD be upon you, we bless you in the name of the LORD.

This also belongs to the parable of the grass, in order to make it important and to explain it to us. For the right fruits have this praise, that they are a blessing from God. Therefore, when they sprout, those who look at them accompany them with their good wishes. This, says David, will not be said of that grass by the tyrants and enemies of the church, but rather they will be cursed by the whole human race, and so God's curse and man's curse will be joined together and heaped upon them. This is how the church of Pabst flourished before our doctrine was preached. But since the gospel now takes away its appearance and shows that it is without fruit, it happens that no one wants to remember the pope, the bishops, the monks and all the damned hypocrisy, no one wants the former state of religion to return, but their remembrance with them has perished with the godly. Thus the prophet prays and promises at the same time that the wicked, whatever their appearance may be, are in truth nothing and will perish, and also that they will lack the blessing of God and of men, just as the memory [Ps. 9:7] of the Pharisees, of Judas, of Cerinth, of Arius, of Pelagius has perished. For they are dead, both according to their cause and according to their name. The same will happen to those who today have disrupted the churches with falsified teachings of baptism, the Lord's Supper and other things. They seem to flourish, but because there is no blessing, they will inherit nothing but the curse, and will perish with their whole cause and the fame they now seem to have, so that none of the godly will wish to be among their number.

Therefore, we who, by the grace of God, have the doctrine in all its parts sound and in harmony with all Scripture, should be mindful of this parable, so that we do not fall into terror when we have to take on spite and injustice of every kind for the sake of the Word, but judge that the pope, the bishops, and the servants through whom they carry out their cruelty, the ungodly princes, are nothing but

Grass on the housetops, which seems to be something, but in fact is nothing, and therefore lacks all blessing; and it will be said to such people with that rich [Luc. 16, 25.] in hell: "Remember, son, that you have received your good in your life." For if we consider the whole history of the whole Church from the beginning of the world, we see that this has been the constant custom and manner of the divine counsels, that tyrants, like grass, have not come to maturity. Therefore, we too should persevere in such dangers when the grass is still green, and wait in patience, since the outcome shows that it has been nothing but grass, and that contrary to expectation it has suddenly withered away. The wicked enjoy all blessings for the sake of the church, just as the grass on the roof enjoys the rain and the sun just as much as the seeds in the field, but apart from the fact that they will not bring their days to the half [Ps. 55:24. They will also be a constant mockery of the people, and no one will wish them well, as today the memory of Judas, Pilate, the godless Jews, Diocletian, Maximin and other tyrants lacks all honor.

This consolation is presented by the Holy Spirit with such images (ideis) and rough parables, so that we can at least grasp the nature of the divine works with our hearts, since we are not yet able to judge the matter itself according to truth, but because of the splendid appearance that they are doing well for so long, we think that they are the best wheat. Therefore, we must cling to the word that illustrates this matter with such parables, 1) and our senses must be turned away from the appearance and semblance, so that we do not judge the opponents of the word differently than the very smallest and most insignificant grass that grows on the roofs and is considered by all to be nothing. For so

the spirit and the faith speak, but our senses speak differently.

The same should be done in other temptations. When conscience comes to accuse us and oppress us by its testimony, when we are oppressed by dangers of death, and here we follow appearances, we judge that these enemies are all in all (fac totum) and will oppress us completely. This is the greatness before the eyes or according to the senses, which arises from opinion, not from truth. But if we look at the true greatness which the Word holds out to us, we are compelled to say that death, sin, the devil with the gates of hell are in truth nothing but the grass on the housetops, a straw and a bubble floating on the water, which is broken and disappears by the slightest occasion. So this must be extended against all kinds of temptations, may it be persecutors of the Word, the world and princes, or may it be sin, death and the devil. We are to learn to reduce all these things as much as we are able, namely because Christ lives and we hold fast his word. For it is he who can swallow up all these things and say that they are nothing.

But if we look at these things apart from the Word and Christ, in terms of ourselves and our powers, then they are truly not grass, but great and insurmountable mountains. But we have to be dialecticians, and if we have to fight against the enemies, we have to move from the simple and unrelated (absoluto) category of being into the category of relationship, that we do not fight par excellence as a man consisting of body and soul, but as a Christian baptized in the name of Christ, who has the gift of the Spirit and the Word. Therefore, the devil, death, even hell, the world with all the angry princes, compared to a Christian, are in truth GraS on the rooftops, and so something even lesser and more contemptible can be said. For he has the Word, which is omnipotent, since it is a power of God [Rom. 1:16], likewise he has Christ Himself. Therefore, Christians are invincible, even when they are defeated.

1) Erlanger: non The non is omitted in the Wittenberg and in the Jena. The old translator offers: "nicht abmalt, wie wir es sich abmalt."

and succumb, for Christ's power is mighty in the weak [2 Cor. 12:9]. In this way the holy prophets and martyrs fortified themselves against the world and the kingdom of the devil, therefore they took on dangers of every kind with such great courage, and firmly believed that the victory would not be with the grass, which withers of its own accord without the help of men, but with the

Words of God. For it is true what Basil writes when he comforts the Christians of Alexandria against the raging of the Arians: *ὅτι ἐν τοῖς παρά των ἐχθρῶν διωγμοῖς πληϋ-όνεται ἡ ἐκκλησία καὶ μάλλον βάλλει* [that the church in

The same thing we have experienced, and may God grant that we may experience it even more. Amen.

The One Hundred and Thirty-Third Psalm.

From the depths.

We also count this psalm among those that are particularly outstanding. For it deals with the most important doctrine for our salvation, namely justification, the pure knowledge of which alone sustains the church, for it is the knowledge of truth and life. On the other hand, if this knowledge of justification is lost, Christ and life and the church are lost at the same time, and no judgment remains, neither about doctrine nor about the spirits, but darkness and blindness take over everything. Therefore, in order to give this light to our descendants to the best of our ability, let us also go to the interpretation of this psalm.

In the beginning, however, I must remind you of what you have often heard from me elsewhere, that the prophets, when they speak of God or call God, speak of their God, whose promises and services they had, so that you may not think that the access to God is open to us through our thoughts, which we make of God without His word, as the Turks, Jews and Papists make of God, either entirely without the word, or by perverting the word and drawing from the right opinion to the imagination or speculation which they have invented for themselves. For the prophets knew that the true God, although infinite by nature, was nevertheless enclosed in the mercy seat to which he had tied himself by his word. Although they therefore

the God of Heaven and the Creator of all things, they had this as a closer and therefore more certain sign of the true God, that they knew He dwelt in Zion. Therefore, when they prayed to God or preached about God, they did so according to the way God Himself had revealed Himself to them in words and promises.

Although, therefore, no mention of the tabernacle and the promises is added in this passage, but he seems to speak to GOD par excellence, yet this saying is to be recorded, that he speaks only to the GOD as he is in his word and service, just as we today do not have to think nor speak of GOD in any other way than as he is in our true mercy seat Christo. For thus Christ says to Philip [John 14:9], "He who sees me sees the Father." Likewise [v. 6.], "No man cometh unto the Father, but by me." If this knowledge is held fast, then God, the Creator of heaven and earth, can also be worshipped without danger, and will certainly be grasped. For although He is incomprehensible and infinite according to His nature and apart from this revelation, He is nevertheless finite and comprehensible in His words and promises in which He wraps Himself. Therefore, the Jews who worshipped at the Ark of the Covenant worshipped the true GOD of heaven and earth. For God had indicated by His word that He would be there and hear the prayers of His people.

When we look at Christ in this way and worship Him, we are worshipping the true God, for God has revealed Himself in Christ. Therefore Christ also says [John 16:23], "If you ask the Father anything in my name, he will give it to you." Those who therefore pray to God, and do not fix their eyes and hearts on Christ, err and do not attain to God, but worship the thoughts of their hearts instead of the true God, and are idolaters. For God does not want to be sought and found, nor even heard, except in our mercy seat, Christ. Therefore, if we want to find God rightly, to know God rightly, and to come to Him with certainty, we must look at Christ according to the saying [John 14:9]: "He who sees Me sees the Father." Likewise [John 14:7], "If ye knew me, ye knew my Father also." In this way the Word gathers the wandering thoughts of our heart to this One Person, who is Christ, God and man, so that we are to hold that apart from Christ there is no God and can be found. "Do you not believe," he says [John 14:10], "that the Father is in me, and I in the Father?"

In this way it is to be noted that the holy Jews also prayed to God who dwells in Zion. Those who did not care for this place nevertheless committed idolatry, even though they performed the same services and used the same words for prayer, for no other reason than because they were going against the rule that God had commanded to be worshipped in Jerusalem. This, therefore, is a general rule to be observed in all the Psalms and in all Scripture, that in the Old Testament God was only in Zion, or in the place of the Tabernacle, and that all prayers were addressed to God sitting and dwelling above the cherubim [Ps. 80:2]. But after this temple was destroyed, God set up another temple, which is Christ, in which He wants to be sought, worshipped, venerated; apart from this temple God is not, but the devil is sought and found there, and hearts fall either into despair when an evil conscience is added, or into presumption through hypocrisy, like the idols

servants, 1) the Jews and our papists are very presumptuous about their righteousness and God's favor.

These sayings and similar ones in the Psalms and Prophets belong here. David says [Ps. 121:1], "I lift up mine eyes unto the mountains"; likewise [Ps. 128:5], "The Lord shall bless thee out of Zion." In this way must be taken the other sayings in which the indication of place or temple is not expressly added, as in this place, "Out of the deep I call unto thee, O LORD." He does not call the Lord simply the Creator of heaven and earth, as the Turks also call Him, but He who dwells in Zion, whose promises and word they had that there He would accept and hear the prayers. So he walks along in completely pure trust in the mercy and grace of GOD, even at the time when the Law of Moses was still in bloom, but of the GOD who is in Zion, and who said to the devil [Gen. 3, 15.], "I will put enmity between you and the seed of the woman." For GOD does not want us to seek him with our thoughts. For if we could do that, what need would there be of the word? Why then would the place be revealed and determined in the Law, and the person of Christ in the New Testament? See what our opponents, the papists, encounter. They pray a lot, recite psalms, say: "Our Father, who art in heaven," 2c., but because they despise the word of Christ, yes, because they even persecute it by force, therefore nothing but idolatry is hidden under these exceedingly beautiful words (vocalibus), which they recite from the psalms. The same happens to the Jews, the same to the Turks, even when they say that they worship the living God, the Creator of heaven and earth.

Therefore, I often and gladly inculcate this, that you close your eyes and ears apart from Christ and say: that you know of no other God than the one who was in Mary's womb and sucked her breasts. Where this God is Christ Jesus, there is the whole God or the whole Godhead, there will be the Va-

1) In the Erlanger: idololatrae,
berger and Jenaer: ielolatras
2) Erlanger: Uaee instead of: üae.

Apart from this Christ, God is nowhere and will not be found. I have known many monks who, believing that God could be seized by human speculation, fell into very grave dangers, and if God had not freed me from this challenge by a special act of kindness, I would have fallen suddenly into ruin. But it is useful for life that one becomes more careful through the dangers of other people.

Although the prophet, as I have said, does not explicitly mention the temple here, you will see in what way he includes the promise of Christ. For this is the content of this psalm, that there is no salvation, no grace, no justification except with the God who forgives and pardons sins. But is this God different from the one who said [Gen. 3:15]: "The seed of the woman shall bruise thy head"? So he understands the God who makes the promise, and thus shows that Christ was promised by the Father to be the sacrificial lamb for the sins of the world, and treats the most important doctrine, namely of Christian righteousness; likewise of Christian wisdom or of the glory of Christ. This David treats at the time when the law and the legal services were still going on and flourishing, and leaps over from the enclosure of the law into paradise, or rather straight into the heaven of grace and mercy. For why should we not call grace heaven, since through it we go to heaven, and it cannot be grasped by laws, not by deeds, not by any efforts, but like an exceedingly wide heaven grasps us who believe that we are righteous by imputation before God through Christ? In this way David treats the doctrine of justification, and although he does not do this alone (for all the great prophets, Moses, Isaiah and others, have touched on this doctrine), he does it with special diligence and in great abundance.

From this, the content of the psalm is evident,

David wants to teach us by his example about the true way to righteousness, life and salvation; likewise, he wants to show us the right way to escape from death, sin and the wrath of God, so that we may enter eternal life from this life. He does not teach this like the sophists in the schools, who teach about holy things without any experience, but he brings his own experience with him, and presents his heart to us, which the Holy Spirit has exercised and instructed through many trials, so that he might arrive at this teaching, which he has also set himself to teach us here. The sum of this teaching is that it is based on the hope of God's mercy and on the trust that sins will be forgiven. But this will become clearer in the treatment, so let us now tackle the Psalm.

V. 1. Out of the depths I call to you, O Lord.

In the beginning there seems to be a lot of useless words, but if you look closely at the matter that distresses the prophet, it will be easily recognized that even by as many words as possible neither the movement of his heart nor the danger can be sufficiently expressed. For he is not oppressed by a common and ordinary temptation; he does not complain of the dangers threatening him from Saul, Absalom, false prophets, and others; He does not speak of other temptations that come from the envy and hatred with which the world persecutes the godly, but he indicates the sickness of conscience and the real fears of death, when hearts, overwhelmed as it were by despair, feel that they are abandoned by God, when they see their unworthiness and their guilt accused before God's judgment seat, when it seems that God has not only abandoned them but also rejected them for their sins and hates them. These temptations are much more unbearable than others that usually occur, because here it is a matter of the danger of the soul and of eternal bliss. That is why he uses this way of speaking, saying: "Out of the depths I call to you", as if he wanted to say: I am oppressed by extreme misfortune, because

1) That is, Christ's. Cf. Col. 2034.

I feel my sins and the righteous anger of God; I do not know at all how I could remedy this. For hatred, as well as for other misfortunes that afflict us, help can be found among men, but this is in truth an evil that cannot be cured unless help is sent from above.

And truly, other damages with which the godly are afflicted can be overcome by patience, as when goods, dignities 2c. are in danger, yes, even in lesser sins, as the sins of youth are, the heart can be straightened up again more easily. But these knots are felt and are unsolvable when these infernal thoughts take over the heart, so that man feels nothing but that he is rejected by God for eternity. Those who therefore feel such temptations have an example here, that David suffered and experienced the same. For this also increases this challenge, that such people think that they alone suffer this. Therefore it must be learned that all exceedingly holy men have suffered the same, and have been afflicted with the terrors of the law and of sin unto death, as we see David here, as it were transported into hell, crying out, "Out of the depths I cry unto thee, O Lord." But we must not stop there, that we not only endure such trials and dangers, but we must also learn the way by which those who have suffered the same have come out again. But you see what David is doing. You see where he goes in this difficult situation. He does not despair, but cries out as if there is still some hope of help and comfort. Therefore you should also think and do the same. For David is not challenged for the sake of despair. Therefore, do not accept temptation with such a heart that you are consumed with sorrow and despair. If you have been led into hell, believe that there is a Lord who will bring you out of hell [1 Sam. 2:6]. If you are crushed and broken, know that there is a Lord who will restore you and heal you [Hos. 6:1]. If

your soul is full of sorrow, you shall again expect comfort from Him who promised that a troubled spirit would be a pleasing sacrifice to Him [Ps. 51:19]. But it is of great benefit if in such violent attacks (paroxysmis) a brother is present who comforts us with the word, for God willed that the church should be of such a kind that one should comfort the other, and promised that He would be the third when two are gathered in His name [Matth. 18, 20.]. And truly nothing so raises up so wounded a heart as to hear from a brother that such terrors are laid up, not that we may perish, but that we may be humbled, and know grace, and receive the same with thanksgiving. If we lack such assistance from the brethren, we should do what David does in this passage, namely, we should call out and pray this psalm with David, in which you see the sighs that depict the highest anguish of the heart, from which this by no means unnecessary abundance of words flows, so that he not only says that he is crying out of an abyss, but also reminds God of his promises that he will hear the one who calls to him; And even this is not enough, but he repeats the same thing in other words:

V. 2. Lord, hear my voice; let your ears be attentive to the voice of my supplication.

He talks, as I said before, to God, whose dwelling place was in Jerusalem, as we talk to God and call him Father, who is only in Christ and is worshipped in him. To this GOD he asks to be attentive to his prayer. Now if we think that we cannot pray with the same heart and fervor as these words show, let us remember that even David did not pray in this way at the time when he was suffering from temptation (in paroxysmo). For a despairing and sorrowful heart does not pray as long as the temptation and sorrow lasts, but then blasphemy and murmuring against God is felt, and the heart cannot have the right opinion of God. But when the attack (paroxysm) subsides, only then does this crying and that begin.

The heart is very much assisted, as I said before, when it hears a brother who holds up the word of God in a fitting way. The heart, however, obtains very great assistance, as I said before, to whom: it hears a brother who holds forth the word of God in a fitting manner: Why do you grieve, dear brother? Do you not hear that God does not want the death of the sinner? Have you forgotten that it is commanded that we hope in God and believe in Him? Look at the first commandment; what is it, or what does it demand but that we serve God with faith and hope? Why would you not trust in His goodness? Why would you despair? For this is nothing else than heaping sin upon sin, and since you are a sinner against the commandments of God, which belong to a lower level, you now place yourself on the highest level and add despair and unbelief to the rest of your sins. Now, when in this way confidence in God and the mercy of God are inculcated in the anguished heart, the little spark of faith rises up and the groaning of the heart: O, if only I could! The spirit comes to the aid of this inexpressible sighing, and the sensation of joy finally follows. For God cannot despise this sighing or leave it unnoticed. We see, as it were, the shadow of these sighs in these first verses. But why do you sigh? What is it that you are sorrowful about? Hear:

v. 3. If you will, O LORD, impute sin, O LORD, who shall stand?

This verse, as you know, is used very often in our theology, and I do not see how either our adversaries or even the devil himself could overturn the same. For what is there to doubt? David has the testimony [Sam. 13, 14] that he is a man after God's own heart, and he is truly an outstanding example in every kind of Christian virtue. For although he is infamous for the murder of Uriah and his adultery with Bathsheba, is not his humility extraordinary and his faith fervent, since the prophet punished his sin and restored him to his former glory?

established? Then see how great patience he had in adversity, how great care and diligence he used to establish and propagate the service. What shall I say much? David is not one of many, whether we consider his faith and life or God's testimony about him, and yet this man, so great and so holy, says explicitly and obviously: "If you will, O Lord, impute sin, O Lord, who will stand?" Does this not mean to deny all righteousness, holiness and purity? As he also in the 32nd Psalm, v. 6, apparently calls "the saints", and yet says: "For this all the saints will ask you", namely, that you may forgive their sins.

But where are those who praise the righteousness of works so much, since David throws away all works and all righteousness before God, and simply asks that the Lord not impute sin? And truly, our adversaries now speak much more moderately than in the beginning. For they no longer deny outright that faith justifies, but they add that faith, which justifies, must be formed by love; for so they let misunderstood words be heard like magpies. But let faith be formed as one pleases, this is a universally valid saying: "If thou wilt, O Lord, impute sin, O Lord, who, who shall stand?" Certainly no one. For if anyone could stand, truly David also would have stood, such a holy man who was so learned in the word of God, who was so often led to faith and the fear of God through so many misfortunes and dangers. For I do not believe that anyone among all the papists is so impudent that, looking at the righteousness of works, he should not lower himself far below David, and yet David says: Righteousness does not come from works, for: If you add sin, no one will stand.

Therefore, we should learn that we should not come to the judgment of God trusting in our works or our righteousness, even if we had done everything we could have done. It is said

1) that when Arsenius was on his deathbed, he was extremely depressed in his mind for three days. When his disciples saw this, they came and comforted their master: he had no reason to be afraid, because he had lived according to the will of God. Then Arsenius said: "In truth I am afraid, for although I hear from you that I have kept the commandments of God, it is certain that God judges very differently from men. You see that the man who thought about God's judgment did not want to trust in His righteousness and His works. Thus it is said of a certain other hermit that when he was called to comfort someone who was already in the last stages of death, he told him to suffer his death patiently, for in this way it would happen that he would attain eternal life, as our monks used to comfort people who were being led out to the death penalty. There, either little or nothing was said about the merit of Christ; they spoke only of the death that the condemned should suffer, that through it they would enter into life. But what happened to this Comforter? When the one whom he had comforted in this way had died, he was afflicted by an exceedingly severe affliction. It occurred to him how little reliable comfort he had given the brother, since he had told him to trust in his own patience and not rather in the merit and death of Christ. This worry consumed the man within three days, so that he also died.

Countless examples of this kind can be seen in our daily life, which proves that our righteousness and our willing death are not enough, but that faith in Christ is necessary. We can safely base ourselves on his death, because he is the sacrifice for the sins of the world. Our death, if we

We must also suffer him patiently, and all other obedience that we render will be counted as sins if we set aside Christ's merit and consider that we thereby stand in the judgment of God.

Therefore, no godly person should take upon himself death and the judgment of God, trusting in his merit or his righteousness. Nor, of course, do I believe that there is anyone among the adversaries who should dare to suffer the judgment of God by trusting in his righteousness, and yet they teach, proclaim and exhort that others should do so; but we, who teach the opposite and divert the church from this to trusting in the merit and death of Christ, they condemn as heretics. Is this not the utmost wickedness? They themselves do not do what they teach, that they die trusting in their own merits, and want to force others to do so or condemn them as heretics. Thus, the experience of all reasonable people teaches that no one can gain victory before God through his works or his righteousness, and yet the whole of nature, when it is out of temptation, looks around for works and seeks how it can propitiate God through them. But here the simple and clear doctrine is presented: If you impute sin, no one will stand. Who, therefore, should desire to enter into judgment in such a way as to be overcome and condemned?

Therefore this is the summa, that we all (David, Peter, Paul 2c.) are born as sinners, live, are and die as sinners. But this is our glory and our salvation, that we, instructed by the gospel about the mercy of God and the merit of Christ, leap out of the law and our works, as it were into another circle of doctrine and into another light, and confidently stand before God and say: O Lord, we cannot quarrel with you in judgment, we cannot dispute with you about our righteousness and sin. If you now want to impute sins, if you want to ask as in a court of law whether we are righteous, then we are lost. Therefore we appeal from this judgment to the throne of mercy. If we have anything to hei

1) Erlanger: Xrsenius (here and immediately following) instead of: Arsenius. The same narration about Arsenius is found in the detailed explanation of the Epistle to the Galatians, Walch, St. Louis edition, vol. IX, 616, s 38. In contrast, in Luther's "Arbeiten über die ersten 22 Psalmen", in this volume Col. 464, K 219, what is narrated here is attached to Agathon. The old translator (v. Georg Major) also put Agathon instead of Arsenius here.

If we have done it by your grace, we have done it by your gift. Therefore, look upon us with the eyes of your mercy, not with the eyes of the justice of your judgment. For if you do not look upon our sins and close your eyes to them, so that you do not see them, we will not be saved 2c.

We see that David followed the light of this teaching in the darkness of the Law. Our situation is better today, because we see clearly that it is presented to us in the New Testament. For what do we teach today but that we are saved by faith in Christ alone, that our sins are covered and taken away by the merit of Christ alone, according to the saying [Ps. 32:1], "Blessed is he whose transgressions are forgiven." The forgiveness of sins, therefore, is the heaven under which we dwell in confidence of the merit of Christ. For he who believes is not judged, but has passed from judgment into eternal life [John 5:24]. David does not clearly mention Christ, and yet, because he hopes from reconciliation, he rightly looks to this mercy seat, which will be more clearly revealed in the New Testament. For do you not see that he indicates that he would have to despair if God wanted to look at sin? For apart from the forgiveness of sins or the knowledge of grace, what is there in which we can trust or be sure?

Therefore, those who do not trust in this one thing, that through the death of Christ sins are taken away and God's eyes are closed, as it were, so that he cannot see our sin, will undoubtedly perish. For the Holy Scriptures set before us this one thing, that our life is only under the forgiveness of sin, under the forbearance, the toleration, the indulgence of God, so that we know nothing but the righteousness of Christ, not as if one should not do good works, not that sin is not there, or that God does not hate it, but that God says and promises that he will not impute our transgressions, because we believe in Christ and trust in Christ. Those who hold up this shield and are hidden under it are considered children.

because they have the reconciler; those who do not have him must despair. For what do they accomplish by running to the places of the apostles? what do they accomplish by putting on the caps and miserable plagues of the body? since David says plainly, "If thou wilt impute sin, O Lord, who shall stand?" Therefore, everything lies in what follows:

V. 4. for with thee is salvation, that they may fear thee. 1)

This verse is exceedingly badly translated [in Latin], and the interpreter seems to have had in mind that we are righteous if we keep silence to the Lord, or had the law, while yet there is no consolation, nor hope of blessedness, but in that God has promised forgiveness of sins through Christ, rejecting badly all other laws and righteousnesses. For this is also confirmed by the first part of this verse, when it says: "For with you is forgiveness." Therefore, you will not find forgiveness in Moses, not in the law and the doing of the law, not in the vow of the monastic life, not in a hard and laborious life, not in alms, not in St. James, not in St. Peter's church in Rome, in short, nowhere will you find forgiveness, because it is nowhere but "with you". Forgiveness is not our merit or our righteousness, but the forgiveness of sins by grace, free of charge, the pardon and remission through Christ. Even if you toiled a thousand years in the monastery, you would still not find it in the monastery and in your other works, as conscience sufficiently proves, which feels despair even in the holiest and hardest life. But in this one thing the conscience comes to rest, that it relies absolutely, without all addition of its own worthiness, quite simply, that I say so, on the quite simple mercy of God through Christ and says: O Lord, I have your promise that righteousness comes from mercy alone; but this righteousness is nothing else than your forgiveness, that is, that you do not want to impute sin 2c.

1) Vulgate: Hniaapud te propitiati est, et propter loZeiL tuum suktiiui to, Domina.

Therefore I commend to you this description which David gives of Christian righteousness, that "to impute sin" is to condemn, whereas "not to impute sin" is to justify or declare righteous, and that righteousness is when sins are not regarded, but forgiven, bestowed, and not imputed, as he also describes in another place a blessed man [Ps. 32:11, and Paul very appropriately adduces this description [Rom. 4:8]: "Blessed is the man to whom God imputes no sin." For he does not say, Blessed is the man who has no sin, but: To whom the LORD does not impute the sin that he has, as it is also said here, If sin is not imputed. These testimonies we must diligently gather, that we may see how this doctrine is founded in the holy Scriptures, and how all reliance on the righteousness of works and of the law is cut off in the judgment of God.

For this doctrine makes all men equal without distinction. For if we are righteous only by imputation, it follows that we are not only all sinners, but that before God there is absolutely no difference between a husband and a monk, between a hermit and a burgher, between a prince and a peasant. For this difference of status is of no use to men before the judgment of God; that alone helps them to have their sins forgiven. Now if this doctrine had been diligently presented in the church, there would have been no monastic state, no other kinds of life introduced, of which the foolish people believed that God would be more pleased. For whatever life may be, in this the situation of all is the same, that we are in need of forgiveness of sins, as Paul says in the Acts of the Apostles that God tolerated the way of the fathers in the wilderness for forty years; ἐτροποφόρησεν αὐτοῦς [he tolerated their wise, he says, Apost. 13:18, just as a good husband tolerates the ways of his wife, a teacher the ways of his students, a prince the ways of his courtiers. If this civil life requires such moderation (epiikia) that people do not act against each other according to the strictest law, how much more is this necessary.

that God tolerates our ways (τροποφόρος), in our so great weakness and depravity? Daily he would have cause to reckon and punish, but he will not take sharp notice of us; he wants us to believe in Christ: then he himself will tolerate the way (τροποφο-ρεῖν), he will turn a blind eye to our weakness and forgive and consider us righteous because of faith in Christ.

In this way, David turns from despair to trust and a certain hope in mercy. For when we look at our sins, we inevitably fall into fear and despair. But we must not fix our eyes on our sins alone; we must look here, to the mercy seat, so that, although we cannot deny that we are sinners, we do not deny the forgiveness of sins either. Why then is the forgiveness of sins promised if sinners are not to receive it also? Yes, that David calls it "forgiveness," by which he testifies that he is a sinner, and that forgiveness properly belongs to him. But, you will say, sins make a man unworthy of God's mercy; therefore David, Paul, Peter may have hope, as people who are holy and worthy, but I am a sinner, I cannot hope 2c. You should flee such thoughts as a real plague for your soul, and rather think like this: Because I am a sinner, therefore the forgiveness of sins belongs to me. Therefore I will not despair, I will not be consumed with sadness, but I will turn to the Lord who promised forgiveness, who commands to hope and believe 2c.

Thus, in these two verses, David presents the brief epitome of the whole Christian doctrine, and the sun that illuminates the church. For when this doctrine stands, the church stands; but when it falls, the church also falls. But for this reason I inculcate it more often, because I know that the devil desires and does nothing so much as to take this knowledge away from the eyes and hearts. This is the main reason for all the troubles he causes in public as well as in private life. We see how great an evil he has caused the church through

Sacramentarians and Anabaptists, that not only have the people who seek new disputations almost forgotten this article, but also many who are deterred by the discord have even begun to hate this teaching. Therefore, it behooves a good pastor not to let any disputation distract him from the diligent action of this doctrine. But how often does it happen in private life that through the thoughts of the law and of sin this thought of the forgiveness of sin is either lost or in danger? Therefore, in this psalm, David not only presents his own experience, but he also adds exhortations and promises, as we shall hear, so that it is evident that he has anxiously labored to preserve this doctrine; and truly the greatness of the danger must still stimulate and increase this zealous endeavor, for when this article is lost, then the hearts are overwhelmed with temptations of all kinds.

Thus it was written in the Pabstthum when this article was lost. For what was so strange (*monstrousum*) that it would not have been accepted by all with equanimity and with willing ears? I am ashamed to say that it would not have taken much for the impudent sacrilege of the monks to have held up their stench for our adoration. On the other hand, if this knowledge is held fast, heresies of every kind can easily be overthrown; and the papacy is an excellent example, which has been overcome and driven out of the hearts of men by this single passage. For even if you attack the life of the papists, and investigate their shameful greed, avarice, cruelty, 2c. and uncover their godless nature from the evil works they do against the law, 1) you will accomplish nothing, for the pope admits all this, just as he cannot deny the obvious shameful deeds of his own. But, he says, nevertheless our profession, our doctrine and our rule (*regnum*) are holy, even if the life is stained with sins. In this way, even the devil can

1) The reading, which is found in all editions: 6L innlis IS AIS oxsrlnk, has something striking; because otherwise IsAIS Opera are the works, which one does according to the law, not against it.

cannot be overcome in the area of the law (in *lege*) and the works. For he treats both the laws and the works in such a way that he tears through them as through a spider's web, without his power being broken. But then he is overcome when the doctrine of faith and this article are insisted upon, that the papists have not only lost Christ and the right way of justification, but have also sullied and buried them with shameful doctrines. If this head is attacked, then both the pope and the devil must take to their heels. For they have nothing with which to protect themselves if they are convicted that their teaching is false.

Therefore, let it be your concern that you recognize this main article well and have it firmly established, and let no one among you be so presumptuous as to think that he has completely learned this divine wisdom. For as long as the devil and the world, as well as our reason, exist, we will never be perfect in this knowledge, and because we stand like men of war in the line of battle, dangers are daily thrust upon us, in which neither human strength nor wisdom is able to stand. Therefore, the *summa* of this verse, "For with thee is forgiveness," is that it concludes that God does not want to deal with us according to the law, so that we too, in turn, are not to deal with God according to the law, but to speak with the publican [Luc. 18, 13.]: "God, be merciful to me a sinner!" Those who go outside this enclosure of grace, leave this rich grace and want to argue about the law, that they have done this and not done that: the further they go, the deeper they sink into hell.

Not for nothing do I make this reminder. I see what happened to the excellent man Bernard; if you search his writings carefully, you will find that he teaches two things. For when he is at home in the faith, he teaches Christ very beautifully, praises his good deeds, sets hearts on fire to take hold of Christ: nothing but roses and honey come out of his mouth. Again, when he disputes from the law or about the law, he disputes no differently than any Turk or Jew who has heard Christ.

either does not know or denies. Whoever wants to read his disputations on the monastic life, on obedience to the abbots 2c., will see that I speak the truth. The same has happened to all other teachers. When they are alone, without disputations, they teach Christ purely; but as soon as they cross over into the field of the law, they dispute as if there had never been a Christ who had instituted the forgiveness of sins, even had purchased the same with his blood. We experience the same thing when we get caught up in legal things or in the statutes of men. Therefore, we must remain in this paradise or heaven of grace and not go anywhere else, so that we may remain with David on this simple confession: "With you is forgiveness."

But why does he add, "That you should be feared"? This is how the second part of this verse must be translated. Certainly, so that he shows us against whom he is fighting, and so that he makes the meaning all the clearer by adding the contrast, as if he wanted to say: By experience I have learned why forgiveness is with thee, and why thou dost give thyself this title, that thou art merciful and gracious [Ps. 103:8. For because thou gatherest all things together in mercy, by grace freely, and leavest nothing to human merit and works, therefore thou art feared. Now if all things were not in thy mercy, and we could take away sins with our powers, no one would fear thee, but the whole world would proudly despise thee. For this is testified by daily experience, that everywhere where this knowledge of God's mercy does not exist, people walk in presumption of their merits. Look at a monk, but especially at a barefooter (minoritam), - this kind I have always hated the most because of this hopefulness, - because he has a rule and a law by which he lives, he is without all right fear of God and walks in the highest security. Very few are those who come to the realization of their sin and feel despair. For those who feel despair are very happy to admit that forgiveness is with God. But they also pursue the doctrine of forgiveness with sword and fire.

law. For this is what the law does: it makes presumptuous, hopeful people and despisers of grace, as Paul shows very well with the Jews, Rom. 2, 17: "You are called a Jew, and rely on the law, and boast of God" 2c.

Those who are such people are not moved by the prestige of the apostles, not by Christ's miracle that raises the dead, but stand immovable like the rocks. For in such security they do not understand forgiveness, but even persecute it. Such people are therefore twofold worse sinners than the publicans, and rightly says Christ [Matt. 21:31.], "The publicans and harlots may well enter the kingdom of heaven sooner than you." For these are easily persuaded that they are sinners, and that they need forgiveness by grace for nothing; whereas Annas, Caiphas, and the other Pharisees laugh when they hear this, and cannot bear to be taught by anyone.

But as far as both are concerned, God has decided in the most just way that justice should be weighed, not according to our works, but simply according to mercy and the forgiveness of sins. For if righteousness came from works or from the law, despair would necessarily follow if one had not kept the law holy, or presumption if one had. In despair, however, fear is greater than it should be; in presumption there is no fear at all. The middle way, therefore, is that GOD includes everything in mercy. True, He does not abolish the law, for without the law this life cannot exist. For what kind of community would it be if murder, adultery and theft were allowed to go unpunished? Then also the godly practices and works must be governed by God's word. For this use, God lets the law remain, and accepts it as an obedience in those who believe. But as for sin itself, He commands that we lay aside all trust in the law and hope only in the mercy that God shows in Christ Jesus, who suffered for sins. Thus presumption is abolished, and the

Leave fear, not as it is in desperate people, but as it can be found in well-bred children against their father. Therefore, no monk will be blessed because of his rule and hard life; neither will I be blessed because I preach Christ with the greatest fidelity and zeal; a prince will not be blessed because he presides over his own with care and protects his own. And in the case of the monks you can easily prove this to be true, because their whole state is without the word of God. But to teach the churches, to govern the commonwealths, though they are exceedingly holy and high works, yet they are works of the law, which in themselves produce either despair or presumption. Therefore, blessedness does not come through works, even if they exist, but only through the fact that forgiveness is with God, that one fears Him.

Therefore, God rightly decreed everything to be sinful, so that He might have mercy on all [Rom. 11:32, Gal. 3:22]. For if one leaves something to human nature by which it could earn something from God, then no one will fear God nor serve Him, but all will come to God like the monks, by bringing their fasts, prayers, obedience and the like. But in this way one loses GOtt, and instead of GOtt an idol of the heart is worshipped. For if a monk thinks that it pleases God to hang from a tree rather than to be girded with it, if he thinks that it pleases God to observe other human statutes, 1) is he not abandoning the true God and putting the thoughts of his heart in God's place, thinking that God thinks as he does? Therefore, from the righteousness of the law follows a true idolatry, which invents another God and loses the true one. For the true God is forgiveness through Christ; but the saints of works want their works to bring about forgiveness. God, therefore, rejects all works and holds out to us His mere mercy, so that He may be feared, so that He may not be despised by presumptuous people, since all cause of presumption has been taken away.

Therefore, we are to learn from this verse this principle that if the doctrine of the forgiveness of sins, grace or reconciliation is lost, it necessarily follows that idolatry reigns. For the prophet says that when grace is taken away, the fear of God is also taken away. But what is "fearing God" other than serving and worshipping God; likewise, acknowledging that He is good and obeying Him for His sake? I lost this God when I was a monk and walked in the confidence of my righteousness. For I can prove by deed and word that nothing else can follow from the most perfect justice of the law than either despair, which is rarer, or presumption, which is more frequent. For nature and the devil cannot avoid presumption.

How is it then, you will say, shall one not do the law? shall one not do good works? Certainly one should do them. For this reason God has established the church in the world, for this reason He has established the government of the world and the government of the home, so that there is no lack of opportunity to do good. But who does not see, even if he does this most diligently, how much impurity still remains, especially when he brings his deeds before God's face? Therefore, the main part of this whole business is attributed to mercy, which we take hold of through faith in Christ alone, and we, who are useless servants through our works, become children of God through the grace shown to us in Christ, John 1:12. Thus, the true fear of God, the right worship, the right reverence, yes, the right knowledge of God is based on mercy alone, so that we have the confidence that God is merciful for Christ's sake. With this service of God, despair and presumption fight more fiercely than fire and water fight with each other. Since the law causes either despair or presumption, it is rightly concluded that neither righteousness nor the right service of God comes through the law, and yet the holy ten commandments must be kept. For [Rom. 12, 8.]: "If a man rule, let him be careful"; if a man is a subject, let him obey. Here

1) Jenaer: xlaeare instead of: plseers.

are ranks and persons who are quite unequal among themselves, as a prince, a teacher, a church servant, a councilman, a citizen, a servant, a maid, a father, a mother, children 2c. But every man in his state owes obedience to GOtte, that he do as much as he can with the greatest diligence. But because these are works of the law, by them we are only servants, and receive the promised reward according to the thing (ex pacto); but by forgiveness or grace we become children and heirs of the kingdom of God. Therefore, the works that follow do not make heirs or children, but they are done by the heirs and children to show their thanksgiving and obedience.

Therefore, I lay these conclusions on your heart, that where there is no forgiveness, there is no God; likewise, where God is not, there is no forgiveness; likewise, where there is no forgiveness, there is no godliness or worship, but idolatry and the righteousness of works remain. As long as the law and nature exist, this cannot be otherwise. Therefore, Pabstism, Mahomet's religion, Judaism, monasticism and everything of this kind, because it does not recognize or believe in forgiveness, is idolatry before God, even if it seems to be quite excellent in appearance, because apart from forgiveness there is no fear of God, but presumption. Christian doctrine, therefore, does not deny or condemn good works, as our adversaries impudently slander us among ignorant people, but teaches that God does not want to impute sin, but that he wants us to believe or trust in mercy, because with him there is forgiveness, that he may be feared, and that he may remain our God. All who therefore believe that God forgives and pardons sins for Christ's sake, render to God right and reasonable service [Rom. 12:1], do not dispute with God about the law, works and righteousness, but lay aside all their own trust and worship Him because of forgiveness, and thus become children who receive the Holy Spirit, and in truth begin to do the law. Now follows what David learned concerning this doctrine, and exhortations.

V. 5. I wait for the Lord, my soul waits, and I hope in His word. 1)

I cannot but accuse the [Latin] interpreter very much, whoever he may have been, that he has translated so carelessly, although those are to blame for these errors who have translated this book into the Greek language. In the previous verse, he has brought just the opposite sense and also confused the verse division. For what he has given: Propter legem tuam sustinui te, Domine, gives no sense at all, and actually belongs to this verse, for the verses must be so ordered: With thee is forgiveness, that they may fear thee (that is, that thou mayest remain GOD, and that that they may serve thee. For those who do not know God [in this way], that with Him is forgiveness, do not know God at all, nor can they worship Him properly). I wait for the Lord, my soul waits, I hope in His word. The verse has many words, but they are not idle. For this verse serves to strengthen the prayer and the exhortation and, as it were, to inject them. For first, he has presented himself as an example of this doctrine, which he desires to be preserved in the church, and has asked to be heard. Then, having received forgiveness, he felt that he had been heard. Now, therefore, he adds the exhortation by which he incites himself to persevere in this knowledge of grace, and never to be led away in any other way of teaching, as if to say: I know that forgiveness is with God; I have learned this main article to some extent; now I must do this, that I wait (expectem) (but "wait" means the same as "hope"), so that I remain in this knowledge, that I have the highest comfort in the forgiveness of which I have felt that it is with God, and constantly hold on to this hope of forgiveness.

But the prophet shows in this passage how easily hearts are led away from this knowledge and fall into disputations, whether public or particular. For when we were in the best course of establishing the right

1) Vulgate: kostillili to, Ooiune, siistillilit Lllima m6L, in vorpo chus sporavit amios mos.

We were prevented from spreading the doctrine first by the rebellious people, then by those who desecrated the Sacrament of the Body and Blood of Christ, and finally also by the Anabaptists. Since we are arguing with them, a more careful treatment of this article is almost lost to us. The same danger will befall our descendants, for it is not by teaching but by disputing that the truth is lost. For disputations bring with them the misfortune that the hearts are, as it were, desecrated and, occupied with quarrels, neglect what is most noble. Thus Eve stood quite nicely in paradise as long as she kept the commandment of the Lord. That is why the serpent brings her to another disputation about the forbidden fruit, and so she is led away from the word. Satan, of course, knows that this article of justification cannot be overturned even through the gates of hell. Therefore, what he does not dare to do in a straight way, he does in an indirect way. He starts disputations and blinds us; if we look at it and, with a godly heart, as it were, join in as arbiters to settle the disorder, we ourselves also become involved in the quarrels and are gradually distracted from this right goal (scopo). We must indeed fight against the heresies, but in such a way that we do not deal with them alone and forget this article. David shows this danger, since he points to his example as if he wanted to say: It costs great effort to remain in this teaching. Therefore I will take care of one thing, that I wait for the Lord, and I will take care that this knowledge is not snatched away from me.

That he adds: "My soul waiteth" is a Hebrew way of speaking, as we say in German: I will wait with all my heart. For it is a great thing that he not only says that he will wait for the Lord, but adds: I will wait with all my heart, to indicate the ardent zeal to keep this doctrine. But first of all one must pay attention to the fact that he adds: "I wait or hope for his word." The pope, the heretics,

The Jews also say that they hope, but they leave the word and follow their thoughts. This is a hope in name, but in fact it is nothing. For one must not depart from the oral word. For if this happens, what can one keep from God that would be certain? Especially since God gave the word for its own sake, for the sake of which he appointed servants of the word, authorities, parents, 2c., whose voice he commanded us to follow and whose reputation he commanded us to obey. For he does not want us to hope according to our thoughts, as the profane spirits taught even in our time, who thought that one must act with God without the oral word, without the sacraments, but he binds us to the word, which is commanded to certain ministers in the church.

But here the prophet indicates another temptation, which attacks those who are not careful to keep the knowledge of mercy. For this is the devil's way of dealing with it; he either takes away the word in general (publice), or in particular he hinders this hope in those who have the word. Thus the pope had the word, he also had the sacraments, and yet, while the word and the sacraments still stood, he allowed himself to be carried away on pilgrimages, rules, vows 2c. We have already thought about what we have encountered with the rotas. But who can enumerate the dangers with which the hearts in particular are daily troubled, that they should depart from the Word to other opinions which reason invents for itself without the Word? It takes so much effort to escape these tricks of the devil. Therefore the prophet says: I will not suffer myself to be led away from the word, but I will hope in the word for the forgiveness of sins, and I will not invent my faith from my thoughts, but take it from the word 2c. There is therefore a twofold danger against which the prophet warns us by his example. The first is with those who invent a faith, and lift up the word, like the spirits of the swarming. The second is with those who have the word but do not keep it and are led away to idolatry, like the papists. But the third is the most severe; against these he says:

V. 6. My soul waits for the Lord from one morning watch to the next.

This is the third challenge. For if the devil cannot conquer us by the straight way, that we either leave the oral word and follow our own thoughts, like the heretics, or keep the word and turn to idolatry, like the papists, he deals with overcoming us by fatigue. Therefore, not only great courage is needed to overcome, but also perseverance, so that we will not be overcome by his intrigues. For we often see that those are overcome by constant perseverance who could not be overcome by any dangers, no matter how great, and in warfare nothing is praised so much as to have stood against the enemy (urgere hostem). In this way the Turk nevertheless conquers, although he has often suffered great defeats, because he perseveres. David indicates that this perseverance must be with those who want to keep the doctrine of justification and righteousness itself, and here presents his example that just as the enemy does not cease to attack, so he does not cease to wait and look to the Lord, so that he overcomes not only by a strong and valiant, but also by a persevering faith and untiring hope.

Therefore, we must learn the way to fight from the attacks of our enemy. He never tires in his zeal to attack the church. Thus, at the very beginning, one heresy followed another, one persecution followed another. We, too, had to fight first with the abominations of the pope; after they had been subdued, the sacrament abusers arose, followed by the Anabaptists. These errors did not arise first, but the enemy, who is tireless and extremely well equipped to do harm with attacks, is stirring up anew the evil that was eliminated long ago, so that the afflicted church will not have time to breathe again. For we see how everything is beginning to become full of Epicureans, and there are not a few who are again bringing forward the seeds of the Arian heresy. It is of use to have these

Know the persistence of the enemy, so that we do not fall into security. For it is not enough to be victorious once, but one battle follows another, one victory follows another.

But just as we see this ungodly stopping of the enemy in the history of the church, we also experience it in our own person (privately). Therefore, if you have won today through prayer, do not be sure, because tomorrow he will return stronger and better equipped, therefore prepare yourself for another battle. For it often happens that a thought which we could easily defeat today, keeps the victory tomorrow and traps us. Therefore, a Christian must be equipped, not only with strength, but also with perseverance. For he does not run in a race track that has any end (terminus), but a circle is set before him, where one always runs back to the beginning. Therefore Christ says [Matth. 10, 22.]: "Whoever perseveres to the end will be blessed." Therefore, we must not allow ourselves to be broken by ungodliness or to be defeated by excess, but we must fight not only against power and cunning, but also against excess, that we may cheer ourselves up by this faith, that just as the devil neither sleeps nor rests, so also our Lord and God neither sleeps nor rests.

In this way David sets his example before us, so that we, fortified against the temptations that follow the forgiveness of sins, do not give way to the devil. Although it is quite certain that forgiveness is with the Lord, that sins are remitted, that we are baptized into the death of Christ and called to the fellowship of the saints, and refreshed with the rest of the members of Christ with the body and blood of Christ, although all this, I say, is quite certain, there is nevertheless great danger that we may be deceived by the cunning enemy who pursues us on every side. On the right he threatens us with hypocrisy and security, on the left with tyrants and despair. In addition, his ungodly zeal is such that he is nowhere far away. Therefore the prophet says: "My soul waits for the Lord from morning watch to morning watch", and this is the patience of the Christians. The saying of the pagans is well known: From one

Patience that is often violated becomes anger. For when patience suffers something, it suffers out of a kind of despair, so that hearts think it is borne in vain; therefore patience turns into anger and is suppressed by despair. But the patience of Christians cannot be suppressed, but endures from day to day, from year to year, and so it finally triumphs and overcomes. It is a great thing to keep a heart in the worldly regime, which cannot be overcome by the daily troubles that occur, but to persevere in the evils which David shows by his example threaten Christians who already have the forgiveness of sins, To keep hope in sins and accusations of conscience, to endure other plagues with which the devil torments a believing heart without measure, this is a divine power and such a struggle to which the unfading crown of honors is promised [1 Petr. 5, 4.]. Now follows the exhortation to imitate this example and to take hold of this teaching.

v. 7. Israel hopes in the LORD, for with the LORD is grace, and much salvation with him.

This is truly a golden verse, and worthy to be known with the greatest care, because it desires and exhorts that the whole people, according to its example, rest and remain in the certain hope in the mercy of God. For faith is not to be as insignificant as the papists teach, who dream that faith is a quality that resides in the heart (haerentem), with which the heart deals, as it were, in sleep, after it has learned to say these syllables: I believe in God. For those who never experience the struggles that faith has to go through even ridicule us when we say that faith is the chief virtue by which alone we are justified, freed from sins 2c. For it is true what the wise man said [Proverbs 18:2], "A fool delighteth not in understanding, but in what is in his heart." Therefore, what we attach to faith, they attach to love, preferring the same to faith. But if one

If faith is painted correctly and with its true colors, it surpasses love by far. For look at what faith has to deal with (objecta). In front of God, it fights against the devil alone, who never lets up, but always attacks, because of death and eternal life, because of sin and the law, which accuses us, because of grace, which forgives sins. If one compares love with these things, which has to do with relieving people of their misfortunes, whether it is comfort or help that is needed, who does not see that faith is far superior? For how great is the difference between God and man, between human needs and eternal death? These, then, are the exercises of faith, that it may fight with the devil in the highest dangers before God's face, for, as we said above, the godless enemy leaves us no peace (ferias). Therefore, although love is not only a beautiful virtue, but also an exceedingly broad one compared to the other moral virtues, faith is infinitely greater and more sublime, whether we consider the things it has to do with or other causes.

For this is the fruit of faith, that the heart feels that death has been overcome through the death of Christ, but sin has been atoned for and the law has been done away with through grace and forgiveness. This is quite certain in itself, but our weakness is so great that we cannot grasp it with certainty; therefore we are still frightened by thoughts of death and sin. Now if this trust in the grace of God were perfect, no sadness could ever take hold of a believing heart. Therefore, David uses this exhortation that Israel, having forgiveness, may persevere in waiting and not be deprived of trust in mercy. The word he uses actually means "to wait". But he is looking at the struggle when the heart begins to doubt God's mercy because of certain hardships by which it is affected. In this struggle, hearts fall into despair because what the Word promises and faith believes is not immediately felt in such a way. Against this challenge

Here he reminds them to be mindful that one must wait; one should not depart from the word or do anything contrary to the word, and he adds the reason: "For with the Lord is grace." The flesh holds in temptation and in dangers that with God there is nothing but wrath. Therefore, the Spirit comforts us and strives to take away this ungodly opinion of God, proclaiming that with God there is mercy or kindness, if only we do this, that we wait. But we need this testimony, for if we follow our feelings, we will experience the opposite. But we must not make our judgment according to our feelings, nor according to what is presently there, but we must follow the word, and firmly hold that these things are to be believed, not experienced. For believing is not experiencing; not as if what we believe should never be experienced, but experience must be preceded by faith, and the word must be believed, even when we feel and experience it quite differently, so that when hearts in distress think that God is angry with us, does not take care of us, but hates us, faith, on the other hand, firmly holds that, that with God there is neither anger, nor hatred, nor punishment, nor guilt, but, although he allows us to be afflicted, that this does not happen to do us any harm, for with him there is [grace], and he is intent on pure goodness, that he saves us from misfortune, that he kills sins, that he increases other gifts in us 2c. If this does not happen to the wicked, what is there to wonder? For either they believe not at all, or if they believe, they persevere not. Therefore, we who believe should add hope to faith, so that even if we feel and experience the opposite, and it seems as if God were inflicting punishments on us like an enemy, we nevertheless believe no experience more than the Word and the Holy Spirit, which proclaims that with God there is grace or kindness, that He loves us, and desires to do us good.

This is 1) the truth of the Holy Spirit,

that we think, yes, most assuredly, that there is no wrath with God, but that even if some outward troubles occur, hunger, sickness, heartache and such distresses, we overcome these challenges by faith and hope, by showing God our patience, and hope for salvation in due time, as Paul commands in the letter to the Romans, that we should also boast about the tribulations [Rom. 5, 3]. For if God did not love us, the devil would not hate us; if we did not have life, our enemy would not pursue us with death. Thus, Satan most assails those who are most righteous and holy, because they hold fast the confidence of the forgiveness of sins, with an evil conscience on account of sins, to such an extent that he sometimes makes such a sin out of the drinking of a cup of wine, out of a word that has escaped unawares, that he thereby takes out of sight baptism and all the gifts that we possess. Yes, he often slanders good and holy works in order to plunge the heart into sadness. All this, I say, the saints experience. But how long would we go astray if we always put the word second and followed our feelings and experience? The devil does not do this to the papists, but does the opposite: he adorns their horrible atrocities and atrocious crimes as if they were the highest godliness. On the other hand, we who desire and strive to live according to God's will, who also teach in the holiest way, must often have such a conscience as if we had led an extremely evil life.

Therefore, we must learn in theology that this happens to the godly and must be overcome by the thoughts that the Holy Spirit holds up here, that we should think of ourselves in this way: I am called to fellowship in the merit of Christ, and am baptized. Although this daily life has sins, they are to be taken away through trust in forgiveness. The doctrine cannot be other than true, although the world slandered it and heaped abuse upon it. This doctrine shows that after we have believed in Christ, we are to be forgiven.

1) Erlanger: et instead of: 68t.

I do not want to be deprived of this knowledge, even if I have to die over it, but I firmly believe that God is nothing other than XXX or goodness, that God cannot do anything else but love and do good. Even if, according to my feelings, the opposite seems to be true, I do not worry about it, and I do not want to be deprived of this knowledge, even if I would have to die over it, but I firmly believe that on earth and in heaven there is nothing but pure goodness. But this I conclude, not from a feeling or from what is presently present, but from the word which says that with the Lord there is grace upon me and upon all who believe, but upon those who do not believe comes his wrath. Therefore I will overcome my thoughts by the word, and write this promise in my heart, that having believed in Christ Jesus, and not doubting that my sins are forgiven me by his blood, I shall not be put to shame, though all my senses and experience hold it out to me and prove otherwise. I feel the wrath of God, the hatred of the devil, the extreme anger of the world, but the Holy Spirit does not lie, who commands to hope, because "there is grace with the Lord, and much salvation with him.

"Redemption" (redemptio) means deliverance, and a general one, both from guilt and from punishment, though most of all from guilt. Of this [redemption] he says that it is great and much, because our heart is so narrow. For when we ask for redemption, we pray in such a way that we think we want to be satisfied with very little. Thus, those who are afflicted with sadness of heart wish to have only one day's rest; those who are oppressed by lack think that they want to be satisfied with daily bread. But GÖtze is not enough, for he gives above all that we can understand or ask [Eph. 3, 20.], and it is quite true that we do not know how or what to pray [Rom. 8, 26.]. I like to use my own experience. For what and how much hath he done in me, who am a certain man! I wish no more than that this one abuse of indulgences might be remedied. But what a flood of wonderful and exceedingly great benefits has followed! So it is also generally true,

that no one dares to desire as much as God is willing to give. The cause of this is the faintheartedness (angustia) of our heart, the small measure of our hope and the weakness of our faith. 1) Thus, the rich redemption is infinitely beyond our asking. Therefore, the Lord has also provided a way to pray. For if it were not so prescribed by Christ, who of us would have dared to ask so many and so great things? Therefore, through the merit of Christ, we are not only made victors over sin, hell and death, but we also feel the goodness of God manifold in this life, and even though we would never have dared to ask for something so great, the Lord has nevertheless given it to us, and will give us other things as well.

Therefore, the prophet says that "much salvation" fei, which is beyond our comprehension. For as we believe very little (exiliter), so we ask very little. But the Father in heaven sends an abundant rain on the little specks of our prayer and the little drops of our faith, and makes up for the delay with a great abundance. For though we must wait, yet afterward salvation is all the more abundant. Jacob, who is Israel, waited for the Lord, and what came of it? That people transformed almost the whole world by growing from such small beginnings. Or do you not think that if Abraham had seen all his descendants and the great miraculous deeds, he would have said that he could never have hoped for this in his heart? He believed God, who gave him the promise, but he could not believe such a wonderful and glorious figure of his descendants, because of the faintheartedness of the human heart. Thus, after the time of Christ, the Church prayed for the Kingdom of God; this prayer was followed by the fall of the Roman Empire, which, it seemed, was insurmountable. Nowadays we also pray for salvation; therefore, the day of the Lord will come and destroy the whole world with all the power of the devil and hell. Therefore, we should only take care of it,

1) The preceding, as far as Luther speaks of his own experience, has been omitted by the old translator, Georg Major.

that we persevere in hope and faith, then the Lord will prepare a glorious exit from all dangers. For God will not leave us if we have not first stopped hoping and praying.

Therefore, Christians should hold on to this comfort that the oppression is never as great as the salvation will be. Those who think otherwise, do not think correctly. For this is the summa of the first commandment, that he says here, "With GOtt is much redemption." For this means in truth, to be GOD, that He redeems and saves, and that with greater glory and splendor than a human heart can think.

V. 8. And he will redeem Israel from all their sins.

This promise is the conclusion of the psalm, in which he again shows what cause he has to pray, and what we should hope for in similar danger. But it is exceedingly sweet to see the goodness of God, not only in that he gives, governs and sustains this life, but much more in that he shows that he is an enemy of sin and death, and has to do with redeeming us from these and making us blessed. For this is what makes the other gifts of God acceptable. For even though we know that we are God's creatures, we still cannot enjoy God's gifts with joyful courage, because of sadness, fear of death, an evil conscience, and other such evils. That is, to paint God with His proper colors, so that this life and all creatures will become pleasant to us, when He is painted according to this verse, that He wants to redeem His people from sins, that He wants to kill death, destroy hell and trample Satan. Such a God is the God of the faithful; of the faithful I say for the sake of those who deny and despise Him. For even though those who believe are fainthearted and afflicted

from the devil and from death, they know that God is their Redeemer, who redeems them from all sins. Therefore, they straighten up and hope, and wait for the redemption that is promised to them in the Word.

Therefore, you may use this verse to serve as a description of what God's office is, or what He actually wants to do, namely, that He wants to deal with sinners so that He may take away sins and bring about life, righteousness, joy and all good things. But you know that the means by which God does this is Christ, whom He sent into this world for this reason and subjected to the death penalty, so that those who believe in Him might receive forgiveness of sins and be made children of God.

Thus, the whole Psalm does not teach about outward life or good works, but only about faith and hope in God through Christ and about the final victory against the devil, sin and death. For this is not in human works or in our powers, but it is God's work and power, but it is imparted to us because there is grace with the Lord and much salvation with Him. This is the only cause and the only way to reach this victory. The doctrine of works has another purpose, and it must be insisted upon in such a way that nevertheless nothing is taken away from the honor and merit of Christ, as by God's grace we have everywhere rightly treated this doctrine. But may Christ grant that the same light may also shine to our descendants. Amen. 1)

1) In the Wittenberg and in the Jena it is found here: "1533. usus" oetodri." According to the title of the edition of this Psalm together with the 51st Psalm (Lrl. 6xe]. opp., tom. XIX, p. 1), this information is to be understood in such a way that Luther finished the interpretation of the 130th Psalm on October 1, 1533. There it says: I?iniit VnnttonbsrMs prima oetodris, Ximo 1533.

The one hundred and thirty-first Psalm.

Lord, my heart is not hopeful.

This psalm speaks of almost the same subject as the previous psalm, except that it expresses a little more clearly the contrast by which it shows that the heart is depressed by the feeling of sin. Hence it has become a proverb among theologians in the general saying: "To walk in great things that are too high for one," that is, as one usually speaks: to fly too high, to undertake something that exceeds one's strength, and thus to put oneself in danger. Thus, in general, according to a not improper inauthentic use (catachresi), or rather according to the [just mentioned] general saying, this psalm has been used against all hopefulness, the common fault of the human race in which we all are; and this can be removed by no other remedy than either by divine grace, or by God's wrath or anger, that is, when the godly are afflicted either with afflictions, or the godless with punishments. In this way, presumption, the vice inherent in all men by nature, is cured. Otherwise, it is impossible that a man should not be presumptuous, either of his power, or his wisdom, or his justice.

This hopefulness then gives birth to strife and quarrels, as we see, concerning the glory of the spiritual gifts (ingenii); in how many ways do men chase after this glory! Not only do they want to be considered wiser and more learned than their contemporaries, but they also direct their attacks on the earlier times and, as they say, gouge out the eyes of the crows. 1) What do you think will become of it, if such spirits then set about the sacred things? In such a way the hearts will be heard by power, that they will

They do not keep any measure in their hopeful suggestions and thoughts. The same happened when the Pharisees and the hypocrites (for these are the ones to whom this is really attached) had caught the delusion of their own holiness and righteousness. In short, hopeful and presumptuous people, as they say, are destroyers, not only of themselves, but also of the world regime, of the church, of domestic life and of all things. Those who know the histories see how much misfortune ambitious people have always caused. Thus, in the church, the heretics, incited by the conviction of their own wisdom, are the destroyers of harmony and peace. The same thing happens in the home; hence the fine and good saying in German, in which they say: let the fall evil befall him who does it better than he can. 2)

But, dear, who are these people? All the world. For who is content with his gift, and does not sometimes presume to do something better and more accurately than he can? Hence follows the third, that as presumption abolishes peace and harmony, but gives birth to strife and strife, as a fruitful mother, so at last it follows with necessity that all is vain, and ungodly efforts are in vain. Wouldn't our neighbor, Duke [George], have enough to do with ruling his country and carrying out the work of his profession? But the presumption does not let him rest, that he also submits to governing the church, which he is not commanded to do. Thus, those who first caused us the unrest concerning the sacraments were not satisfied with the ministry in their churches; they also arrogated to themselves, as it were, dominion over the whole of the sacred Scriptures, so that they thought that it was theirs to govern them according to

1) Oorninum oeuolo8 eonÜMrs actually means: to outsmart clever people; here as much as: to want to be better than the best.

2) IVlalo äiZnum 6886, yni nonatur, yuoü non pvt68t pra68tar6 he is worthy of misfortune, who subjects himself to what he cannot perform. For our translation, compare Walch, old edition, vol. V, 1218, s24.

to interpret their will, and, as Basil speaks, τὴν ἀλήθειαν παρασύρειν [the truth. to drag aside].

This is how far this vice extends, and it is, as I have said, completely incurable unless it is cured either by the grace of God or by His wrath. Grace is when we are brought back to moderation or humility through tribulations; wrath is when the Lord showers punishment on the hopeful and takes them away as he took away Pharaoh. Pharaoh's obstinacy and stubbornness could not be cured in any other way than by sinking in the Red Sea. So the children of Benjamin did not cease their raging until they were almost destroyed [Judges 20:46 ff]. Absalom did not stop until he hung on a tree [2 Sam. 18, 9]. Thus Arius, Cerinth, and many innovators of doctrine in our time did not cease until they found the destruction of which their deeds were worthy. Thus it happens that when the wicked, like a mad horse, have begun their course out of arrogance, they do not stand still until they have perished. The same happens to the saints of works. The Pharisees did not stop pursuing the gospel and relying on their righteousness until Jerusalem, the kingdom and the priesthood were destroyed from the bottom up. This is the end of presumption, unless it is stopped by the Word. Therefore, it is true that this plague cannot be cured in any other way than either by grace or by wrath.

In this way, almost everyone interprets this Psalm in a general way against hopefulness or presumption, but I believe that it can be more correctly interpreted by spiritual pride or the hopefulness of righteousness. For, as I have shown above, these three things, namely power, wisdom, and righteousness, generally make people hopeful. Therefore, if any man will, let him make a threefold hope according to these three objects. For the gifts are distributed among men and have their measure and manner. Therefore the mighty are mighty according to their measure and cannot be mightier; the wise are wise according to their measure and cannot be wiser; the righteous are wise according to their measure and cannot be wiser.

They are righteous to a great extent and cannot be more righteous. But arrogance makes them want to be and seem more powerful, wiser and more just than they really are. Therefore, when the matter comes to dispute, and sin fights with righteousness, which does not remain in its gift, way and measure, the latter is defeated, and righteousness becomes despair, which often drives the hypocrites to take up the rope. Thus it happens that weakness struggles with power and conquers, but power is put to shame, as happened to the Israelites when they fought against the one tribe of Benjamin [Judges 20:21, 25].

What is the cause of this unexpected outcome? Of course, it is because people do not trust in the Lord, but are presumptuous in their own righteousness, power and wisdom, contrary to the word and will of God. For God wants us to trust only in His power and mercy, but people do not want this, and think that they are powerful, just and wise for this reason, so that they trust in these things and are presumptuous because of them. They are therefore justified in coming to grief. For why do they not do what they are able, and do what they are not able? Therefore they are worthy of their misfortune, as the German proverb says, because they undertake what they cannot accomplish. Therefore, let us remain humble and temperate in our gifts; let us not judge others or oppress them; let us not focus our attention on the work of others, but let us each do for ourselves what is our calling, and resist this vice all the more carefully, the deeper it is in the nature of all of us, although it is more evident in some and less in others, as the histories of the pagans also show. Cicero is more ambitious than Demosthenes, perhaps because he lived in a larger empire and in an exceedingly powerful monarchy. Julius Caesar is more ambitious than Augustus. So it goes also in the sacred history: Pharaoh connected the stubbornness with the hopefulness. But all the examples of the holy scriptures as well as of the pagan histories show the same outcome.

and end, namely, that they fall into misfortune contrary to their expectations, become disgraced and perish. But, as I have said, let us leave this general view and interpret this psalm from the spiritual hope that stands in the delusion of its own wisdom and righteousness.

V. 1. O Lord, my heart is not hopeful, neither are mine eyes proud, neither walk thou in great things that are too high for me.

That David boasts here, he does as one who is instructed by experience, as if he wanted to say: I have come to realize how great an evil it is to be exalted in heart and secure in righteousness, therefore I will no longer be proud, no longer boast of my own righteousness. For the haughty Pharisee, who boasts that he is not like other people, falls at the first word of conscience that accuses him, and becomes lifeless with terror; he cannot even stand against the slightest sin, let alone the mountains and seas of sins that destroy the presumptuous and secure people in an instant. Therefore it is good, he says [Ps. 119, 71.], that thou hast humbled me, and hast instructed me through tribulations, lest I should be hopeful, lest I should think myself holy, lest I should raise myself up to be an avenger (executorem) of righteousness, judging and condemning all. For this is peculiar to all saints of works, that they judge others, and make themselves, as it were, the executioners of others, as is shown by the example of the Pharisee in the Gospel [Luc. 18, 11. f.], who cannot be content with simply remembering his virtues, but at the same time condemns the poor publican. This is the very real sin of natural, legal and civil justice, that it condemns others, that it interferes with God's judicial office and passes judgment against those of whom it sees 1) that they are, as it were, on a lower level. Whoever is a good citizen, whoever is a well-learned lawyer, admires himself, and all that is lacking is that he makes himself a kind of idol for himself; but he judges others and despises them in comparison with himself. If a peasant, who is not entirely stupid, finds any fault in

1) Erlanger: viäss instead of: viäst.

of his authority, he thinks like the servant in the comedy [of Terence] who rebuked his master's stinginess: O, I should have been king!

These civil things are full of vanity and the greatest folly, which nevertheless no one can abstain from, unless the Holy Spirit guides and governs the hearts, and teaches us that this righteousness, whether it be natural or moral, is like a kind of handicraft, through which we are no better before God. And, of course, no one is so foolish that he should consider himself a better Christian and more pleasing before God because he is a tailor, a cobbler, a potter, a blacksmith 2c. But, although it is quite the same with righteousness, whether it be moral or natural, there is no one who should not be presumptuous because of it, unless the Holy Spirit brings him back to the right way. For it has a semblance of holiness; hence hearts are puffed up until they are humbled and learn that in this righteousness there is nothing on which they can rely before the judgment of God. How often have we seen that great theologians, who walked among men in a great pride, finally, when they were close to death, in a kind of despair took refuge in the greatest folly and put on a monk's cap! Thus I remember that a great man who had a famous name among the jurists, as he was dying, said: O, if only I had been a swineherd rather than a jurist! For he felt that in this emergency even the careful handling of justice could not help. This is how it was with Cicero. When he realized that he was in danger because of the power of Augustus and Antonius, he realized that all his science could not help him, but all his erudition and the immense diligence he had spent on philosophy vanished like nothing. The same happened to Demosthenes when he fled from Antipater. In short, all such examples teach that what Solomon says [Proverbs 17:19] is true: "He who makes his house 2) high runs after misfortune."

2) Instead of ostium in the Vulgate and "Thür" in the German Bible, Luther put äomum here.

But our courtiers do not believe this. They complain that the scribes (for that is what they call learned people) are used for the business of the princes, but the nobility is neglected. But when they are called upon to do business, they manage it in such a way that it is like a wagon that has sunk into deep mud and can be moved neither backward nor forward. It serves them right. For why do they subject themselves to what they cannot accomplish? This is the cause that in general the rulers (imperia) are nothing but destruction and murder. Who is he that looks closely at the government that was under the first [Roman] emperors, and should think that the Roman empire could have lasted even one day? For, as Livius says, it seemed neither to be able to bear its infirmities nor its remedies, but simply to collapse through its mass, like an all-too-high building.

But there is far more danger when men are proud-eyed in religion and walk in great things that are too high for them, that is, when they please themselves because of their holiness and think they are sitting in the bosom of God, and yet know nothing of the atonement and of the forgiveness of sins, but walk in their works par excellence, that they fast twice a week, that they tithe, that they are not adulterers, robbers 2c. although their hearts are full of every kind of shameful desire. This presumption remains until the danger of death masters it. Then all those aids fall away from the hands, and the words of despair follow: I have lived shamefully, I have not kept our vows, I have not kept our rule 2c. Why then did you become a monk? Was it not so that you might ascend to righteousness? But so you descended to hell because you wanted to exalt yourself. Now those who are not exercised by such temptations die like cows.

v. 2. If I did not sit down and nurse my soul, my soul was weaned, as one is weaned from his mother.

Here he speaks clearly of his experience, that he had seen how great a danger

If anyone is presumptuous about his righteousness, it is in this. Therefore we are to learn what it is that the epistle to the Hebrews [Cap. 12, 1.] *αμαρτιαν εὑπερίστατο*[^], which everywhere gives us

and not follow the iniquity of the great multitude, who, if they have not heard many sermons, think that they have learned the whole gospel sufficiently. Perhaps you have heard it in full, but you have not yet believed it in full, you have not yet had the experiences of faith, of prayer, of the cross, which are the noblest for a Christian, of which David preaches here very earnestly, as the greatness of things and the movement of the heart require. He says, I have stilled my soul, and sat me down; I have said unto my soul, Be still, boast not, but be silent. For that he says, "I have quieted," or, as the Hebrew phrase is, "I have made silent," really means to make to nothing, as in Hosea [Cap. 4, 5. Vulg.], "At night I have made silent," that is, I have made desolate and solitary, that there no noise nor sound should be heard. So it is said in another Psalm [Ps. 46, 11.], "Be still," that is, do not provoke the Lord by your stubbornness and hopefulness, but be obedient, obey 2c. So also here: If I did not make my soul silent, that is, if I did not humble myself, if I did not abstain from presumption and trust in my own righteousness, in the righteousness of the law, even in God, whom I had served through the law; if I did not humble myself and confess that, though I had kept the law to some extent, yet I wished that the Lord would not enter into judgment with his servant; I say, if I did not do this, then I was in truth like one weaned.

The prophet speaks of an exceedingly great thing, and yet the likeness seems to indicate something small and quite insignificant. For why does he prefer to take the simile from a small child rather than from a man who already has his full powers? But this image is not only a very suitable one, but also extraordinarily lovely. For what danger, what harm could befall a child that would be greater than if it were to fall to its mother's breast?

would be deprived? This seems to be, as it were, a verdict of condemnation and death for the child. Thus, he says, when I was seized by the spirit of hope and security and lost the mother's breast of divine grace, forgiveness of sins and reconciliation, I was in truth like a child who has lost its mother and cannot live without the good deed of the mother, that is, I was in the very certain and extreme danger of death.

Therefore, the prophet directs us here to the necessary difference between the law and the gospel. For the law is the doctrine that is necessary to break that hope and the rebellious wickedness of our sin, which (quam) gives birth to the presumption of our righteousness. There is indeed, as I said above, a presumption of riches, power and wisdom, but this can be countenanced in many ways. But this, which is presumptuous because of one's own righteousness, is quite incurable, and cannot be lifted unless this weaning comes, of which David speaks here, that the conscience, awakened by the law, should examine our life and our works. But because we must confess that we have sinned against the law in many ways, evident despair follows unless Christ, like a kind mother, gives us the mother's breast of grace and restores the afflicted soul. Thus Judas, by the sight of his sin, is made to confess himself [Matt. 27:5, 1. For there is no means by which a conscience troubled by its sins can be healed but this one thing, that we may firmly stand for it, as the preceding Psalm sings, that with God there is grace and much salvation [Ps. 130:7]. This is the voice of the gospel, which must follow the law, and for which the way is paved by the law. For just as our sins require punishment and accusation, so the fright which accusation produces requires consolation. Therefore, the right consolation and the right reconciliation, which are presented to us in the Gospel, belong to the right sins, which sink into hell when they are committed.

1) Erlanger: odstipatam instead of: odstiMm. Cf. Walch, St. Louiser Ausg., vol. IX, 444, s 544.

not be healed by the confidence in the mercy of God, which is presented to us in Christ. For mercy is not for imaginary sins, but for true sins that kill and condemn.

We must be careful of this change, so that when we boast and are sure of our own righteousness, the law comes and Moses with his horns or his shining face, which cannot bear our weakness, and yet cannot escape it or avoid it. But after the law and Moses have thus performed their office with accusations of conscience and threats of God's judgment and punishments, then it is in place and the most opportune time for Christ to come with the mother's breast of grace and to refresh the weaned child who desires milk and cries out. It is therefore a fine similitude, which first of all shows us our weakness, that in us there are no powers at all with which we can resist the devil and heal our conscience; then the mercy of God and the power of his word, through which he nourishes her child with milk like a mother and drives away the tears. Thus, the gospel is also the womb of God, in which we are carried and formed by the Spirit of Christ; it is also the mother's breast, through which we are nourished. Therefore, if this is lost, we are like the weaned.

Some think that they understand this well, but beware of this presumption and count yourselves among the number of disciples. For the devil is such an artist of thousands that he can easily abolish this distinction, and substitute the law for the gospel, and again the gospel for the law. For how often does it happen to those who are in the throes of death that their poor consciences take hold of some sayings of the gospel that in truth belong to the law, and through them lose the comfort of the gospel! Such is this saying [Matth. 19, 17]: "If thou wilt enter into life, keep the commandments of God." Likewise this [Matth. 7, 21.]: "Not all who say to me, Lord, Lord, will enter the kingdom of heaven." By such sayings

the minds are sometimes so shattered that they see nothing but what they have done and what they should have done, what God demands and what He forbids. When the hearts look at this, they forget all the things that Christ has done and that God has promised to accomplish through Christ. Therefore, let no one presume that he has fully attained this; in word this distinction is easy, but in death and danger we learn how little good dialecticians we are, namely, when the dispute arises as to what we have done and what we ought to have done, when the law reproaches us: The Lord commanded you to do this, but you did not do it, but did the opposite; therefore you will be condemned according to the judgment of the Lawgiver [Deut. 27:26]. He who is a good dialectician here distinguishes between the law and the gospel, and admits that he has not done the law, but he says: "From this proposition it does not follow that for its sake I should despair and be damned. For the gospel commands me to believe in Christ and to base myself on Christ's works and righteousness. Whoever thus holds the difference, and grasps this mother's breast of the gospel, is saved and overcomes; whoever does not grasp it, perishes and despairs.

Therefore, in this doctrine of righteousness before God, there is very great danger; therefore, one should not be presumptuous, but act with fear in humility. For if presumption in worldly things, where hearts are puffed up by confidence in wealth, or power, or wisdom, never goes off without danger, it is by far most dangerous in theology, and yet it is there that it is found most. For the devil comes to the children of God and endeavors with all diligence to seduce them into presumption and security. Therefore, one must fight daily against this hidden plague, and be especially careful not to please oneself, as if one had well grasped the difference between the Law and the Gospel. You may have it, but see to it that you hold it fast, so that it may be taken away from you.

It cannot be snatched from the conscience and from the devil. Paul at least freely confesses [Phil. 3, 12. ff.] that he has not yet grasped it, but that he is pursuing this knowledge, as it were as a goal in the race course. We are all like this; we turn our faces to the goal, and are anxious to reach it, but this does not happen until the flesh is drawn out and buried. In the meantime, therefore, let us walk in fear, praying that the Lord may not put out the light which he has shown us, but may daily enlighten our hearts more, and accomplish the work which he has begun in us [Phil. 1:6]. Those who do not do this will fall into despair and become like the weaned.

V. 3. Israel, hope in the Lord from now until forever.

This verse clearly shows that this psalm speaks of presumption, which is actually against faith and is called presumption of one's own righteousness. Therefore, he exhorts them to trust in the Lord and learn to be steadfast in humility, and to put to death the trust that is based on the support of the law and their own worthiness. This, he says, will happen when you trust and hope in the Lord, not only today or tomorrow, but from now until eternity, that this is a kind of eternal presumption (to speak so) on the mercy of God, the forgiveness of sins and the righteousness that is given to us through Christ; on the other hand, never be presumptuous, not even for a moment, because of your works, even though they should be holy and conformed to the law of God. For this is to remain the sole and entire (*nudissima nuda*) trust, which is called the trust and hope in the mercy of God shown in Christ. This trust is reliable. For God does not lie, but faithfully keeps what He has promised; you should only trust in Him constantly and faithfully. But here is danger from the devil, who strives with all his might to dissuade us from this firm trust. Therefore, we must fight, and practice this doctrine in daily conflict against the devil and evil spirits.

-which do and intend nothing else than to first pull us up to presumption, but then again to plunge us down into despair.

On the other hand, God first terrifies us with His law and brings us down, so that He may raise us up; He leads us into hell, so that He may bring us out again [1 Sam. 2, 6. He also sometimes withdraws the mother's breast of grace even from the righteous, so that we may learn what our own righteousness tends to do, namely, that it tends to bring us down through despair, so that, having experienced this, we do not follow our feelings, but raise ourselves up by trusting in Christ, through whom the dead are made alive and saved.

will be. This mercy is like the sky, which always remains fixed over us; if we are covered by it, we are safe wherever we may be. Thus Isaiah calls [Cap. 4, 6J that we are covered by the mercy of the Lord against wrath, despair, the devil and death. Those who leave this shade will suffer unbearable heat. In this way, this verse teaches that David is speaking of the damnable presumption of one's own righteousness, and he exhorts that one should fight against it by the hope of eternal mercy and by eternal faith. This is the only way in which we are preserved.

The one hundred and thirty-second Psalm.

Remember, O Lord, David.

This psalm, whether it was written by Solomon, as some think, or by David, is a prayer for the kingdom and the priesthood. For these are the two most noble gifts in this life and in this world. Therefore they need the prayer and help of God to defend them against the devil, whose twofold title you know, which Christ attaches to him in the Gospel of John [Cap. 8, 44], where he calls him a liar and a murderer. For he does not rest, but tries and undertakes everything to involve the world in lies and murder. Against these cunning plots and kingdoms of the devil, God has set up two other kingdoms, for so they may be called, the worldly regiment and the church, or the kingdom and the priesthood, so that the worldly regiment may fight against murder, and the priesthood against the lying teachings. Thus David and all princes must work in the administration of the worldly regiment so that their subjects can lead a peaceful life, so that marriages, the education of children and other domestic offices can exist in peace and can be defended against the

Rebels and the lust of men. The priesthood, however, serves to lead the growing youth to the kingdom of heaven, and the ministers of the church, like the angels, are appointed to defend the truth, so that the devil's kingdom, the father of lies, may be destroyed. This is the real ministry of the priests, who have always been present in the world among the faithful, waging a constant war against the heretics.

Thus the patriarchs had to fight against the Cainites before the flood, against the children of Esau and others after the flood; the prophets waged war against the false prophets, as their sermons testify, the apostles against the false apostles. For Satan does not desist. Furthermore, the kingdom of the devil was always the greater, because if you look at the church, there were always more unbelievers than believers. Thus, in the worldly regime, the portion of those who disobey, who stir up unrest and wars, is greater than those who do their duty and are obedient. Therefore, since the devil's kingdom is far greater in number, then

Both the secular government and the priesthood are things that are far beyond human strength and therefore cannot be defended and preserved with our strength, it is obvious how necessary this prayer is, in which David asks that both may prosper and be preserved.

And here first see the difference between the king David and other kings of the world. Others find and see this also, that human communities cannot be maintained by force. Therefore they have said that he must have a special divine inspiration who wants to rule well and blissfully, and although they did not know that this is directed by God, they nevertheless preferred happiness (for that is what they called the blessing whose cause they did not know) to wisdom, power, justice and all rulers' virtues. For since just men are generally oppressed, but the unjust have dominion, they judged that justice is not the noblest cause that sustains empires. Otherwise Cicero would not have been defeated, but Antony would not have been raised to such great power. But if the empires were preserved by power, Themistocles would not have defeated Leres. Thus, many famous rulers did not lack wisdom and diligence, and yet they were unfortunate. These experiences also led the pagans to attach to the great rulers a deity who should govern wisdom, power and justice, and this they called happiness.

But now look at David here. He also sees that it is not in his power to preserve the kingdom, but he does not believe that it is luck that preserves the kingdoms, for he judges that God is the cause. Then he firmly holds, as we shall hear, that God, for the sake of His mercy, will not abandon those who pray to Him. The pagans know neither. Furthermore, the same distress that lies on the neck of the authorities, that one must pray for the temporal government, lies also on the church, so that one must pray for the church. The apostle John could not prevent the rise of Cerinth; in later lines, the Church could not prevent Arius, Sabellius, Nova

tus and other heretics rose. Today, we have not been able to prevent the emergence of the abusers of Holy Communion, Baptism 2c. We have taught the congregations with all diligence and have not lacked anything that belongs to our ministry, but that was not enough. What must we do? Certainly what this psalm says, that we say, "Remember, O Lord, David," that your name may be sanctified, that these abominable desecrators may receive their punishment for disturbing the peace and the church 2c.

In this way, the Psalm is a prayer for the ancient people that God would preserve the kingdom and the priesthood for the sake of the promises made to David. But it is also useful for us, because we also have our David and an Ephrata, in which we find the dwelling place of our God; for the matter remains the same, only the meaning of the words must be changed. But as they [the people of old] stood in danger in both things, so we also stand in danger. Therefore, we rightly sing with one another this "Remember". Furthermore, I will simply follow the sense of the letter as the Psalm was prayed by the people of the Old Testament. For afterwards it is easy to apply it also to our times. As the kingdom was twofold, a physical and a spiritual kingdom, so also the psalm is divided into two parts. First, it prays for the church, then for the world government.

V. 1. Remember, O Lord, David, and all his sufferings.

The word 1) means tribulation, humiliation, oppression. Jerome translates it almost everywhere by meekness, but the circumstances prove that he is speaking of David, who suffered much because of the divine promise. For as the history of the kings shows, Saul pursues him with inhuman hatred. But why? Because he was anointed king by Samuel while Saul was still alive. Hence those persecutions,

1) In all Latin editions *ivn* is erroneously put here instead, *nizp* in the Bible text is the infinitive *pual*.

hatred, envy, reviling and all kinds of dangers came upon him. But that either his son Solomon or the whole people remembered these things in prayer and before God did not happen in the way the papists think that David intercedes for them as their intercessor, but they speak of David, who has the promises, and remind God of those promises through David, just as Paul also speaks of Abraham. Therefore, the name of David is not to be taken in and of itself (absolute), as if it speaks only of his person. For he does not speak of David as such, but in relation to something, that is, to the promissory David, that I say so, or to the one who has the promise and is clothed with the divine promises, so that one must understand the form rather than the matter. For teaching half I call the promise "the form", but "the matter" David himself, to whom the promises happened.

Therefore this is the meaning: Lord God, we pray for the kingdom, not as if we were worthy and deserved to be heard, but as Daniel [Cap. 9, 18] says: "We lie before you with our prayer on your great mercy", basing ourselves on the fact that you promised David that you would provide that our kingdom would be a lasting one [2 Sam. 7, 16]. Thus, he beautifully lifts up the prayer by immediately pointing out the promise in the entrance. This example is exceedingly useful, so that when we want to pray, we appear before God as poor sinners, not trusting in our merit, nor basing ourselves on our worthiness, but clothed, as it were, with His mercy and His promises, not like that one [Luc. 18:12] who says, "I fast twice a week," but: Remember, O LORD, thy promises. For the promises are nothing else than the mercy and compassion, which is offered to us free of charge by grace.

In the same way, when he remembers the sufferings, he does not do it in and of itself or in general, but in relation to something. For he actually understands the sufferings he endured for the sake of the promises. In this suffering he held fast to the

and did not let them be snatched away from him. God also kept them for David. As the Psalm says that you preserved David, who suffered everything for the sake of your word and relied on your word, so also preserve us, who rely on your promises, so that you will accomplish what you have begun in us [Phil. 1, 6]. For everything must be referred to the promises, as Moses also does when he says [Ex 32:13, Deut 9:27]: "Remember Abraham, Isaac" 2c. For he did not call Abraham and Isaac, as the unlearned papists dream, but he draws on the promises that happened to them of the seed or descendants. How can GOD be reminded of them more properly than when those are called by name to whom the LORD has made the promises? The saints put these promises against their unworthiness, their sins and their debts.

This must be diligently inculcated, so that we do not get out of sorts and fall into the inconsistencies of the papists, whose scholastic theology knows nothing at all about the promises of God, but even though they are the most important part of the holy Scriptures, they still do not understand them. But the other part, namely the law, they teach sparsely and incompletely. Therefore they interpret such sayings as if the Psalm said: Remember David, how holy and good he has been, and let us have the kingdom through his merits, which he has too much of and has overflowed upon us (*quae in nos supererogavit*) 2c. But this opinion is obviously idolatry, because it takes hold of the mere matter without the form, or only of the active person; as the Jews think that they want to obtain the Messiah through their merits. In this way, the religion of the Turks, the Jews and the Papists is completely one and the same, for they base themselves in the same way on their own worthiness. But we, as soon as it comes before God's face, throw away the active person and want to have the suffering person who is clothed with God's promises, that is, such a David who does not sprinkle his merits on us, but the promises that were given to him and kept in all sufferings. One who-

The papists do not know the active David. Therefore, because they only know the active David, they subsequently make an idol out of him. They do not know that he is holy in the same way that the whole church is holy, not because he has good works, but because he has the promise of grace, which is truly the womb and womb in which the church and all of us are carried.

v. 2. who swore to the Lord and vowed to the Mighty One of Jacob.

This seems not inappropriate to refer to Solomon as the author of this psalm. For he wants to say: You promised the kingdom to David, David in turn promised you the temple; it is now completed and the vow fulfilled; now you also keep what you promised, that you help in this place and this people. In this way he holds up the temple and the ark of the covenant to God, believing in the promise made to David about the light that would not go out [2 Sam. 7:16, 1 Kings 11:36], and asks that this promise be kept. The scripture does not speak of this vow, because it only contains the consultation with the prophet Nathan, 2 Sam. 7, 2. [1 Kings 8, 17.] But the author wanted to praise the will of David with the words that denote an oath and a vow, that he had firmly in mind to show his gratitude in this way and to testify his faith in the promise of God.

Where the Latin interpreter has put: Deo Jacob, there the Hebrew reads: XXXX, which means great and powerful. This is sometimes attributed to angels, often it is also used adjectively for other things that have a certain strength or power, like the ox 2c. But here it is a special word of faith, that God is the power or strength of his people. For faith alone attributes this to God; reason and the flesh attribute it more to wealth and other fleshly help, which they themselves understand. But all that there is of such carnal help are in truth idols that deceive. But this [faith] is the virtue, the power and the strength of the people,

because he has GOD. This virtue has preserved, in the midst of the enemies, this handful of people, the Jewish people. It is also for this reason that this word is attached to God, so that it may be known that it is He alone who gives valor and victory. So it is said in another place of the text [Ps. 20, 8.], "They rely on chariots and horses, but we remember the name of the LORD." So Paul says [Eph. 6:10.], "Be strong in the power of his strength." For this strength is eternal and does not deceive; all other strength, besides that it deceives, is also only momentary. Now follows the form of the oath:

v. 3-5. I will not go into the tabernacle of my house, nor lie down in the bed of my bed; I will not let mine eyes sleep, nor let mine eyelids slumber, until I find a place for the LORD, for the habitation of the mighty one of Jacob.

This is a prolix way of speaking (περυσσολογία), as it is common among the Hebrews when they want to express a great zeal; we would say all this with one image: I will not rest until I have found a dwelling place for the Lord. But it is also not necessary to answer the childish question here, how this oath could have lasted, since David neither built the temple, nor, if he had built it, could the work have been completed, unless he had often gone to his bed and slept. For he speaks of the will or heart as David had been minded to complete this work. Furthermore, the will or the heart of a work master comprehends all causes in itself: the material, the formal, the final cause and also the effecting cause. Since, therefore, as is shown in the books of Samuel [2 Sam. 7, 2], David considered it inequitable if he dwelt in a house of cedars, the ark of the covenant being above under the carpets, this image expresses the supreme will that he wished to abolish this inequity.

Furthermore, you must note here again, since he speaks of the dwelling of the Mighty One in Jacob, that the holy fathers and prophets did not have thoughts par excellence of God dwelling in heaven, but thought

have to do with God, who can be grasped at a certain place and is, as it were, associated with a person. For God in Himself is an infinite being (*natura*), therefore He cannot be grasped and circumscribed by thoughts per se. David therefore looks to the word with which God bound Himself to the Ark of the Covenant [Ex 25:22J, which, since he wanted to place it in the Temple, he calls the Temple the tabernacle or dwelling place of the God of Jacob. Here the wise Jews disputed: God is infinite, therefore it is foolish to think that He is better worshipped in this place than elsewhere. But the eyes of David, Solomon and other godly people are to be praised, who did not wander into infinity with their opinions, but followed the word of God and sought him only in the place where he wanted to be found, as he had revealed in his word. Those who sacrificed there were said to be sacrificing before the LORD; those who worshiped there were said to be worshiping before the LORD." Thus Adam, Abraham and Jacob had altars where GOD had revealed Himself, and confirmed by signs from heaven that He was there. For since no one can escape the sin of idolatry unless GOD Himself indicates the place and manner of worship, therefore at all times the godly have been shown a certain place in the world which had the promise that GOD would be there, hear, speak 2c. Today we have no physical place, but everything is in Christ. To Him alone should our eyes and hearts be directed, for He alone is the object of our worship (*nostrum σέβασμά*), so that it is rightly said that apart from this man JEsus there is no GOOD. Therefore, whoever takes hold of Him in faith has God; whoever does not take hold of Him has no God and cannot have Him. In Hebrew the name of the dwelling is in the plural [ηνακ/Ω], namely because of the parts of the temple. For there was the mercy seat, before which the high priest was allowed to appear only once a year. Then there was the Holy Place, into which only the priests were allowed to enter. The third part was the forecourt, in which the other tribes were allowed to worship, that is, the common people and the princes alike. However, only the priests were allowed to enter.

Even though it was impossible for them to enter the holy place and the mercy seat, the promise was common to all that they would be heard if they worshipped there. Therefore, even though they were not in Jerusalem, they turned their faces and eyes toward the temple, trusting in the promise that the Lord had made to the tabernacle.

V. 6. Behold, we hear of her in Ephrata; we have found her in the field of the forest.

That is, the vow of David is now fulfilled. For it is preached that the LORD dwells in this temple built by Solomon, which is of such a nature that it cannot henceforth be moved to other places, as has happened until now; soon it was in Gilgal, soon in Shiloh, soon in Gideon. Furthermore, wherever the Ark was, there was also God. For the promise followed the Ark wherever it might be. Now, he says, the place is fixed and permanent, where the Ark and the Temple will remain; now, if it will not be in that place, it will not be anywhere in the whole world.

But what is this that he says it was "in Ephrata"? For nowhere does it read that the house of the Lord was in Ephrata, that is, in Bethlehem. Although the picture is a little hard, it is certain that by Ephrathah the kingdom of Judah is meant, to which David the Ephrathite was the head, so that "in Ephrathah" is the same as in Jerusalem, where David the Ephrathite had moved the royal residence. Therefore, from the king who was an Ephrathite, Jerusalem is called Ephrata by interchanging the names (per metonymiam), as we also often do in German, as when I say: Saxony has freely confessed Christ at Augsburg before the emperor and the whole empire. Here, "Saxony" means the most illustrious Duke John, Elector of Saxony, who is worthy of being constantly remembered in the church, who was of Saxon lineage. So I say: Pomerania rules the church at Wittenberg, that is, Johann Bugenhagen, the Pomeranian. But the prophet wanted to use this image in this place, so that one would know that the temple was not praised for the sake of Solomon, who built the temple.

not because of the present people who gathered at the temple, but because of David, who had this promise. For, as I reminded you above, the promise is the supreme thing to be considered in all things; it is to this that he looks here, indicating that the temple was given because of the promise, not because of the merits.

It is a repetition or tautology that he adds "in the field of the forest," for he calls "the field of the forest" Jerusalem, as the prophets often call it Lebanon, because it is built of the cedars of Lebanon, and the trees of Lebanon seem to have migrated, as it were, to Jerusalem. The former name ["Ephrata"] was therefore attached to it by the person [David], but this ["Lebanon" or "the field of the forest"] by the material. But these images serve to teach us how great a gift it is to have a place where the Word of God is taught. For there is the church, and there it is preserved, that is, the kingdom of heaven. This place, he says, we have here, where the temple is built by the divine promise. For here we hear the word, here God speaks to us, here we pray and do everything that belongs to the service of God; here the devil is overcome and all his cunning plots, ravings, lies, by which he seeks to disturb the church and to harm the honor of God and the church.

V. 7. We will enter his dwelling place and worship at his footstool.

This proves sufficiently that he is talking about Jerusalem, since he is talking about the things that happened after the time of David, after the vow he had made had been fulfilled. It is therefore a word that contains a congratulation and at the same time an exhortation, as if he wanted to say: since we now have a place that is indicated and confirmed by the word of God, why do we hesitate? Rather, let us go there to hear the word of God, to pray, to give thanks to God, to praise His mercy and goodness. For these are all things that are properly done in the house of God or in the Temple.

to be worshipped. The word "worship" indicates the gesture, namely, as the worshippers generally do, that they bow down and turn their faces toward the Lord or the temple. What the Latin interpreter gave: *In loco, ubi steterunt pedes ejus*, means in Hebrew: "We will worship before His footstool," that is, before the mercy seat or ark where God had promised that He would dwell there. But where the Word is, there in truth is the footstool, the dwelling place, the camp and the altar of God, as the prophets generally indicate by the Word that God is present, just as, on the other hand, when the Word is gone, in truth God is not there either, and we are like sheep in the desert that have no shepherd.

V. 8. Arise, O Lord, to your rest, you and the ark of your power.

Here he again calls the place where the Word is, the rest of God, that is, the tabernacle, the dwelling or habitation of God, as Christ says [John 14:23], "We will make our abode with Him." But this is a prayer which he adds to the preceding, as if to say: The temple is built, and now we place the ark in the same: arise therefore unto thy place, and make thy abode with us. For this is thy rest, because thou wilt be worshipped in a certain place and in a certain manner, and it is not pleasing unto thee to have divers opinions and divers services, as men invent them. You are indeed the God of heaven, and heaven is your throne, but that is not how you want us to worship you. You want us to know that you dwell here, and that we should seek you in this one place 2c.

Furthermore, according to the thoughts of the hearts of wise people, it is foolish and ridiculous that God should be bound to this place and placed like a malis in this darkness of the holy of holies, that he should be worshipped only there and nowhere else. This is how it was with the neighboring pagans, to whom the religion of the Jews was known: it annoyed them greatly that the infinite being should be enclosed in a corner in such a way. But God does not only not care about

the thoughts of men, but also condemns them, and decrees that we should form our thoughts according to his word. He says [Ex. 20:24], "In the place where I will make a memorial of my name, there will I be," as if to say: I know that this place in Jerusalem is too narrow to contain me. For whom all the heavens cannot contain [1 Kings 8:27], how can a cave and so small an ark contain him? Rather, for my majesty and person, I have no need of any place, but you have need of it for your blessedness, that there be a certain place where you worship, find me, hear the word, receive the blessing 2c. Your need requires this, lest, if I do not designate such a place for you, the devil deceive you, and while you think to worship and adore me, you worship and adore the devil. This danger of yours requires that I designate a certain place where my memory shall be. Dear one, how great was our folly and foolishness [under the papacy] that one ran to Rome, another to Spain, as if God were not present to us everywhere who call upon Him in the name of Christ! Furthermore, how great was the diversity of opinion, in that each chose a particular way to worship God. So that this would not happen among the people of God (as the prophets nevertheless show that it did happen), God appointed a certain place where they should come together, not as if it could not be elsewhere, but so that the people would have a place where, if they came there, they would surely find God.

The ark was indeed a physical thing, just as the churches in our country have a material from which they are built. But because God had bound His presence to this physical place through His Word, it was in truth God's dwelling place. Thus we know that the Word became flesh. Therefore, the body or flesh of Christ is a true body and true flesh; His humanity is a true humanity. But in this flesh, body or humanity, as in a mirror, God is shown and held up to us. God appears in this flesh in such a way that

He does not want to be worshipped outside this flesh and cannot be recognized. Therefore, we also worship before that ark which is now there, before our mercy seat, the man Christ, and firmly hold that those who worship God outside this mercy seat are sinners and idolaters, just as those sinned and were idolaters who at that time sought and worshipped God elsewhere than in the Temple. Therefore, even though they were not in Jerusalem, when they prayed, the godly turned their faces toward the Temple and Jerusalem, just as the Church today, which is scattered over the face of the earth, nevertheless agrees that it prays in the name of Jesus, on whose sufferings and merits it relies, and so, through faith in Christ, there is only One Church. Therefore, such sayings, which bind God in such a way to a certain place, are to be carefully observed. For they serve to resist all idolatry and to judge all doctrines, just as the Jews could establish this generally valid sentence that all worship outside that place of the Tabernacle would be idolatry. Thus the patriarchs could judge from the altars they erected in the places where the Lord appeared to them. For it was not to set up one temple against another, not one altar against another, but it was One Temple, One Ark, One Altar, as we have One Christ, in whom God dwells and is found.

Therefore he calls it with a glorious title: "The ark of power", that is, of the kingdom, as in the 110th Psalm, v. 2, *sceptrum virtutis* [the scepter of the kingdom] means. Likewise Ps. 8:3, "Out of the mouth of the young children thou hast prepared a power." Thus is the ark of strength or power where GOD mightily rules, helps, defends, and exercises his divine power for the blessedness of men by hearing them, forgiving sins, comforting, helping against enemies, the devil, death 2c. This divine power, he says, is tied to this ark, therefore it is rightly called "the ark of power". It was tied to the altars of the fathers; now it is tied to the man born of the Virgin Mary. Whoever comes to him, he will be his-

If he dies, he will find life; if his conscience weighs him down with sins, he will find forgiveness of sins; if he is tormented by the devil, he will find peace; if he is opposed by the world, he will find safety and victory. For Christ, whose kingdom is, does not reign for the sake of lavishing us with goods, of making us rich in oxen, horses and fields, for these we have from the first chapter of the first book of Moses, but that he may demonstrate his divine power and deliver us from the evils from which we cannot save ourselves with our strength, just as he delivered the believers of that time from all dangers. For the ark was to them like a heaven, where they found salvation from all calamities. Therefore the people were the kingdom of heaven, and the saints among the people were the stars of heaven, as the Scriptures and the prophets gloriously adorn the religion of that people, and here the ark is called "the ark of power," that is, of divine power. For where GOD dwells, there is the kingdom of GOD. But He dwells in this ark and in this people, therefore the ark is heaven, and all who are in this people, where GOD has His abode, are the kingdom of heaven. Therefore Daniel [Cap. 8, 10.] says of Antiochus that he casts down the stars. For it is rightly held that wherever the Word of God is, there is the Kingdom of God, the Kingdom of Heaven, the Kingdom of Life, which triumphs over death, sin and all evil. In this way, one must exalt the word that is held in contempt in the world.

V. 9. Let your priests be clothed with righteousness, and your saints rejoice.

This prayer is the same as the one we use in our sermons when we pray that the Lord may give holy and good ministers of the Word, and grant that godless teachers may not take place among us. For God is, as it were, an emperor in His kingdom. As the princes of the emperor are servants, and as it were the most distinguished part of his kingdom, so in the kingdom of Christ are the angels of peace [Is. 33, 7] or the servants of the Gospel. The therefore for God's kingdom

must necessarily pray that God will give faithful servants, as He says elsewhere [Matth. 9, 37. f.]: "The harvest is great. Ask the Lord of the harvest to send laborers into his harvest." The work of these laborers is that they administer the sacraments and lead the teaching, comfort, threaten 2c.

Now, in order that this may be done properly, it is necessary that the workers be clothed with righteousness, not only with the special (privata) righteousness that belongs to an individual person, but especially with the public righteousness that belongs to the office or the word, which can never be corrupted; for even if a person can be evil, the administration of the word and the sacraments is not itself evil. For the Word does not take anything from the person, neither do the Sacraments. Therefore, if I were the most wicked person, and yet baptized according to my office and profession, baptism would not have been defiled for the sake of the wicked person, but would retain its purity and be purer than the sun. Thus, the Word, because it is the Word of God, is also purer than the sun, however stained and sinful the one who teaches it may be. Thus the sacraments are entirely holy and entirely pure, even though they are administered by an unworthy man. In this way he speaks of the righteousness that rules and reigns in this kingdom, not of the personal righteousness by which we as individuals are righteous in our works. For since this righteousness is never without blemish, according to the saying [Ps. 32:6], "For this shall all the saints pray thee," therefore another righteousness is needed, which never has blemish. This is the righteousness by which the kingdom of Christ is governed, namely the word and the sacraments.

Therefore, it is easily recognized how childishly the Jews disputes about this righteousness, who understand it from righteous garments and the splendor of Aaron. For even though the priests were not allowed to dress differently than was ordained by God's word, this was not the kind of righteousness by which this kingdom is promoted. But then the priests are clothed with righteousness when they administer a righteous office that is

means, if they teach the word purely, as Peter says [1 Ep. 4, 11]: "If someone speaks, he speaks it as God's word", if they administer the sacraments correctly, so that everything they speak and do is either God's word or God's work. When someone baptizes, he does not do something that is his own work or that he himself has invented or thought up, but he baptizes in divine power. Thus he who comforts a sorrowful soul does so not according to his own will or choice, but according to a certain precept of the divine will. Therefore, he who hears this word must not receive it as the word of a man, but as a voice that sounds from heaven. Thus the ministry of preaching is righteous, because it is in truth directed in divine power, and this is true righteousness.

On the other hand, those who teach in such a way that they command to trust in their own merits and works, so that they prescribe a certain way of dressing, eating, fasting 2c., as then the righteousness of the Papists and the Turks consists entirely in these outward things: such priests are clothed with wickedness, unrighteousness, blasphemy and profanation of God. For they have lost the noblest adornment of their office and the right dress, because they do not teach rightly, nor govern rightly, but rather deceive men by the appearance of government and their preaching office, driven by the devil, who hates this righteous administration and perverts the priests. This misfortune takes place in the kingdom of Christ; as we see, also in the kingdom of the world. For even though Carl is emperor, in some places sedition and wars are instigated by those who prefer tyranny to righteous administration. But in this way it also happens that good citizens love a just administration all the more and pray for it all the more diligently. The same happens in the kingdom of God.

The sum of this prayer is that those who are with the ark of power may rule righteously, lest the most beautifully ordered worship of God fall away, and so the fruit of the Word may endure and the timid hearts be lifted up, the necks of those who have been in the ark of power may not be destroyed.

The weak are strengthened, the simple and inexperienced are taught, as this is diligently done with us by God's grace. This does not happen with the Anabaptists, the Sacramentarians and others; because they have corrupted the doctrine, they lack this holy ornament of righteousness. And it cannot be otherwise than that where the shepherds err, the people also follow the error of the teachers. But this is the greatest wrath, when the priests, who should be clothed with righteousness, are clothed with an ungodly nature and blasphemous doctrine, just as it is the highest gift to have priests clothed with righteousness.

What now follows: "And your saints rejoice," shows quite nicely what God has in mind for us or what His intention is with us, namely, that God does not delight in the unrest or sadness of the heart, that is, in an evil conscience, which produces sin, and the fear that naturally follows sin, just as, on the other hand, a good conscience is joyful and cheerful and produces a heart that is secure in a godly way. Since there are two kingdoms, the kingdom of death and the kingdom of life, or the kingdom of hell and the kingdom of heaven, he desires that the saints may be preserved in the kingdom of life and enjoy a good conscience, which is primarily brought about by the righteous administration of the priests. The apostolic prayer with which the apostles generally begin their epistles agrees with this prayer: "Grace to you and peace from God our Father" 2c. [Rom. 1:7, 1 Cor. 1:3]. "Grace" is the forgiveness of sins; this is necessarily followed by peace or a good conscience, which David here calls "joy." The meaning is therefore this: Your saints, that is, the people together with the priests, after they have heard the right word of the righteous preaching ministry, should be joyful in this word, they should be secure, triumphant 2c. But he calls them "saints" because of the use of the word and the preaching ministry, which is holy. Thus the Jews were called holy because, as I said above, they belonged to the people who had the ark and the word of God, truly holy and sanctifying things. Thus

He also calls our church holy, not primarily for the sake of personal holiness, which must necessarily be there, but rather for the sake of the holiness that the Word and the sacraments confer on those who use them properly. For these he asks for joy, that they may be glad and confident in the Lord.

Therefore, the meaning of these words ["Let your saints rejoice"] is this, that our King Jesus Christ has given us the word for this reason, has commanded that we should be baptized and use the sacrament of his body and blood, not because he wants to kill us with poison, as it were, or make us sad, but so that we may be joyful, confident and secure, having peace and a good conscience through his merit. Therefore Christ's kingdom is a kingdom of joy and salvation, as another Psalm [Ps. 118:15] also indicates, "In the tabernacles of the righteous"; that is, in the church, "they sing with joy," because they know that this is what their King Christ wants, that through him they should have comfort, life and security, and victory against death and the devil. Now this is the Christians', or, as he calls it here, the saints', joy and triumph. For why should a Christian be sad or grieved, since he is called by the gospel to the kingdom of Christ and grace, baptized and refreshed with the body and blood of the Lord, and daily raised up by the word against despair and despondency? Therefore, if there is still sadness left, it is not the fault of this kingdom, not of the Word and the sacraments, but my fault and the devil's fault, because I do not take hold of the Word in true faith and do not believe it completely. For why should I be despondent if I truly believe that I am baptized, called, communicated, and thus transferred into the kingdom of life, received into grace and enclosed in the mercy of God? These are therefore the tricks of the devil, who does not allow us to see our riches and our glory, but invents temptations and crosses where there is no cross, but salvation and victory.

Therefore, that maiden is rightly praised who, when challenged by Satan, answered that she was a Christian, and was thus satisfied in this man, Christ.

For you do not have to give the devil many words. If he accuses you of your sins, it is just enough 1) if you hold your baptism against him, of which he cannot deny that you have it. Likewise, if you hold up to him the word by which you are called into the kingdom of grace, how could he deceive you, because this word is the word of God? In this way, sadness cannot take place in the believer, because he has baptism, the word, the fellowship of the body and blood of Christ, the grace, favor and mercy of God. How then should he not rejoice and be glad? But because we often let ourselves be deprived of the word and these gifts of God and turn our eyes elsewhere, fear, sadness and despair must arise. But this happens partly through our fault, partly through the fault of the devil, who leads us away from the Word without us even realizing it, so that we think either of our merits or of our debts, likewise of the raging of death, of the burning of hell. When we think of these evils, we must perish without Christ, consumed by sadness and sorrow. For that is to lose the ark of the covenant. Those who speak out again in such dangers are saved, and, following the example of David, they say to themselves in amazement at these things [Ps. 42:6], "Why are you grieved, my soul, and are so troubled within me?" Since I am in the kingdom of Christ, that is, in the kingdom of peace, gladness and eternal joy, only that it is hindered to some extent by the devil and our flesh, which regards sins and our own unworthiness more diligently and makes them greater than baptism and the very sweetest promises of God. This is the wisdom, or rather the plague, that is hidden in our flesh, that we are more moved by our impurity than by the purity of the Word and the Sacraments. Therefore, those who remain firm in the Word, in truth, make their voyage in the harbor, safe from these storms and terrible tempests.

1) Instead of: rscte satis in the Erlanger, which we consider to be the correct reading, the Wittenbergers and the Jenaers have: rsote kaeis.

Therefore, we must pray that we have good pastors and faithful stewards over the Word of God. For these provide us with such good. For this is the order of Christ's kingdom. Christ sits as an emperor in the church as in his temple or on his throne, the teachers are, as it were, the princes of his kingdom and administer the word loudly and teach rightly. Their office or government is not in vain. Therefore, the church triumphs, defies death, sin and the devil, because she knows that she is in grace under the Emperor Christ. This is the true peace, namely the peace of the heart. For in the world she is afraid. In this way the prophet asks as the highest gift that the priests clothe themselves with righteousness and that the people rejoice. This is the first part of this psalm; now follows the second part.

V. 10. Do not take away the regiment of your anointed one for the sake of your servant David.

This is a new prayer, which he undertook entirely in reliance on the promises. For here, as above, "David" does not actually mean the essence (*substantiam*), but rather a quality (*qualitatem*), that is, the David who is clothed and adorned with the promises of the kingdom, as if to say: I pray thee also to preserve and bless our kingdom, and to succor us; but this I ask not for my own sake, as if I were worthy that thou shouldst bestow it upon me, but in reliance upon the promises which thou hast made unto David my father, saying [2 Kings 8:19] that the house of David should not lack a lamp 2c. But this belongs to the example and to the teaching that also we, if we want to pray, should look mainly to the promises, as we have already reminded a few times above.

Furthermore, this passage reminds us of the difference between the spiritual and the physical promises, because the condition of our works is attached to the physical promises. Thus, the kingdom of the flesh is promised to David if his descendants would abide in the word and will of God. The other promises of the law are also like this. For they are based on it:

if the people were to keep the covenant of God, as seen in the books of Moses. The spiritual promises, however, are not based on the condition of human works, but par excellence on the mercy and truth of God. Therefore, even though the people of Israel are deprived of the kingdom and expelled from their land, the promise of the seed of Abraham is not annulled. For thus says the text [Ps. 89, 33. 34.], Though I cast them out and destroy them, yet will I not turn away my grace from them. So also Isaiah says [Cap. 10, 23.]: "The Lord will let a destruction go, and yet he will control it," that is, the Lord will make an end and destroy the people because of their sins, and yet he will preserve the remnant because of his mercy, from which a new church will arise. Thus the promise of the house of David at this point is a conditional one, and the outcome shows that the whole kingdom is destroyed, and yet what the angel says [Luc. 1, 32. f.] is also true: "He shall sit on the throne of David forever." This contradiction can never be balanced unless we make such a distinction among the promises of God. But all the error of the Jews lies in this difference. They see the glorious promises of the land and the kingdom, then also what is promised of the spiritual kingdom, and refer the latter to the physical kingdom. Hence arise with them the joyful expectations to which they so stubbornly cling, that the kingdom shall be restored, but it is easy to see how grossly they err. But now let us return to the psalm.

Why he remembers David, we have said. So he asks, for the sake of the promises made to David, that the regiment of the Anointed One (Christ), that is, the King, may not be averted or taken away. For it is [the anointed one, Christ] a generic name (*appellativum nomen*), which simply signifies a king or anointed one, as David says [1 Sam. 24:7.], "I will not lay my hand on the anointed one (Christ) of the LORD," that is, on Saul, who is anointed according to the word or by the command of the LORD. Furthermore, *faciem regis* he calls the presence-

The king's authority or the regiment (regnum) itself, which is given and instituted by God, as if to say: "Preserve, O Lord, your people, justice, righteousness, equity and the whole worldly administration, so that everything is done in proper order, so that peace is not disturbed by sedition and discord within (intestina odia), so that discipline is not disturbed or defiled by adultery and other offenses. For this and similar things belong to the regiment; for to desire the kingdom is not merely to seek the crown, but to want to have a beautiful and well-ordered regiment, in which innocence is safe, while shameful living and crimes are severely punished. The psalm demands all this, asking that the regiment of the anointed one (facies Christi) not be taken away.

The reason why he asks this in the first place is that in this people is the church and the word of God, which cannot stand in honor, where everything burns with murder, wars and contempt of the laws. So Paul also commands that we pray for the kings [1 Tim. 2, 2.], so that we may lead a calm and quiet life. Nowadays, under Emperor Carl, we have some well-ordered churches, in which the wholesome doctrine and the right administration of the sacraments are going on. Therefore, we must pray that God will not take away the regiment of His anointed, and will not let the Church be harmed by wars. For if the emperor is at peace, the Church is at peace. To this prayer we diligently exhort our people. How can ungodly people presume to accuse us as if we were disturbers of peace? I have no doubt that if peace and tranquility are maintained through anything, it is primarily through the prayers of our churches. For what should the adversaries pray, or what should Christ grant to his enemies, and to his persecutors? for they do not even know how to pray.

v. 11. The Lord swore a true oath to David; he will not turn from it: I will set on thy throne the fruit of thy womb.

We have said that the second part of this psalm began with prayers for the temporal kingdom. For these two kingdoms, the temporal and the spiritual, although they are very different from each other, are so connected with each other that one can hardly exist without the other, or not at all. For where peace is lacking, godliness cannot be cultivated without the greatest danger; on the other hand, where the word is not, one must err without end. Therefore, prayer is necessary for worldly peace and government. When the Word of God comes to it, there is all the more reason why we should give thanks to God. We have said, however, that this prayer, too, is based on the promise of God, for in prayer one must primarily see to it that nothing is asked for but what is certain and can be obtained. Because of this certainty, not only is the commandment given that we should pray, but also a certain form of prayer and formulated words, concepta verba, as it is called, are prescribed, and also certain things are indicated in regard to which, if we ask for them, we can be certain that the prayer is pleasing to God, as when one asks for the sanctification of God's name 2c. Here it belongs that in this place the promise is strengthened by an oath, so that it would be all the more certain.

As this promise of the temporal kingdom is very glorious, it has also been the cause of death for many holy prophets. For as the promises in their right and proper use raise up the afflicted and godly minds, so also, when they are misused, they inflame the sure and presumptuous, who, trusting in these promises, afterwards persecute the godly, as is clearly exemplified in the prophets. Since they punished the idolatry of the kings and condemned the ungodly worship, and therefore threatened the kingdom and the people with ruin if they did not abandon it, they were condemned to the death penalty as heretics, because they spoke against these and other promises. And according to their reputation, this was a very strong reason for them to contradict the prophets: If the Lord has promised that the

If the sons of David are to sit on David's throne forever, it is impossible for anything of this kind to be done by the king on account of which the kingdom should be destroyed.

Truly, the kingdom of the pope did not have such a glorious appearance, even though he also abused the promises of Christ in the same way in order to strengthen his tyranny and his idolatrous abominations. With how great pride they have boasted that Christ said to his church [Matth. 28, 20.]: "I will be with you until the end of the world", as if this in truth referred to the fact that the tyranny of the pope would never end. Thus the exceedingly beautiful consolation [Matth. 16, 18.]: "The gates of hell shall not prevail against them", has become a cruel and bloodstained word, and has been the ruin of many saints, because the pope claimed the same for himself and his tyranny. For this was the only reason by which they proved that the pope, as the head of the church, could not err. In this way, the godless and secure people of the promises with which God wanted to establish His own, misused against the right church. This was the reason why the priest Amaziah did not like the prophet Amos, and said, Amos 7, 10. 11.: "Amos makes a commotion against you in the house of Israel; the land cannot stand his words. For thus saith Amos, Jeroboam shall die by the sword, and Israel shall be carried away captive out of his land," as if this were indeed impossible, and the king, because he was king, could sin with impunity. But afterwards experience taught that this was a vain confidence, but that the prophet had spoken the truth.

In this way, the wicked misuse the promises of God, presume to have them, while they belong to the true church, and become presumptuous and sure. They do not think of their sins, not of God's judgment, but they certainly rage against the saints, as we see today in the papacy. Thus, of course, the true church is oppressed, harassed by tyrants, challenged by false brethren, has to suffer from the contempt and hatred of the world, and looks quite as if

it would already perish. Here it would be necessary for the godly to stand up in the trust in the mercy and the promises of God, because for this reason the promises are given. But here we see a strange reversal. Those who should believe and be comforted and uplifted do not, because the weakness of the flesh does not allow it, which the devil increases by making the dangers and terrors great. On the other hand, the Church of the wicked, which should be afraid because of its sins, is presumptuous, hopes for the best, lives without any fear in the highest security. Thus the pope stubbornly holds on to those promises with which Christ comforted his own, that he would be with them until the end of the world, that the little ship of Peter, even though it was in danger, would not sink [Matth. 8, 24. ff.]. But the true church, to whom alone this is said, does not believe this in such a way, nor does it set itself up in such confidence in these promises. This is the same fate and the same situation of the true church at all times.

But just as the godless persistently hope as long as things go well, so they also despair most shamefully when things go badly. On the other hand, the godly keep hope even in misfortune, however much it may seem that there is nothing to hope for. So this promise of the kingdom of the Anointed One was prevented in many ways by rebellious nations, by enemies and godless kings, until at last, for sin's sake, the city and the temple were laid waste and the people were led away captive, leaving behind only husbandmen and the lowest yeast of the people. At that time, the word, the worship, the customary judgments, in short, the church and the whole world regiment were in ruins. Who could hope that David would not lack descendants? as this Psalm promises. Therefore, this promise was necessary, with which the saints could comfort themselves, namely that it would be impossible for this kingdom to perish before Christ, the true seed of David, appeared. Therefore, at the time when everything seemed to be in desperate straits, God raised up the highest prophets, placed Daniel also among the highest princes; Jeremiah set the number of years to

seventy strong [Jer. 25:11], the remnant of the royal tribe, that is, the seed of David, were preserved even in captivity. In this way, the kingdom, which was in truth forsaken by outward appearance, was not forsaken, and the godly retained the hope of salvation where the wicked despaired and perished.

In this way we glow and comfort ourselves today that Christ will stand by His kingdom and His Church until the end of the world, even if the Antichrist, the Pope, triumphs and sits in the temple of God, and it seems as if he will completely suppress the Church. For God has given His promises to the Church for the sake of these dangers and hardships. Although the church cannot believe them completely, it does not deny them outright. But Christ tests faith, even if it is like a grain of mustard seed. It is useful to do this reminder, especially since it will happen, if we are not otherwise surprised by the last day, that the devil, through his own, will do and try everything that serves to suppress the doctrine. Even if we see here only a captive kingdom and ark transplanted elsewhere, like the people of the Jews, we must nevertheless keep the hope that the Lord will give prophets and not leave the abandoned church. For the word of the promising God should move us more than the existing or threatening ruin. For if God, out of great patience, has preserved the Church under the Pope, if He has borne the use of only one figure and many abuses that godless teachers have brought into the Church, if He has finally, when everything was in despair, allowed the exceedingly bright light of His Word to shine forth in the densest darkness, then why should we despair? The mercy of God is greater than heaven and earth and can swallow up the errors into which the elect are sometimes deceived.

There is no one who does not wish that the secular government be quiet, the people obedient and holy. So it would be desirable that the church would be united, that no aversions would be seen either in doctrine or in life, that the princes would keep the word to the people.

They would not hate it nor persecute it. But such a world regiment and such a church may be painted by a skillful artist, but they cannot be found anywhere in this world. Therefore, we should be prepared in such a way that we will never have the sight of such a pure church and such a calm world regime, but we should be satisfied that the church and the world regime (although there are some disturbances and damages) are not completely destroyed, that some majesty is seen in the worldly rule, but pure doctrine is seen in the church, and that a few highly esteem the word, use the sacraments, pray, although the greater part do the opposite. These consolations serve this purpose, so that we do not throw away all hope when it seems as if everything is about to collapse. Now, of course, the appearance of the church is miserable, since the pastors and ministers of the Word, as you can see, can hardly protect themselves against hunger, given the great hatred of the peasants and citizens. Therefore, I often think that the whole preaching ministry would perish by itself, even if it were without tyrants, but the promise should be respected more highly than all appearances that come into our eyes. For behold all history, whether the church was not always hidden by the tyranny of princes and the lies of heretics. In addition, there were the own temptations of sins and the torments of the devil, with which the godly are constantly plagued. If someone looks at this and fixes his eyes on these evils, he will judge that neither the church nor God is anywhere. But you do not have to judge by this appearance. For you will never see such a shape of the church, in which there should be no offence, no irritation, no discord, and not various weaknesses and, as it were, diseases. It would be desirable that these things were not there, and that the church had such an outward appearance as is described here and in other places, where it is compared to a beautiful bride, in which not a spot nor a wrinkle is seen; but you will never see that it is so constituted on the outside, but it is always oppressed by tyrants, contested by heretics, plagued by

of inward and outward tribulations, of disobedience, contempt of the peasants, disloyalty of false brethren 2c. In all these dangers the consolation is to be held fast that even the gates of hell shall not prevail against it, and one must continue to teach, exhort, punish, and in other things belonging to the ministry of preaching with great courage. If then some are disobedient, let them go their way and depart; but let it suffice us that there be some to whom Christ and the ministry of the gospel are profitable for the resurrection [Luc. 2:34].

This is how the holy prophets acted, who saw that the Babylonian captivity was imminent, that the temple and the city would go up in flames. This was the outward appearance of an empire that would perish altogether. There was therefore nothing with which they could comfort themselves except this and other promises that it would come to pass that a king would be appointed who would come from the body of David [2 Sam. 7:12], and that God had confirmed this with an oath. And it is truly a glorious promise that He indicates a certain person and does not let the succession be indefinite in such a way that the person would be uncertain. Abraham, Isaac and Jacob also had the promise of Christ, but in such a way that the person was not certain, looking at the amount of descendants. But in this promise there is a certain description that a certain person is named, so that even if the whole people were to be led away captive, they could still keep the hope of the kingdom as long as there was still a descendant of David left. The papal kingdom has no such promise, as if it were necessary that such a pope be in the church, as in that people all were commanded to set their hearts and eyes on the one seed of David. This was, as I believe, the reason why the genealogical registers were kept accurately by the godly, namely so that the succession in the lineage of David would be exceedingly certain because of this hope for the fulfillment of the promise. For this lineage was, as it were, a star in this people; as long as the descendants of the

When the Lord's presence was seen with eyes, it granted a certain hope of future salvation through Christ, even in the Babylonian captivity and all other dangers.

For even though the Babylonian captivity was terrible and bitter, it was far less so than the misfortune in which the Jews lived after the destruction wrought by the Romans. For even though the people were captives, even in the captivity they had a king to whom the eyes of the godly were directed as a pledge that the promise of Christ would be fulfilled. For God testified through the remaining king that there was still a fruit of the body of David. Then the Jews in captivity keep the word and prophets, Daniel, Jeremiah and Ezekiel, and no doubt many others. But who does not see that the kingdom was not yet completely deserted and desolate, since there were still people left who were destined for the kingdom and the priesthood? Thirdly, the number of years was also fixed, how long the captivity should last. What can the Jews show today that would be similar to this? Not only do they not have a kingdom anywhere, but they do not even have persons destined to the kingdom, except that they have neither a certain number of years, nor the Word, nor prophets. How glorious remains the people had in captivity! Therefore, it is certain that the Jews have completely perished, and that the present calamity should not be called a captivity, but a destruction altogether, as Daniel also says [Cap. 9:26]: "And after this shall be the end. For how can this people of God, if the promise stands, be altogether without a king of the body of David? For in the Babylonian captivity, though they were without a kingdom, yet they had royal persons, as it were, as a speck of the kingdom, as it is said that there remained then a speck, as it were, of the lamp of David. The Jews do not have anything like that nowadays, so the thing proves that they are damned with their whole religion, or this present promise of the Psalm is null and void.

lying, since it confirms that David will not lack descendants until Christ, whose kingdom is eternal.

Furthermore, we have spoken above of the presumption of the wicked, which has caused all these promises to be stained with blood. For although they actually belong to the godly, the wicked always presume to have them. When the godly contradict them, and God's wrath and destruction threaten them, the godless use force. Therefore, one must learn that under the name of the church, the devil is up to and causes all kinds of harm. Thus we see what the pope has done in the church under this pretext alone, that he has persuaded the whole world that the church cannot err, that the church cannot perish. This word is true, but one should also have added this, that it would actually be described what the right church is and where it is. This description must be taken not from the decrees of the popes, but from the Gospel, in which Christ demands confession as a certain characteristic of His own. He says [Matth. 10, 32.]: "Whoever confesses me before men, him will I also confess before my heavenly Father." Therefore one must look mainly at the word. For there is no confession, nor can there be, where the word is not. Hence it follows that wherever the confession and the word are not there, nevertheless the church is not there, even though there is the great multitude, the power, glorious titles, the appearance of holiness. 2c. In this way, this Psalm must also be applied to our affairs and brought into present use, and the promise of the bodily kingdom must be transferred to the church. Although she is plagued by heretics and tyrants, she will not perish, but remain steadfast even against the gates of hell.

v. 12 If thy children keep my covenant, and my testimony which I will teach them, their children also shall sit in thy throne for ever.

This promise is not an unconditional one (*absoluta*), because it has a condition attached to it. There is therefore a difference between

between this promise and those that are without condition, as they occur in the Psalms "the Lord spoke to my Lord" [Ps. 110] and "God, give your judgment to your kings" [Ps. 72, 1.]. There the kingdom is promised to Christ in an unconditional way, but here the kingdom is not promised to the descendants of David in an unconditional way, but with this condition: if they kept the blind of the LORD. Therefore the kingdom came to Solomon, who was born of Bathsheba, but afterwards almost his tribe died out with Ahaziah, whom Athaliah had brought up [2 Chron. 22, 3.], since Joash alone was left after all the others had been killed by Athaliah. For with this the devil went about, whether he could not in some way hinder the promise of Christ. After that the kingdom came to Joash, who was also of the seed of David, and was protected by the care of his sister, so that he was not killed by Athaliah [2 Chron. 22, 11. f.]. Thus the descendants of David were promised a lasting kingdom, but in such a way that God threatens them with destruction if they do not keep His testimonies. Therefore, the kingdom of the descendants of Rathaas was finally snatched away and taken by the foreigner Herod, until, when the wicked ruled, Christ was born of Mary, who was from Bethlehem (Bethlehemmitide). Thus, for the sake of sin, one descendant after another was destroyed by the devil, and yet there is an unbroken succession or lineage until Mary.

It is useful to consider how the kingdom promised to David was granted to his son Solomon, but is taken away from him again because of sin. The same happened with Nathan, and yet God preserved the little spark from which this kingdom shone forth like a torch. But this happened in order to dampen our destruction. Thus the promise of the Church is there: I will be with you until the end of the world, but the condition is added: If ye will walk in my ways. For those who neglect the Word, God lets go again, and raises up others to be the Church. Thus John says

[Matth. 3, 9]: "God is able to raise up children to Abraham out of stones." For since the promise had happened to Abraham, the Pharisees thought that since they were children of Abraham, they would surely be heirs of the promise. This confidence made them puffed up so that they lived securely and without fear of God. Therefore John says, "It is certain that the children of Abraham will be heirs of the promises made to Abraham. But if you want to be sure and disobey the commandment of God, I tell you, it is easy for God to reject you and to bring forth a descendant to Abraham from stones. So the pope is not pope for the sake of it, because he sits in regiment and in great dignity. For if he will not obey the word of God, God will easily find and raise up a church elsewhere. Thus, this promise depends entirely on the condition added against presumption.

"The covenant" is the promise of mercy through Christ. "The testimony" is the will of God, which is revealed at all times through Moses and the prophets. Therefore he demands faith, then also obedience to the law. But he explicitly says: "Testimony I will teach", namely through the priests. For although they had the office of preaching, yet the Lord himself wants to be the teacher, and wants to be heard; he does not want the conciliar to be heard, not the teachers who teach such things as he himself has not taught. In this way, then, we also say of the Church that wherever one believes the promise of God and obeys His word, there is the Church. But those who do not believe the word nor obey it are not to be considered the Church; even if they have titles, professions and other things, they are in truth rejected by God and are not to be considered the Church. For who would believe the pope because he is pope? But for the sake of this name alone, he demands that one believe him, and does not want one to dispute whether what he commands is true and right doctrine (sana); he simply wants one to believe him, because the Holy See cannot err. Those who contradict and contradict his decrees

The people who try to adjust themselves according to the word and will of God are subjected to punishments of every kind. Nowadays, the spirits of enthusiasm claim the same thing for themselves; everything they dream, they want, is spoken from the Holy Spirit. But Basil has said very well: Whether *παν Ἰνῦπνιον ὡ&υς προφητεία* [not every

Dream is also immediately a prophecy].

Therefore, just as these people among the people of Israel perpetuated and defended their errors and ungodliness through the prestige of the kings on whom this promise seemed to be based, so the false church is wont to do at all times. But we answer that the promise is true, but it is a conditional one, and it is said, "If they keep my blind and testimony." For God did not anoint them as kings in such a way that they should do whatever seemed good to them, or that God would approve everything they ordered and taught because they were kings, but He attached the condition to it: If you will keep my testimony. So in the New Testament we do not deny that this word of God is true [Luc. 10, 16]: "He who hears you hears me," but we deny that it is to be understood by all who teach in the church. For some teach not Christ's word, but their own; that these should be heard, as himself, Christ certainly will not, but he also forbideth that they should be heard, saying [Matt. 7:15.], "Beware of false prophets."

Thus Moses commanded in the fifth book of Moses [Cap. 4, 1. 6, 7.] that he [the king] never put the book of the law out of his hands, that he constantly practice it by reading, learning and doing. If this was commanded to the kings in the law, what shall we think of the words of the New Testament? There the popes will surely boast of their conciliarities, fathers, church and dignity, which they have held for so many centuries. All this may be valid in such a way if they teach according to the rule of the Word. For the church that enjoys divine prestige is only that which follows the voice and the word of the Lord. According to this rule, examine the pope who protects himself with the name of the church, and see if the pope teaches according to the law that is prescribed for him by God.

If a man teaches against the law and does not walk in the right way, and yet sits in the regiment, he shall not be put out of his position for that reason, just as Ahaz should not be killed by his subjects for that reason, because he was an idolater; but you shall do this, that you do not follow his rule, that you do not approve of his ungodly teaching, that you do not do what the Roman bishop commands to be done against the Scriptures. For in this case God absolves us all from obedience, for He says thus [Deut. 18:15, 18, 19]: I appoint you a shepherd, and you shall obey him as you obey me. So it can happen that he [the Pabst] wants to abuse the order of God against the word; then I leave you this protection and give you this means in your hand, that you say [Apost. 5, 29.]: "One must obey God more than men." Let them therefore be kings, let them be popes, so far shall they be heard and obeyed, as they walk according to the rule of the word.

Furthermore, we learn from experience that nothing is more frequent and more common than the abuse of power, both in the secular regiment and in the church. Therefore, those who rightfully use their prestige, which they have either in the church or in the secular government, are very rare. The reason for this is that the majority of people serve their lusts and let themselves be ruled and guided by the devil. Hence we see that the pope and the bishops do not care at all about doctrine, but turn all their care to increasing their honor, their dignities, their wealth, their prosperity. What should the subordinates do here? Shall they drive them out by rebellion or kill them? No, but they should let them rule, and only be careful and beware of their mouth, as Christ also says in Matthew [Cap. 23, 2]: "On Moses' chair they sit" (although there is a great difference between those and our popes). Here he allows them to sit and teach, does not want them to violate it, and grants them the key of knowledge 1). But this he condemns, that while they have the key of knowledge and in the

Nevertheless, in addition to not teaching themselves, they also seduce others, although the rest of the church should also be mindful of their right. For since our bishops do not teach themselves, nor permit wholesome teachers to teach, and yet enjoy the benefices of the churches and abuse them for their exceedingly shameful lusts, many assert in a very good and true way that the income (*beneficium*) should not be separated from the office. 2) Therefore, the rest of the church, according to its rights, can take so much from the goods of the papists that godly teachers can live on it. For this must be prevented in every way, so that the ministry of preaching is not completely taken away.

Therefore, the error that the impious teachers of papal law (*canonistae*) impose in the most impudent manner must be rejected, since they presume to say that one should not take it into one's mind that the great majesty of the pope can err. 3) This is, as it were, the first commandment of the foolish canonists, from which this abomination arose, which we now see and curse in the papacy, that they have unashamedly set up as articles of faith everything that has only occurred to them and has served to bring money. But we say thus: It may be called this tyranny, after all, the summit of the majesty (*apex celsitudinis*) which he arrogates to himself against Scripture and all equity; and, to ascribe still more to him, we will suppose (*fingamus*) that he is also pope according to divine order, and occupies the highest position (*primatum*) in the church. I will add more to him: if the pope demands it, let us make him an angel from heaven; what more glorious can I think of him? But even if he were an angel, Paul pronounces (Gal. 1, 8.) that he is accursed if he preaches another gospel.

Thus, a priest by the grace of God (*divinitus*) is a priest, a king by the grace of God is a king. We want to concede this also to the pope in such a way as if

2) That is, only the one who pays the office should have the income.

3) Compare Walch, St. Louis Edition, Vol. XXII, 894.

1) Compare St. Louis Edition, Vol. XIX, 932, § 58.

he is in the first place by right power (praesit). But the condition of which we have said entails the necessity that we must distinguish between the thing and its use. "The thing" I call the divine power (autoritatem); though I concede the same to the popes, yet I do not concede to them the use of it, because they evidently draw the divine thing to their abuse. They use their power not according to the will of God, for the glory of the Word, but for their own glory. Therefore, their power does not bind us, even if, as I said, it were the power of an angel from heaven, but with a good **conscience** we step away from them, so that we do not disobey the supreme power and majesty, which is God. Now if the popes did not fight against the teaching of Christ, if they held firmly with us that we are justified only by the ransom (pretio) of the blood of Christ, and did not teach men to trade on their own merits and works: then I would gladly acknowledge their power, and confess that they also used the holy cause sacredly. But since the abuse is obvious, it does not help them that they have the holy cause, as they boast.

For this is summa summarum, that the pope is bound to God's word no less than all other men, if he had the dignity of an angel. Since he now obviously challenges this, defends his godless nature with the utmost cruelty, not his chair, not his dignity, not his power protects him, but he is cursed, as Paul says. For it is quite generally assumed among the teachers of the papacy that the pope is above the Word or above the Scriptures, and can dispense as he pleases in the divine law. Therefore, he has decreed from the church and from cases of conscience what he only wanted. Since we condemn this in confidence in the word of the Lord and, forced by the command of the Lord, seriously refute it, we are banished. From this opinion we are not to give up, but say with this psalm: If the popes keep the covenant and the testimony which the Lord teaches, we will hear them; if they do not keep it, we will not hear them, will also have a

The church will not hold in honor (venerabimur) even the most sacred thing in them, which they abuse in such an abominable and ungodly way. For even if the popes are not, there will be some who will keep the covenant, so that the church will not be completely eradicated. Thus, a hundred years ago, when the popes rejected the covenant of the Lord, John Hus was found to hold it with the greatest reverence. So also today: since the Bishop of Mainz, as the highest in dignity, does not want to keep the covenant, there are others who keep it; and in the eyes of God, the parish priest of the most despicable village is far more pleasant and greater than all the bishops in all of Germany with all the cardinals and popes. For GOD does not concede to men any power over His word. Those who honor it, follow it, and keep it are the Church, however despised they may be in the world. Those who do not keep it are the church of the devil, and the greatness of the title does not help them.

And this is also the reason why it is expressly written in the text: "The testimony that I will teach them". For thus God wills to use in the church the office of teachers, but that he himself be the supreme teacher, and all the ministers of the church, even the pope, even the church itself, be governed and directed by the word; for thus these things must be applied to the present use. For this is not a trade (disputatio) that belonged to a particular and certain time, but it continues to all times. In the people of Israel, the kings and priests, puffed up by their profession, thought that everything was up to them. So today the popes do not think that they are subject to the laws of the Word, but they are subject to it, that they arrogate to themselves the power over the Word and the Scriptures. The matter is entirely the same. Therefore, we must be fortified here that we can say: I believe a council, I believe a pope, I believe princes and kings, I believe a holy and universal church, but in such a way that this holy church, let alone the bishops and popes, is in all things subject to their God and Bridegroom Christ and his word, without any exception. And this I believe in such a way that it is not necessary that

God from heaven speaks to me and reveals it to me in a sensually perceptible way. This word, which the prophets and apostles spoke, is the word that must be believed, to which the pope with the whole congregation of saints must be subject, and may not do anything without this word, much less against this word 2c.

In this way the pope must be brought back to order; but we learn that he fears and hates no poison so much as the Scriptures. That is why he opposes with all his strength, even if he is of a different opinion, that a synod or concilium should take place, only because he fears this question, that it might be asked in the synod whether the pope is to be judged by the Scriptures or the Scriptures by a concilium? For the evil conscience that the pope has always calls out to him that the Holy Scripture is the Word of God, therefore it will happen that the Word of God will prevail, and the concilium will decide that the pope is necessarily under the Scripture. If this happens, then it is over for the pope. For what will the pope be able to maintain in all his decrees, ceremonies, and doctrine if he is judged according to the Scriptures? He therefore foresees in his mind a reformation which would be intolerable to him, and therefore he does everything in his power to prevent a concilium from being assembled, although in the meantime he puts himself in such a position, judging by his words, as if he desired nothing more than a synod. But while he is throwing this high, he is entangling and captivating the minds of the kings in such a way that they have more time and desire for all other things than for holding a concilium. O for the malice that would be worthy of eternal fire and the hatred of all good, that the popes want their tyranny to be strengthened to such great detriment of the church!

We have said all this because of the similarity of the trades that are presented to us in this Psalm, that God restricted His kings, who had great divine prestige, and bound them by His laws, so that even though they had greater power than all, they were still subject to God and His word. They had to obey this word, even if it was proclaimed by a lesser one.

as Nathan punished David, and David listened, not because Nathan himself, but because he presented God's word. Whose disciples we must all be. Therefore, when I say to the pope that he should place himself under the mercy of God, which alone is necessary to justify us before God, the pope should submit to the word, not for my sake, of course, who proclaims this, but for the sake of the word. If he does not do this, he abuses his authority, and no obedience is owed to him in the things he commands or teaches against the word.

This conditional statement is made against the ungodly, so that they do not assume an unlimited power against the word. For an unrestricted promise is the one that understands Christ in himself. For this he does not promise under a certain condition, but promises absolutely that he will come from the seed of Abraham. But because, while this promise was fulfilled by Christ, the bodily kingdom continued, it was so fortified by the word of God that a certain condition was nevertheless attached to it. Therefore, many ungodly kings and their entire lineage were destroyed from the foundation and others were put in their place, so that the temporal kingdom would continue in some way until the Most Holy One would come [Dan. 9:24] and the King of kings [1 Tim. 6:15], who has continued this kingdom until now and will continue it for eternity. Therefore, the attached condition serves against presumption, as if he wanted to say: "My promise will come from Christ, and certainly I will secure my David his throne, but you, who meanwhile sit on this throne and administer this kingdom, do not believe that you cannot err, or that God will approve your errors and not rather condemn them. Therefore, either rule your kingdom according to the word, or I will overthrow and destroy you. This promise he now continues in a glorious way.

V. 13: For the Lord has chosen Zion, and is pleased to dwell there.

This is another execution of the promise, as if to say: You have the promise, but now let this be done to you.

that you may be righteous and keep my covenant. For then it shall come to pass that this kingdom shall remain, and I will dwell with you; as he also saith in Isaias [Cap. 31:9], "I will have a hearth in Zion," that is, I will be a householder in both spiritual and corporal kingdoms, and will give all blessings, but so, if ye obey my voice 2c.

But he uses in a special intention the word, which Moses also used Deut. 16, 2. and 26, 2.: "In the place, which the Lord, your God, will choose, that his name may dwell there. For in the beginning the tabernacle had no certain place, but wandered about, not only through different places, but also through different tribes, Ephraim, Manasseh, Dan 2c. Further, by this word he rejects all that men undertake of their own choice, or as Paul calls it [Col. 2, 23.], *sselbsterwählte Geistlichkeit*), of which there were innumerable among the Jews. For they thought thus: If the priests are free to take the tabernacle from one place to another, why should we not also be free to sacrifice in more than one place? This was surely idolatry; for since God had bound Himself to the mercy seat by His word that He would be there and be found, it was idolatry to believe that He was elsewhere or to seek Him in another place. That is why the prophets fight with all their might against people choosing anything other than what God chooses. For God curses nothing so much as that one should undertake or use something as a service of God which He has not commanded. Therefore, with us there should not be choice, but obedience, otherwise what Jeremiah threatens [Cap. 23, 33.] will happen to us: I will throw down what they have chosen. This serves to refute the self-chosen things we have seen in the Pabsthum. For that one vows himself to this order, another to another, that one keeps certain fast-days, has certain saints whom he calls upon 2c.: if you ask him who commanded it, his conscience compels him to answer that he has so chosen it himself. But this does not mean GOtte, but serving the devil. For

One does not serve God in any other way than by doing what He has commanded. Therefore, the choice is not ours, but GOtte's; but the obedience is for us to carry out what GOtte has chosen.

Then the word "choose" also serves against the presumption of merit. For if he said, I restore you to Zion, or I give you a reward, he would indicate that it was by our merit. But when he says, I choose according to my will, he indicates that he does it without regard to any merit, so that he at the same time condemns the worship that is feigned and the reliance on merit. Therefore, the self-chosen spirituality (xxxxxxxxxxxx) or, as Anselm puts it *The factitiae religiones* (self-made worship) is called the theology of the devil. For it does not help us that it was performed in good opinion. For this is not a good opinion, which is not based on the Word, but on one's own opinion. Therefore what Ambrose says, that the opinion decides about a work (*intentionem judicare opus*), is rightly spoken, but it must be rightly understood. For the final intention (*intentio finalis*) must have the word of God as its foundation and be based on it. For only he has a right opinion who can prove that he is compelled by God's word to undertake this or that. If someone does not have this word, beware of joining him or following him, even though everything would be *angelica*. This is therefore a very sure rule; if we follow it, we will never go astray; namely, that we should always ask whether God has chosen this. If one answers that *Benedictus*, Augustine, Franciscus chose it, which were also dear to God, let it flee as a plague and an extremely harmful poison, for it is certain that God does not approve of anything unless He Himself chose it. This is what I wanted to remind you with a few words about the word "choose".

v. 14. This is my rest forever; here I will dwell, for it pleases me.

This is truly a glorious promise, such as he never made about any other place.

has given. Therefore, we see that Isaiah [Cap. 33, 20] and the other prophets conclude that Jerusalem will last forever, that is, until the Messiah comes, who will make the temporal Jerusalem an eternal one, just as the angel says to Mary [Luc. 1, 32. f.] that Christ will sit on the throne of his father David forever. Furthermore, note the implication that this promise clearly entails. Jerusalem lies desolate today, and yet this promise evidently says that this will be the residence of the Lord forever; therefore it follows most certainly that he has come who has made this Jerusalem or this kingdom an eternal one. For though Jerusalem was laid waste in the Babylonian captivity, yet there remained remnants; the time was determined how long the captivity should last; there remained kings and prophets. Nothing of this kind exists now, as we have also shown above.

This is therefore a glorious promise that this Jerusalem would serve the Lord as a dwelling place forever and that it would never be destroyed. Trusting in this promise, they crucified Christ and committed all the atrocities, thinking that this would never happen, that Jerusalem would perish, because of the promise of eternal duration that it had. But we have heard that this was promised conditionally, namely if they kept the covenant and the testimony of the Lord. Therefore Jerusalem remained until Christ; after that it suffered the punishments of its sins, like other godless cities and godless kingdoms. So the prophets promise for sure that the gospel will come out of Zion and a new kingdom of Christ out of Jerusalem, but afterwards they add that this Jerusalem will be greater than the whole earth, its walls will be the ends of the earth 2c. This cannot be understood of the fleshly Jerusalem, which gave its beginning to the kingdom of Christ. But afterward it was desolated, just as the godless descendants of David were cut off; the godly remained until Christ was born.

Furthermore, it is known that this election began under David. For the city of Jerusalem had belonged to the Jebusites before that time,

But under David it was chosen by the promise of the Lord to be the royal and priestly city, so that as before the persons of the priests were not uncertain but certain, so also the persons and succession of the kings would be certain, and not as uncertain as before the judges and leaders were not fixed in a certain tribe. But he also uses the word "choose" here, 1) to punish the trust in merit, which generally clings to the hearts at all times, so that they recognize that by divine grace and the good pleasure of the Lord this city was destined to be the seat of divine service and of the temporal government. For the Jews especially suffered from this devilish vice, that they boasted of their works, their merit and their worship, just as Moses chided them for it, reminding them not to think that they had been granted such glorious benefits because of their righteousness, but because the Gentiles deserved such punishment and the Lord wished His people well. He says: "The Lord brought you into this land, not because of your righteousness" [Deut. 9, 4. ff.]. So we also see this diabolical trust in the Pabst, although under much worse circumstances than in the people of God, who used the service commanded by God. In Pabstism there is nothing but human choices, which are idolatry.

It seems that nothing great is said that God promises that he will dwell in Jerusalem, but one must look at the greatness of him who dwells there, then the place, no matter how lowly and despised, will become exceedingly exalted. For of him whom all heavens cannot contain, the word promised that he would surely be found in Jerusalem. Therefore, it is a glorious promise that one knows and has a certain place where God can be found, so that hearts do not wander in doubt, and everyone chooses a god or a place of worship according to his will. For this undistracted wandering, when the hearts of the

1) Namely in the Vulgate the words: "For it pleases me well" are given by: Hnoniam "Is'ā earn.

The people who arrange a place and a service for themselves, like Jeroboam, are nothing but idolatry. Therefore, it is an infinite mercy that God has appointed a certain place for the word and the whole service. Therefore, the glorious title was attached to this place that it was called the holy city, not because of the holy people who dwell there, but because of the holy Lord who dwelt there and sanctified everything through the Word.

The Church of the New Testament also has this glory, namely, that he is its head; not the pope, as the godless papists say in an ungodly way, but Christ, who sits at the right hand of God, who is with his word and sacraments. This is an immeasurable glory and cause to be proud (superbia), which does not come from our righteousness, but from the mercy of GOD, who accepts, approves and praises everything for the sake of His Son, our Head. But the city of Jerusalem also had the devil as its fiercest enemy for this reason, because it was, as it were, the workshop of God, in which God daily bestowed benefits of every kind and performed holy works. But it was nevertheless miraculously preserved and defended by God, so that it would not be uncertain where he was, where God wanted to be worshipped and heard. Again, we are reminded here that all this comes from His gift, not from our merit, from His mercy, not from our works, since He Himself chose this "rest" and it pleased Him to dwell in this place. So it is not from our merit that we have the gospel, baptism, private and public absolution; all these things are gifts of the merciful God who wants us well for Christ's sake. Now he moves on to worldly or temporal things.

V. 15. I will bless their food and give enough bread to their poor.

Our Latin translation [the Vulgate] has *viduam ejus* ["his widow" instead of *victui ejus*], but perhaps this is an error of an ignorant scribe. For the word actually means prey or hunt. But why does the scripture call our food like that?

Of course, for the same reason for which Christ calls our bread daily, that we, just as the animals daily pursue their prey and find it, do not sow, do not work, but everything falls to them, as it were, as prey, likewise also do not accumulate food for many years out of avarice and unbelief, but daily expect and receive the same from the hand of the Lord, but by the means of our work, and be satisfied with what falls to us daily, like the prey given to an animal. For avarice and unbelief are not satisfied with what is present, however faithfully God promises to feed us and give us what we need to live. In this way, Scripture very appropriately and characteristically calls food a prey that falls to us without our providing for it, but by working and leaving the care to our God, as Christ also exhorts in this way, Matth. 6, 25. ff. He commands us to work, to do and carry out everything that our profession entails. For the Hebrews call that work which every day has and brings with it. But he commands that we leave the worrying and the care to God, and he promises that we shall not lack food any more than the birds and other living creatures. For it is not intended that we should be insatiable in this life; for even if we had all the goods of the whole world, we must leave them all behind us with this life. But just as life is not certain, but like a kind of robbery or booty, which we enjoy as long as it seems good to the Lord, so also food is like a kind of robbery, with which we must live contentedly, but not be anxious about the future. Thus, this expression condemns ungodly worry and anxious unbelief, through which nothing is accomplished.

What follows: "I will give bread enough to their poor" is a familiar figure of speech, that "bread" is called what we are also accustomed to call food, that is, everything that belongs to subsistence, food and drink. This he promises, but "to the poor"; so calls

1) Instead of *destia* in the editions should probably be read *dsstias*. After that we have translated.

But he looks at his people. For he sees his church as it always is, that it alone hungers and thirsts in the midst of the riches of the world. Thus the Levites lived in a peculiar poverty in the beginning, until they finally sought dominion, just as our popes do. For the devil rules these things in such a way that he seeks to suppress the preaching ministry through hunger and contempt. Because many refuse to suffer this, they fall into the trap of preferring to teach what is pleasing to men rather than to starve, and thus come to great goods and dignities. Therefore, the godly must hold fast to this promise that the Psalm says the Lord will give bread to his poor. For both will happen: they will have bread, and yet they will be poor, because the kingdom of Christ is not of this world. Therefore, those who are in the preaching ministry and the noblest part of this kingdom must bear shame, hatred and contempt, or abstain from the preaching ministry. For the godly are promised a certain and eternal inheritance, not of this world, but of the life to come. Therefore Christ praises those who are spiritually poor, but at the same time have to endure a lot of misfortune. On the other hand, he says of those who have abundance and are full, that they are unblessed, because it will happen that they will have to weep. Therefore, we must make our reckoning in such a way that, if we want to be God's people, we will be content in this life if we have food and clothing, but bear everything else with equanimity and overcome it through the hope of the glory that will be revealed in the children of God.

V. 16. I will clothe their priests with salvation, and their saints shall rejoice.

This promise is far more delicious than the one we have already spoken of, because God promises that He will govern the priests in such a way that they will be pure and holy through the Word, and have a good conscience. If we could have this against the small lack of bodily things, we would bear the same more patiently. I have been a monk and I have lived in a lot of misconceptions and snares of conscience because of the amount of people.

The first hour gave birth to the second hour. Against nature, I was bound to the impure celibate state. If someone had told me at that time how dear I would have been to purchase peace with Christ and the great glory that we have today through the Word and the Spirit of God, I would have humbly prostrated myself to the ground and would have gladly given my life, and would have asked that only my conscience be made free. But now that we are clothed with salvation in truth, because of the exceedingly rich and clear promises of the forgiveness of sins and eternal life, we forget this spiritual riches and complain that we are not also kings in this bodily life; we do not prefer our eternal and spiritual glory [to the bodily one]. But this is great ingratitude, that one takes such offense at outward poverty, and does not rather rejoice and be glad in so great spiritual goods. For who, having such great gifts of the spirit, would not rather beg for bread from door to door than be bishop of Mainz or even pope, of whom it is known that, being enemies of the Word, they are extremely unhappy with the goods of the world? For they lack the forgiveness of sins, the hope of eternal life, the knowledge of Christ, and all other things which we have abundantly through the Word.

Therefore, even though we are despised, afflicted, sorrowful, afflicted, detestable, and poor in the sight of the world, we take comfort in the fact that we have the gifts of the kingdom of heaven, that through faith in the Word we become victors over sin, death, and the devil, because we are clothed wholly in salvation. How many were seized with despair before this happy time! Now, if they had had this knowledge of the grace of God and this comfort of the Word, do you not think that they would rather have suffered the loss of all the goods of the world? For when one feels the wrath of God and despair, then even immeasurable riches are considered nothing. For then what do arts, what cities, what kingdoms and principalities count for? For who would not gladly throw all this away in order to have only a calm heart?

Therefore Paul rightly calls this [1 Thess. 5, 23.] a complete part (*ὁλοκληρία*¹, because everything is based on this knowledge. For if we have to live here also on begged bread, is this not beautifully made up for by the fact that we are fed with the angels with bread [Ps. 78, 25.], and with eternal life, Christ and the sacraments? Whoever does not like this, may at least follow the pope and seek a cardinal's hat with the devil's forges 1). I pursue other goods, which the wise, who are either epicureans or academics, perhaps despise, but I prefer to all the precious stones of the world and all gold. Thirty years ago, if I had had the right understanding of even a single psalm, I would have felt like a kind of god, for at that time everything was full of the most shameful ignorance, abominations and endless idolatry. But now that the Lord has opened up to us a flood of heavenly wisdom and knowledge, we ungrateful people seek worldly goods and are so tender that we do not want to be deprived of what the world has. But in Isaiah [Cap. 28, 20.] it says that the bed is narrow, therefore there cannot be room for both. But we do not reject the goods, for they are God's gifts; therefore those to whom they are given may enjoy them with thanksgiving, and without giving offense to their neighbor. But to those who do not receive them, let them bear poverty with equanimity, as Paul says [Phil. 4:12], that he is able to do all things, to have and to lack, to eat and to hunger, to be praised and to be blamed 2c., namely, because we have another kingdom in heaven and are waiting for the Savior, who has begun to give us these things through the Word and the Sacraments. Let him leave us only the word and the priesthood pure and intact; we do not want to care much about the other things.

This is therefore an excellent promise and consolation, namely that the church and the Word shall remain until the end of the world, and this not from human counsel or

wisdom, but by God clothing the priests with His salvation. Therefore, although under Ahaz and other godless kings everything was full of idolatry, there were certain prophets through whom the word was preserved. And in Christ's time there was an incredible blindness, the like of which, I believe, has not been seen among this people, and yet Hannah and Simeon were there at that time, who recognized and preached the newborn Savior. This is in truth God's gift and work, who in this way clothes His priests with salvation, that is, with the victorious word, with the right and holy service, so that we may hear from the mouths of men our salvation and our glory. These are more splendid garments than those of Aaron in Moses, that the teachers are clothed and adorned with the words of salvation and the doctrine of truth, with which they can not only teach their own in peace, but also refute the opponents. For here belongs also the garment of salvation, that is, of victory, which is obtained by the pure word and the wholesome ministry of preaching.

The second is that he also promises prosperity to the word, namely that all who hear those priests and believe the word will be sanctified, and their hearts will be filled with peace and joy, providing themselves with good things to God, which they know are pleasing to Him, and thinking that He is favorable to them. This peace of heart is our kingdom of heaven, which we have in this life. For it is an inexpressible treasure, in comparison with which the kingdoms and goods of the world are dung and dirt. Thus this Psalm connects these two pieces, that God will give the victorious word through the priests, and faith to those who hear us, so that all may be saved, and in the joy of the heart praise and glorify God for being so kind. If someone follows the outward appearance, he will judge that this is wrong, because these are spiritual words, which do not have to be understood according to the flesh. For if someone follows the appearance, he will rather judge from the pope and godless church servants that they are clothed with salvation. For these are sure to triumph, even when they set themselves against Christ and the true church;

1) is perhaps an allusion to Johann Faber.

On the other hand, the Christians or the true church are plagued by the devil inside and out, by heretics and persecutors. Of course, no one will call this salvation joy, but rather misfortune and constant sorrow. But turn your eyes from the outward appearance, and behold that majesty of which he speaks to you in word, and promises that it will be gracious to you. Therefore, if you are in favor with God, if He does not hate you but loves you, if He is favorable to you and protects you: Dear one, what then are all the misfortunes and hatred of the world? Are not all adversities, however great they may be, swallowed up in the abyss of God's mercy? as Paul also concludes [Rom. 8:31.], "If God is for us, who may be against us?" What harm can the devil do me with all the raging of the world, if God is favorable to me, if he receives me as his child and showers me with all spiritual blessings through the word of his victory?

V. 17: There shall the horn of David arise: I have prepared a lamp for mine anointed.

He still keeps the promise of the kingdom and the priesthood, that not only the salvation and the joy of the priests and the saints in the people should be preserved against the fanatical spirits, which were always present in this people, but also that this kingdom should be preserved outwardly against foreign enemies and the pagans, but at home against the rebels. For as among the Levites there were many seditionists and heretics, so among the rest of the people there were many rebels, as the histories show. How many did Saul have who did not recognize him as king, but disgraced and despised him! When he was killed and David was welcomed as king by the tribe of Judah, all the other tribes fell away from him in revolt and followed the surviving son of Saul [2 Sam. 2, 8. ff.] This discord was in truth a revolt, and it lasted seven years and six months, as 2 Sam. 5, 5. is clearly indicated. Who does not know, however, how many adversities through turmoil and wars David afterwards

in his kingdom? After Solomon's departure, Jeroboam again caused a tremendous uproar. Against these evils, this psalm fortifies the people and promises that the horn of David will remain there, brought forth, as it were, by the Lord. This was the fate of this kingdom: the holy and pure priesthood was tainted by the devil through mobs that challenged the pure doctrine; in the secular regime he awakened rebels and disobedient citizens. In this way, the devil rages against the spiritual kingdom through lies and against the secular regime through murder, so that there is no shortage of lies and murder.

Just as this kingdom must not be regarded and judged according to outward appearances (for then it would appear as a weak, rebellious, powerless kingdom), so also the church has the promise of peace, but in such a way that it is troubled to its greater part by troubles, persecutions and other tribulations. Therefore, one must cling to the greatness of the promise, to the majesty of the word and the power (auctoritate) of the Promiser, who promises salvation in such a way that nevertheless rebels remain in the secular regime and angry heretics in the church. Here we need a strong heart to firmly believe that the world would love us if we were of the world. For if we wanted to flatter the pope and teach what he approves of, he would love us, not persecute us, not pass the sentence of excommunication on us. In the same way, the heretics and the mobs would not hate us so bitterly if we approved of what they like. For this is the constant course of the world, that those who want to be in the church are disposed to tolerate and overcome these annoyances with great courage, trusting in the promise of God. The promise, however, is entirely based on the fact that we should take comfort in the fact that we have a God who is favorable to us, and that the enemies of the Word should not overwhelm the Church, no matter how much they rage against it, namely because the Lord will bring forth the horn of David there, or as it is called in Hebrew, will cause it to sprout.

Well known is the passage in Zechariah [Cap. 6, 12.] of "Zemah" or the sprout. Therefore, some think that the word "shoot forth" is used here to indicate Christ in a hidden way, in whom the kingdom of David is confirmed in truth, and I do not argue very much against this; but I will still prefer to stick to the simple letter, that it simply promises David a certain place and certain descendants. But he uses the word "sprout" for the sake of indicating growth, just as in our way we call the emperor an increase of the empire (augustum) from "increase" (ab augendo). For if the empires were not preserved, they would perish; and to grow means to be preserved. Thus the church sprouts, even though it seems to be diminished because of persecutions, because the Lord sustains it and increases it daily through the Word and His Spirit. The meaning therefore is that the Lord will bless the horn of David, that is his kingdom, its power and strength, that he will rule it and preserve it. For he hath first of all made known the person, that the seed might be sure of the generation, and of the person, and of the place of the kingdom.

What follows: "I have prepared a lamp for my anointed one" is a Hebrew way of speaking, which is approximately the same as when we say: John Hus is the light of the Bohemian church; Leonhard Kaiser 1) is the light of Bavaria 2c because of his glorious confession of faith and his constancy. About the same the Hebrew calls "a lamp". But this image is used 2 Sam. 21, 2) 17: "Lest the lamp go out in Israel", and 2 Chron. 21, 7. of Joram "But the LORD would not destroy the house of David because of the covenant that he had made with David, and as he had spoken, to give him a

to give light, and to his children for ever." For Joram was the last of the descendants of Solomon. For those who ruled after him were of the descendants of Nathan. This seemed to be very close to destruction under the Babylonian captivity, since the city was destroyed and the king was held in bonds. But the Lord chastised both the place and the person, but changed and did not reject them. At the time of Christ's birth, the dominion had passed from the tribe of David to the Maccabees and the Romans. Therefore, as far as the matter was concerned, this lamp was almost extinguished, but nevertheless, according to faith, it was still intact. For there were certain people from the tribe of Judah, from whom Christ was born afterwards.

"A lamp" he therefore calls the preservation of the kingdom, at least as far as the outward appearance was concerned, although as far as the thing itself was concerned, both the place and the person were in danger. For GOD was compelled to destroy and exterminate them because of their idolatry and presumption. Therefore, in Christ's time, the kingdom was taken away from the tribe of Judah. But it was followed by Christ, who built the New Jerusalem, which will never cease. A similar way of speaking is 2 Sam. 14, 7. "They will quench my spark," that is, my heir, that all my posterity may perish. Hence Solomon says in Proverbs, Cap. 31, 18: "Their lamp does not go out at night."

But it is also an emphasis on the word "I have prepared". For it indicates that this kingdom is fortified, not only against the enemies within, but also against all devils and the gates of hell, until Christ, and yet history teaches how it has been humbled by many a calamity. Thus we have the promise of the church that it shall remain until the end of the world, and that the gates of hell shall not prevail against it, and yet everyone knows very well how the church was humiliated and almost destroyed under the pope. It was preached and worshipped, not Christ, but Mary and the apostles. Therefore, if according to Christ's word, the days would not have been shortened,

1) In the Latin editions here is reader, while in the great interpretation of the Genesis and elsewhere our way of writing is found. In a letter to him Luther writes: Leysner (De Wette, III, p. 179.).

2) The old editions correctly: 2 lleK. 21. Walch has erroneously 2 Kön. 8, 19. Nevertheless, the Erlanger has corrigirt darnach: "2 Resr. 21. [8.ʹ."

3) The old translator, who was also followed by Walch, did not recognize the following as a scriptural quotation, and even started a new paragraph with it.

no man would have been saved [Matth. 24, 22]. This is what we must always do, that we esteem the greatness and the power of the Promising One greater than the aversions of the world and of the devil, and not allow ourselves to be deprived of courage when the pope rages against the church with the ban, the world with the sword. For although the church is no match for the adversaries either in number or in power, it will nevertheless remain, but the adversaries will perish. For He who is in us is greater than He who is in the world [1 John 4:4], and the Word will easily overcome all the raging of hell, because it is the eternal power of God.

V. 18. I will clothe his enemies with shame, but over him his crown shall blossom.

Not the king of Babylon, not the king of Syria, not Edom, not Moab, not Egypt, in short, no enemy will be subject to this kingdom, but this kingdom will endure until Christ, but all enemies of this kingdom will be clothed with shame. This light will not be extinguished until he comes who will fulfill everything. This throne, however despised and hated by the whole world, will remain in honor, not only before me, but also before the world. For even the devil, though he dealt solely with it, could not bring it about that the posterity of David should be cut off until Christ was born. The saints leaned on these promises as on a firm staff, yes, as on a rock, in the highest misfortune with which the devil plagued this people in his effort to prevent the promise of Christ. And truly, Antiochus Epiphanes, in front of others, with great difficulty, undertook to exterminate this people, but as this psalm promises, he was clothed with shame because he was an enemy of the holy people.

What the Latin [in the Vulgate] has translated by *sanctificatio mea*, that should have been translated: "His crown". For this is what he calls the kingdom. And from this word the Nazarenes have their name, of whom 4 Mos. 6, 2. is said. These had a peculiar worship, not unlike that of the monks. They abstained from wine

and all strong drinks, they did not shave, either for a certain time, or during their whole life. Although this worship was at the will of the people, it was not of their own choosing, like that of the monks, but prescribed by God. Hence the Psalm takes the likeness; and as such men were Nazarenes, so, he says, shall David, or his kingdom, I say, become a Nazaraeolus, or a little crown, which he shall preserve, and so fortify, that it shall flourish as a kingdom very pleasing to God, and exceeding profitable to the world. For he intends that it will be despised in the world as a small and weak kingdom. But, he says, let not this vex you, 1) for to me it is a deliciously flourishing and fruitful crown, both in spiritual and bodily administration. In this way I understand it simply from the kingdom of David to Christ.

Those who prefer to follow the secret interpretation, and transfer all this to Christ, can do it without effort. For otherwise it is customary in the prophetic writings to add prophecies of Christ at the end, who is the right womb or sprout, and the right Nazarene, who is prepared by God to be an eternal light, which the devil cannot extinguish. For it is known without a doubt that this whole kingdom was a figure of Christ and his kingdom. For it is this one whose eternal throne is confirmed in the house of David, best reign lasts as long as the sun and the moon keep their course 2c.

So the psalm contains a prayer for the word and preservation of peace. For this, if we do not want to be ungrateful, we must mainly ask of God in our prayer. The hearts must be instructed in this way, so that they do not take offense or become angry when either the worldly government is challenged by the disobedience of the great crowd or the inequity of the authorities, or when the church is challenged by the false

1) Erlanger: 8ie iin^nit, ne nos 6te. Wittenberger and Jenaer: 8^6, in^uit, iib vos sie. We have followed the latter reading.

2) Erlanger: vex^ntur instead of: vexatnr in the other editions.

Brethren and heresies. For it will not be otherwise: wherever there is the word and peace, the devil, the spirit of lies and murder, will try to disturb both. For this is the cause of turmoil, wars and mobs or heresies. Therefore, we must be fortified so that, since our adversary does not sleep, we may lay ourselves heartily against such aversions, considering them to be a kind of remembrance, often also ruths or punishments, which the Lord sends to make us amend,

not that we should perish. For it is better to be plagued by the wicked mob than to be condemned. Therefore, the word and the laws remain, but the greater part of the people follow their lusts and do not care about the word in the church and the laws in the secular government. When we experience this, we have to bear it, because our sins deserve even more severe punishments. May God have mercy on us and bless us. Amen.

The one hundred and thirty-third Psalm.

Behold, how fine and lovely it is.

Although this psalm is short, it is also bright and clear enough as far as the matter and the meaning are concerned, with the exception of two foreign (barbaris) or rather holy and Hebrew figurative speeches (figuris), which are taken from things that are completely unknown among the pagans. For one must not call that which the Holy Spirit has wanted to use strange; rather, we want to call the dainty speech of the Greeks something strange (barbariem), since it is connected with godlessness and ignorance in relation to God. Now, as for the content, he praises the harmony or love in both regiments, the spiritual and the corporal, but mainly in the spiritual, and gives thanks to God for it. For this is not only an exceedingly beautiful gift, that the church is in harmony and the temporal government in peace, but also the source and origin of the greatest goods.

You might ask, where did David learn this, that this is so great and useful? But if you look at his history, it is easy to see that the teachers of this knowledge were Saul, Doeg and other violent people (Centauros [Ps. 52:2]) in the court of Saul, the previous king; likewise Absalom, Ahithophel; that is, David learned through many trials and long experience that there is nothing better than harmony and peace.

a quiet life. For it is true what is said in the proverb: Those have air to war who have never gone through it. For the young people, who still have ardent youthful blood, think that there is nothing more beautiful than war glory and victory, through which they can become famous. These carnal movements easily pass away afterwards, when such people experience their own and their own misfortune. But before the misfortune, the world does not realize what benefit peace creates; and indeed war is something sweet to those who have not experienced it, as the histories show, in which rebellious heads often denounce peace. Because people are generally sleepy and cowardly in good peace, they desire war as a seed of glory and an opportunity to show their bravery.

This attitude is implanted in us by sin, that we utterly disregard and flee the divine, necessary and best gifts of God, and freely pursue the devil's harm and misfortune, as is also said in a German proverb that men often strive to bring about misfortune for themselves, and in the Proverbs of Solomon [Cap. 20, 14.]: "Evil, evil, one speaks when one has it." For hearts are weary of the best things, because there is much of them. Although therefore the

Although peace is in truth the most exquisite of all goods, nature is so depraved that it prefers war. But just as the world cannot stand peace, so it can stand war even less. In peace one complains about the sluggish nature, in war one desires peace again. Now that the heathen call peace a golden one, that they say that through harmony small things become great, but through discord even the greatest fall apart, they do not believe that this is true, although they have learned it by experience, nor do they follow it, otherwise they would not seek an opportunity for war, and disturb the peace. What then should they do in spiritual things, which they do not understand at all, since they do not understand their visible things, both the good that peace brings and the evil that war brings, since they are weary of peace and rejoice at the occasion for unrest and wars, against their own judgment?

Now it is an exceedingly great gift to have peace, both in the world government and in the church, but after that it is also a gift when one recognizes that it is a gift. For one can see many who have peace and obedient subjects, but still do not enjoy this gift. Thus the duke in our neighborhood, 1) an outstanding persecutor and enemy of the gospel, has peace and a well-ordered secular regiment, but in the midst of this peace he has a restless spirit, since out of hatred for the Word he is always seeking new opportunities to reproach and destroy our religion. How much more would it behoove him to recognize the gift of peace and to use it with thanksgiving. We therefore exhort to gratitude not only for this gift, but also toward God, who gives us both peace and other things, so that we may learn how great peace and harmony are, that we attribute the same to God as the author, lest we become like the world, which does not recognize this gift, but forgets even in the use of God's gift, and is restless until it has caused a disturbance. May the Lord therefore grant us a better

Life. For God knows that this life is completely and utterly useless, in which we not only do not keep the best things, nor do we seek to keep them, but do not even recognize that they are gifts. For neither the worldly nor the ecclesiastical authorities can ensure that we keep the gift we have, but people, as if they were blind and deaf, do not do what they approve of, but rather what sin in their nature and the devil drive them to do.

Thus it is not up to man, nor even to an angel, who is a better creature, but up to God alone to maintain the rulers (imperia), so that they do not fall completely over the heap through war and rebellion. He not only gave and restored peace, but also maintains it alone, even when we oppose the rebels in the worldly regime, but the swarm spirits in the Church of God. This Psalm calls upon us to recognize this gift, and exhorts us to give thanks for this gift, since it is in God's hands that we at least have some peace. But thanks be to God that we have this knowledge and know that peace is God's gift, even though we cannot govern and maintain it with our own strength. For this is not to make us despair of the lusts and wickedness of men, but rather to make us pray all the more diligently that the Lord may preserve and defend against Satan and wicked men what He has given. But let us come to the Psalm.

V. 1. Behold, how fine and sweet it is for brothers to dwell together in unity.

He has been in dangers and has learned by experience in turmoil and other disturbances not only how great an evil there is in discord and erroneous doctrine, but also how much good there is in harmony and sound doctrine. Therefore, he firmly holds that God preserves, governs and blesses these things. For I understand this Psalm from both areas, namely from the peace of the worldly regime and the church, as they are also connected by nature. For the peace of the worldly regime is also the peace of the church because of it.

1) Duke George of Saxony.

that in peace the word can be spread. He calls both the citizens and the priests "brothers". These are then in harmony when they feed the people with one and the same doctrine, when they do not quarrel with one another, and spread the wholesome doctrine as from one mouth, and the people believe the word. This peace in the church is a special gift and good, which is not only lovely, but also useful and honorable. So also in the secular government, when the reputation of the laws is firm, and the authorities diligently care for their subjects, while the subjects hold their authorities as dear as children hold their parents, and obey their commands (auctoritati). This psalm exhorts us to learn to recognize these gifts and to give thanks for them.

V. 2. Like the delicious balm that flows down from Aaron's head into all his beard, which flows down into his garment.

This is the foreign speech (babaries) of the Holy Spirit; if he is foreign to us, then we are foreign to him. Furthermore, the passage 2 Mos. 30, 23-30. is known, in which Moses is commanded to prepare this special ointment, with the prohibition, which is added, that this be done by no one else, nor be used for any other purpose than to anoint the highest priest. With this anointing oil this psalm compares peace, because it is a particularly holy and divine thing, which cannot be prepared or maintained by any human powers. For even though it is given to the ungodly, as we see in the kingdoms that are outside the church, it is in truth a gift of God and supremely holy, because it is to serve primarily for the holy use of spreading the worship of God, for preserving fidelity in marriage, for raising children, and for taking proper care for the maintenance of all respectability. If this could be persuaded to the fanatical people who disturb the peace of the Church with new and inconsistent doctrines of the Sacraments and other articles, namely, that the peace of the Churches is holy, and GOtte an exceedingly pleasant balm, completely separated from unholy: Uses: mean

Wouldn't you think that they would act more carefully? But because they do not believe this, nor do they allow themselves to be persuaded of it, they consider him to be nothing. 1) That which they have sacrilegiously thought, they sacrilegiously pour out, and use this holy balm for unholy uses, that they may gain honor and a great name; yea, concord, the most holy thing, they hold to be a disgrace, and treading it under foot like dung, they do not use it as an ointment for the head. But how much different is the opinion of the Holy Spirit, who would have us esteem peace most highly and consider it the greatest sanctuary, as he indicates by the similitude presented in the most beautiful words.

But he expressly says "from the head", so that he indicates a right and quite intimate agreement. For if you look at the likeness, Aaron is first anointed on his head, then the anointing oil flows into his beard, and finally it comes down into the hem of his garment. So why does he mention the head? Certainly to show that where there is no unity, just as when there is no head in a kingdom, one goes here and the other there. But the church has Christ as its head. Therefore this balm, that is, the united teaching, must flow like a delicious anointing oil through the unity of the Spirit into the beard, that is, on the men who administer the office of teaching. For this means the beard that surrounds the mouth, the instrument for teaching. From there it is to flow upon the hems of the garment, that is, upon the rest of the Church, which is the garment of Christ. In this way the Holy Spirit desires that concord be thought a holy and exceedingly noble thing. But it is well known how few there are who allow themselves to be persuaded of this. For who does not see that the clamorous spirits, of whom Basil says very finely that they hum with their tongues (*xx γλώσση βομβαι- vetv*), regard this for their some honor, that they destroy concord? These turn back the psalm, and sing in their hearts, Behold, how fine and sweet it is to divide the brethren,

1) Here the Latin editions have no jnterpunction sign.

that they do not dwell together in harmony, but one falls here, the other there. For they do not consider peace and harmony a balm, therefore they are always seeking new things, and do not think that they can be teachers or shepherds of the churches unless they depart from us and devise something new. We must flee from them and be careful not to be like them, but learn that the unity of the churches is a gift from God, which we must cherish, increase and protect with all our strength. For there is nothing more beautiful in the eyes of God and the angels than when they see that the teachers and masters of the churches are of one mind and teach and believe the same.

Of course, the pope has a beautiful harmony with his own, because even thieves and robbers are in harmony with each other, like Judas with the Pharisees. But this is not the harmony which this psalm praises. For the psalm praises the harmony that is among those who have the pure word. Therefore, it does not use any term in general, but one that refers to Aaron, who is appointed priest by God's voice, and specifically says of the beard that is joined to the mouth, to indicate that the unity of the teachers is poured out through the whole body of the church, that not only the body itself is refreshed, but the smell spreads everywhere, and the good name of the church is praised before God and the people who recognize this gift.

V. 3. like the dew that falls from Hermon on Mount Zion. For there the Lord promises blessing and life forever and ever.

"Hermon" is a mountain range which is close to Lebanon, therefore in another place [Ps. 42, 7.] he calls the land Hermonim Judea, which is surrounded by these mountains. As for this likeness, I believe that the prophet is speaking in a common way. For since the mountains seem to touch the sky to those who look at them from afar, it also seems as if the dew that falls from the sky or from the clouds falls from the higher mountains to the lower ones.

hill. Therefore he says that the dew of Hermon falls down on the mountains of Zion, because it seems to be so to those who see it from afar. But I think that this part of the verse refers to the worldly harmony, as the previous simile refers to the church, that God refreshes empires and kingdoms by peace, as the seeds and herbs are refreshed by the morning dew. The beginning of peace is with the princes themselves, as with Mount Hermon; from there it flows to the individual (privatos) citizens and the whole community, which is refreshed as by dew, so that everything is in bloom. For as by dew all that grows out of the earth becomes green again and increases, so by concord things increase, however small they may be. On the other hand, just as in great heat and blaze everything withers and perishes, so wars, riots and unrest destroy communities. This experience has also taught the heathen, and still teaches it, and yet we also experience in our people that they are tired of the long peace and are weighed down by it, and they seem unable to bear it, just as if it were an unbearable burden. Therefore, not only diligent exhortations through preaching are necessary, but also unceasing prayer, as the prophet now adds: "There the Lord promises blessing and life" 2c. 1) (For so [vitas] is written in the Hebrew [instead of vitam in the Vulgate]), that is, where GOD will dwell, where there is harmony. This is truly a glorious praise with which He adorns peace, and hearts should be encouraged by this praise to pursue peace, since they hear that GOD wants to dwell with such princes and teachers who love peace and help to achieve it. Therefore, it follows that where there are enemies of peace and who delight in unnecessary wars, such as the violent people at court (Centauri aulici) and the rebellious peasants, the devil dwells there with his angels,

1) Instead of "ete. in the Erlanger, the Wittenberger and the Jenaer read: illis. The latter is undoubtedly wrong, because this is neither in Hebrew nor in the Vulgate. The following remark, which we have put in parenthesis, refers to the word vitas instead of vitini in the Vulgate.

and that there God promises the curse, death and destruction.

There is an emphasis on the word "life," for it is in the majority like Ps. 63,¹) 4 For it denotes in general all that lives, or all the estates of life, priests, Levites, believers, authorities, artisans, citizens, peasants 2c. as if to say: all kinds of life, all estates, and all estates will be enriched by peace. This is truly a glorious promise. But is it not we who despise it so gloriously? Many are deliberately looking for occasions to disturb the churches; in the secular regime we learn how great the contempt for the laws 2) is. Through all this we force God, as it were, that He cannot promise us blessings and life. Therefore, we are subjected to many misfortunes because we despise the blessings that are so abundantly offered to us, even though the world is not healed even by misfortunes and punishments (flagellis). For what was the use of the Jews being so often afflicted with misfortunes of all kinds? Therefore, they finally had to be disturbed from the bottom up. Thus Lot preached to Sodom in vain, Noah preached to the first world in vain. The same danger also threatens us Germans: through

1) Erlanger: ks. 62.

2) Erlanger: lexem instead of: le^nra.

Pestilence, war and famine will not punish us, nor will they make us better, so our downfall will follow.

Therefore, this psalm is a price of peace, so that we may consider it an exceedingly high and holy gift, and rather let everything else come into danger than that we should stand by rebellious and nefarious people. For even if one has to suffer something, it must be borne with equanimity, since everything is set right through peace, as someone has said so well that nothing is bought more cheaply than peace, because it bears the richest fruit for the one who buys it. In private matters we often learn that if someone bears a loss of ten or twenty florins with equanimity in order to keep peace, he thereby takes good care of his possessions, while another, who gives peace to it by chasing ten florins with quarreling and strife, often loses a hundred or more. If this happens in private matters, what do you think happens in the administration of communities and great empires? Therefore, we should learn to value peace and be grateful to God for such a great gift in the secular government and in the church. Then it will happen that we too will become aware of the promise of blessing and life, as the Holy Spirit promises. Amen.

The one hundred and thirty-fourth Psalm.

Behold, praise the Lord.

This is the last psalm among those which have the title: "Songs in the higher choir." In them you have heard many important and useful teachings, almost of all the articles of the whole Christian religion, of justification or forgiveness of sins, of the cross, of love, of matrimony, of authority, etc., just as if the prophet had set out to compile in these very short psalms an epitome of that which he had taught.

But now, in this psalm, he seems to conclude what he has set out to treat. This is also what we do when we pray at the end of the sermons that God may preserve His word for us and grant us that we may persevere in it. For if the word is pure, then all is well, holy and pure, no matter how much the gates of hell rage, and we do not believe in

We will not only suffer damage to our property, but also to life and limb. For what harm can that do us, if only our souls are saved? The word is therefore, that I say so, the quite general epitome (genus generalissimum) of all goods, since it preserves all goods. But if this is lost or corrupted, then all goods are lost at the same time. For just as, when the sun and the light of the world are gone, he who walks walks in darkness, so, when the word is darkened, danger also follows for the worldly government. For then neither rulers nor subjects, neither maidservant nor servant, know what they should do, but all is in error and thickest darkness.

Therefore, this psalm exhorts us to pray for the preservation of the word and 1) to strive each one among us to assist the church through this service. For although the church is never without heretics, just as the secular government is never without rebellious people, it cannot be otherwise if the word is still intact than that there are still many goods and at the same time also many pious people left. I therefore take this psalm to be a summa of the previous ones, in which he prays and exhorts that one gives thanks to the Lord for the gift of his word, so that it may also be preserved in the future, especially since, when the word is preserved, there are always some pious people to be found who live holy and pure lives. Therefore he says:

V. 1. Behold, praise the LORD, all ye servants of the LORD, which stand by night in the house of the LORD.

"To praise" does not only mean to thank God in particular (privately), but also to praise God publicly and to preach the Word of God. For this cannot be done without at the same time praising the mercy of God, who is at the same time our Creator, our Sustainer and our Savior, who brings with Him and has laboriously brought about everything that serves our life, not only this bodily life, but also the life to come and eternal life. But although the word

Although the term "servants of God" is actually used of the church servants, it generally refers to all those who confess and follow the right doctrine. For even those who are not in the ministry of preaching have the duty to confess the word and to acknowledge and praise the benefits of God. Therefore, he says, all of you make an effort, one as well as the other, persevere in the word, confess, praise, teach, exalt it, so that, since all the rest of the world blasphemes and desecrates God, you at least may be those who praise him, that he is merciful. Then it will happen that you, even though you are the weaker in number and strength, will still defeat all your enemies.

But why does he explicitly add: "You who stand at night in the house of the Lord"? Did they observe certain hours in the temple after the manner of the papists? It is a Hebrew way of speaking. For it denotes the same thing as we say in German, early and late, that is, continually, as it is also said above [Ps. 130:6. Vulg.], "From morning watch until night." Paul expresses this opinion in other words [Col. 3, 16.], "Let the word dwell among you richly all the time," and Christ says [Luc. 18, 1.], "Pray without ceasing." For since the time of night is appointed for sleep, he that praiseth by night shall do the same by day, and so praise always. There is also in the word "ye stand" a Hebrew way of speaking. For it does not denote the posture of the body, as the Carthusians used to pray standing, but the profession. Therefore, when he says, "You who stand," it is the same as when he says, "You who are ordained and called to the house of the Lord, that you should praise and preach the Lord there, not only by singing, but also by interpreting the word of God, by exhorting the faithful to faith, patience, love. 2c.

V. 2. Lift up your hands in holiness and praise the Lord.

Not unwillingly I would like to translate: Lift up your hands in a pure and holy way; but grammar is against it, although it comes out to the same opinion. For he who prays in the sanctuary must pray purely, that is, lift up pure and holy hands, as Paul says

1) et is missing in the Erlanger.

[1 Tim. 2, 8.] otherwise he will pray in vain. But clean hands signify innocence, especially of blood and robbery. Now the prophet indicates that there are two kinds of people who come to the temple and pray; some come and pray in innocence and holiness, others pray in hypocrisy, and have hands stained with blood, since they are inflamed with hatred against the right doctrine and the whole preaching ministry. Their prayer is sin, as the Psalm says [Ps. 109:7]. In this way Paul also commands from prayer [Phil. 2, 14.]: Pray without murmuring and without doubting, Haesitatio [hesitation] is the same as dubitatio [doubt], namely where there is not the right trust in the mercy of GOD. "Murmuring" is the impatience that the delay or postponement of the answer brings. This is generally connected with the desire for revenge. Likewise Christ says [Matt. 5:23], "If thou wilt offer thy gift upon the altar, and there thinkest that thy brother hath aught against thee, go and be reconciled to thy brother, and then offer thy gift." For this is a common thing, that hypocrites, after having heaped every kind of insult upon the brethren, not only are not conscious of any wrong, and excuse their doings, but also feign a peculiar zeal for religion and holiness, and boast of the gospel more highly than the true Christians, and are sure of being inflamed with hatred and envy against their neighbor.

Against these people the Psalm reminds them that if they want to pray in the holy place, they should be pure and holy. For whosoever prayeth, and is possessed and entrapped either by covetousness, or unchastity, or wrath, or some other devil, unto him saith the Lord, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hast had discipline, and castest my words behind thee? When thou seest a thief, thou runnest with him, and hast fellowship with adulterers. "2c., Ps. 50:16-18. Such was the prayer of the Pharisee who went out of the temple unjustly [Luc. 18:14.]. For this is a very common pity, that those who are the most impure, should more and more persistently

more glorified than the truly godly. This is why the Scriptures explicitly state that some use the name of God uselessly, who are nevertheless defiled and godless in heart and life, and the prophet attacks the hypocrites at this point, who think that God, when they pray, does not see the impurity of their heart. Therefore, it is a necessary request that God first give the word and keep it against the swarms and heretics, and then also that He keep us in innocence and guard us from hypocrisy.

V. 3. The Lord bless you from Zion, who made heaven and earth.

We have mentioned Zion several times in these lectures. For God wanted that not only the customs (ritum) and the persons, but also the place of worship should be certain, so that the hearts would not wander in uncertainty and choose for themselves certain places for worship. But because the matter was not without trouble (for what could be more inconsistent than that the God of heaven and earth should be shut up in that darkness?), therefore, to strengthen the hearts, he says that the Lord who dwells in Zion is the Creator of heaven and earth. This we have often said, and it is useful that it be often inculcated, lest we choose peculiar worship. For just as in the Old Testament there was a certain place, certain persons, certain times, to which God had, as it were, bound His divine service, so with us we find the Father in Christ alone. In Christ the Father is worshipped and found; apart from Christ he can neither be worshipped nor found, but everything is condemned that is worshipped apart from Christ.

Therefore the summa is: To you priests I say, to you I exhort, that you follow the word, and execute your office purely. For if the word and the ministry remain unharmed, there is nothing that can harm you. For even if the devil and the world set themselves against us, what is the matter? For, "If GOD is for us, who can be against us?" [Therefore, let this be your first concern, that you teachers take care of the preservation of the word.

may God help you 1) in this! For this is the right and noblest blessing of God. This could be explained even more extensively, but it may be enough that we have pointed it out. Our task today is that, because the Word shines so brightly to us, we also apply ourselves to the same care and spend all our effort on it, and take care in every way that we do not lose the Word again through our ingratitude. This will happen when also

we pray for the churches that God may bless them through His Son, our Savior, Lord and God, Jesus Christ, to whom be praise and glory forever and ever. Amen.

Luther finished the songs in the higher choir at Wittenberg in the year of the Lord 1533 on October 27. However, they were written down in Nuremberg and finished in 1540 on January 26.

1) Erlanger: vos; Wittenberger and Jenaer: nos. Only in the following Luther goes over from the present time, therefore Ww have preferred the former reading.

2) Instead of "so" in the editions, either eas or üs should be read, referring to eeeesüs. In later writers, benkäicere also occurs with the accusative.

End of the fourth part.