

END OF PSALM 105

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: 105

A confession of the manifold sins and ingritudes of the Israelites.

1. Give glory to the Lord, for he is good; for his mercy endureth forever.
2. Who shall declare the powers of the Lord? Who shall set forth all his praises?
3. Blessed are they that keep judgment, and do justice at all times.
4. Remember us, O Lord, in the favor of thy people: visit us with thy salvation.
5. That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayest be praise with thy inheritance.
6. We have sinned with our fathers; w have acted unjustly: we have wrought iniquity.
7. Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: and they provoked to wrath going up to the sea, even the Red Sea.
8. And he saved them for his own name's sake, that he might make his power known.
9. And he rebuked the Red Sea, and it was dried up; and he led them through the depths as in a wilderness.
10. And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.
11. And the water covered them that afflicted them: there was not one of them left.
12. And they believed his words; and they sang his praises.
13. They had quickly done: they forgot his works; and they waited not for is counsel.
14. And they coveted their desire in the desert; and they tempted God in the place without water.
15. And he gave them their request and sent fullness into their souls.
16. And they provoked Moses in the camp, Aaron the holy one of the Lord.
17. The earth opened and swallowed up Dathan; and covered the congregation of Abiron.

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18. And a fire was kindled in their congregation: the flame burned the wicked.
19. They made also a calf in Horeb; and they adored the graven thing.
20. And they changed their glory into the likeness of a calf that eateth grass.
21. They forgot god, who saved them, who had done great things in Egypt,
22. Wondrous works in the land of Cham: terrible things in the Red Sea.
23. And he said that he would destroy them; had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy them.
24. And they set at naught the desirable land. They believed not is word.
25. And they murmured in their tents; they hearkened not to the voice of the Lord.
26. And he lifted up his hand over them, to overthrow them in the desert;
27. And to cast down their seed among the nations, and to scatter them in the counties.
28. They also were initiated to Beelphegor; and ate the sacrifices of the dead.
29. And they provoked him with their inventions: and destruction was multiplied among them.
30. Then Phinees stood up, and pacified him; and the slaughter ceased.
31. And it was reputed to him unto justice, to generation and generation forevermore.
32. They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes;
33. Because they exasperated his spirit. And he distinguished with his lips.
34. They did not destroy the nations of which the Lord spoke unto them.
35. And they were mingled among the heathens, and learned their works;
36. And served their idols: and it became a stumbling block to them.
37. And they sacrificed their sons and their daughters to devils.
38. And they shed innocent blood; the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,
39. And was defiled with their works: and they went aside after their own inventions.
40. And the Lord was exceedingly angry with his people: and he abhorred his inheritance.
41. And he delivered them into the hands of the nations: and they that hated them had dominion over them.
42. And their enemies afflicted them and they were humbled under their hands:
43. Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.
44. And he saw when they were in tribulation; and he heard their prayer.
45. And he was mindful of his covenant; and repented according to the multitude of his mercies.
46. And he gave them unto mercies, in the sight of all those that had made them captives.
47. Save us, O Lord, our God: and gather us from among the nations; that we may give thanks to thy holy name, and may glory in thy praise.
48. Blessed be the Lord the God of Israel, from everlasting to everlasting; and let all the people say: so be it, so be it.

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: 105

EXPLANATION OF THE PSALM

1. "Give glory to the Lord, for he is good; for his mercy endureth forever." The Prophet speaks here in the person of the faithful people sorry for their sins, and

end of the fourth book, according to the Hebrews.

18. And a fire was kindled in their congregation: the flame burned the wicked.

18. "And a fire was kindled in their congregation: the flame burned the wicked." He now alludes to Dathan and Abiron, whose history may be found in Numbers 16. "They provoked Moses in the camp." Core, Dathan, and Abiron, provoked him by charging him with having usurped supreme power. "Aaron, the holy one of the Lord," and they provoked Aaron too, who was sanctified by God to be his priest." "The earth opened," etc., and swallowed up the three of them, with all their families and substance, "and covered the congregation," etc. After opening and swallowing them it closed upon the rebels and covered them and their families. "And a fire was kindled in the congregation, the flame burned the wicked." "Immediately after the death of those three disaffected, some of the Jews, who were not authorized to offer incense, having presumed to do so, fire from heaven descended and killed two hundred and fifty of them; and when the people began to murmur against Moses, as if he had been the author of it, another fire was sent by God that consumed four thousand seven hundred of them.

and is severe and bitter fetters of the destroyer “and they went aside after their own inventions;” that synagogue of the Jews that was betrothed to God left him, abandoned him, and went in pursuit of idols, to worship them; idols of their own invention, for they learned no such worship from Moses, but rather from the idolaters about them that they thus chose to follow.

40. “And the Lord was exceedingly angry with his people: and he abhorred his inheritance.”

41. “And he delivered them into the hands of the nations: and they that hated them had dominion over them.”

42. “And their enemies afflicted them: and they were humbled under their hands.”

43. “Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.”

44. “And he saw when they were in tribulation: and he heard their prayer.”

45. “And he was mindful of his covenant; and repented according to the multitude of his mercies.”

46. “And he gave them unto mercies, in the sight of all those that had made them captives.” These seven verses are a sort of abridgment of the book of Judges, where we read of God having been so provoked by the sins of the Jews that he frequently allowed them to fall into the hands of their enemies the Moabites, Ammonites, Philistines, and other; but when would return to penance he was wont to raise up some brave leader, such as Jephth, Gideon, Samson, and others, to deliver them. The only verse of those seven requiring an explanation is the last. “And he gave them unto mercies in the sight of all those that had made them captives.” God so placed them in the bosom of his mercy, to the utter astonishment of those who made them captives, that their very enemies could not deny but that God was fighting for his own people.

47. “Save us, O Lord our God: and gather us from among the nations; that we may give thanks to thy holy name, and may glory in thy praise.”

48. “Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: so be it; so be it.” The conclusion of the Psalm, in which the Prophet prays to God to gather all his faithful from the nations; that is, to bring back all the strayed ones to the assembly of the pious, that all may together give thanks to God, and praise him, and also glory in praising him. Some think that herein he alludes to the dispersion in the Babylonian captivity, which he foresaw in spirit; but it is more likely that he alludes to the dispersion among the Gentiles that were still in the land of promise, and against whom David had waged several wars. He concludes by praising God, saying “Blessed be the Lord God of Israel” at all times, or rather forever, and let all the people confirm his prayer by saying, “so be it, so be it.” And this is the

returning thanks to God. He invites all to praise God, for his goodness, for his previous direction of man, for the many favors he confers on him and because his mercy in receiving the returning sinner remains ever unchanged; it even exceeds our misery, which we may attribute to our crimes, which even, through God’s mercy, speedily disappear, whereas “his justice continueth forever and ever.”

2. “Who shall declare the powers of the Lord? Who shall set forth all his praises?” Having invited all to praise God, he now asks where will anyone be found fit to praise him. “Who shall declare?” Who is equal to the task? “The power of the Lord;” the words of his power, or rather, of his omnipotence, which he repeats when he says, “who shall set forth all his praises?” Arising from a knowledge of the works of his power. Though the Prophet speaks of all the attributes of God as worthy of praise, he speaks principally of his power, to which all his attributes may be reduced. For, of his wisdom it is written, “she reacheth from end to end mightily, and ordereth all things sweetly;” and, in fact, God’s wisdom is all-powerful, and cannot be thwarted, and as such cannot be deceived. By a similar process of reasoning, the works of his mercy may be brought under the head of his power, because God alone is absolutely merciful, for he alone can remove all misery; and thus, he alone is, properly speaking, merciful, and that by reason of his omnipotence. He, then, that could speak of all God’s powers, could also cause all his praises to be heard. But where is the man capable of doing that? The just man, in this life, can do it to a certain extent, according to his abilities; but much more fully and satisfactorily will it be done by the blessed in the world to come; and, therefore, the Prophet, in answer to his own query, says,

3. “Blessed are they that keep judgment, and do justice at all times.” As much as to say, they alone are blessed, and, therefore, alone able to declare the power of the Lord, and to set forth his praises, “who keep judgments, and do justice at all times;” that is, they who always form a correct judgment on everything they do, by reason of their following the rule of the divine law in all their actions; and thus lead a life of sanctity, in declining from evil, and doing good. This may be applied to the blessed on their pilgrimage, as well as to the blessed in heaven; the former “keep judgment and do Justice,” to the best of their abilities, as far as human frailty will allow them, and they ask pardon for their daily sins, the latter do it with that amount of perfection that leaves no room for any sin. Thus, both are required to praise God, but in a different way, according to the relative degree of their perfection and happiness.

4. “Remember us, O Lord, in the favor of thy people: visit us with thy salvation.”

5. “That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayest be praised with thy inheritance.” Having said that to the just and the blessed belonged the duty of praising God, he wishes that he and his may share in that pleasing duty, and briefly touches on predestination,

justification, and glory, the beginning, the means, and the end of human happiness. “Remember us, O Lord, in the favor of thy people.” Carry out those benevolent intentions of yours in regard of your people, that of your pure free will you selected before the beginning of the world to be your little flock, and to bestow your everlasting kingdom on them. “Visit us with thy salvation;” and, in order to carry that out, visit us through Christ our Savior, cleansing us, through his merits, from our sins, “that we may see the good of thy chosen.” That, having been predestined, and justified, we may come to see the good of thy chosen, which means that the very face of the Lord may be made conspicuous to us. “For we shall then be like to him when we shall see him as he is,” 1 John 3. By the “good of thy elect” we are not to understand their own probity or goodness, but the supreme happiness that is their lot. “That we may rejoice in the joy of thy nation.” That we may partake in that unspeakable joy that arises from the beatific vision, which is the peculiar property of your nation; that is, of your chosen people, of which strangers cannot taste, of which the gospel says, “enter into the joy of thy Lord,” – “that thou mayest be praised with thy inheritance;” that all your favors may have the effect of eternal praise being rendered to you and your inheritance; to you for having produced so noble a work, and to the inheritance, as being the work of your own hands; to you, as being a most powerful, wise, superior, and excelling artist, to whom no one can be compared; and to your inheritance, as a most perfect incomparable work, that cannot be equaled. By “inheritance” is meant that assembly of the just selected by God as his own possession; for inheritance and possession appear to be synonymous in the Scripture, and used indiscriminately.

6. “We have sinned with our fathers; we have acted unjustly: we have wrought iniquity.”

7. “Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: and they provoked to wrath going up to the sea, even the Red Sea.”

8. “And he saved them for his own name’s sake: that he might make his power known.”

9. “And he rebuked the Red Sea, and it was dried up; and he led them through the depths, as in a wilderness.”

10. “And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.”

11. “And the water covered them that afflicted them: there was not one of them left.”

12. “And they believed his words and they sang his praises.” The Prophet, speaking now in the person of those not quite perfect, but still penitent, begins to confess his sins and the sins of their fathers from the time of their departure out of Egypt to the present day, coupling it with praise of God’s mercy that never closes its bosom

by reason of their want the water. “And Moses was quieted, for their sakes,” troubled and grieved in his mind at the unreasonableness of the people. “Because they exasperated his spirit.” By their murmurs and reproaches they made Moses, who, at all times was most alive and ready to carry out all God’s commands, now truly downcast and disheartened. “And he distinguished with his lips;” they so confused him, that when God ordered him to bring the water from the rock, he did not put full faith in God, or give him that implicit obedience he required; for God said to him, “speak to the rock before thee, and it shall yield waters,” instead of doing which he said, “can we bring forth water from this rock?” And thus, “he distinguished with his lips.”

34. “They did not destroy the nation of which the Lord spoke unto them.”

35. “And they were mingled among the heathens, and learned their works.”

36. “And served their idols: and it became a stumbling block to them.” He now records another grievous transgression of the Jews, who, instead of banishing all the idolaters from the land of promise, as they had been ordered by God, began to cohabit with them, and to adopt their superstitions and sacrileges. Herein he alludes to the words of the Angel, who, in the person of God, thus addresses them, Judges 2, “I made you go out of Egypt, and have brought you into the land for which I swore to your fathers, and I promised that I would not make void any covenant forever, on condition that you should not make a league with the inhabitants of this land, but should throw down their altars; and you would not hear my voice. Why have you done this?” – “And they were mingled among the heathens, and learned their works, and served their idols,” as a whole book of Judges testifies; “and it became a stumbling block to them;” proved their ruin; for it caused God to give them up to various idolatrous kings, as we read in the same book; and it was only meet that they who preferred the devil to God, should be handed over to the devils servants.

37. “And they sacrificed their sons and their daughters to devils.”

38. “And they shed innocent blood; the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood.”

39. “And was defiled with it works: and they went aside after their own inventions.” There is no record of all this in the book of Judges, but it must of necessity be true, as the Holy Ghost inspired the Prophet to recorded, who possibly had it also by tradition. God once commanded Abraham to slay his son, yet he would not allow him to do it, being satisfied with his readiness to obey; but the false gods, the demons, envying God for such obedience in Abraham, not satisfied with the same readiness on the part of their dupes, actually required of them to sacrifice and spill the blood of their own children. And such was the blindness of man then, that they did not feel such tyranny on the part of the demons, nor perceive the difference between the sweet yoke of their Maker,

28. "They also were initiated to Beelphegor; and ate the sacrifices of the dead."

29. "And they provoked him with their inventions: and destruction was multiplied among them."

30. "Then Phinees stood up, and pacified him; and the slaughter ceased."

31. "And it was reputed to him unto justice, to generation and generation forever more." David now alludes to another sin committed by the Jews, the history of which is to be found in Numbers 25. We read there that the children of Israel, seduced by the daughters of Moab, began to commit fornication with them, and to worship an idol of theirs called Beelphegor, which incensed God so much that he ordered all the princes of the people to be hanged on gibbets; but when Phinees, the son of Eleazar, the son of Aaron, in his zeal slew an Israelite in the act of fornication with a Madianite woman, God was so pleased with his zeal, that he forgave the whole people for it. "They also were initiated to Beelphegor;" to their other sins the Israelites added that of becoming disciples of Beelphegor, the idol of the Madianite's; "and ate the sacrifice of the dead;" the sacrifices that were offered to their dead gods, such as Apis and Serapis with the Egyptians, Jupiter and Apollo with the Greek's, instead of sacrificing to the one, true, and living God. "And they provoked him with their inventions." They naturally provoked God by the worship of new gods invented by them; not that they were the first to set up Beelphegor, but that they were the first to learn his worship from the Moabites, and introduce it to the Israelites. "And destruction was multiplied among them," in consequence of that sin destruction set in upon them, numbers of them having miserably perished. "Then Phinees stood up, and pacified him; and the slaughter ceased." Phinees, full of zeal for the glory of God, stood up courageously against the impious deserters of the old religion, and by his zeal so appeased God, that "the slaughter ceased." "And it was reputed to him unto justice." God, who searcheth the heart, and well knew the good dispositions of Phinees, did not look upon the slaughter as a sinful act, or one worthy of punishment, but, on the contrary, as a good and a meritorious act, "and that to generation and generation forever;" in allusion to the promise made by God to Phinees, that in consideration of what he did so nobly, the priesthood should remain in his family as long as a Jewish dynasty should hold.

32. "They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes,"

33. "Because the exasperated this. And he distinguished with his lips." He now passes toward other sin of the Jews, recorded Numbers 20. When the people, suffering from want of water, began to wrangle with Moses, who was so frightened that he seemed to have some hesitation, and said, "can we bring you forth water from this rock?" However, on striking the rock twice, water poured out in the greatest abundance. God, however, half in anger with Moses for his hesitation, in punishment of it did not allow him to introduce the people to the land of promise, and he died on the way to it. "They provoked him;" the Jews provoked God "at the waters of contradiction;" the place where they upbraided and wrangled with Moses,

against the penitent. Those verses are easily understood from the book of Exodus and Psalm 77. "We have sinned with our fathers" means, we, too, have sinned by imitating them. "Our fathers understood not thy wonders in Egypt" refers to the time when they saw Pharaoh's army in pursuit of them, and got so dispirited that they began to murmur against Moses for having led them out of Egypt; for had they understood the previous miracles that had been performed by the Almighty they would have placed unbounded confidence in his hope and protection. "And they provoked to wrath" means, that when they saw the Red Sea before them, and Pharaoh's army behind them, they provoked God by their diffidence and incredulity. "Going up to the sea, the Red Sea," means, on their journey to the Red Sea. "He rebuked the Red Sea, and it was dried up," is a poetical expression, signifying that the Red Sea retired at God's command, just as a slave would fly from his master's presence on being severely rebuked. "And he led them through the depths;" that is, through the place that a moment before had been the depths of the sea; an expression similar to "the blind see, the deaf hear," meaning those who had been so afflicted.

13. "They had quickly done: they forgot his works: and they wanted not for his counsel."

14. "And they coveted their desire in the desert: and they tempted God in the place without water."

15. "And he gave them their request: and sent fullness into their souls." The Prophet goes on with the relation of the ingratitude of the people, and that, after witnessing the astounding miracle performed in the Red Sea, and for which they had thanked God so profoundly; for no sooner did they feel the slightest want of food and drink than they lost all sight of God's providence and omnipotence, and broke out in language of impatience and infidelity. "They had quickly done," without any delay, "they forgot his works," all the miracles they had witnessed; "and they waited not for his counsel," they would not wait for the time appointed by God in his counsel or wisdom; for God, in allowing them to suffer for a while, was only trying their faith, their hope, and their love, while they, in ignorance of God's designs, began to murmur, as if he did not care for them, or could not help them. He now enters into the particulars of their impatience. "And they coveted their desire in the desert; and they tempted God in the place without water." They could not have patience even for a short time, or endure for a moment the scarcity of bread and water. "They coveted their desire" is not an unusual phrase, meaning, merely, that they longed or wished for. "And he gave them their request," bread and water, that they asked. "And sent fullness into their hearts," by not only giving them food and drink, but giving both in abundance, Exodus 16 and 17, Numbers 11 and 20.

16. "And they provoked Moses in the camp, Aaron the holy one of the Lord."

17. "The earth opened and swallowed up Dathan: and covered the congregation of Abiron." He now alludes to Dathan and Abiron, whose history may be found

in Numbers 16. "They provoked Moses in the camp." Core, Dathan, and Abiron, provoked him by charging him with having usurped supreme power. "Aaron, the holy one of the Lord," and they provoked Aaron too, "who was sanctified by God to be his priest." "The earth opened," etc., and swallowed up the three of them, with all their families and substance, "and covered the congregation," etc. After opening and swallowing them it closed upon the rebels, and covered them and their families. "And a fire was kindled in the congregation, the flame burned the wicked." Immediately after the death of those three disaffected, some of the Jews, who were not authorized to offer incense, having presumed to do so, fire from heaven descended and killed two hundred and fifty of them; and when the people began to murmur against Moses, as if he had been the author of it, another fire was sent by God that consumed four thousand seven hundred of them.

19. "They made also a calf in Horeb: and they adored the graven thing."

20. "And they changed their glory into the likeness of a calf that eateth grass."

21. "They forgot God, who saved them, who had done great things in Egypt."

22. "Wondrous works in the land of Cham: terrible things in the Red Sea."

23. "And he said that he would destroy them; had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy them." The Prophet now gives expression to his detestation of the People's idolatry, in making a calf of gold, and rendering Divine worship to it; and, at the same time, praises God's mercy, in having, at the instance of Moses, forgiven so great a sin. Exodus 32, "they made also a calf in Horeb;" a calf of gold, to represent an idol they had seen in Egypt, that was made for them by Aaron, who was obliged to comply with their wishes through fear. They did that at Horeb, a mountain quite convenient to Mount Sinai. "And they adored the graven thing;" the Golden heifer, and though it is not a graven thing, but a molten thing, it is called graven, it being a general term for all idols, whether of timber or marble, that are, properly speaking, graven; or of gold or silver, that are usually molten. He alludes to Mount Horeb, and to graven things, because it was on Mount Horeb that God, when he appeared not long before, said to them, "thou shalt not make to thyself any graven thing; thou shalt not adore or worship them;" and thus a great aggravation in the sin of the Jews was, that they made and set up for adoration this graven or molten thing, on the very spot on which God had forbidden it. "And they changed their glory into the likeness of a calf that eateth grass." An aggravation of the folly of the Jews consisted in their setting up an idol in the form of a calf for the true God, thereby changing their glory, the true God, who was their glory, for the image of a brute beast; nor does he say they exchanged God for a beast, but, to render the case worse, for the image of a calf, or, in other words, the most precious thing in existence for the most contemptible. "They forgot God who saved them, who had done great things in Egypt, wondrous works in the land of Cham, terrible things in the Red Sea." A further aggravation of the folly of the Jews consisted in their having forgotten or deserted that God who freed them from the captivity of Pharaoh, for the service of a god who would neither save himself nor

anyone else; for Moses smashed the calf, and made powder of it without any resistance, or even consciousness, on the part of the golden calf. They also forgot that God of all power, "who hath done great things in Egypt," which was also called the land of Cham; "terrible things in the Red Sea;" by drying it up so as to afford a passage through to the children of Israel, and then letting the waters on so as to suffocate the Egyptians; and, notwithstanding all this, they worshipped an empty, an imbecile god, that is to say, a mute and useless image. "And he said that he would destroy them, had not Moses his chosen stood before him in the breach." God, then, determined, and said he would destroy them; and he would have done so, had not Moses, his chosen servant, interfered, and by his intercession succeeded "in turning away his wrath lest he should destroy them." He uses a metaphor, taken from a brave soldier who stands in the breach to repel the enemy until his own reinforcements should come up; and from this we can argue in favor of the power of the intercession of the saints.

24. "And they set at naught the desirable land. They believe not his word."

25. "And they murmured in their tents; they hearkened not to the voice of the Lord."

26. "And he lifted up his hand over them, to overthrow them in the desert."

27. "And to cast down their seed among the nations, and to scatter them in the countries." The Prophet now records another sin of the Jews, in their despising the land of promise, which God told them was one flowing with milk and honey. "And they set at naught the desirable land." They despised and thought little of the land of promise, instead of valuing it highly, as they should have done; for they said, "the land which we have viewed devoureth its inhabitants." – "They believed not his word;" God's word, that he had spoken so often to them, as to the quality of the land; and "they murmured in their tents" against him who had brought them out of Egypt to establish them in the land of promise. "They hearkened not to the voice of the Lord;" they did not obey his commands. "And he lifted up his hand over them; to overthrow them in the desert: and he cast down their seed among the nations, and to scatter them in the countries." He raised his hand, armed with the sword of justice, over his sinful people, in order to slay the murmurers in the desert, and to scatter their posterity abject and desolate, all over the world, so that they could no longer be called the nation. The former has been already accomplished, for all the murmurers perished in the desert; the latter, at the instance of Moses, was not then and there carried out, but, in consequence of the repeated sins of the people, was fully accomplished, both by the King of Babylon, and by Titus and Vespasian. How incensed, then, must not God feel with those who despise the kingdom of heaven, as announced and promised to us by his Son, when he was so grievously incensed with the Jews for having disregarded the land of promise, that was nothing but earth, and a mere figure of the kingdom of heaven?