

evils," or because this vice always was and is still, peculiar to the Jews. Now, avarice turns up in contracts otherwise lawful, or in unlawful contracts, or in bribes. The first class come under "He that sweareth to his neighbor, and deceiveth not." The second class are designated by the expression, "He that hath not put out his money to usury." The third class, the worst of all, are they "Who take bribes against the innocent." "He that doth those things shall not be moved forever." The question put in the first verse is here answered. He says, that they who live according to what was just laid down will have an everlasting habitation in the kingdom of heaven. "He that doth," etc., will securely dwell in God's tabernacle, will rest in his holy mountain, without the slightest fear of ever being disturbed therein.

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: 14

What kind of men shall dwell in the heavenly Sion.

1. Lord, who shall dwell in thy tabernacle? Or who shall rest in thy holy hill?
2. He that walketh without blemish, and worketh justice:
3. He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbor: nor taken up a reproach against his neighbors.
4. In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbor, and deceiveth not,
5. He that hath not put out his money to usury, nor taken bribes against the innocent: He that doth these things shall not be moved forever.

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: 14

EXPLANATION OF THE PSALM

1. "Lord, who shall dwell in thy tabernacle? Or who shall rest in thy holy hill?" The prophet, in alluding to Mount Sion and the tabernacle of God thereon, means the "heavenly Jerusalem" and the tabernacle not made by human hands; for the prophets foretold the kingdom of heaven through such figures: Saint Paul makes frequent mention of the "celestial tabernacle," Heb. 8 and 9; and in chapter 12, Mount Sion is called "The city of the living God;" and Saint John, in the Apocalypse, makes mention of "the celestial Sion;" and, in chapter 21, he says, "Behold the tabernacle of God with man, and he will dwell with them." The Prophet then asks, "Who is to dwell?" That means, to have a fixed, certain residence, on the top of that lofty mount, from which, by reason of its out-topping all others, there is no further ascent; for here on earth there can be no permanent residence nor real rest.

2. "He that walketh without blemish, and worketh justice." A most summary and comprehensive answer; as if he said, "Who declineth from evil and doth good?" who does not offend God by the commission of a sin, or the omission of a duty? He who lives without committing a mortal sin "walketh without blemish;" and he who discharges all his obligations, not through fear of punishment, but from a sense of duty, is one "that worketh justice."

3. "He that speaketh truth in his heart, who hath not used deceit in his tongue: nor hath done evil to his neighbor: nor taken up a reproach against his neighbor." Coming now to particulars, he says, "The man to dwell in the house of the Lord" is he who doth no evil in heart, mouth or action, "Who speaketh truth in his heart." For all who set more value than they ought on the things of this world, do not speak truth in their heart; and whoever consent to sin speak not truth in their heart, because they consider a matter will profit them, which rather injures. Thus, all the sins of the heart may be reduced to false judgment as their main root. Speaking of sins of the mouth, he says, "Who hath not used deceit in his tongue;" for detractions and flattery, and such sins, may be aptly styled "deceits." Such man not only did no evil himself, but did all in his way to prevent it in others, and thus committed no sin in his actions, "nor taken up a reproach against his neighbor." He has not listened to vituperation, detraction, stories or calumnies against his neighbor; and, instead of giving ear to the ill-disposed, has rather despised them; while on the contrary, he has glorified, honored, and helped the good who fear God. Great praise is due to him who hates sin, not only in himself, but in others.

4. "In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbor, and deceiveth not." All this is explained above.

5. "He that hath not put out his money to usury, nor taken bribes against the innocent: he that doth these things shall not be moved forever." Having explained the virtues of a good man, in general, he now touches on one vice in particular, from which any one aspiring to be heir to the kingdom of heaven should be specially exempt, namely, avarice. His reason for touching on this vice in particular, is either because, according to 1 Tim. 6, "It is the root of all