

world sink into insignificance. Hence he most properly adds,

34. "Give ye glory to God for Israel, his magnificence, and his power is in the clouds." "Give ye glory to God for Israel." Glorify God for the favors conferred on his elect; "all things for the elect to me;" "his magnificence and his power is in the clouds;" a reason for glorifying him, for God's magnificence and power will be especially displayed to Israel; when they shall be "caught up together in the clouds to meet Christ in the air;" and shall sit on the clouds, like so many princes on splendid and elevated thrones, on the right and on the left of the Almighty Judge. Then may it well be said, "God is wonderful in his saints;" for then will be whole world clearly understand that God, in raising his saints from the lowest depths to the greatest height, from profound abasement to the highest and most exalted glory, was truly "wonderful;" for "the God of Israel," of his chosen people, would then "give power and strength to his people," will endow his elect with true and real immortality. "Blessed be God." The consequence of what he related, for with great justice all should bless that God whose mercy, justice, power, and wisdom so wonderfully appear in so many mysteries.

**END OF PSALM 67**

## You are Psalms

Some people think you never get discouraged, but the fact is, when you do, you know where to run. Your prayers are open and honest because you realize that God already knows your heart, He's just waiting to hear you spill it. And when you do, what starts out as heavy ends up becoming a song of praise. You may struggle... and often you do... but each time, you grow in your understanding of God's faithfulness. You're just a song waiting to happen.

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## PSALMS (SONGS OF PRAISE)

TRUST  
IN THE  
LORD *and do good;*  
*dwell in the land and*  
*enjoy safe pasture.*  
PSALM 36: 3

**PSALM NUMBER: 67**

### **THE GLORIOUS ESTABLISHMENT OF THE CHURCH OF THE NEW TESTAMENT PREFIGURED BY THE BENEFITS ON THE PEOPLE OF ISRAEL.**

1. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.
2. As smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God.
3. And let the just feast, and rejoice before God: and be delighted with gladness.
4. Sing ye to God, sing a psalm to his name: make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence.
5. Who is the father of orphans, and the judge of widows. God in his holy place.
6. God who maketh men of one manner to dwell in a house: who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchers.
7. O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert.
8. The earth was moved, and the heavens dropped at the presence of that God of Sinai, at the presence of the God of Israel.
9. Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.
10. In it shall thy animals dwell; in thy sweetness, O God, thou has provided for the poor.
11. The Lord shall give the word to them that preach good tidings with great power.
12. The King of powers is of the beloved, of the beloved; and the beauty of the house shall device spoils.

**Continued >**

*(Continued from preceding page)*

13. if you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.
14. When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon.
15. The mountains of God is a fat mountain. A curdled mountain, a fat mountain.
16. Why suspect, ye curdled mountains? A mountain in which God is well please to dwell: but there the Lord shall dwell unto the end.
17. The chariot of God is intended by ten thousands: thousands of them that rejoice: the Lord is among them in Sinai, in the holy place.
18. Thou hast ascended on high, thou has led captivity captive; thou has received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.
19. Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.
20. Our God is the God of salvation: and all the Lord, of the Lord at the issues from death.
21. But God shall break the head of his enemies: the hairy crown of them that walk on in their sins.
22. The Lord said: I will turn them from Basan, I will turn them into the depth of the sea.
23. That thy foot may be dipped in the blood of thy enemies: the tongue of thy dogs be red with the same.
24. They has seen thy goings, O God, the goings of my God; of my King who is in his sanctuary.
25. Princess went before joined with singers, in the midst of young damsels playing on timbrels.
26. In the churches bless ye God the Lord, from the fountains of Israel.
27. There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zebulon, the princes of Nephthali.
28. Command thy strength, O God: confirm, O God, what thou hast wrought in us.
29. From thy Temple in Jerusalem, kings shall presents to thee.
30. Rebuke the wild beasts of the needs, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou that nations that delight in wars.
31. Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.
32. Sing to God, ye kingdoms of the earth: sing ye to the Lord; sing ye to God.
33. Who mounteth above the heavens of heavens, to the east. Behold, he will give to his voice the voice of power.
34. Give you glory to God for Israel, his magnificence, and his power is in the clouds.
35. God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

*The Psalms are songs of praise and cover a period of about 1000 years, from the time of Moses (ca. 1400 B.C.) to the Israelites' return from exile (ca. 450 B.C.). They deal with selected events of that period and provide us with the thoughts and feelings of those who went through the experiences recorded. After being made a Cardinal by Pope Clement VIII, Saint Robert Bellarmine, prepared for posterity his very own commentary on each of the Psalms. Enclosed are his interpretations on each of the Psalms.*

## **PSALM NUMBER: 67**

### **EXPLANATION OF THE PSALM**

1. "Let God arise, and let his enemies be scattered: and let them that hate him flee before his face." Such were the words used by Moses on the raising of the Ark when the people were about to proceed on their journey, containing a prayer to God, that as the Ark was raised and was carried before the people, he too may deign to rise up

Christ to heaven. "Scatter thou the nations that delight in wars." He now foretells the victory they were to gain over their persecutors. "Scatter," you will scatter all those who shall wage war against your people; and then "ambassadors shall come out of Egypt," asking for peace, and proffering submission. "Ethiopia," which is father off, "shall soon stretch out her hands to God;" will get before Egypt in the tender of her offerings and her homage to God. He specifies Egypt and Ethiopia, the former as being very hostile to the true religion, and the latter as being a very remote country. The fathers think that in the expression, "Ethiopia stretching out her hands," he alludes to the eunuch of Queen Candace, who was converted to the Christian religion long before any one from Egypt, or any other country of the Gentiles. Read Acts 8.

32. "Sing to God, ye kingdoms of the earth: sing ye to the Lord; sing ye to God." He proceeds to foretell, in the shape of an exhortation, the conversion of the Gentiles to the Christian religion. "Ye kingdoms of the earth," of the whole world irrespective of Israel or Juda; "sing to God," in faith acknowledging him as the true God, sing his praises. "Sing ye to the Lord," not only in words but by good works.

33. "Who mounteth above that heaven of heavens, to the east. Behold, he will give to his voice the voice of power." He who, after his Ascension on high, sits on the highest heaven, the fountain of light, whence all light has its source and origin. The words "who mounteth above the heaven of heavens," do not imply ascent, but the act of sitting on them, as on a throne; such is the force of the Hebrew word, as we explained in regard of the words, "who ascendeth upon the west." The Prophet then means to convey that Christ our Lord, after his Ascension to heaven, of which he spoke when he said, "thou hast ascended on high," came to be higher and more elevated than heaven itself, sitting thereon as a man would on a horse or a chariot, or as a king upon his throne. The words, "to the east," correspond exactly with what he said before, "who ascendeth upon the west;" that is, because he has all darkness beneath him, while he is himself in light, in light inaccessible, the source of all light that is communicated to angels and to men. "Behold he will give to his voice the voice of power." He that appeared so humble and "was dumb as a lamb before his shearer," now sits on the heaven of heavens, and will shortly "give to his voice the voice of power;" make it most powerful and effective, which shall come to pass, "when all that are in the graves shall hear the voice of the Son of God. And they that have done good shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." No more powerful voice can be imagined. It was the voice of power that said, "young man, I say unto thee, arise;" as also, "Lazarus, come forth." Imagine, then, if possible, the power of that voice that will, on the last day, in one moment, bring together, animate, and raise up the ashes of all the dead from the beginning of the world! It will also be a voice of power that will on that day pronounce, "go, ye cursed, into eternal fire;" and "come, ye blessed, possess the kingdom prepared for you;" which voice, in both cases, will be obeyed without the slightest effort at resistance. In truth, when compared to such a voice, all the laws, edicts, and commands of the rulers of this

princes of Zebulon and Nephthali, either because they were natives of the country of those two tribes, or because, perhaps, a few of those tribes did return in the company of the other Jews, which must have been the case, for Anna the prophetess was of the tribe of Asser.

28. "Command thy strength, O God: confirm, O God, what thou hast wrought in us." The Prophet now, after having described the victory of Christ, and the consequent joy of the apostles, asks of God that the power so exercised by him in conquering his enemies, and founding his Church, may still be exercised in protecting and preserving his work. "Command thy strength" to look after the work you commenced, to strengthen and fortify it; which he explains more clearly when he says, "confirm, O God, what thou hast wrought in us;" as much as to say, you have delivered us from the power of Satan, you have brought us into the kingdom of your Son, you have planted the Church with the blood of the same Son, you have poured on us "The spirit of adoption of sons;" "confirm" all these things, the works of thy mercy.

29. "From thy temple in Jerusalem, kings shall offer presents to thee." This verse may apply to those who reign in heaven; because, in the temple of heaven, the saints offer God perpetual presents of praise; or it may apply to the spiritual kings, the priests of the Church, who daily offer their "presents," the sacrifice of the Eucharist, the sacrifice of praise and prayer, and, finally, that of the conversion of souls; or it may apply to the temporal kings of the earth, who, to maintain public worship, and to support the ministers thereof, generously contribute thereto from their own revenue, of which the prophet Isaias, chapter 60 and 66, spoke at length.

30. "Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars."

31. "Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God." He now directs his prayer against the enemies of the Church, who seek to disturb its peace, and to impede the offerings of praise and the sacrifice of good works; and first, against her invisible enemies, saying, "rebuke," frighten, coerce, restrain "the wild beasts of the reeds;" the wild beasts that usually sheltered themselves among the reeds, the demons, who are usually found among vain and lightheaded people, and in most places where rank weeds, the type of luxury, abound. In such terms does the Lord speak of the devil, under the title of Behemoth, in the Book of Job, chapter 40, where he says, "he sleepeth under the shadow, in the covert of the reed, and in moist places." Then he adds concerning the enemies to be found among men, "the congregation of bulls, with the kine of the people," meaning the assemblage of wicked princes raging like so many bulls, "with the kine of the people;" among a people without guile, and running wanton, like so many young heifers," to exclude them who are tried with silver;" meaning that those impious princes and people, at the instigation and under the impulse of Satan, assembled to exclude, reject, and reduce to nothing the preachers of the Gospel, would had been proved like silver in a furnace, and found most faithful and pure. Here is clearly foreshown the grievous persecutions both by Jews and Pagans, after the ascent of

and defend and protect his people on their journey. David, then, in imitation of Moses, and have a prophetic knowledge of Christ's Resurrection, through which his human nature was to be raised, and to make him the future leader of all the elect to the land of promise, exclaims, "let God arise." Let Christ, who is God, arise from the dead, and precede his people to the heavenly Jerusalem. "Let his enemies be scattered;" that is, the Jews, who said, "we will not have this man to reign over us;" which has been literally carried out; for no nation was ever so scattered over the world as that of the Jews. "And let them that hate him flee from before his face." Let his enemies, the demons now conquered and routed, fly before the face of God, now in triumph, and proving by his Resurrection that he is the real truth God.

2. "As smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God." The celerity and facility with which the presence of Christ scatters sinners could not be more expressively convey than by comparing them to the smoke that is dispelled by the wind, or wax that melts before the fire, and is consumed by it. If we understand the "wicked" here to apply to the demons, then we must not take it that they "perish," strictly speaking; but, that they are so deprived of all strength and power as to render them perfectly harmless. If we apply the word "wicked" to men, the meaning will be that the oppressors of the just will be quickly and severely punished by God.

3. "And let the just feast, and rejoice before God: and be delighted with gladness." The consequence of this signal punishment of the wicked will be, that the just, would have been so supported by God, "will feast;" will be refreshed in soul and body, and will "rejoice before God;" will give full vent to their joy; but, with such modesty and gravity, as becomes those who know that God's eyes are always on them; "and be delighted with gladness;" will find such pleasure in their gladness that they will have no occasion to turn to any carnal or dangerous pleasure.

4. "Sing ye to God, sing a psalm to his name: make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicket shall be troubled at his presence." These words of addressed to the apostles and the first converts to Christianity. "Sing ye to God," ye the first of the believers. "Sing a psalm to his name;" praise God by works and words for having deigned to make you cognizant of such mysteries; "make a way for him who ascendeth upon the west." By your preaching prepare the way of the Lord, so that he who has already ascended upon the west, and has risen above all corruption in mortality, and is about to take up his abode, through faith, in the hearts of all nations, may, through your preaching, find the way prepared and open. "The Lord is his name;" and, therefore, he has a right to rule; and he is Lord by right of creation, as well as of redemption. The words, "make a way," do not mean, retire, but they mean, to make a road, a passage, where there was none before; by removing every obstacle, as it is said in Isaias, "prepare ye the way of the Lord;" which he explains would he adds, "every valley shall be filled,

and every mountain and hill shall be lowered;" thereby inspiring the timid with confidence to raise themselves up in the hope of salvation; and taking down the proud through the fear of God's judgments. The word "ascendeth" does not mean to ascend or rise up, but to be carried along on an exalted, elevated place, as appears from the Hebrew, from which, too, we learn that the words, "upon the west," signify darkness, of a desert; to signify the corruption of human nature, that is full of drought and darkness. Christ, then, in his Resurrection, is said "to ascend upon the west;" because, to a certain extent he is carried along, and rides triumphantly over death, darkness, and the desert of this world below. Such is the explanation of most of the holy fathers. "Rejoice ye before him;" you who have prepared his way, do not fear your persecutors, for "they shall be troubled;" at the fitting time, on the day judgment, or, perhaps before, when God shall see it fit and opportune, "they shall be troubled," and that severely.

5. "Who is the father of orphans, and the judge of widows, God in his holy place." No wonder they should be punished severely, for God has special charge of the oppressed, the orphan, the widow, and all afflicted; but especially the orphan and the widow; in a spiritual sense, that is, those who acknowledge no father, no spouse, in this world, but God alone, confide in him alone, love him alone, and long for the day when they shall see him; and therefore, it is with them that he mostly dwells, and their hearts "his holy place."

6. "God who maketh men of one manner to dwell in a house: who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in Sepulchers." Such as the primitive Christians, of one mind, one will, one faith, hope, and love, of whom the Acts say, they were "one soul, one heart;" "who bringeth out them that were bound in strength." Behold God's great love, who not only "maketh men of one manner to dwell in a house," but he also "bringeth out them that were bound in strength;" that is, by the strength of his arm brings from captivity those that were bound and the chains of sin; and, what is more wonderful, "them that provoke" God by their incredulity; "that dwell," as if they were dead, "in sepulchers" of the deepest iniquity; even such people, by the power of his grace, he brings out of their sepulchers, restores them to life, and "makes them to dwell a one manner in a house." St. Augustine notes a difference between the bound and the buried. The bound are they who are caught in the chains of concupiscence; but, are anxious to be loosed, and pray for help thereto. The buried are they who come to the very lowest grade of iniquity, and when they do, despise salvation altogether, and exasperate God greatly thereby; and still God's great love sometimes softens both one and the other, brings them to penance, and frees them from the slavery of the devil, the greatest ever known or thought of.

7. "O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert."

8. "The earth was moved, and the heavens dropped at the presence of the God of Sinai, at the presence of the God of Israel." To make the benefits of the redemption of Christ more credible, he reminds them of past benefits, which were only types of

25. "Princess went before joined with singers, in the midst of the damsels playing on timbrels." He alludes to the conduct of the children of Israel on their delivery from Pharaoh, when Moses, their leader, with other sons of Israel, sung the canticle, "let us sing to the Lord for he is gloriously magnified. So Mary, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went after her with timbrel and with dances." Thus, too, when the princes of the Church saw the triumph and victory of Christ, that freed us from the power of Satan, they "went before" other nations and people in proclaiming and announcing the praises of Christ. "Joined with singers;" in union with the holy angels in heaven, singing God's praises, by reason of the same victory, "in the midst of young damsels;" in the midst of the holy souls who ascend with Christ, as so are named, by reason of their being so lately admitted to eternal life, and to the society of the angels, so chanting God's praises.

26. "In the churches bless ye God the Lord, from the fountain of Israel." This verse is to be read as if in a parenthesis. The Prophet, foreseeing the future joy of the princes of the Church, exhorts them, "bless ye God the Lord in the churches" they were about to establish, taking the subject of their praise "from the fountains of Israel;" namely, the promise of God to the patriarchs, and the prophecies that we now see fulfilled, and for which we rejoice.

27. "There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zebulon, the princes of Nephthali." He now returns to the former narration, and tells who are the princes he alluded to when he said, "princes went before," and says they were "Benjamin a youth," the princes of Juda, of Zebulon, and of Nephthali, which, by the general consent of the fathers, mean the apostles, who "are appointed princes over all the earth." Benjamin, the youth, is named first, by whom the apostle Paul is meant; he being of the tribe of Benjamin, and the last in point of call, labored more than all the rest in preaching, and praising the victories of Christ; and he, "in excess of mind," was so united with the singers in the third heaven as not to know "whether he was in the body or out of the body," as he testifies himself. By the princes of Juda are met the apostles, who belonged to that tribe, and are called Christ's brethren in the Gospel, by reason of their being the Sons of Cleophas, the brother of Joseph, the spouse of the Blessed Virgin; they would James and Simon. The other apostles, are included in the princes of Zebulon and Nephthali, such as Peter and Andrew, James and John, Philip and Matthew, who were from Bethsaida or Capharnaum, and the neighboring towns that belonged to Zebulon and Nephthali, as may be inferred from the passage in Matthew 4, "now when Jesus had heard that John was delivered up, he retired into Galilee, and leaving the city of Nazareth, he came and dwelt in Capharnaum on the sea coast, in the confines of Zebulon and Nephthali, that what was said by Isaias the prophet might be fulfilled. The land of Zebulon and the land of Nephthali, the way of the sea beyond the Jordan, Galilee of the Gentiles. The people that sat in darkness saw great light, and to them that sat in the region of the shadow of death light is sprung up;" but, as the ten tribes did not return from captivity, as we read in the first book of Esdras, Juda and Benjamin with the Levites, the apostles are called

Having described the Ascension of Christ, who was our guide, to the kingdom of heaven, he gives thanks to God, saying, "Blessed be the Lord day by day," which means every day. We blessed God every day, because he blesses us every day, and showers his favors on us. "The God of our salvation;" the God on whom our salvation depends; for it is not simple protection we need, exposed, as we are, to a multiplicity of dangers. "Will make our journey prosperous to us;" will bless us every day; for he will not desert us on the road that we daily travel, until we shall have come to the day of eternity. We had thus promised daily, constant protection from God while here below on our pilgrimage. "Our God is the God of salvation." I had reason to say, God would make our journey prosperous, and protect us in more ways than one; for such are his characteristics, such is his nature; for our God is a God of salvation, of mercy, and of love. "And of the Lord, of the Lord are the issues of death;" and through him we evade, or come out from, death; God alone can help us to escape everlasting death.

21. "But God shall break the heads of his enemies, the hairy crown of them that walk on in their sins." Having told what the Lord would do for his friends, he now tells us how he will deal with his enemies, who remained incredulous and refused to be subject to him. "God shall break the heads of his enemies;" he will humble their pride when he shall condemn them in the hell to be punished with everlasting torments. "The hairy crown of them that walk in their sins." The same idea, in different language; the "hairy crown" here being synonymous with the "heads," and his "enemies" being called here "those that walk in their sins," for they alone are enemies of God, who, instead of walking in his law, walk in their own sins; that is to say, spend their whole life in the commission of sin.

22. "The Lord said: I will turn them from Basan, I will turn them into the depth of the sea."

23. "That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same." God here confirms the sentence pronounced by the Prophet on the destruction of the wicked. I will turn them out of Basan, a rich and fertile country, and I will cast them into the depths of the sea, as I formally did to Pharaoh. I will turn the wicked from their enjoyment and pleasure to final destruction; as such will be the carnage of the enemy, "that thy foot," my people, "may be dipped in their blood, and the tongue of thy dogs be red with the same;" with their blood shed by the enemy.

24. "They have seen thy goings, O God, the goings of my God; of my king who is in his sanctuary." Having related Christ's victory and triumph over his enemies, he now informs us that they who witnessed such wonders began to publish them to the whole world, with great joy and acclamation. "They have seen thy going, O God;" that is, many witnessed what you did, your battles and your victories, "the goings (I say) of you who are my God and my king, who are now in your sanctuary;" whether that be heaven or the Church, for it may apply to either, Christ being visibly present in the one, and in the other, through faith and providence.

the future. "O God, when thou didst go forth in the sight of thy people;" when you went before your people as a pillar of cloud by day, and as a pillar of fire by night; when you were going through the desert, after having passed the Red Sea, then "the earth was moved, and the heavens dropped." It was moved when it began to tremble at the sight of God descending on Mount Sinai, as we read in Exodus 19, where it is said, "and all the mount was terrible," the Hebrew for which means trembling, or leaping. He is God of Sinai, by reason of his having appeared thereon. "The heavens dropped," when manna fell from them; "at the presence of the God of Israel," to show it was for the use of the people that the heavens did so drop.

9. "Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect." The heavens dropped a certain rain, the manna, to our fathers in the desert, but you "have set aside a free rain;" a rain that descends freely; the grace of the Holy Ghost, which is called free or voluntary, because it does not descend by reason of our merits, as the rain is collected through exhalations from the earth; but is freely poured into the hearts of the faithful by the influence of the Holy Ghost; and it is said to be "set aside for thy inheritance," because temporal blessings are common to all, faithful and infidels; but the grace of the Holy Ghost is set aside that it may be imparted to the faithful only, members of the Church, out of which there is no salvation. "And it was weakened, but thou hast made it perfect." The word "and" has the force of the word "because;" and thus, the meaning is: because your inheritance was weakened through ignorance, and through concupiscence, in the worship of idols, and in the indulgence in all manner of vice, you have, through the grace of the Holy Ghost, confirmed and strengthened it by a salutary rain.

10. "In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor." In that inheritance, the Church, which is irrigated by the water of heaven, "shall thy animals dwell;" this sheep of your flock, that you undertook to provide for and to feed; for you, O God, "hast provided" food, for instance, "for the poor," for your people in want; "in thy sweetness," agreeable to your goodness and mercy, that is always most sweet to the wretched and the needy.

11. "The Lord shall give the word to them that preach good tidings with great power." He informs them what sort is the food that the Lord had prepared for his poor people; and says the food is his word. "The Lord shall give the word to them that preach good tidings;" the Lord will confer fluency of speech on those who preach his word, which is the food of souls; "with great power," with such strength and efficacy that their adversaries will not be able to resist ought to contradict them.

12. "The king the powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils." The king of great armies is also the king of the beloved of the beloved; that means of the most beloved, meaning Christ, most beloved by God and man; "and the beauty of the house," in order to decorate and beautify his house, the Church; "shall divide spoils," the spoils of the Gentiles

brought to the true faith by the preaching of the apostles.

13. "If you sleep among the midst of lots; you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold." A most obscure verse; but the general opinion of the fathers seems to be, that "lots" means an inheritance, a possession; and that he thus addresses the apostles, "if you," who preach the Gospel, "sleep," that is, rest between the two Testaments, the Old and New; acknowledging the authority of the prophets, as well as of the apostles; then the "wings of the dove," the faith and morals of the Church, shall "be covered with silver," in the purity of wisdom, and "gilded" with the fervor of charity.

14. "When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon."

15. "The mountain of God is a fat mountain. A curdled mountain, a fat mountain."

16. "Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end." The Prophet having compared the preachers of the Old and New Testament to "those who sleep among the lots," and having compared the Church to a silvered and gilded dove, now compares the same preaches to a number of princes appointed by the supreme King, and the Church to a very high mountain, whitened with snow, and abounding in cattle giving milk. Mount Selmon is a very high mountain, having its summit always covered with snow, but in the bottom exceedingly rich and fertile. He therefore says, "when he that is in heaven," Christ, who is God, the celestial, all-powerful King, "appointeth" divides and separates the provinces, appointing a prince over each; "kings over her;" the apostles, who were placed over the Church, called previously the silvered dove; for, as he said in Psalm 44, "thou shalt make them princes over all the earth," to guide and govern the people. "They shall be whited with snow in Selmon;" then many people will be converted, and the darkness of their sins having been changed into the brightness of virtue, they shall be made more white than the snow of Mount Selmon, the type of the Church. The same Mount Selmon is "the mountain of God, a fat mountain;" for the Church, by reason of its dignity is like a mountain, it is the "mountain of God," for God dwelleth in her, and chose a habitation for himself in her, as she is "a fat mountain," abounding in the graces and gifts of the Holy Ghost. She is also "a curdled mountain," because the milk of divine grace never fails or flows away, but remains as it were, curdled in her. "Why suspect, ye curdled mountains?" Why do ye suspect or imagine that there are any other mountains equally rich or curdled? There are no mountains as rich or as curdled as Selmon. For this is the only "mountain in which God is well pleased to dwell;" for his abode in it will not be temporary, as he was in Sinai, but "there the Lord shall dwell unto the end;" that is, forever. Hence it is vain for other mountains to rival, or to contend with it, or to envy it. Of this mountain we read in Isaiah 2, "and in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it: and many people shall go and say: come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths;" all of which,

certainly applies to the Church.

17. "The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sinai, in the holy place."

18. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God." The Prophet now draws a comparison between God's descent on Mount Sinai, to give the old law to the Jewish people; and Christ's Ascension to heaven, the send from thence the gifts of the Holy Ghost and the new law to Christians; with a view to show the source of such much milk and brightness in the Church. "The chariot of God is attended by ten thousands." The chariot in which God rode when he descended on Sinai was drawn by an infinite number of angels, not groaning or laboring under the load, but, "of them that rejoice," delighted at having the honor of bearing their Master; "for the Lord is among them;" he was sitting "in Sinai in the holy place." Of those holy angels who descended with him, Moses speaks more plainly in Deuteronomy 33, when he says, "the Lord came from Sinai, and from Seir he rose up to us; he hath appeared from Mount Pharan, and with him thousands of saints." The angels are frequently called God's chariot in the Scriptures, as in Psalm 79, "who sittest on the Cherubim." "Thou hast ascended upon high." St. Paul, Ephesians 4, applies this passage to Christ's Ascension; and the meaning is: the Lord formally descended on Sinai accompanied by many millions of angels but thou, the Messiah, art forever ascended on high, to the highest heavens; "has led captivity captive;" made those who have been captives to the devils captives to yourself, commuted a most miserable captivity into a most glorious one; and thus, in triumph, accompanied by the countless myriads of the saints so redeemed, you entered into your kingdom. "Thou has received gifts in men;" you have got the gifts of the Holy Ghost from your Father, for the men so redeemed, to whom you have given them. Such is the explanation of St. Paul, who thus quotes the passage, "ascending on high, he led captivity captive, he gave gifts to men;" and this explanation agrees with the Gospel; for in John 14, we read, "I will ask the Father, and he will send you another Paraclete;" and, in chapter 15, "when the Paraclete shall come, whom I shall send you from the Father." Now, among the gifts conferred by Christ on mankind the principal is charity, in which, according to the apostle, consists the new law, Romans 5, "because the charity of God is poured into our hearts by the Holy Ghost, who is given to us." And, in Galatians 5, "but the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity." "For those also that do not believe, the dwelling of the Lord God," means that unbelievers even were converted through those gifts of the Holy Ghost, and got to be numbered among the happy captives.

19. "Blessed be the Lord: day by day the God of our salvation will make our journey prosperous to us."

20. "Our God is the God of salvation: and of the Lord, of the Lord are the issues from death."