

Psalm 1

(a) Beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit, et in cathedra pestilentiae non sedit; sed in lege Domini voluntas eius, et in lege eius meditabitur die ac nocte.

(b) Et erit tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo. Et folium eius non defluet.

(c) Et omnia quaecumque faciet, prosperabuntur. Non sic impii, non sic; sed tamquam pulvis quem proiicit ventus a facie terrae. Ideo non resurgent impii in iudicio, neque peccatores in consilio iustorum. Quoniam novit Dominus viam iustorum; et iter impiorum peribit.

(a) Hic Psalmus distinguitur contra totum opus: non enim habet titulum, sed est quasi titulus totius operis.

Sed et David Psalmos composuit per modum orantis, qui non servat unum modum, sed secundum diversas affectiones et motus orantis se habet.

Hic ergo primus Psalmus exprimit affectum hominis elevantis oculos ad totum statum mundi, et considerantis quomodo quidam proficiunt, quidam deficiunt.

Et inter beatos Christus fuit primus; inter malos Adam.

Sed notandum, quod in uno omnes conveniunt, et in duobus differunt.

Conveniunt in beatitudine, quam omnes quaerunt; different autem in processu ad beatitudinem, et in eventu huius, quia quidam perveniunt, et quidam non.

(a) Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. But his will is in the law of the Lord, and on his law he shall meditate day and night.

(b) And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off:

(c) and all whatsoever he shall do shall prosper. Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth. Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just. For the Lord knoweth the way of the just: and the way of the wicked shall perish

(a) This psalm stands out distinctly from all the rest of the work: for it does not have a title, but it is, as it were, the title of the entire work.

But David also composed the Psalms by the mode of one who is praying, which does not hold to one mode, but is varied according to the diverse feelings and movements of the one who prays.

Thus this first psalm expresses the feeling of a man who is lifting his eyes to the entire state of the world and considering how some do well, while others fail.

And Christ is the first among the blessed ones; Adam the first among the evil ones.

But it should be noted, that in one all come together, and in two they differ.

They agree in happiness, which all seek; they differ in the way to happiness, and in the outcome, because some reach it, and others do not.

Dividitur ergo Psalmus iste in partes duas.

In prima describitur processus omnium ad beatitudinem.

In secunda eventus, ibi *Et erit tamquam lignum quod plantatum est secus decursum* etc.

Circa primum duo facit.

Primo tangitur processus malorum.

Secundo bonorum, ibi, *Sed in lege Domini voluntas eius* etc.

In processu malorum tria consideranda sunt.

Primo deliberatio de peccato, et hoc in cogitatione.

Secundo consensus et executio.

Tertio inductio aliorum ad simile, et hoc est pessimum.

Et ideo primo ponit consilium malorum, ibi *Beatus vir* etc.

Dicit autem, *Qui non abiit*, quia quamdiu homo deliberat, est in eundo.

Secundo ponit consensum, et executionem dicens, *Et in via peccatorum*, idest in operatione: Prov. 4. Via impiorum tenebrosa, nesciunt ubi corruant;

non stetit scilicet consentiendo, et operando.

Dicit autem, *impiorum*, quia impietas est peccatum contra Deum, et *peccatorum*, contra proximum, et *in cathedra*;

ecce tertium, scilicet inducere alios ad peccandum.

In cathedra ergo quasi magister, et alios docens peccare; et ideo dicit, *pestilentia*, quia pestilentia est morbus infectivus.

Prov. 29. Homines pestilentes dissipant civitatem.

Qui ergo sic vadit non est beatus, sed qui contrario modo.

Thus this psalm is divided in two parts.

In the first part is described the way of all to happiness.

In the second part is described the outcome, where it says, *And he shall be like a tree which is planted near the running waters* etc.

With respect to the first he does two things.

First he touches upon the way of evil men.

Second, the way of good men, where he says, *But his will is in the law of the Lord* etc.

In the way of evil men, three things are to be considered.

First, deliberation about sin, and this is in cogitation.

Second, there is consent and execution.

Third, inducing others to something similar, and this is the worst.

First he presents the counsel of evil men, where he says *Blessed is the man* etc.

He says, *Who hath not walked*, because as long as a man is deliberating, he is going.

Second. he presents consent and execution, where he says: *And in the way of sinners*, that is, in operation; Proverbs 4:19 "The way of the wicked is darksome: they know not where they fall";

nor stood, that is, in consenting and operating.

He says *of the ungodly*, because impiety is a sin against God, and *of sinners*, as against one's neighbour, and *in the chair*;

behold the third, namely to induce others to sin.

In a chair thus as an authoritative teacher, and teaching others to sin and therefore he says, *pestilence*, because a pestilence is an infective disease.

Proverbs 29:8 "Corrupt men bring a city to ruin."

Thus he who walks in this way is not happy, but only he who walks in the contrary way.

Beatitudo autem hominis in Deo est. Ps. 143. Beatus populus cuius est Dominus Deus eius etc. The happiness of man is in God. Psalm 143:15 "Happy is that people whose God is the Lord" etc.

Et ergo processus rectus ad beatitudinem, primo ut subdemus nos Deo, et hoc dupliciter.

Primo per voluntatem obediendo mandatis eius; et ideo dicit: *Sed in lege Domini*; et hoc specialiter pertinet ad Christum.

Ioan. 8. Descendi de caelo non ut faciam voluntatem meam, sed voluntatem eius qui misit me.

Convenit similiter et cuilibet iusto.

Dicit, *in lege*, per dilectionem, non sub lege per timorem.

I Timoth. 1. Iusto non est lex posita etc.

Secundo per intellectum iugiter meditando; et ideo dicit: *in lege eius meditabitur die ac nocte*, idest continue, vel certis horis diei et noctis, vel in prosperis et adversis.

(b) Describitur in hac parte felicitatis eventus: et primo ponit diversitatem eius; secundo assignat rationem, ibi, *Quoniam novit Dominus* etc.

Circa primum duo facit.

Primo ponit eventum bonorum, secundo malorum, ibi *non sic impii* etc.

Circa eventum bonorum utitur similitudine; et primo proponit eam, secundo adaptat, ibi, *Et omnia quaecumque faciet* etc.

Similitudo namque sumitur a ligno, in quo tria considerantur, scilicet plantatio, fructificatio, et conservatio.

Ad plantationem, vero necessaria est terra humectata ab aquis, alias aresceret; et ideo dicit: *Quod plantatum est secus decursus aquarum*, idest iuxta fluentia gratiarum, Ioan. 7. Qui credit in me flumina de ventre eius fluent aquae

Thus there is the right way to happiness, first that we should submit ourselves to God, and this is in two respects.

First by the will to obey his commands; and thus he writes: *But (his will is) in the law of the Lord*; and this pertains in a special way to Christ.

John 6:38 "I came down from heaven, not to do my own will, but the will of him that sent me."

The same may be said of each just person.

He says, *in the law*, meaning because of love, not as under the law because of fear.

I Timothy 1:9 "The law is not made for the just man" etc.

Second, through the understanding, by always meditating; and so he says: *and on his law he shall meditate day and night*, that is, continuously, or at certain hours of the day and night, or in prosperity and adversity.

(b) In this part he describes the outcome of happiness: and first he sets forth its diversity; second he assigns the reason for it, where he says: *For the Lord knoweth* etc.

Concerning the first he does two things.

First he sets forth the outcome of good men, second, that of evil men, where he says: *not so the wicked*, etc.

Concerning the outcome of good men he uses a similarity; and first he sets it forth, then he shows how it is appropriate, where he writes: *And all whatsoever he shall do* etc.

The similarity is taken from a tree, in which three things are considered, namely, planting, bearing of fruit, and conservation.

For planting, one needs earth moistened by the waters, otherwise the tree dries up, and so he says: *which is planted near the running waters*, that is, next to the streams of graces, John 7:38 "He that believeth in me (as the scripture saith) out of his belly shall flow rivers of living water."

vivae.

Et qui iuxta hanc aquam radices habuerit fructificabit bona opera faciendo; et hoc est quod sequitur: *Quod fructum suum dabit.* Gal. 5. Fructus autem spiritus est charitas, gaudium pax, et patientia, longanimitas, bonitas, benignitas, etc.

In tempore suo, scilicet modo quando est tempus operandi. Galat. ultimo. Dum tempus habemus, operemur bonum ad omnes.

Sed nec arescit, immo conservatur.

Quaedam arbores conservantur in substantia, sed non in foliis, quaedam etiam in foliis conservantur: sic et iusti, unde ait: *Et folium eius non defluet* idest nec in minimis operibus et exterioribus deseruntur a Deo.

Proverbia 11. Iusti autem quasi virens folium germinabunt.

(c) Deinde cum dicit, *Et omnia*, adaptat similitudinem: quia beati in omnibus prosperabuntur, et hoc quando consequentur finem intentum quantum ad omnia quae desiderant, quia iusti perveniunt ad beatitudinem.

Psal. 117. *O Domine, salvum me fac, o Domine, bene prosperare* etc.

Eventus malorum contrarius est, qui describitur ibi, *Non sic* etc. Et circa hoc duo facit. Primo ponit similitudinem, secundo ad adaptat, ibi, *Non resurget*. Sed nota quod hic praemittit *non sic* et *non sic* bis, propter maiorem certitudinem. Gen. 41. Quod secundo vidisti, iudicium firmitatis est.

Vel *non sic* faciunt in processu, ideo *non sic* recipiunt in eventu.

Luc. 16. Recepisti bona in vita tua, et Lazarus similiter mala: nunc autem hic consolatur, tu vero cruciaris.

And he who has roots next to this water will bear fruit in doing good works; and this is what follows: *which shall bring forth its fruit.* Galatians 5:22 "The fruit of the Spirit is charity, joy, peace, and patience, long-suffering, goodness, benignity" etc.

In due season, that is, just when it is time to act. Galatians 6:10 "Whilst we have time, let us work good to all men."

But it does not dry up, but rather is kept alive.

Some trees are kept alive in their underlying substance, but not in the leaves, and others are also kept alive in their leaves: so also the just, whence he says: *and his leaf shall not fall off* that is, he will not be deserted by God even in the smallest exterior works.

Proverbs 11:28 "But the just shall spring up as a green leaf."

(c) Then when he says, *And all*, he shows how the similarity applies: because the blessed prosper in all things, and this is when they achieve the intended end with respect to all that they desire, because the just attain blessedness.

Psalm 117:25 "O Lord, save me: O Lord, give good success" etc.

The outcome of evil men is the contrary, and this is described where he says: *Not so* etc. He does two things with regard to this. First he sets forth a similarity, then he shows its fittingness, where he says: *The (wicked) shall not rise again*. But note that here he repeats the words "not so" twice, for the sake of greater certainty. Genesis 41:32 "That thou didst see the second time...is a token of the certainty."

Or *not so* do they act in their way, and so *not so* do they receive in their outcome.

Luke 16:25 "Thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted; and thou art tormented."

Comparantur vero proprie pulveri, qui tria habet contra ea quae de viro iusto sunt dicta; quia non adhaeret terrae pulvis, sed est in superficie: lignum vero plantatum est radicatus.

Item lignum in se compactum est, item humidum est; sed pulvis in se divisus, siccus, et aridus est; per quod signatur, quia boni adunati sunt caritate sicut lignum:

Psalm. 117. *Constituite diem solemnem in condensis, usque ad cornu altaris:* mali vero divisi: Proverba 13. Inter superbos semper iurgia sunt.

Item boni inhaerent radicatus in spiritualibus et bonis divinis, sed mali in exterioribus bonis sustentantur.

Item sunt sine aqua gratiae, Gen. 3. Pulvis es etc.

Et ideo omnis malitia eorum defluet.

Luc. 21. Capillus de capite vestro non peribit.

Sed de istis malis dicitur, quod totaliter proiciuntur *a facie*, idest bonis superficialibus, quos *ventus*, idest tribulatio, *proiciet a facie terra*.

Iob. 4. Vidi eos qui operantur iniquitatem, et seminant dolores, et metunt eos, flante Deo periisse, et spiritu irae eius esse consumptos.

Deinde adaptat similitudinem ibi, *Non resurgent*, quia sicut pulvis sunt.

Sed contra 2. Corin. 2. Omnes nos manifestari oportet ante tribunal Christi.

Item 1. Cor. 15. Omnes quidem resurgemus.

Ad quod dicendum, quod dupliciter hoc potest legi.

Resurgere enim proprie in iudicio dicitur homo, quando causa sua sublevatur per sententiam iudicis.

They are compared properly to dust, because dust has three things that are said of the just man; that dust does not stick to the earth, but it is on the surface, but a planted tree has roots.

Again a tree is held together in itself, and it is moist; but dust is divided, dry and arid; through this we have a sign that good men are united like a tree by charity.

Psalm 117:27 "Appoint a solemn day, with shady boughs, even to the horn of the altar": but evil men are divided: Proverbs 13:10 "Among the proud there are always contentions."

Again, good men cling as with roots in spiritual things and divine goods, but evil men are sustained in exterior goods.

Again, they are without the water of grace, Genesis 3:19 "For dust thou art" etc.

And so all their malice flows away.

Luke 21:18 "A hair of your head shall not perish."

But of these evil men it is said that they are totally driven *from the face*, that is, from superficial goods; *the wind*, that is tribulation, *driveth* them *from the face of the earth*.

Job 4:8 "I have seen those who work iniquity, and sow sorrows, and reap them, perishing by the blast of God, and consumed by the spirit of his wrath."

Then he makes the similarity fit, where he says, *The wicked shall not rise again*, because they are dust.

But, on the other hand, 2 Corinthians 5:10 "For we must all be manifested before the judgment seat of Christ."

Again, 1 Corinthians 15:51 "We shall all indeed rise again."

In this regard, we should say that this can be read in two ways.

A man is properly said to rise in judgment, when his cause is supported by the sentence of a judge.

Isti ergo non resurgunt, quia sententia pro eis in iudicio non fertur, sed potius contra: unde alia littera habet, *Non stabilentur*.

Boni vero sic: quia licet afflicti sint ex peccato primi parentis, tamen habebunt sententiam pro se.

Neque peccatores, congregabuntur, in consilio iustorum: quia boni congregabuntur in vitam aeternam, ad quam mali non admittentur.

Vel dicendum, quod hoc intelligitur de reparatione iustitiae, ad quam reparantur proprio iudicio.

1 Cor. 11. Si nosmetipsos iudicaremus, non utique iudicaremur.

Et quantum ad hoc dicit: *Non resurgent in iudicio*, scilicet proprio, de quo dicitur Ephe. 5. Surge qui dormis, et exurge a mortuis, et illuminabit te Christus.

Quidam vero reparantur consilio bonorum, et isto modo etiam mali non resurgunt a peccato.

Vel *impium*, idest infideles, *non resurgent in iudicio*, discussionis, et examinationis, quia secundum Gregorium quidam condemnabuntur, et non iudicabuntur, ut infideles.

Quidam non iudicabuntur, nec condemnabuntur, scilicet Apostoli, et viri perfecti.

Quidam iudicabuntur, et condemnabuntur, scilicet mali fideles.

Sic ergo fideles non resurgent in iudicio discussionis, ut examinentur.

Ioan. 3. Qui non credit, iam iudicatus est.

Peccatores vero non resurgent in concilio iustorum, ut scilicet iudicentur, et non condemnentur.

Deinde ratio redditur quare huiusmodi non resurgent in iudicio: *Quoniam novit* etc. Et proprie loquitur: quia quando

Those men, then, do not rise, because in judgment the sentence is not in their favor, but rather against them: hence another reading says: *They will not be made to stand*.

With good men it is thus: although they are afflicted by the sin of the first parent, yet they have a sentence in their favor.

Nor (do) sinners congregate *in the council of the just*: because good men are gathered together for eternal life, to which evil men are not admitted.

Or it may be said, that this is understood of the reparation of justice, to which they make reparation in their own judgment.

1 Corinthians 11:31 "If we would judge ourselves, we should not be judged."

And in this respect he says: *The wicked will not rise again in judgment*, that is in the proper judgment, of which it is said in Ephesians 5:14 "Rise thou that sleepest, and arise from the dead: and Christ shall enlighten you."

Some men are restored by the advice of the good, and in this respect evil men still do not rise from sin.

But *the wicked*, that is unfaithful men, *shall not rise again in judgment*, that of discussion, and examination, because according to Gregory some are condemned without being judged, such as the unfaithful.

Some will not be judged, nor will they be condemned, namely the Apostles and perfect men.

Some are judged and condemned, namely evil men who have faith.

In this way, then, men with faith do not rise in the judgment of discussion to be examined.

John 3:18 "He that doth not believe, is already judged."

Sinners, however, will not rise in the council of the just, that is, to be judged and yet not condemned.

Then he gives the reason why such do not rise in judgment: *For the Lord knoweth* etc. In proper terms he is saying: because when someone

aliquis scit quod perditum est, reparatur; quando vero nescit, non reparatur.

knows that something is lost, he has it replaced; when he does not know, he does not have it replaced.

Iusti autem per mortem dissolvuntur, sed tamen Deus novit eos. 2. Tim. 2. Cognovit Deus qui sunt eius.

The just are dissolved by death, but still God knows them; 2 Timothy 2:19 "God knoweth who are his."

Novit scilicet notitia approbationis, et ideo reparantur.

He knows them with a knowledge of approval, and so they are restored.

Sed quia non novit viam impiorum notitia approbationis, ideo *iter impiorum peribit*. Psal. 118. Erravi sicut ovis quae periit: quaere servum tuum, quia mandata tua non sum oblitus.

But because he does not know the way of the wicked by a knowledge of approval, therefore *the way of the wicked shall perish*. Psalm 118:176 "I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments".

Psal. 34. Fiant viae illorum tenebrae et lubricum etc.

Psalm 34:6 "Let their way become dark and slippery" etc.

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Latin Text according to the Venice Edition of MDCCLXXV

[The Aquinas Translation Project](#)
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