

END OF PSALM 64

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.

FOR MORE PAMPHLETS ON PSALMS AND OTHER READINGS
PLEASE VISIT OUR WEBSITE: www.pamphletstoinspire.com

PSALMS (SONGS OF PRAISE)

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

PSALM NUMBER: 64

God is to be praised in His church, to which all nations shall be called.

1. A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.
2. O hear my prayer: all flesh shall come to thee.
3. The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.
4. Blessed is he whom thou has chosen, and taken to thee: he shall dwell in thy courts. We shall be filled with the good things at thy house; holy is thy temple,
5. Wonderful in justice. Hear us, O God our Savior, who art the hope of all the ends of the earth, and in the sea afar off,
6. Thou who prepares the mountains by thy strength, being girded with power:
7. Who troubles the depth of the sea, the noise of its waves. The Gentiles shall be troubled,
8. And they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful:

Continued >

(Continued from preceding page)

9. Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is it preparation.
10. Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.
11. Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.
12. The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy.
13. The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea, they shall sing a hymn.

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: 64

EXPLANATION OF THE PSALM

1. "A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem." Speaking in the person of the prophet of God, the Prophet sets out, from a principle most true in itself, from which he infers that their desire of returning to their home country is most just and rational. The principle is, that it is right for them to praise God, and pay their vows in Jerusalem. Praise is due to a good thing, and the highest praise to the supreme good; and this praise ought to be given where this supreme good is well known. Now, God was not known in Babylon, but he was known in Jerusalem; and it was, therefore, there the people ought to praise him. In like manner, vows, especially those which promised sacrifices, should be paid where there was a temple and an altar on which to offer them, which were to be found in Jerusalem only; and there, therefore, should their vows be paid. Hence, he justly infers that God's people have a right to long for, and to ask for, a return to their country. If such be true as regards a return to the terrestrial Jerusalem, much more true is it in reference to that celestial Jerusalem, where there is a much clearer idea of the extent of God's goodness; where the tabernacle is not made by the hands, nor the altar of gold; but one on which all the citizens of Jerusalem offer themselves, lighting up with the fire of the most ardent love, as a holocaust to God. "A hymn, O God, becometh thee in Sion." It is most meet that your people should sing your praises "in Sion," where your greatness is well known, and not in a foreign land, where gods of sticks and stones, of gold and silver, are praised. "And a vow shall be paid to thee in Jerusalem." It is meet that the same people should pay their vows of

10. "Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers." The same goodness of God extolled in different language; as much as to say, go on, O Lord, saturate the fields, and thereby multiply the fruits of the earth, so as to be glad itself, and to gladden others.

11. "Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty." By thy blessing thou shalt so benefit the whole circle of the year, that it will be like a crown daily ornamented with fresh flowers; and thus, always renewed, and, through such blessing, "thy fields," thus enriched, "will be filled with plenty;" with an abundance of all good things.

12. "The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy." Not only will the plains and the arable lands yield abundant crops, but even the desert, fit for pasture only, and beautiful by reason of the multitude of herbs and natural flowers, will be enriched, and "grow fat," by the dews of heaven; and so will the "hills," hitherto barren and uncultivated they too will be clothed with such verdant herbage that on all sides all things will seem to be glad and to rejoice.

13. "The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea, they shalt sing a hymn." To sum up: there will be the greatest abundance and multiplication of cattle, as well as of the fruits of the earth. The lambs are now become sheep, the desert places now abound in sheep, and the valleys in corn; and all places, whether hills or valleys, whether cultivated or uncultivated, whether cattle or corn, all, in their own way, cry out in praise of God, and in their own language, sing their hymn of praise to their Creator and benefactor. Now, all created things, in their own way, cry out and sing God's praise, in order that man, for whose use and benefit they were created; may, mentally and orally, praise the same God, and return him thanks without ceasing. All these things were chanted by the holy Prophet, in praise of the power, wisdom, and goodness of God, in order that he may be able to argue from thence that he ought to hope for, and to ask for, the delivery of his people from captivity, and their restoration to their country.

thanksgiving in Jerusalem, where your favors, and the vows of sacrifices are understood, where there is a temple and an altar dedicated to your name; and not in Babylon, where your favors are not acknowledge, and where there are neither altars nor temples, but those of idols; "for all the gods of the Gentiles are devils," Psalm 95.

2. "O hear my prayer: all flesh shall come to thee." From the fact of praise in Jerusalem being due to God, the people pray that God may grant them to return from captivity to praise him in Jerusalem; and not only that, but that all mankind may be converted to God, and come by faith to the terrestrial Jerusalem, the Church, and afterwards (in reality) to the celestial Jerusalem; for, as God "wishes all men to be saved, and to come to a knowledge of the truth," so his people desire and pray that all men come to know and praise him. "Hear my prayer;" asking that, through your help, I may, as quickly as possible, sing a hymn to you in Sion, and pay you a vow in Jerusalem. "All flesh shall come to thee." If you hear me I will not be alone, but all men will come and praise you, and pay you there vows. That is my wish and my desire, and, as far as in me lies, I will labor to carry it out, by my words and by my example. "All flesh" means all men, as is clear from many passages in Scripture, Genesis 6, "all flesh hath corrupted its way;" Joel 2, "I will pour out from my spirit on all flesh;" Isaias 40, "all flesh shall see the salvation of God;" Matthew 24, "if those days had not been shortened, all flesh would not be saved."

3. "The words of the wicked have prevailed over us: and thou will pardon me our transgressions." Another reason for God's people asking to be released from the captivity, and to be restored to their country, and that is, because it was the sins of their parents, and not their own, that brought such a calamity on them. At the end of the captivity, nearly all the Jews then in Babylon had been born there; and thus, it was only to the sins of their parents that the punishment could be attributed; just as we are indebted to our first parents for the captivity we are in to the devil. "The words of the wicked have prevailed over us;" that means, the wickedness of our progenitors has lighted on our heads, and weighed us down under the yoke of a most severe captivity; but you, most merciful Father, "Wilt pardon our transgressions;" both those we have inherited from our parents, and to which, in imitation of their example, ourselves have made considerable additions. We have interpreted the, "words of the wicked," as if read "the works of the wicked;" the former being not infrequently used in the Scripture to signify the latter. Thus, in Luke 2, "let us see this word that is come to pass, which the Lord hath showed to us;" and in Psalm 21, "the words of my sins;" Psalm 104, "and he gave them words of signs;" and 2 Kings 1, "what is the word that is come to pass, tell me."

4. "Blessed is he whom thou hast chosen, and taken to thee: he shall dwell in thy courts. We shall be filled with the good things of thy house; holy is thy temple." A third reason for God's people desiring and praying to be brought back to that country, taken from the happiness to be enjoyed there. "Happy is he whom thou hast chosen" from eternity, and in time raised to the dignity of

becoming “fellow citizens with the saints and the domestics of God,” for “he shall dwell in thy courts;” that is, in thy house, a part being put for the whole. “We shall be filled with the good things of thy house, holy is thy temple.” Buoyed up now with hope, God’s people already numbe themselves among the blessed who dwell in his house, and say, that in that house they will have blessings in abundance, to such an extent, that nothing will be left to look for, which, applicable as it may be, either to the terrestrial Jerusalem, or to the Church militant, still, absolutely speaking, is applicable alone to our home in heaven. “We shall be filled with the good things of thy house;” we shall be so filled, that nothing can be said to be wanting, we shall have nothing to look for outside. What can be wanting in the house of him who made everything, who was the master of everything, who will be “all unto all,” in whom is an inexhaustible treasure of good? Of him is said, in Psalm 102, “who satisfieth thy desire with good things;” and in Psalm 16, “we shall be satisfied when thy glory shall appear.” “Holy is thy temple.” In that holy city of Jerusalem, what will be most wonderful and worthy of love will be, that we will dwell in God as if in a house, and he will dwell in his temple; and thus, we will be his house, and he our house, according to the expression in John 15, “remain in me and I in you;” and again, 1 John 4, “and he that abideth in charity abideth in God, and God in him.” And if such reciprocity of habitation commences in this world, on the way, it will certainly be carried to a much greater extent in the other world, our true country.

5. “Wonderful in justice. Hear us, O God our Savior, who art the hope of all the ends of the earth, and in the sea afar off.” It is a really wonderful thing to see men born in sin, and so prone to sin, that Psalm 13 says of them, “they are corrupt, and become abominable in their ways, there is none that doth good, no not one;” and Proverbs 24, “for a just man shall fall seven times;” and in Psalm 142, “for in thy sight no man living shall be justified;” who, however, afterwards arrives at such a degree of sanctity and justice as not only to have no sin to account for, but even will never have any to account for; and thus becoming a holy temple on which the very angels in heaven look with admiration. “Hear us, O God our Savior, the hope of all the ends of the earth, and in this sea afar off.” He returns to prayer, assigning a fresh reason for his being heard, because God is a Savior, and all nations hope in him. “Hear us, O God,” when we ask to be freed from captivity, and brought back to a country, and we ask with confidence, for you are “our Savior,” who often saved us from our enemies and our persecutors; you are also “the hope of all the ends of the earth;” all nations hope in thee, even in the islands, “in the sea afar off.” The Prophet had the conversion of all nations in when he spoke thus, and speaks in the present tense, as if the thing were actually accomplished.

6. “Thou who prepares the mountains by thy strength, being girded with power.”

7. “Who troubles the depth of the sea, the noise of its waves, the Gentiles shall be troubled.” Another reason, drawn from the great power of God, who can easily, if he will, deliver his people from captivity, and bring them back to their country, from which they have been expelled. He proves God’s omnipotence, from two contraries. From his having firmly founded the earth, that no storm can stir its mountains; and,

on the contrary, made the waters so liquid and movable that every breeze, however slight, will stir them. “Thou who prepares the mountains by thy strength,” raising the highest mountains by your power; “being girded with power,” having power on all sides, all around you, to raise those mountains. “Who troubles the depth of the sea, the noise of its waves,” stirring up the depths of the sea, and making its billows to roar. “The Gentiles shall be troubled.” As well as God’s power is seen in the stability of the mountains and the fluctuation of the sea, so his wisdom is displayed in now terrifying, now gladdening the human race. “The Gentiles shall be troubled,” the whole human race, as he explains more fully in the next verse.

8. “ And they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.” All manner of people, even to the remotest quarter of the globe, will be confused and will be afraid “at thy signs,” at your coruscations, thunder and lightning, as we read in 1 Kings 2, “the adversaries of the Lord shall fear him; and upon them shall be thunder in the heavens;” for nothing is more terrific, more alarming, no one thing makes the stoutest heart quail more than God’s thunder. Yet, that same God, by the rising and setting of the sun, gives wonderful gladness to man. When the sun rises, with what glee do they not turn out to their work? And when it’s set, how sweet for them to rest and draw their breath! Again, what can be more beautiful than a glorious sunrise; nothing but the same sky, studded in the evening with countless stars, like so many precious jewels. “Thou shalt make the outgoings of the morning and of the evening to be joyful.”

9. “Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is its preparation.” Having praised the power and the wisdom of God, he now comes to praise his goodness, especially shown in the admixture of earth and water, from which all the fruits of the earth spring, and without which life cannot be supported. The earth without water, and the water without earth, are quite unproductive. “Thou hast visited the earth,” which of itself “was empty and void;” but by your visit became rich and full. God’s visit was effective, and was not simply a vision of it, but a provision for it; and he tells how, when he adds, “and hast plentifully watered it;” abundantly irrigated it, and, by such irrigation, “thou hast many ways enriched it;” made it exceedingly rich, and stored with abundance of good things. “The river of God is filled with water;” a fuller explanation of the manner in which the earth was enriched. The rivulets were filled with water, which nourished and fertilized the fields, and made them yield their fruits to support man and beast.