

7. "Thou, O Lord, wilt preserve us: and keep us from this generation forever." He infers from the preceding, that God will fulfill his promises. You, our Redeemer and Lord, will guard us, for the Greek, as well as the Hebrew word, implies, not only salvation, but, furthermore, and extension of it in guarding and preserving.

8. "The wicked walk round about; according to thy highness, thou hast multiplied the children of men." As if one asked, what will become of the wicked, while you protect us? He replies, "The wicked will walk round about," (while we are quietly reposing under your wings,) constantly running after the things of this world, yet never coming at the enjoyment of their desires; and they will be forever thus "Walking round about," while the world lasts, because, "According to thy highness, thou hast multiplied the children of men," and "the number of fools is infinite," and in such a multitude there must be forever an immense number of those "Walking round about," straying from God.

**END OF PSALM 11**

## *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](http://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: 11**

***The prophet calls for God's help against the wicked.***

1. Save me, O Lord, for there is now no saint; truths are decayed from among the children of men.
2. They have spoken vain things every one to his neighbor: with deceitful lips, and with a double heart have they spoken.
3. May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.
4. Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?
5. By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety; I will deal confidently in his regard.
6. The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.
7. Thou, O Lord, wilt preserve us: and keep us from this generation forever.
8. The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

*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: 11**

### **Explanation of the Psalm**

1. "Save me, O Lord, for there is now no saint; truths are decayed from among the children of men." Save me, O Lord, from all dangers, for there is nobody else in whom I can confide; "for there is now no saint;" for there is scarce in the world to be found any one truly "Pious and merciful," (for such is the real meaning of the Hebrew word,) and not merciful only, but truthful. For "truths are decayed among the children of men;" that is, scarce one can be found to speak the simple truth.
2. "They have spoken vain things every one to his neighbor: with deceitful lips, and with a double heart have they spoken." He proves that "there is now no saint;" that is, "No pious and merciful man;" since men in general, instead of speaking in a good and useful manner to their neighbor, "Speak vain things" only; things that cannot rescue them from dangers, whence they speak in vain. He also proves that truth has failed since "deceitful lips," that is, the lips of man, "Have spoken with a double heart," saying one thing, and doing another; and thus seeking to deceive.
3. "May the Lord destroy all deceitful lips and the tongue that speaketh proud things." An imprecation, but in the spirit of prophecy. By way of imprecation, he predicts that it will come to pass, that all who seek to deceive, will be deceived themselves; and while they imagine they are profiting much by their dishonesty, will lose everything, and themselves along with it, for all eternity. "The tongue that speaketh proud things;" he that boasts of his frauds and deceits, as appears from the following verse.
4. "Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?" He explains the connection, "The tongue that speaketh proud things," and "the deceitful lips:" inasmuch as all deceitful people confide mostly in their tongue, so as to imagine they want nothing else, nor should they be subject in any way to the Lord. "We will magnify our

tongue;" when we make it boast of all its frauds in procuring for us the happiness we enjoy: "Our lips are our own," a very ambiguous phrase in the Latin text, but very clear in the Hebrew and Greek; and the meaning is: Our lips are with us; that is, prove for us, stand up for us. The Prophet proceeds to explain the confidence the wicked place in their lips, as if they were the most powerful weapon they could use against others; and, therefore, he makes them add, "Who is Lord over us?" As if they said: We acknowledge no superior, when through our tongue we hold all in subjection.

5. "By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety; I will deal confidently in his regard." Having taught that confidence was not to be put in man, he now teaches that confidence is to be placed in God, whose promises are most faithful; by a figure of speech, making God himself speak and promise his assistance to the humble, and to the afflicted. "By reason of the misery of the needy," who groan under the deceits and the oppressions of the wicked, I will not defer helping them, but "now will I arise," as if from sleep, and will stand by them. "I will set him in safety: I will deal confidently in his regard." He explains what he will do upon rising: "I will set him in safety;" I will place them in safety, I will so establish them in safety, that they must forever be safe. "I will deal confidently in his regard," that is, no one shall prevent, I will act boldly and freely in the matter. The Greek word implies confidence, freedom, and boldness.

6. "The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times." The Prophet now teaches that the foregoing promises are not like the promises of deceitful man, but most certain and true. "The words of the Lord are pure words;" that is, pure, chaste, and, as the Hebrew implies, not dyed, or counterfeit, but sincere and trustworthy, as "Silver tried by the fire;" that is, like the purest silver in sound, weight, and color, such as "Silver tried in the fire," and not only in the fire, "But purged from the earth;" that is, approved of by the most versed in the trade of gold and silver; and finally, not once, "But seven times refined." In the Hebrew, the expression, "Purged from the earth," is very obscure.