

END OF PSALM 52

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: 52

The general corruption of man before the coming of Christ.

1. The fool said in his heart: there is no God.
2. They are corrupted, and become abominable in iniquities: there is none that doth good.
3. God looked down from heaven on the children of men, to see if there were any that did understand, or did seek God.
4. All have gone aside, they are become unprofitable together: there is none that doth good, no not one.
5. Shall not all the workers of iniquity know, who eat up my people as they eat bread?
6. They have not called upon God: there have they trembled for fear, where there was no fear. For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.
7. God will give out of Sion the salvation of Israel? When God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

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: 52

EXPLANATION OF THE PSALM

This Psalm is very nearly the same as Psalm 13, to which we refer our reader; the only difference of any consequence is in the sixth verse of Psalm 13, which has it thus, “for the Lord is in the just generation, you have confounded the counsel of the poor man, but the Lord is his hope;” whereas in the latter part of the sixth verse in this Psalm, the reading is, “for God hath scattered the bones of them that please men, they have been confounded, because God hath despised them.” This, then, is the only verse that requires explanation here. It assigns a reason for the wicked trembling with fear, when they have no reason to fear, and the reason he assigns is, “for God hath scattered their bones;” has so enervated them, that they fear the merest trifles, a thing he brings about in his wonderful providence, rendering them foolish in their counsels, by impeding their efforts, and confounding their machinations. Bones are generally used as an expression in the Scripture to designate strength. “Of them that please men,” such people are always full of the fear of the world, of human respect, and their whole study is to please man; whereas, on the contrary, the apostle teaches, “if I did yet please men, I should not be the servant of Christ.” The Prophet adds, “they have been confounded, because God hath despised them,” which seems to allude to the passage in Psalm 13, “you have confounded the counsel of the poor man, but the Lord is his hope;” you wicked have confounded the counsel of the poor man who put his trust in God, God will confound you, and make you blush, seeing all your counsels are vain, because you did not put your trust in God; and, therefore, he despised you and withheld his assistance from you. This may also have reference to the Last Judgment, when all the wicked will be confounded, for the universal Judge would then despised them, saying, “I do not know you, depart into everlasting

fire.” The last verse is altogether similar to the last verse of Psalm 13, but that here, instead of “the Lord shall have turned away,” we have, “the Lord shall bring back.” But though turning away and bringing back seen to be very different expressions, in this place they bring out the same meaning, for God is said to turn away the captivity, when he destroys it, which he does when he frees the captives, and he is said to bring back the captivity when he recalls the captives, and brings them back to their own country.