

SAINT JEROME

COMMENTARY ON OBADIAH

Commentariorum in Abdiam

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Abdiam · Commentary on Obadiah

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PROLOGUS.

Cum essem parvulus, ut parvulus loquebar, ut parvulus sapiebam, ut parvulus cogitabam: postquam factus sum vir, quae parvuli erant, deposui (I Cor. XIII). Si Apostolus proficit, et quotidie praeteritorum obliviscens, in priora se extendit, ac secundum praeceptum Domini Salvatoris, stivam tenens, post tergum non respicit (Phil. III; Luc. IX): quanto magis ego, qui necdum ad aetatem perfecti viri, et in mensuram Christi (Ephes. IV) veni, mereri debeo veniam, quod in adolescentia mea provocatus ardore et studio Scripturarum, allegorice interpretatus sum Abdiam prophetam, cujus historiam nesciebam. Ardebat animus cognitione mystica, et quia legeram omnia possibilia credentibus, ignorabam diversa esse charismata: litteras saeculi noveram, et ob id putabam me librum legere posse signatum. Stultus ego, viginti quatuor seniores habentes in manibus phialas et citharas, et quatuor animalia plena oculis consurgunt de throno suo, imperitiam confitentur, gloriam Agno canunt (Apoc. V), et virgae de radice Jesse, et putabam posse me, quod credebam: cujus in manu non fiebat sermo Dei, nec dicere poteram: A mandatis tuis intellexi (Ps. CXVIII): neque illius de Evangelio beatitudinis recordabar: Beati mundo corde, quoniam ipsi Deum videbunt (Matth. V, 8). Necdum de altari carbo sublatum, labia mea purgaverat (Isai. VI, 8). Necdum error veteris ignorantiae igne Spiritus sancti fuerat circumcisis, et audacter loquebar ad Dominum: Ecce ego, mitte me. Sperabam in scriniolis latere quod scripseram, et ingenioli mei primam temeritatem ignibus voveram, cum subito de Italia affertur exemplar a quodam juvene tot annis, quot et ego quondam scripseram, laudante opusculum meum. Fateor miratus sum, quod quantumvis aliquis male scripserit, invenit similem lectorem sui. Ille praedicabat, ego erubescere: ille quasi mysticos intellectus ferebat ad coelum, ego demisso capite confiteri meum pudorem prohibebam. Quid igitur? condemnamus in quibus pueri lusimus? minime. Scimus enim in tabernaculum Dei, et aurum, et pilos caprarum similiter oblatos. Legimus in Evangelio (Marc. XII), viduae pauperis duo minuta, magis quam divitum substantias approbata. Et tunc dedimus quod habuimus, et nunc, si tamen aliquid profecimus, Domino suum reddimus. Gratia enim ejus sum quod sum (I Cor. XV). Nec diffiteor per hosce triginta annos in ejus opere me ac labore sudasse.

BOOK ONE OF THE COMMENTARIES OF S.
EUSEBIUS HIERONYMUS, PRESBYTER OF
STRIDON, ON THE PROPHET OBADIAH. (C)
PROLOGUE.

When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things (1 Cor. 13). If the Apostle made progress, and forgetting those things which are behind, daily stretched himself forth to those things which are before, and, according to the precept of the Lord Savior, holding the plow, did not look back (Phil. 3; Luke 9): how much more ought I, who have not yet come to the age of a perfect man, and to the measure of Christ (Eph. 4), to deserve pardon for having, in my youth, provoked by the ardor and study of the Scriptures, interpreted allegorically the prophet Obadiah, whose history I did not know. My soul burned with mystical knowledge, and because I had read that all things are possible to them that believe, I was ignorant that there are diverse gifts (*charismata*): I knew the letters of the world, and for that reason I thought I could read the sealed book. Fool that I was! While the twenty-four elders holding vials and harps in their hands, and the four living creatures full of eyes, rise from their throne, confess their ignorance, and sing glory to the Lamb (Rev. 5), the rod from the root of Jesse, I thought I could do what I believed: I, in whose hand the word of God was not made, nor could I say: "From thy commandments I have understood" (Ps. 118); nor did I remember that beatitude from the Gospel: "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Not yet had the coal taken from the altar purged my lips (Isa. 6:8). Not yet had the error of my old ignorance been circumcised by the fire of the Holy Spirit, and I boldly said to the Lord: "Behold, here I am; send me." I was hoping that what I had written lay hidden in my little chests, and I had vowed the first rashness of my modest talent to the flames, when suddenly a copy is brought from Italy by a certain young man of as many years as I was when I had written it, who praised my little work. I confess I was amazed that however badly someone may have written, he finds a reader like himself. He proclaimed it, I blushed: he extolled its mystical insights to the heavens, while I, with head bowed, was prevented from confessing my shame. What then? Do we condemn the things with which we played as boys? Not at all. For we know that both gold and goats' hair were similarly offered for the tabernacle of God. We read in the Gospel (Mark 12) that the poor widow's two mites were more approved than the substance of the rich. And then we gave what we had, and now, if we have made any progress, we render to the Lord what is His. For by His grace I am what I am (1 Cor. 15). Nor do I deny that for these thirty years I have toiled and labored in His work.

Clemens est pater: cito revertentem filium suscipit, nec exspectat donec quis aperiat ostium: ipse egreditur obviam, annulum et stolam parat; licet germanus invidet, et scortatorem ac nepotem vocet, de salute illius symphonia Angelicae laetitiae cunctarumque virtutum in coelestibus personat (Luc. XV). Hoc est illud tempus, mi Pam-machi, hac luce dulcius, quo egressi scholam Rhetorum, diverso studio ferebamur, quando ego et Heliodorus charissimus pariter habitare solitudinem Syriae Chalcidis nitebamur; quod putabam latere, vulgatum est. Per vetera vestigia rursum ingrediar, emendans, si fieri potest, curvos apices litterarum. Infans eram, necdum scribere noveram: titubabat manus, tremebant articuli. Nunc, ut nihil aliud profecerim, saltem Socraticum illud habeo: Scio, quod nescio. Dicit et Tullius tuus, adolescentulo sibi inchoata quaedam et rudia excidisse. Si hoc ille tam de libris ad Herennium, quam de Rhetoricis, quos ego vel perfectissimos puto, ad comparisonem senilis peritiae dicere potuit: quanto magis ego libere profitebor, et illud fuisse puerilis ingenii, et hoc maturae senectutis! In libris quoque contra Marcionem Septimius Tertullianus hoc idem passus est, et Origenes in Cantico canticorum: et Quintilianus in duodecim libris Institutionis oratoriae. Ex quibus perspicue ostenditur unamquamque aetatem in suo esse perfectam, et ex annorum debere numero judicari. Sed jam tempus est proponere exordium Abdiae, et orationum tuarum auxilio, cui volumen hoc scribitur, confragosum mare, et saeculi recurvos gurgites transfretare.

INCIPIT LIBER.

(Vers. 1.) Visio Abdiae.

Hunc aiunt esse Hebraei, qui sub rege Samariae Achab, et impiissima Jezabel pavit centum prophetas in specubus, qui non curvaverunt genu Baal, et de septem millibus erant, quos Elias arguitur ignorasse (III Reg. XVIII), supulcrumque ejus usque hodie cum Mausoleo Elisaei prophetae 363 et Baptistae Joannis in Sebaste venerationi habetur, quae olim Samaria dicebatur. Hanc Herodes rex Judaeae Antipatri filius, in honorem Augusti Caesaris Graeco sermone vocavit Augustam. Hic igitur, quia centum prophetas aluerat, accepit gratiam prophetalem, et de duce exercitus, fit dux Ecclesiae.

The father is merciful: he receives the son who quickly returns, nor does he wait until someone opens the door; he himself goes out to meet him, and prepares a ring and a robe; although the brother may be envious and call him a fornicator and a spendthrift, at his salvation a symphony of angelic joy and of all the virtues resounds in the heavens (Luke 15). This is that time, my Pammachius, sweeter than this light, when, having left the school of the rhetoricians, we were carried away by different pursuits, when I and my dearest Heliodorus were striving to live together in the solitude of Chalcis in Syria; what I thought was hidden has been made public. I shall enter again upon the old tracks, correcting, if it can be done, the crooked strokes of the letters. I was a child, I did not yet know how to write: my hand faltered, my joints trembled. Now, though I may have progressed in nothing else, at least I have that Socratic maxim: I know that I know nothing. Your Tully also says that certain inchoate and rough works had fallen from him as a youth. If he could say this as much of the books **Ad Herennium** as of the **Rhetorica**, which I consider most perfect, in comparison with his senile skill: how much more freely shall I profess both that the former was a work of boyish talent, and this of mature old age! Septimius Tertullian also confessed the same thing in his books **Against Marcion**, as did Origen in his work on the Song of Songs, and Quintilian in the twelve books of his **Institutio Oratoria**. From which it is clearly shown that each age is perfect in its own way, and ought to be judged by the number of its years. But now it is time to set forth the introduction to Obadiah and, with the help of your prayers, for whom this volume is written, to cross the rough sea and the winding whirlpools of the age.

THE BOOK BEGINS.

(Verse 1.) The vision of Obadiah.

The Hebrews say that this is the one who, under Ahab, king of Samaria, and the most impious Jezebel, fed a hundred prophets in caves, who had not bent the knee to Baal, and were among the seven thousand whom Elijah is accused of not having known (1 Kings 18); and his tomb, together with the Mausoleum of the prophet Elisha and John the Baptist, is held in veneration to this day in Sebaste, which was formerly called Samaria. Herod, king of Judea, son of Antipater, called this city Augusta in the Greek language, in honor of Augustus Caesar. This man, therefore, because he had nourished a hundred prophets, received the prophetic grace, and from being a leader of an army, he became a leader of the Church.

Tunc in Samaria parvum gregem paverat: nunc in toto orbe Christi pascit Ecclesias, et *φερωνύμως*, sicut in Actis Apostolorum Stephanus martyrio coronatus (Act. VII), ita et hic servus appellatus est Domini. Porro quod contra Idumaeam cernens, non onus, id est, *λῆμμα*, et pondus Idumaeae videt secundum regulam et distinctionem, quam in Nahum scripsimus, illud in causa est, quod vel Edom, id est, Esau (Gen. XXVI), non de extraneis gentibus computatur, filius Isaac et frater Jacob: unde et terra illius non datur in possessionem Israel, nec dimittitur bellare contra eam, et adversus fratrem armari prohibetur (Deut. II): vel certe visio est, non Idumaeae, quod poterat, si ita scriptum esset, facere quaestionem; sed Abdiae, id est, servi Domini, quam videt gentibus, ad quas legatum misit Dominus. Et quibus dicitur: Surgite, et consurgamus adversus eam in praelium. destructio enim Idumaeae, visio Nahum est. Sin autem quaeritur quare ponatur in titulo, Visio Abdiae; et nihil postea quod visum est demonstretur, secundum illud Isaiae: Vidi Dominum sabaoth sedentem super thronum excelsum et elevatum (Isai. VI, 1). Et Ezechiel: Aperti sunt coeli, et vidi visiones Dei: statimque subjungitur: Et vidi, et ecce spiritus turbinis [Al. auferens] veniebat ab Aquilone, et nubes magna, et splendor in circuitu ejus (Ezech. I, 1 et seqq.); sed post visionem Abdiae protinus inferatur: Haec dicit Dominus ad Edom. Et iterum: Ecce parvulum dedi te in gentibus, de Deuteronomio sumemus exemplum, in quo non res, sed verba cernuntur: Attende, inquit, tibi, et conserva animam tuam vehementer, ne forte obliviscaris sermonum, quos viderunt oculi tui (Deut. IV, 9). Et Joannes in Epistola: Quod vidimus, inquit, oculis nostris, quod perspeximus, et manus nostrae 364 palpaverunt de Verbo vitae (I Joan. I, 1). Et Moyses vocem Domini, quae ad eum loquebatur, vidisse se dicit (Exod. XX). Si ergo post visionem inferuntur quae dicta sunt, et videntur mentis oculis quae auribus percipi solent, recte videns, quia prophetae antea vocabantur videntes, titulo praenotat visionem.

Haec dicit Dominus Deus ad Edom: Parvus propheta, versuum supputatione, non sensuum. Alioquin ut in tribus voluminibus Salomonis, Canticum canticorum quanto brevius est, tanto difficilior. Et Epistola ad Philemonem quem sensum haberet, expressimus. Evangelicus quoque sermo brevius, lacinosus Legis operibus angustior est. Ita hic quoque propheta quasi servus Domini juxta Abraham, Isaac, et Jacob, et Moysen famulum Dei, et apostolum sermo Christi, ea videt, ea audit, quae prophetali digna sunt servitute.

Then in Samaria he had fed a small flock; now he feeds the Churches of Christ throughout the whole world, and, aptly named (φερωνύμωσ), just as Stephen in the Acts of the Apostles was crowned with martyrdom (Acts 7), so also this man was called the servant of the Lord. Furthermore, the reason that, in prophesying against Idumaea, he sees not a burden (*onus*), that is, a λήμμα, and a weight for Idumaea, according to the rule and distinction which we wrote in Nahum, is this: either that Edom, that is, Esau (Gen. 26), is not counted among the foreign nations, being the son of Isaac and brother of Jacob (whence also his land is not given into the possession of Israel, nor is it permitted to wage war against it, and it is forbidden to be armed against a brother (Deut. 2)); or certainly that it is a vision, not of Idumaea (which could, if it were so written, raise a question), but of Obadiah, that is, of the servant of the Lord, which he sees for the nations to whom the Lord has sent a messenger. And to whom it is said: "Arise, and let us rise up against her to battle." For the destruction of Idumaea is the vision of Nahum. But if it is asked why "The Vision of Obadiah" is placed in the title, and afterwards nothing that was seen is shown—unlike Isaiah, who says, "I saw the Lord of hosts sitting upon a throne, high and lifted up" (Isa. 6:1), and Ezekiel, "The heavens were opened, and I saw the visions of God," who immediately adds, "And I saw, and behold, a whirlwind came out of the north, and a great cloud, and a brightness was about it" (Ezek. 1:1 ff.)—while after the vision of Obadiah, it is immediately stated, "Thus says the Lord to Edom," and again, "Behold, I have made you small among the nations," we will take an example from Deuteronomy, in which not things, but words are seen: "Take heed," it says, "to thyself, and keep thy soul diligently, lest thou forget the words which thy eyes have seen" (Deut. 4:9). And John in his Epistle: "That which we have seen," he says, "with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1). And Moses says that he saw the voice of the Lord, which spoke to him (Exod. 20). If, therefore, after the vision, those things which were spoken are brought forth, and things which are usually perceived by the ears are seen with the eyes of the mind, he, seeing rightly—because prophets were formerly called seers (*videntes*)—correctly designates it a vision in the title.

Thus says the Lord God to Edom: A small prophet, in the count of verses, not of meanings. Otherwise, as in the three volumes of Solomon, the shorter the Song of Songs is, the more difficult it is. And we have explained what meaning the Epistle to Philemon would have. The evangelical discourse, too, being abbreviated, is more constrained than the elaborate works of the Law. So here also the prophet, as a servant of the Lord like Abraham, Isaac, and Jacob, and Moses the servant of God, and the apostle a word of Christ, sees and hears those things which are worthy of prophetic servitude.

Multi putant juxta interpretationem nominis, quod servus iste sit Domini, cui dicitur in Isaia: Magnum tibi est vocari te puerum meum (Isa. XLIX, 6, sec. LXX), qui se exinanivit formam servi accipiens (Philip. I). Sed si hoc ita intellexerimus, alius nobis quaerendus erit legatus, qui est missus ad gentes. Et dum tropologiam sequimur, perdimus manifestissimam prophetiam.

Quaerimus ergo quis sit iste Edom, vel Idumaea, ad quam nunc per Abdiam Dominus loquitur. In libro Geneseos Esau filium Isaac appellatum fuisse Edom, quia propter rufum lenticulae cibum primogenita vendiderit, manifestissime legimus (Genes. XXV): Edom enim interpretatur *πυρρόδς*, id est, rufus. In eodem volumine scribitur hunc eundem vocatum esse Seir, id est, pilosum, quia hispidus erat, et non habebat lenitatem Jacob. Unus ergo atque idem tribus nominibus appellatur, Esau, Edom, Seir, posseditque eam regionem, quae nunc Gebalena dicitur, et in finibus est *ἐλευθεροπόλεως*, ubi ante habitaverant Horraei, qui interpretantur liberi: unde ipsa urbs postea sortita vocabulum est.

Quod ergo Hebraice EDOM (), et Graece dicitur *ιδουμαία*, nunc viculus Palaestinae est: 365 a conditore sic imposito nomine: cujus Latina quoque et Graeca meminit historia.

Iste est cui dicitur per Amos: Super tribus sceleribus Edom, et super quatuor non convertam eum: eo quod persecutus sit gladio fratrem suum, et violaverit misericordiam ejus, et tenuerit ultra furorem suum, et indignationem suam servaverit usque in finem (Amos. I, 11). In Isaia quoque juxta Hebraicum legimus: Onus Duma ad me clamat ex Seir: custos quid de nocte, custos quid de nocte (Isa. XXI, 11)? Et Jeremias in eadem prophetiam pari voce consentit, dicens: Numquid non est ultra sapientia in Theman (Jer. LIX, 9)? et reliqua usque ad finem ejus prophetiae, ubi dicitur: Et erit cor fortium Idumaeae in die illa, quasi cor mulieris parturientis. Exceptoque ordine commutato, et aliis quae videntur discrepare, magna pars Abdiae in Jeremiae volumine continetur.

Isti sunt montes Seir adversum quos Ezechielis facies roboratur, et dicitur: Dabo montem Seir desolatum, et desertum. Et post paululum: Dissipatus eris, mons Seir, et Idumaea omnis.

Longum est si voluero cunctas Scripturas eventilare, et proferre in medium super montes Seir, maximeque Malachiae, ubi statim in principio scriptum est: Nonne frater erat Esau Jacob, dicit Dominus: Et dilexi Jacob, Esau autem odio habui. Et posui montes ejus in solitudinem, et haereditates [Al. haereditatem] ejus in dracones deserti. Quod si dixerit Idumaea: destructi sumus, sed revertentes aedificabimus quae deserta sunt.

Many think, according to the interpretation of the name, that this servant is of the Lord, of whom it is said in Isaiah: *It is a great thing for you to be called my servant* (Isa. 49:6, according to the Septuagint), who *emptied himself, taking the form of a servant* (Phil. 2:7). But if we understand it this way, we will have to seek another legate who was sent to the nations. And while we follow tropology, we lose the most manifest prophecy.

We ask, therefore, who this Edom, or Idumea, is, to whom the Lord now speaks through Obadiah. In the book of Genesis, we read most clearly that Esau, the son of Isaac, was called Edom because he sold his birthright for a red pottage of lentils (Gen. 25): for Edom is interpreted as πυρρὸς (*pyrrhos*), that is, *red*. In the same volume it is written that this same man was called Seir, that is, *hairy*, because he was shaggy and did not have the smoothness of Jacob. Therefore, one and the same man is called by three names, Esau, Edom, Seir, and he possessed that region which is now called Gebalena, and is in the territory of Eleutheropolis, where the Horites, who are interpreted as *free*, had previously lived: whence the city itself later received its name.

What therefore is called EDOM () in Hebrew, and Ἰδουμαία (*Idoumaia*) in Greek, is now a small village of Palestine, 365 a name so given by its founder: which Latin and Greek history also recall.

This is he of whom it is said through Amos: *For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever* (Amos 1:11). In Isaiah also, according to the Hebrew, we read: *The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?* (Isa. 21:11). And Jeremiah agrees with the same prophecy with a like voice, saying: *Is wisdom no more in Teman?* (Jer. 49:7)? and the rest until the end of that prophecy, where it is said: *And the heart of the mighty men of Idumea in that day shall be as the heart of a woman in her pangs.* And with the exception of the changed order, and other things that seem to differ, a great part of Obadiah is contained in the volume of Jeremiah.

These are the mountains of Seir against which the face of Ezekiel is hardened, and it is said: *I will make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.* And a little after: *Thou shalt be desolate, O mount Seir, and all Idumea, even all of it.*

It would be a long task if I wished to sift through all the Scriptures and bring forth what is said about the mountains of Seir, and especially of Malachi, where it is written right at the beginning: *Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau.* *And laid his mountains and his heritage waste for the dragons of the wilderness.* *Whereas Idumea saith, We are impoverished, but we will return and build the desolate places.*

Haec dicit Dominus exercituum: Isti aedificabunt, et ego destruam, et vocabuntur termini impietatis, et populus cui iratus est Dominus usque in aeternum (Malac. IV, 2, 3, 4).

Quia ergo didicimus terram Idumaeorum adversariam esse terrae repromissionis, et Esau inimicum legimus Jacob, et populum esse cui iratus est Dominus in sempiternum, nosse debemus secundum leges tropologiae, aut contra Judaeos factum esse sermonem (qui sunt aemuli Christianis, et persequuntur fratrem suum Jacob, populum supplantatorem, qui illis primogenita praeripuit), aut certe adversus omnes haereses et contraria dogmata veritati, quae videntur quidem nobis esse vicina; sed magis adversaria sunt, et de paterna haereditate simplicem, et habitatorem domus Jacob nituntur expellere.

Porro quia Idumaea et terrena interpretatur, et propter colorem rubrum cruenta quoque 366 intelligi potest: idcirco Salvator reportans ad Patrem de mundo victoriam, quando Angeli conclamabant: Aperite portas, principes, vestras, et introibit rex gloriae (Ps. XXIII, 7). Et in Isaia stupentes interrogabant: Quis est iste qui ascendit de Edom, fulvida veste de Bosor, sic formosus in stola candida (Isa. LXIII, 1, 2, 3)? Et ad ipsum cominus loquebantur: Quare rubrum est indumentum tuum: et vestimenta tua sicut calcantium in torculari? Ipse loquitur in triumpho, exponens palmas crucis suae: Torcular calcavi solus, et de gentibus non est vir mecum.

Sunt qui Idumaeam ad carnem referant, et adversus illius pugnam animam aestimant provocari, ut mortificantes membra nostra super terram, fornicationem, immunditiam, passionem, aeternam in Christo victoriam consequamur.

Judaei frustra somniant contra urbem Romam, regnumque Romanum hanc fieri prophetiam; et illud quod in Isaia scriptum est, Onus Duma (), paululum litterae apice commutato pro DELETH legi posse RES, et sonare Romam (): VAU quippe littera et pro u, et pro o, eorum lingua accipitur.

Auditum audivimus a Domino, et legatum ad gentes misit: Surgite et consurgamus adversus eum in praelium. LXX: Auditum audiavi a Domino, et manitionem in gentibus misit: Surgite et consurgamus adversus eum in praelium. Jam ut supra diximus, eundem esse Edom quam et Idumaeam, quia in Hebraico ipse qui condidit: in Graeco urbs quae sit ab eo condita nominatur.

Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever (Mal. 1:2-4).

Because, therefore, we have learned that the land of the Idumeans is an adversary to the promised land, and we read that Esau is an enemy to Jacob, and that they are a people with whom the Lord is angry forever, we ought to know, according to the laws of tropology, that this discourse is made either against the Jews (who are rivals to the Christians, and persecute their brother Jacob, the supplanting people who snatched the birthright from them), or certainly against all heresies and dogmas contrary to the truth, which indeed seem to be near to us, but are rather adversaries, and strive to expel the simple one, the dweller in the house of Jacob, from his paternal inheritance.

Furthermore, because Idumea is interpreted as both *earthly* and, on account of its red color, can also be understood as *bloody* 366, for this reason the Savior, reporting his victory over the world to the Father, when the Angels cried out: *Lift up your gates, O ye princes, and the King of glory shall come in* (Ps. 24:7). And in Isaiah, they asked in amazement: *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?* (Isa. 63:1-3). And they spoke to him directly: *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?* He himself speaks in triumph, showing the palms of his cross: *I have trodden the winepress alone; and of the people there was none with me.*

There are those who refer Idumea to the flesh, and think that the soul is provoked to fight against it, so that by mortifying our members which are upon the earth—fornication, uncleanness, passion—we may obtain eternal victory in Christ.

The Jews vainly dream that this prophecy is made against the city of Rome and the Roman kingdom; and that what is written in Isaiah, *The burden of Dumah* (), with a small change in the tip of a letter, can be read as RES instead of DELETH, and sound like *Romam* (); for indeed the letter VAV is taken in their language for both 'u' and 'o'.

We have heard a report from the Lord, and he has sent a legate to the nations: "Arise, and let us rise up against him in battle." LXX: I have heard a report from the Lord, and he has sent a defense among the nations: "Arise, and let us rise up against him in battle." Now, as we have said above, Edom is the same as Idumaea, because in Hebrew it is named for the one who founded it, while in Greek it is the city founded by him that is named.

Audivit ergo vel Abdias, vel omnes prophetae pariter audierunt (omnes enim scribunt contra Edom) quod ad gentes legatus missus sit, mediator Dei et hominum, homo Christus Jesus, de quo et Pater loquitur per Aggaeum: Movebo omnes gentes, et veniet desideratus cunctis gentibus (Aggaei II, 8). Iste in Isaia, magni consilii Angelus, et Pater futuri saeculi scribitur (Isai. IX). Quod autem pro legato, id est SIR (), Septuaginta *περιοχήν*, id est, munitionem interpretati sunt, possumus dicere, quod ipse legatus noster sit, et ipse munitio: dicens ea quae prophetalis sermo contexuit: Surgite, et consurgamus adversus eum, vel eam in praelium. Legatus qui ad gentes est missus, haec loquitur: Surge qui dormis, et elevare a mortuis, et illuminabit te Christus (Ephes. V, 14). Ac ne forsitan gravis nobis [Al. vobis], et insolita pugna videatur, me, inquit, habetis primum in acie. Ego ero *ἀρχιστρατηγός* praeliorum, qui et Jesu filio Nave gladium tenens apparui: et Amalec in crucis meae vexillo, Moyse pugnante, superavi (Exod. XVII). Jeremias in visione contra Idumaeam non multum ab his discrepat: Auditu, inquit, audiavi a Domino, et legatus ad gentes missus est: congregamini, et venite contra eam, et consurgamus in praelium (Jer. XLIX, 14). Sequitur:

(Vers. 2 seq.) Ecce parvulum dedi te in gentibus: contemptibilis tu es valde. Superbia cordis tui extulit te habitantem in scissuris petrae [Vulg. petrarum]: exaltantem solium tuum [Vulg. suum], qui dicis in corde tuo: Quis detrahet me in terram? Si exaltatus fueris ut aquila, et si inter sidera posueris nidum tuum: inde te detraham, dicit Dominus. LXX: Ecce minimum dedi te in gentibus: inhonoratus es tu valde. Superbia cordis tui elevavit te habitantem in foraminibus petrarum, exaltantem habitaculum tuum atque dicentem in corde tuo: Quis me deducet in terram? Si exaltatus fueris ut aquila, et si inter media sidera ponas nidum tuum: inde te detraham, dicit Dominus. Jeremias, cujus supra fecimus mentionem, prope in eadem verba consentit, dicens: Ecce parvulum dedi te in gentibus; contemptibilem inter homines: arrogantia tua decepit te, et superbia cordis tui, qui habitas in cavernis petrae, et apprehendere niteris altitudinem collis: cum exaltaveris quasi aquila nidum tuum: inde te detraham, dicit Dominus.

In interpretatione prophetica debemus morem nostrum sequi, ut primum historiae fundamenta jaciamus, deinde si possumus, excelsas turres et tectorum culmina subrigamus.

Therefore, either Obadiah heard, or all the prophets heard together (for they all write against Edom), that a legate was sent to the nations, the mediator between God and men, the man Christ Jesus, of whom the Father also speaks through Haggai: "I will move all nations, and the desired of all nations shall come" (Haggai 2:8). This one is described in Isaiah as the Angel of great counsel and the Father of the world to come (Isaiah 9). But as for the fact that the Septuagint translated "legate" (that is, *SIR*) as περισχῆν (*periochēn*), that is, "defense," we can say that he himself is our legate and he himself is our defense, saying those things which the prophetic discourse wove together: "Arise, and let us rise up against him," or "her, in battle." The legate who is sent to the nations speaks these things: "Awake, you who sleep, and arise from the dead, and Christ will give you light" (Ephesians 5:14). And lest perhaps the battle seem grievous and unusual to us [or: you], "You have me," he says, "first in the line of battle." "I will be the commander-in-chief (ἀρχιστρατηγός) of the battles, I who also appeared to Joshua son of Nun holding a sword, and I who conquered Amalek under the standard of my cross while Moses was fighting" (Exodus 17). Jeremiah, in his vision against Idumaea, does not differ much from these things: "I have heard a report," he says, "from the Lord, and a legate has been sent to the nations: 'Gather together, and come against her, and let us rise up for battle'" (Jeremiah 49:14). It follows:

(Verse 2 ff.) Behold, I have made you small among the nations: you are exceedingly contemptible. The pride of your heart has lifted you up, you who dwell in the clefts of the rock [Vulgate: of the rocks], who exalt your [Vulgate: his] throne, who say in your heart: "Who will drag me down to the earth?" Though you soar aloft like the eagle, and though you set your nest among the stars, from there I will drag you down, says the Lord. LXX: Behold, I have made you least among the nations: you are greatly dishonored. The pride of your heart has lifted you up, you who dwell in the holes of the rocks, who exalt your dwelling and say in your heart: "Who will bring me down to the earth?" Though you soar aloft like the eagle, and though you place your nest amidst the stars, from there I will drag you down, says the Lord. Jeremiah, whom we mentioned above, agrees in nearly the same words, saying: "Behold, I have made you small among the nations, contemptible among men; your arrogance has deceived you, and the pride of your heart, you who dwell in the caverns of the rock, and strive to seize the height of the hill: though you exalt your nest like the eagle, from there I will drag you down, says the Lord."

In prophetic interpretation, we must follow our custom, so that we first lay the foundations of the history (*historia*), and then, if we can, raise up lofty towers and the peaks of roofs.

O, inquit, Edom, qui cum minimus sis, inter omnes in circuitu nationes, et ad comparationem gentium caeterarum parvus in numero, ultra vires erigeris superbia. Cumque habites in speluncis, immo in cavernis petrarum, humilis atque pauperculus, et excelsa aedificiorum tecta non possidens, quasi aquila in sublime sustolleris, et tantum cogitatione intumescis, ut inter sidera habitare te credas: etiam si ultra naturam posses coeli alta penetrare, inde te detraherem, 368 et ad terram deducerem, dicit Dominus Deus.

Illud autem quod in Jeremia additum est, et apprehendere niteris altitudinem collis, aperuit aenigma, collem significans montem Sion, ac per hoc vel ipsam urbem Jerusalem, vel templum quod in ea conditum est, vult intelligi.

Aquilam autem cunctis avibus altius volitare, etiam hi qui de natura avium disputant, memoriae prodiderunt: tantique contuitus esse dicitur, ut cum super maria immobili penna feratur, nec humanis pateat obtutibus, de tanta sublimitate pisciculos natare videat, et cum juxta littus fuerint, tormenti instar descendere, raptamque praedam pennis ad littus pertrahere.

Si didicimus historiam, sequamur intelligentiam spiritualem. Licet tibi, o haeretice, magnus esse videaris, et contemnas Ecclesiae paucitatem: tamen parvus es in gentibus, et contemptibilis, et non solum contemptibilis, sed et cum ἐπιτάσει valde contemptibilis.

Superbia cordis tui extulit te. Quis enim haereticorum non in superbiam extollitur, Ecclesiae simplicitatem parvipendens, et fidem imperitiam reputans?

Habitantem in scissuris petrae, et exaltantem solium suum.

Petra quamquam frequenter vel in persona Domini, vel in soliditate ponatur (unde et propheta dicit, Statuit supra petram pedes meos (Ps. XXXIX, 5): et ad Petrum dicitur, Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam (Mat. I, 8); tamen et in contrariam partem frequenter accipitur: Auferam, inquit, cor lapideum, et dabo vobis cor carneum (Ezech. XXXVI, 26). Et: Potens est Deus de lapidibus istis suscitare filios Abrahae (Matt. III, 9): maximeque hic, ubi non dixit, habitantem super petram, in qua prudens aedificator domum suam extruit; sed in scissuris petrae, ut haereseon a petra Christo [Al. Christi] et ab Ecclesia significet scissiones.

Porro quod sequitur: Exaltantem solium tuum: Et, qui dicit in corde suo: Quis detrahet me in terram? tumorem haereticae mentis ostendit, confidentium sibi in mysteriis et in secretis suis, et quantum in ipsis est (hyperbolice autem hoc accipere debemus), repromittentium sibi regna coelorum. Unde ad hujuscemodi homines 369 scribit Apostolus: Jam sine nobis regnatis, atque utinam regnaretis, ut et nos vobiscum regnaremus (I Cor. IV, 8).

O Edom, he says, though you are the least among all the surrounding nations, and small in number compared to the other peoples, you are lifted up by pride beyond your strength. And though you dwell in caves, indeed in the caverns of the rocks, humble and of little means, not possessing lofty roofs on your buildings, you are raised up on high like an eagle, and you swell with such thought that you believe you dwell among the stars: even if you could penetrate the heights of heaven beyond nature, from there I would drag you down and bring you to the earth, says the Lord God.

But that which is added in Jeremiah, "and strive to seize the height of the hill," has revealed the enigma, signifying by "hill" Mount Zion, and by this he wishes to be understood either the city of Jerusalem itself, or the temple which was founded in it.

Moreover, that the eagle flies higher than all other birds, even those who discuss the nature of birds have handed down to memory: and it is said to be of such keen sight that when it is carried over the seas on a steady wing, not even visible to human eyes, from such a height it sees little fish swimming, and when they are near the shore, it descends like a catapult, and having seized its prey, drags it with its wings to the shore.

If we have learned the history, let us pursue the spiritual understanding (**intelligentia spiritualis**). Although to yourself, O heretic, you may seem to be great, and you may despise the smallness of the Church, nevertheless you are small among the nations, and contemptible, and not only contemptible, but with emphasis (**epitasis**), exceedingly contemptible.

The pride of your heart has lifted you up. For which of the heretics is not lifted up into pride, holding the simplicity of the Church in low esteem and considering faith to be ignorance?

Dwelling in the clefts of the rock, and exalting his throne.

Although "rock" is frequently understood either in the person of the Lord or as solidity (whence the prophet also says, "He set my feet upon a rock" (Ps. 39:3), and it is said to Peter, "You are Peter, and upon this rock I will build my Church" (Matt. 16:18)), yet it is also frequently taken in the contrary sense: "I will take away," he says, "the heart of stone, and I will give you a heart of flesh" (Ezek. 36:26). And: "God is able from these stones to raise up children to Abraham" (Matt. 3:9); and especially here, where he did not say, "dwelling upon the rock," on which the prudent builder constructs his house, but "in the clefts of the rock," to signify the schisms of the heresies from the rock which is Christ and from the Church.

Furthermore, what follows—"exalting your throne," and, "who says in his heart: Who will drag me down to the earth?"—shows the swelling of the heretical mind, of those who trust in themselves, in their mysteries and their secrets, and, as far as it is in them (though we should take this hyperbolically), promise themselves the kingdoms of heaven. Whence the Apostle writes to men of this sort: "Already you reign without us; and I would that you did reign, that we also might reign with you" (1 Cor. 4:8).

Tale quid et David loquitur: Posuerunt [Al. Posuerint] in coelum os suum, et lingua eorum transivit in terram (Psal. LXXII, 9).

Si exaltati ergo fuerint, ut aquila (nam et ipsi aquilarum sibi similitudinem pollicentur, quae solent ad cadaver Dominicum congregari), et si inter media sidera posuerint nidum suum, inde detraham eos, dicit Dominus.

Sicut enim dormiente patrefamilias, inter bonam sementem inimicus homo zizania superseminat (Matth. XIII): ita solet aquila illa grandis (Ezech. XVII, 3), magnarum alarum, longo membrorum ductu, plena plumis et varietate, quae habet ductum intrandi in Libanum, et tollit de cacumine cedri, et plantat super aquas multas, ut in vineam plantaria pullulent, inter sidera Ecclesiae, de quibus et in alio loco dicitur: Justi autem sicut stellae fulgebunt (Mat. XIII, 43), ponere nidum suum.

Dixi supra, hoc ipsum et adversum carnem posse intelligi quod imminutae sint vires ejus in adventu Christi, et contemptibilis sit, animaeque subjecta imperio, et frustra erigatur, cum habitet in cavernis petrae, vel sensibus, vel cogitationibus, et velit dominari animae, exaltans solium suum, nec opera sua credens posse superari. Cui dicitur, quod quamvis se erigat, et aquilae imitetur excelsa, multosque sanctorum deceperit: tamen a Domino superata sit atque dejecta.

Quod in haereticis et in carne intelleximus, contra Judaeos quoque intelligi potest.

(Vers. 4 seq.) Si fures introissent ad te: si latrones per noctem, quomodo conticuis-
ses? Nonne furati essent sufficientia sibi? Si vindemiatores introissent ad te, numquid non [Vulg. tacet non] saltem racemum reliquissent tibi? Quomodo scrutati sunt Esau, investigaverunt abscondita ejus? LXX. Si fures introissent ad te, vel latrones per noctem, ubi projectus esses? Nonne furati essent sufficientia [Al. sufficientiam] sibi? Et si vindemiatores introissent ad te, nonne reliquissent racemum? Quomodo perscrutatus est Esau, et deprehensa sunt abscondita ejus? Jeremias similiter, licet ordine commutato: Si vindemiatores venissent super te, non [Al. nonne] reliquissent racemum? si fures in nocte, rapuissent utique quod sufficeret sibi. Ego vero discooperui Esau, revelavi abscondita ejus, et celare non possunt (Jer. XLIX, 9, 10).

David also says something similar: "They have set their mouth against heaven, and their tongue passes through the earth" (Ps. 72:9).

If therefore they shall be exalted like the eagle (for they too claim for themselves the likeness of eagles, which are accustomed to gather at the Lord's corpse), and if they shall place their nest amidst the stars, from there I will drag them down, says the Lord.

For just as while the householder was sleeping, an enemy came and sowed weeds among the good seed (Matt. 13:25), so that great eagle (Ezek. 17:3), with great wings, long-limbed, full of feathers and of various colors, which has the way of entering into Lebanon, and takes from the top of the cedar, and plants it upon many waters, so that the plantings may sprout into a vineyard, is accustomed to place its nest among the stars of the Church, of whom it is also said in another place: "But the just shall shine like the stars" (Matt. 13:43).

I said above that this same thing can also be understood against the flesh: that its powers were diminished at the advent of Christ, and it is contemptible, and subject to the command of the soul, and it is lifted up in vain, since it dwells in the caverns of the rock, that is, in the senses or in thoughts, and wishes to dominate the soul, exalting its own throne, not believing its works can be overcome. To which it is said that, although it lifts itself up and imitates the heights of the eagle, and has deceived many of the saints, nevertheless it has been overcome and cast down by the Lord.

What we have understood in the case of the heretics and of the flesh can also be understood against the Jews.

(Verse 4 ff.) If thieves had come to you, if robbers by night, how you would have been silent! Would they not have stolen enough for themselves? If grape-gatherers had come to you, would they not [the Vulgate omits "not"] have left you at least a cluster? How they have searched Esau, sought out his hidden things! The Septuagint: If thieves had come to you, or robbers by night, where would you have been cast down? Would they not have stolen enough [alt. a sufficiency] for themselves? And if grape-gatherers had come to you, would they not have left a cluster? How Esau has been searched through, and his hidden things have been discovered! Jeremiah similarly, though with the order changed: If grape-gatherers had come upon you, would they not [alt. would they not] have left a cluster? if thieves in the night, they would surely have seized what was enough for themselves. But I have uncovered Esau, I have revealed his hidden places, and they cannot be concealed (Jer. 49:9-10).

Quod dicit, hoc est: 370 Si fures et latrones qui de nocte domos suffodere consueverunt, et rapere quae in domibus sunt, introissent ad te, et absconditi tenebris, circuissent domus tuae angulos, utique hoc tulissent quod sibi putabant posse sufficere, et aliquid in aedibus tuis, vel per satietatem, vel per ignorantiam reliquissent. Si vindemiares introissent vineam tuam, et eam vel hostiliter vastare, vel a te conducti demetere cuperent, quamvis diligens eorum fuisset vindemia, tamen racemos vitibus foliisque celatos, inter palmites reliquissent. Sed omnia hostes, qui ad te, Domino iubente, venerunt (significat autem Babylonios, et exercitum Nabuchodonosor), investigaverunt omnia secreta tua, et cavernas, ac foramina speluncarum, in quibus habitas, lustraverunt. Et revera, ut dicamus aliquid et de natura loci, omnis australis regio Idumaeorum de Eleutheropoli usque Petram, et Ailam (haec est enim possessio Esau), in specubus habitatiunculas habet. Et propter nimios calores solis, quia meridiana provincia est, subterraneis tuguriis utitur.

Discooperui, inquit, Esau, id est, quod terra premebatur in medium protuli, et aperta sunt omnia quae clauderas, substantiamque tuam me pariter cum hostibus perquirente, nulla potuerunt secreta celare.

Aliter, Fures et latrones, qui ingrediuntur nocte, quia filii sunt noctis et tenebrarum, haereticos puto, contraria veritati dogmata praedicantes, qui furantur sufficientia sibi, et quotidie de Ecclesiae gregibus rapere festinant. Isti ingredienti vineam Domini nostri (Psal. LXXIX), quam de Aegypto hujus saeculi transtulit, et de cujus genimine vinum se esse bibiturum in regno Patris pollicetur, ita cupiunt universa populari, ut vix racemum relinquant in ea. Sed econtrario Dominus agit: omnia enim secreta eorum, et occulta mysteria, et patriarcharum Esau (hos quippe intelligo qui primi haereses adinvenerunt) per sanctos suos et Ecclesiasticos viros atque doctores profert in medium, et prima illius victoria est, patere quae tegebantur occulta.

Unde et cum admiratione dicitur, Quomodo perscrutatus est Esau, deprehensa sunt occulta ejus? Vide Marcionem et Valentinum, et omnes haereticos, 371 quomodo in doctrinis daemoniorum, cauteriatam habentes conscientiam, applaudant sibi, et simplices animas quasi quibusdam divinis mysteriis initiantes, composito sermone decipiant. Sed cum triginta aeonas, et quadradas, et octoadas et duodecadas, et duplicem deum, et portentosum Abraxas in medium sermo protulerit: tunc prudentia Esau stultitia demonstrabitur, et investigabuntur secreta ejus.

What he says is this: 370 If thieves and robbers, who are accustomed to dig through houses by night and to seize what is in the houses, had entered your home, and hidden by the darkness, had gone around the corners of your house, they would surely have taken what they thought could suffice for them, and would have left something in your dwelling, either from satiety or from ignorance. If grape-gatherers had entered your vineyard, and desired either to lay it waste hostilely or, being hired by you, to harvest it, however diligent their gathering might have been, they would nevertheless have left clusters hidden by the vines and leaves among the branches. But the enemies who came to you at the Lord's command (meaning the Babylonians and the army of Nebuchadnezzar) have investigated all your secrets, and have searched the caverns and the openings of the caves in which you dwell. And in truth, to say something also about the nature of the place, the entire southern region of the Idumeans from Eleutheropolis to Petra and Aila (for this is the possession of Esau) has its small dwellings in caves. And on account of the excessive heat of the sun, because it is a southern province, it uses subterranean huts.

"I have uncovered," he says, "Esau," that is, what was pressed down by the earth I have brought forth into the open, and all the things you were closing up have been opened, and with me searching out your substance along with the enemies, no secrets could remain hidden.

Alternatively: The thieves and robbers who enter by night, because they are sons of the night and of darkness, I consider to be heretics, preaching dogmas contrary to the truth, who steal what is sufficient for themselves and hasten daily to snatch from the flocks of the Church. These, entering the vineyard of our Lord (Psalm 79), which He transferred from the Egypt of this world, and from whose fruit He promises He will drink wine in the kingdom of the Father, so desire to lay waste to everything that they scarcely leave a cluster in it. But the Lord acts in a contrary manner: for He brings forth into the open all their secrets, and hidden mysteries, and those of the patriarchs of Esau (by whom I indeed understand those who first invented heresies) through His saints and ecclesiastical men and doctors, and His first victory is that what was hidden is laid bare.

Whence it is also said with admiration, "How Esau has been searched through, his hidden things have been discovered!" See Marcion and Valentinus, and all the heretics, 371 how in the doctrines of demons, having their conscience seared, they applaud themselves, and initiating simple souls as if into certain divine mysteries, they deceive them with polished speech. But when discourse has brought forth into the open the thirty aeons, and the tetrads, and ogdoads and dodecads, and the dual god, and the monstrous Abraxas: then the prudence of Esau will be shown to be foolishness, and his secrets will be investigated.

(Vers. 7.) Usque ad terminos emiserunt te omnes viri foederis tui, illuserunt tibi, invaluerunt adversum te viri pacis tuae, qui comedunt tecum, ponent insidias subter te: non est prudentia in eo. LXX: Usque ad terminos dimiserunt te: omnes viri testamenti tui ti restiterunt tibi, praevaluerunt adversum te viri pacifici tui: posuerunt insidias subter te: non est sapientia in eo. Quidam id quod supra exposuimus, Quomodo perscrutatus est Esau, et comprehensa sunt abscondita ejus, ad terminos usque distinguunt: ut sit sensus, abscondita tua atque secreta usque ad terminos revelata sunt. Nobis autem melius videtur, ut cum posterioribus copuletur. Veniente ergo Nabuchodonosor (de quo in Jeremia contra Idumaeam dicitur: Ecce quasi leo ascendet de superbia Jordanis ad pulchritudinem robustam, quia subito currere eum faciam ad illam (Jer. XLIX, 19): Ac deinde: Ecce quasi aquila ascendet et volabit, et expandet alas suas super Bosram, et erit cor fortium Idumaeae in die illa, quasi cor mulieris parturientis (Ibid. 22),) omnes qui ante erant foederati Edom, et in praesidio urbis superbissimae fuerant, reliquerunt eum, et juncti hostibus contra eum insidias tetenderunt: praevalueruntque adversus eum, et tunc indicatum est, quia nulla in Edom esset sapientia: dum sperat in his qui adversarii demonstrati sunt. Aliter: Cum abscondita Esau, et quasi sacramenta magnifica, quibus prius populi fuerant irretiti, prolata fuerint in medium, ita ut vir Ecclesiasticus possit dicere: Non enim ignoramus ejus astutias (II Cor. II), derelinquent terminos Edom, et dimittent eum, et usque ad terminos Ecclesiae transmigrantes, proferent doctrinas pessimas. Tunc illudent 372 et resistent quondam magistro suo, dicentes falsa esse quae didicerant: praevalebunt contra eum, et eruditi fide Ecclesiae, falsum dogma convincet. Illi qui quondam comedebant apud haereticos, non panem Eucharistiae, sed panem luctus, et panem subcinericium qui non reversatur, proponent quaestiones de Scripturis, tendent insidias Idumaeo atque terreno, et in omnibus carneo praeceptori (haereses enim ad Galatas inter carnis opera numeratas legimus (Galat. V), et tunc ostendetur non esse prudentia in Edom.

(Verse 7) All the men of your covenant have sent you forth even to the border; the men of your peace have deceived you, they have prevailed against you; they that eat bread with you shall lay an ambush under you: there is no prudence in him. LXX: They have sent you away even to the borders: all the men of your covenant have resisted you, your men of peace have prevailed against you: they have laid an ambush under you: there is no wisdom in him. Some separate what we explained above, "How Esau has been searched out, and his hidden things have been seized," all the way to the phrase "to the border": so that the sense would be, "your hidden and secret things have been revealed even to the borders." To us, however, it seems better that it be joined with what follows. Therefore, when Nebuchadnezzar came (of whom it is said in Jeremiah against Idumea: "Behold, he shall come up like a lion from the swelling of the Jordan to the beauty of the strong, for I will suddenly make him run to it" (Jer. 49:19); and then: "Behold, he shall come up and fly as an eagle, and spread his wings over Bozrah, and the heart of the mighty men of Idumea in that day shall be as the heart of a woman in her pangs" (Ibid. 22)), all who were previously confederates of Edom, and had been in the garrison of that most proud city, abandoned him, and joining his enemies, they laid an ambush against him: and they prevailed against him, and then it was shown that there was no wisdom in Edom, while it hoped in those who were proven to be adversaries. Alternatively: When the hidden things of Esau, and as it were the magnificent mysteries by which the people had previously been ensnared, are brought forth into the open, so that the man of the Church can say: "For we are not ignorant of his devices" (II Cor. 2:11), they will abandon the borders of Edom, and they will leave him, and migrating to the borders of the Church, they will bring forth the worst doctrines. Then they will mock and resist their former master, saying that what they had learned was false: they will prevail against him, and, instructed in the faith of the Church, will refute the false dogma. Those who once ate with the heretics—not the bread of the Eucharist, but the bread of mourning, and the bread baked under ashes which is not turned—will propose questions from the Scriptures, they will lay snares for the Idumean and the earthly one, and in all things for the carnal preceptor (for we read that heresies are numbered among the works of the flesh in Galatians (Gal. 5)), and then it will be shown that there is no prudence in Edom.

(Vers. 8, 9.) Numquid non in die illa, dicit Dominus, perdam sapientes ex Idumaea, et prudentiam de monte Esau? Et timebunt fortes tui a Meridie: ut intereat vir de monte Esau. LXX: In die illa, dicit Dominus, perdam sapientes ex Idumaea, et intelligentiam de monte Esau. Et pavebunt pugnatores tui de Theman, ut auferatur homo de monte Esau. Cum hostis fines tuos possederit, et omnes viri foederis tui illuserint tibi, et praevaluerint contra te: tunc peribit sapientia de Idumaea et calliditas ejus stultitia demonstrabitur. Prudentiam quoque ipse Dominus auferet de monte Esau, id est, de montibus Seir, vel quia urbs Idumaea in monte sita est, vel quia omnis illa regio quae ad Austrum vergens confinis est eremo, praeuptis in montibus edita sit. Unde et dicitur: Pavebunt pugnatores tui de Theman, quod nos interpretati sumus, meridiem. Quomodo autem supra dixeram, Esau tribus nominibus appellatum: ita et plaga regni ejus, quae ad Austrum vergit, tribus vocabulis appellatur, Darom, Theman, Nageb (), quae omnia juxta Ezechiel, Austrum, Africum, Meridiemque significant. Postquam vero timuerint fortes regni ejus, qui habitabant [Al. habitant] in Meridie, tunc interibit vir de monte Esau, qui et pugnare pro civitate, et prudenter dare consilium solitus erat.

Aliter: Postquam hi qui prius decepti erant, conversi fuerint ad Ecclesiam: tunc ipso Domino dimicante, peribunt sapientes Idumaeae, qui carnalia et terrena sapiebant, et auferetur prudentia de monte Esau, quae elevabatur 373 contra scientiam Dei. Et qui prius pro Esau, et Idumaea dialectica arte pugnabant, et erant in praesidiis Theman, quod interpretatur consummatio, desinent pugnare pro magistris prioribus. Sive qui ante lumen sibi scientiae promittebant, et putabant se esse in meridie, timebunt et formidabunt, ecclesiastico viro obtinente sophismata eorum: intantum ut nullus resideat qui possit, vel regis consilio, vel pugnatoribus viris, pro haereticorum superbia et falso dogmate dimicare.

(Vers. 10, 11.) Propter interfectionem et [Vulg. addit propter] iniquitatem in fratrem tuum Jacob, operiet te confusio, et peribis in aeternum. In die cum stares adversus eum, quando capiebant alieni exercitum ejus, et extranei ingrediebantur portas ejus, et super Jerusalem mittebant sortem: tu quoque eras quasi unus ex eis. LXX: Propter interfectionem et impietatem adversum fratrem tuum Jacob, operiet te confusio, et aufereris in aeternum.

(Verses 8, 9.) Shall I not in that day, says the Lord, destroy the wise men out of Edom, and prudence from the mount of Esau? And thy mighty men shall be afraid from the South, that a man may be cut off from the mount of Esau. The Septuagint: In that day, says the Lord, I will destroy the wise men from Edom, and understanding from the mount of Esau. And your warriors from Teman will be terrified, so that every man may be cut off from the mount of Esau. When the enemy has possessed your borders, and all the men of your covenant have mocked you, and have prevailed against you: then wisdom shall perish from Edom, and its cunning will be shown to be foolishness. The Lord Himself will also take away prudence from the mount of Esau, that is, from the mountains of Seir, either because the city of Edom is situated on a mountain, or because that entire region which, bordering on the desert, inclines toward the South, is set upon steep mountains. Hence it is also said: Your warriors from Teman will be terrified, which we have interpreted as "the south." Moreover, as I said above that Esau is called by three names, so also the region of his kingdom, which inclines toward the South, is called by three terms: Darom, Theman, and Nageb, all of which, according to Ezekiel, signify the South, the Southwest, and the South/Noon. But after the mighty men of his kingdom, who dwelt [or, dwell] in the South, have become afraid, then the man from the mount of Esau will perish, who was accustomed both to fight for the city and to give prudent counsel.

Alternatively: After those who were previously deceived have been converted to the Church, then, with the Lord Himself fighting, the wise men of Edom, who savored carnal and earthly things, will perish, and prudence will be taken away from the mount of Esau, which was exalted against the knowledge of God. And those who previously fought for Esau and Edom with dialectical art, and were in the garrisons of Teman, which is interpreted as "consummation," will cease to fight for their former masters. Or those who before promised themselves the light of knowledge, and thought themselves to be in the noonday sun, will fear and tremble when an ecclesiastical man refutes their sophisms, to such an extent that no one will remain who is able, either by the counsel of a king or by mighty warriors, to fight for the pride of heretics and their false dogma.

(Verses 10, 11.) For the slaughter and [the Vulgate adds *for*] the iniquity against your brother Jacob, confusion shall cover you, and you shall perish forever. In the day that you stood against him, when strangers took his army captive, and foreigners entered his gates, and cast lots upon Jerusalem: you also were as one of them. LXX: For the slaughter and impiety against your brother Jacob, confusion shall cover you, and you shall be taken away forever.

Ex die qua restitisti contra, in die ut caperent alienigenae fortitudinem ejus, et alieni ingressi sunt portas ejus: et super Jerusalem miserunt sortem; et vos eratis quasi unus ex eis. Idcirco interibit vir de monte Esau, et peribit sapientia de Idumaea, et prudentia de monte Esau, quia interfecisti germanum, et inique egisti contra fratrem tuum Jacob: quando Chaldaeis, Babyioniisque vastantibus Jerusalem, et obsidentibus civitatem, et ingredientibus portas ejus, mittentibusque sortem, in divisione praedarum, tu eorum socius eras, et in hostium numero versabaris. Aliter: Cuncta quae supra scripta sunt patieris, o Edom cruenta, terrene, crudelis: quia falsa mortiferaque doctrina, et adversum Dominum impietatem loquente, occidisti fratrem tuum Jacob. Legimus in Salomone: Sunt qui loquuntur et interficiunt gladio (Prov. XXV, 18). Et in alio loco: Venenum aspidum sub labiis eorum (Ps. CXXXIX, 4). Et, Lingua eorum gladius acutus (Ps. LVI, 5). Operiet ergo te confusio, et dices: Confusio vultus mei operuit me (Ps. LXVIII, 8): ac peribis, non ad breve tempus, sed in aeternum. Aeterno enim quantum in te fuit fratrem vulnere percussisti. Sed et haec erit causa cruciatus: nam quando alieni devastabant exercitum Jacob et ingrediebantur per portas ejus 374 in pacificam quondam Jerusalem, mittebantque sortes, ut ejus sibi spolia dividerent, tu unus eras ex hostibus. Legimus, vidimus, quotidieque comprobamus, quando persecutio contra Ecclesiam oritur, multo peiores persecutores Judaeos et haereticos in Christianos fieri, quam ethnicos. Possumus extraneos ingredientes portas Jerusalem λογισμοὺς, id est, cogitationes pessimas dicere, portasque Jerusalem, id est, animae quiescentis et videntis Deum, quinque sensus interpretari, per quos introeant hostes, et spolia dividant Jerusalem. Si viderimus mulierem ad concupiscendum [Al. concupiscendam eam] (Matth. V), mors ingressa est per fenestras nostras (Jer. IX): si susceperimus per aures mendacium ac judicium sanguinis, per aliam portam hostis ingressus est. Odoratus quoque, gustus et tactus, si vel variis odoribus, vel dulcibus cibus, vel amplexibus delicatis captus fuerit, per alias portas ingressi sunt adversarii, et spolia dividunt miserae Jerusalem. Eo igitur tempore quo persecutionis impetu, et mortiferis voluptatibus de Ecclesia quispiam corruerit, videmus [Al. videas] exsultare haereticos, gaudere Judaeum, et unum esse de persecutoribus, et in ethnicorum eos numero computari.

From the day that you stood against him, in the day that foreigners captured his strength, and aliens entered his gates: and they cast lots upon Jerusalem; and you were as one of them. Therefore a man shall perish from Mount Esau, and wisdom shall perish from Idumea, and prudence from Mount Esau, because you killed your kinsman, and acted wickedly against your brother Jacob: when the Chaldeans and Babylonians were devastating Jerusalem, besieging the city, entering its gates, and casting lots for the division of the spoils, you were their associate, and you moved among the number of the enemy. Alternatively: You shall suffer all that is written above, O bloody, earthly, cruel Edom: because with false and deadly doctrine, and by speaking impiety against the Lord, you have killed your brother Jacob. We read in Solomon: "There are those who speak and kill with a sword" (Prov. 25:18). And in another place: "The venom of asps is under their lips" (Ps. 139:4). And, "Their tongue is a sharp sword" (Ps. 56:5). Therefore confusion shall cover you, and you will say: "The confusion of my face has covered me" (Ps. 68:8): and you shall perish, not for a short time, but forever. For you struck your brother with a wound that, as far as it was in your power, was eternal. But this also will be a cause of torment: for when foreigners were devastating the army of Jacob and were entering through its gates into the once peaceful Jerusalem, and were casting lots to divide its spoils for themselves, you were one of the enemies. We have read, we have seen, and we daily confirm that when persecution arises against the Church, the Jews and heretics become much worse persecutors of Christians than the pagans. We can say that the foreigners entering the gates of Jerusalem are the *logismoi* (λογισμοὺς), that is, evil thoughts, and interpret the gates of Jerusalem—that is, of the soul that is at rest and sees God—as the five senses, through which the enemies enter and divide the spoils of Jerusalem. If we have looked at a woman to lust after her [variant: concupiscendam eam] (Matt. 5), "death has entered through our windows" (Jer. 9): if we have received through our ears a lie and a bloody judgment, the enemy has entered through another gate. The sense of smell, also, taste, and touch, if it has been captured either by various odors, or by sweet foods, or by delicate embraces, the adversaries have entered through other gates, and they divide the spoils of wretched Jerusalem. Therefore, at that time when someone has fallen from the Church by the force of persecution and by deadly pleasures, we see [variant: you may see] the heretics exult, the Jew rejoice, and be one of the persecutors, and they are counted in the number of the pagans.

(Vers. 12.) Et non despicias in die fratris tui, in die peregrinationis ejus. Et non laetaberis super filios Juda in die perditionis eorum, et non magnificabis os tuum in die angustiae: neque ingredieris portam populi mei in die ruinae eorum. LXX: Et non despicias diem fratris tui in die alienorum. Et non laetaberis super filios Juda in die perditionis eorum: et non magna loqueris in die angustiae: neque ingredieris portas populorum in die laborum eorum. Idem sensus qui supra: Cum interierit vir de monte Esau, propter interfectionem, et impietatem in fratrem ejus Jacob, et operuerit eum aeterna confusio, nequaquam faciet quae fecit ante contra germanum; non enim despiciet et parvipendet, videns fratrem suum ire captivum: nec laetabitur [Al. laetaberis] super filios Juda. Duae enim tribus excepta Levitica, quae regnabant in Jerusalem, et appellabantur Juda, a Chaldaeis captae sunt. Et nequaquam magna loqueris, et quasi unum de victoribus esse te credens, in fratris ridebis angustia. Neque in die vastitatis et ruinae populi mei, tu per portam Jerusalem gloriabundus incedes. Et ideo ista non facies, quia et tu similia patieris. Aliter quando captivum videris diversis persecutionibus fratrem tuum, et abduci vinctum de Ecclesiae fide, nec civitatem suam, sed peregrina quaeque sectari, nequaquam laetaberis, quia et tu similia patieris. Laetabaris enim quando capiebatur Jacob, et super filios Juda, quos discipulos Christi intelligimus, exultabas in die perditionis eorum. Significatur autem, quod anima in meditullio vitiorum atque virtutum posita sit, et possit in utramque partem per horarum momenta converti. Nequaquam, inquit, magnificabis os tuum in die angustiae. Quod secundum duplicem sensum accipere debemus: corporalis, in persecutionibus et in peccatis: spiritualis angustiae, eum anima hostibus vitiisque capta, ducta fuerit in Babylonem. Neque ingredieris portam populi mei in die ruinae eorum: quando enim aut negatio nos oppresserit, aut voluptas, et rigorem pristinum infelix conscientia non servaverit, tunc facile ad contraria dogmata labimur, blandientia errori nostro, et non curantia vulnus, sed palpantia. Solatium miseriae est, quamvis perditum, habere quod speret.

Neque despicias et tu in malis ejus in die vastitatis illius, et non emitteris adversum exercitum ejus in die vastitatis illius. Neque stabis in exitibus ut interficias eos qui fugerint: et non concludes reliquos ejus in die tribulationis. LXX: Et non despicias etiam tu congregationem eorum in die perditionis eorum: neque apponeris fortitudini eorum in die perditionis eorum: neque stabis in egressibus eorum, ut interficias eos qui salvi fuerint ex eis: neque concludes fugitivos eorum in die tribulationis.

(Verse 12.) And you shall not look down on the day of your brother, in the day of his pilgrimage. And you shall not rejoice over the sons of Judah in the day of their destruction, and you shall not magnify your mouth in the day of distress: neither shall you enter the gate of my people in the day of their ruin. LXX: And you shall not look down on the day of your brother in the day of strangers. And you shall not rejoice over the sons of Judah in the day of their destruction: and you shall not speak great things in the day of distress: neither shall you enter the gates of the peoples in the day of their travails. The meaning is the same as above: When the man from Mount Esau perishes on account of the slaughter and impiety against his brother Jacob, and eternal confusion covers him, he will by no means do what he did before against his kinsman; for he will not look down on and belittle him, seeing his brother go into captivity: nor will he rejoice [Alternatively: you will rejoice] over the sons of Judah. For the two tribes, with the exception of the Levitical one, which reigned in Jerusalem and were called Judah, were captured by the Chaldeans. And you will by no means speak great things, and believing yourself to be one of the victors, you will laugh at your brother's distress. Nor on the day of the devastation and ruin of my people will you enter boastfully through the gate of Jerusalem. And therefore you will not do these things, because you too will suffer similar things. Alternatively, when you see your brother captive to various persecutions, and led away bound from the faith of the Church, and following not his own city but all manner of foreign things, you will by no means rejoice, because you too will suffer similar things. For you rejoiced when Jacob was captured, and over the sons of Judah, whom we understand to be the disciples of Christ, you exulted in the day of their destruction. Moreover, it is signified that the soul is placed in the midst of vices and virtues, and can be turned to either side in the space of moments. "By no means," it says, "will you magnify your mouth in the day of distress." This we ought to understand in a twofold sense: of corporal distress, in persecutions and in sins; and of spiritual distress, when the soul, captured by enemies and vices, has been led into Babylon. "Neither shall you enter the gate of my people in the day of their ruin": for when either denial or pleasure has overcome us, and our unhappy conscience has not preserved its former rigor, then we easily slide into contrary dogmas, which flatter our error and do not care for the wound, but soothe it. It is a consolation for misery, although a lost one, to have something for which to hope.

And you shall not look down on his evils in the day of his devastation, and you shall not be sent out against his army in the day of his devastation. Nor shall you stand at the crossroads to kill those who have fled; and you shall not shut up his remnant in the day of tribulation. LXX: And you shall not look down upon their congregation in the day of their perdition; nor shall you be added to their strength in the day of their perdition; nor shall you stand at their ways of escape to kill those who have been saved from among them; nor shall you shut up their fugitives in the day of tribulation.

Cum ipse captus fueris et Babylonio vastante deletus, inter caetera quae fecisti, ne haec facias quae sequuntur: Non despicias, neque contemnes fratrem tuum Jacob in die vastitatis illius: neque apponeris ad exercitum Babyloniorum, sive non emitteris adversum exercitum Juda, quando superatus ab adversariis terga verterit. Cumque coeperint fugere per notas sibi vias, et diverticula, et calles ad solitudinem perferentes, non stabis in bivio, nec venientes exspectabis in compitis, ut interficias eos qui fuerint liberati, aliosque comprehensos recludas: et vel ipse capias, vel captivitati hostium serves. Haec juxta historiam diximus: debemus enim breviter manifestiora carpentes, ad ea quae obscura sunt pergere.

Quis haereticorum non despicit ecclesiasticos? Quis non exultat in malis eorum, si quando propter peccata populi persecutioni traditi fuerint, et multi vel infirma fide, vel supra petrosa seminati, in negationem corruerint, videas illos exsultare, gaudere, nostram ruinam, suam putare victoriam: intantum, ut jungantur gentibus, et persecutio saevior, vel ex Judaeis, vel ex his fiat, qui fratres nostros esse se simulant, et eodem [Al. eorum] censentur nomine. Cumque aliquis, vel fuga, vel poenitentia elapsus fuerit, stant in diverticulis, et proponunt sophismata, et testimonia, quasi de Scripturis proferunt: ut lassis atque confectis consuta offerant cervicalia, et ponant ea sub omni cubito manus. Atque ita fit, ut qui forsitan persecutionem, aut virtute superarint, aut timore effugerint, decepti pravis dogmatibus, rursum in carcere teneantur errorum, et multo fiat pejor ista tribulatio, quam fuit ex gentibus; facilius enim ab ethnicis captum liberes, quam haereticorum praestigiis irretitum.

Quoniam juxta est dies Domini super omnes gentes: sicut fecisti, fiet tibi. Retributionem tuam convertet in caput tuum. Quomodo enim bibisti super montem sanctum meum, bibent omnes gentes jugiter: et bibent; et absorbebunt, et erunt quasi non sint.

LXX: Quia juxta est dies Domini super omnes gentes: sicut fecisti, fiet [Al. fecerit] tibi. Retributio tua reddetur in caput tuum. Quia quomodo bibisti super montem sanctum meum, bibent omnes gentes vinum: bibent et absorbebunt, et erunt quasi non sint.

When you yourself have been captured and destroyed by the devastating Babylonian, among the other things you have done, do not do these things that follow: You shall not despise, nor scorn your brother Jacob in the day of his devastation; nor shall you be added to the army of the Babylonians, or rather, you shall not be sent out against the army of Judah when, overcome by its adversaries, it has turned its back. And when they begin to flee by paths known to them, and byways, and tracks leading to the wilderness, you shall not stand at the fork in the road, nor wait for them at the crossroads, to kill those who have been freed, and to shut up others who have been apprehended: and either capture them yourself, or deliver them to the captivity of the enemy. We have said these things according to the historical sense; for we must, by briefly grasping the more manifest things, proceed to those that are obscure.

What heretic does not despise churchmen? Who does not exult in their misfortunes, if at any time, on account of the people's sins, they have been handed over to persecution, and many, either of weak faith or sown on rocky ground, have fallen into denial? You would see them exulting, rejoicing, thinking our ruin their victory: to such an extent that they join with the gentiles, and a fiercer persecution arises, either from the Jews or from those who pretend to be our brothers and are counted by the same name. And when someone has escaped, either by flight or by penitence, they stand at the byways and propose sophisms, and bring forth testimonies as if from the Scriptures, so that to the weary and worn out they may offer sewn cushions and place them under every elbow. And so it happens that those who perhaps overcame persecution by virtue, or escaped it by fear, being deceived by wicked doctrines, are again held in the prison of errors, and this tribulation becomes much worse than that which came from the gentiles; for you could more easily free one captured by the pagans than one ensnared by the deceptions of heretics.

For the day of the Lord is near upon all the nations: as you have done, it shall be done to you. He will turn your retribution upon your own head. For as you have drunk upon my holy mountain, all the nations shall drink continually: and they shall drink, and they shall swallow down, and they shall be as though they had not been.

LXX: Because the day of the Lord is near upon all the nations: as you have done, it shall be done [Others: he will have done] to you. Your retribution shall be returned upon your own head. Because as you have drunk upon my holy mountain, all the nations shall drink wine: they shall drink and swallow down, and they shall be as though they had not been.

Haec autem, o Idumaea, ideo facere cessabis, quia veniet super te ultio Domini. Si enim juxta Jeremiam (Jer. XXV), quibus non erat iudicium ut biberent calicem, bibentes biberunt: tu quasi innocens reliqueris: non eris innocens, sed bibens bibes. Porro quod ait: Juxta est dies Domini super omnes gentes, legamus eundem [Al. juxta] Jeremiam, et videbimus calicem Domini cunctis gentibus propinatum. Unde dicitur in eodem: Calix aureus Babylon in manu Domini inebrians omnes gentes. Universas quippe nationes usque ad Propontidem, Scythicumque mare, et Ionium vel Aegaeum, Assyrii Babylonique tenuerunt. Legamus Herodotum, et Graecas barbarasque historias, et videbimus quomodo sub Babyloniiis et Assyriis impletum sit hoc quod dicitur: Juxta est dies Domini super omnes gentes.

Quod autem sequitur: Sicut fecisti, fiet tibi: retributionem tuam convertet in caput tuum, hic est sensus, quem in Psalmo legimus: Memento, Domine, filiorum Edom in die Jerusalem dicentium: exinanite, exinanite usque ad fundamentum in ea (Psal. CXXXVI, 7 et seqq.). Unde et contra Babylonem imprecatur propheta: Filia Babylonis misera: beatus qui retribuet tibi retributionem tuam, quam retribuisti nobis. Beatus qui tenebit et allidet parvulos tuos [Al. suos] ad petram. Sicut enim super montem sanctum meum, Sion, bibisti cum Babyloniiis, atque laetatus es: sic omnes gentes quas tecum habebat Babylonius in praesidio, conversae contra te bibent: et laetabuntur. Et non solum bibent: sed ita te absorbeant, ut sint Idumaei quasi non sint: vel certe ipsae gentes, cum te absorberint, absorbeantur a Medis, et hoc circulo vindicta procedet, ut tu Israel, te Babylonius, Babylonium Medus, ac Persa consumat.

Sequamus interpretationis ordinem. Juxta est, o haeretice, dies Domini super omnes gentes: prope est tempus iudicii in quo omnes iudicandae sunt nationes. Sicut fecisti contra ecclesiasticos, convertetur in caput tuum dolor tuus, et in verticem tuum iniquitas tua descendet. Quomodo enim in nece eorum laetatus es, conviviumque celebrasti, et in monte sancto meo, hoc est, Ecclesia, bibisti non meum calicem, sed diaboli: de quo et in Abacuc dicitur: Vae qui potat proximum suum subversione turbida (Abac. II, 15): ita universae gentes, vel fortitudines contrariae suppliciiis delegate, vel adversariae quaeque virtutes, bibent et absorbeant sanguinem tuum, et ad extremum in cunctos veniente cruciatu, ipsae quoque erunt quasi non sint. Qui enim perit ei qui est, et qui dicit ad Moysen: Qui est misit me ad vos (Exod. III, 14), secundum regulam Scripturarum, non esse dicitur. Unde et in Esther legimus: Ne tradas, Domine, regnum tuum his qui non sunt (Esth. XIV, 11).

But you, O Idumea, will cease to do these things for this reason: because the vengeance of the Lord will come upon you. For if, according to Jeremiah (Jer. 25), those for whom it was not the judgment to drink the cup, drank indeed, will you be left as if innocent? You will not be innocent, but you shall surely drink. Furthermore, as to what it says: "The day of the Lord is near upon all the nations," let us read the same [Others: according to] Jeremiah, and we will see the cup of the Lord offered to all nations. Whence it is said in the same: "Babylon has been a golden cup in the Lord's hand, that made all the nations drunk." Indeed, the Assyrians and Babylonians held all the nations as far as the Propontis, the Scythian Sea, and the Ionian or Aegean. Let us read Herodotus, and the Greek and barbarian histories, and we will see how under the Babylonians and Assyrians this which is said was fulfilled: "The day of the Lord is near upon all the nations."

As for what follows: "As you have done, it shall be done to you: he will turn your retribution upon your own head," this is the meaning which we read in the Psalm: "Remember, O Lord, the children of Edom, in the day of Jerusalem, who said: Raze it, raze it, even to the foundation thereof" (Psalm 136:7 ff.). Whence also the prophet imprecates against Babylon: "O daughter of Babylon, who art to be destroyed: happy shall he be, that rewards you as you have served us." "Happy shall he be, that takes and dashes your [Others: his] little ones against the rock." For just as you drank with the Babylonians upon my holy mountain, Zion, and rejoiced, so all the nations which the Babylonian had with you in his garrison, turning against you, shall drink, and they shall rejoice. And not only shall they drink, but they shall so swallow you down that the Idumeans shall be as though they were not; or certainly, those same nations, when they have swallowed you, will be swallowed by the Medes, and by this cycle vengeance will proceed, so that you consume Israel, the Babylonian consumes you, the Mede and the Persian consume the Babylonian.

Let us follow the order of interpretation. The day of the Lord is near, O heretic, upon all the nations: the time of judgment is at hand in which all nations are to be judged. As you have done against the churchmen, your sorrow shall be turned upon your own head, and your iniquity shall come down upon your own pate. For as you rejoiced in their death, and celebrated a banquet, and on my holy mountain, that is, the Church, you drank not my cup, but the devil's—of which it is also said in Habakkuk: "Woe to him that gives his neighbor drink with a turbulent overthrow" (Hab. 2:15)—so all the nations, or the contrary powers delegated to punishments, or whatever adverse virtues, will drink and swallow your blood, and when at last the torment comes upon all, they too will be as though they were not. For he who perishes to Him who is, and who says to Moses: "He who is has sent me to you" (Exod. 3:14), is said, according to the rule of the Scriptures, not to be. Whence we also read in Esther: "O Lord, deliver not your kingdom to them that are not" (Esther 14:11).

Possumus hunc locum et aliter interpretari: Quia laetati estis in ruina servorum meorum, eadem persecutio contra vos quoque veniet, et patiemini quaecumque fecistis. Et sicut laetati estis adversum populum meum cum gentibus reliquis: ita omnes gentes laetabuntur contra vos, et devorabunt et bibent, et persecutione simili conterent.

(Vers. 17, 18). In monte autem Sion erit salvatio, et erit sanctus et possidebit domus Jacob eos, qui se possederunt [Vulg. possederant]. Et erit domus Jacob ignis, et domus Joseph flamma, et domus Esau stipula: et succendentur in eis, et devorabunt eos, et non erunt reliquae domus Esau: quia Dominus locutus est. LXX: In montem Sion erit salvatio; et erit sanctum, et possidebit domus Jacob qui se possederant. Et erit domus Jacob ignis, et domus Joseph flamma, domus autem Esau stipula, et succendentur in eos, et devorabunt illos, et non erit frumentarius domui Esau, quia Dominus locutus est.

Idumaea subversa, et ab inimicis gentibus, cum quibus prius contra Jacob foedus inierat, devorata, in monte Sion erunt reliquiae, eritque salvatio, et erit sanctus; hoc est, vel ipse Dominus revertetur ad templum, quod propter peccata dimiserat, vel erit absolute sanctum, id est, Sanctum sanctorum. Et possidebit domus Jacob sub Zorobabel, et Esdra, et Nehemia eos qui se haereditate possederant. Et erit domus Jacob, id est, Juda, ignis, et domus Joseph, id est, decem tribuum, flamma. De Joseph quippe natus est Ephraim, ex qua tribu Samariae imperium fuit; domus autem Esau, id est Idumaeorum, qui tam saevi et crudeles exstiterant contra fratrem suum, vertetur in stipulam. Et quomodo ignis et flamma cito stipulam devorat: sic duo regna in unius sibi virgae juxta 379 Ezechiel (Eze. XVII) copulam foederata, vastabunt Idumaeam et devorabunt eam, et non erit residuus ex populo, qui possit eversionem adversariorum vicinis gentibus nuntiare. Hoc est enim quod LXX transtulerunt *πυροφόρον*, quem nos in Frumentarium vertimus, juxta antiqui sermonis eloquium; eos enim quos nunc Agentes in rebus, vel Veredarios appellant, Veteres Frumentarios nominabant. Sed melius est, ut ipsum sequamur Hebraicum, id est, SARID (), quod interpretatur vel reliquus, juxta Aquilam, vel effugiens, juxta Symmachum, vel secundum Theodotionem, et quintam editionem, residuus. Haec autem omnia fient quia Dominus locutus est, et illius jussisse, fecisse est.

We can also interpret this passage in another way: Because you rejoiced in the ruin of my servants, the same persecution will also come against you, and you will suffer whatever you have done. And just as you rejoiced against my people with the other nations, so all nations will rejoice against you, and will devour and drink, and will crush you with a similar persecution.

(Verses 17, 18). But on mount Zion there shall be salvation, and it shall be holy; and the house of Jacob shall possess those that had possessed them [Vulgate: possederant]. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; and they shall be kindled in them, and shall devour them; and there shall be no remnant of the house of Esau: for the Lord has spoken. LXX: On mount Zion there shall be salvation; and it shall be a holy thing, and the house of Jacob shall possess those that had possessed them. And the house of Jacob shall be a fire, and the house of Joseph a flame, but the house of Esau stubble, and they shall be kindled in them, and shall devour them, and there shall not be a grain-bearer for the house of Esau, because the Lord has spoken.

Edom having been overthrown and devoured by the enemy nations with whom it had previously entered into a covenant against Jacob, on mount Zion there will be a remnant, and there will be salvation, and it will be holy; that is, either the Lord Himself will return to the temple, which He had forsaken on account of sins, or it will be absolutely holy, that is, the Holy of Holies. And the house of Jacob, under Zerubbabel, and Ezra, and Nehemiah, will possess those who had possessed them by inheritance. And the house of Jacob, that is, Judah, will be a fire, and the house of Joseph, that is, of the ten tribes, a flame. For from Joseph was born Ephraim, from which tribe the dominion of Samaria came; but the house of Esau, that is, of the Edomites, who had been so savage and cruel against their brother, will be turned into stubble. And just as fire and flame quickly devour stubble, so the two kingdoms, united in the bond of one rod for themselves according to Ezekiel (Ezek. 17), will lay waste to Edom and devour it, and there will not be a survivor from the people who could announce the overthrow of their adversaries to the neighboring nations. For this is what the LXX translated as *pyrophoron*, which we render as *Frumentarius* (grain-supplier), according to the usage of ancient speech; for those whom they now call *Agentes in rebus*, or *Veredarii*, the ancients called *Frumentarii*. But it is better that we follow the Hebrew itself, that is, *SARID*, which is interpreted either as remnant according to Aquila, or one who escapes according to Symmachus, or according to Theodotion and the fifth edition, survivor. But all these things will happen because the Lord has spoken, and for Him to have commanded is to have done.

Aliter: Destructis carnis operibus, et terreno imperio desolato, erit in Ecclesia salvatio eorum qui a matre non exierint. Et in ipsa morabitur sanctus, de quo in Isaia dicitur: Sanctus, sanctus, sanctus Dominus Deus Sabaoth (Isai. VI, 3), quia et qui sanctificat, et qui sanctificantur, ex uno omnes. Et possidebit domus supplantatoris Jacob eos qui se haereditate possederant, de persecutoribus faciens Christianos, et ipsos Idumaeos in Ecclesiae fidem recipiens: domus autem Esau vertetur in stipulam. Et quomodo ignis viciniam culmus non valet sustinere: ita disputationem Jacob, quae ignita est sermone Domini: Eloquia enim Domini igne examinata (Ps. XVII, 31), et flammam Joseph, qui interpretatur augmentum (Genes. XXXVII), et quia fratribus venditus, populum pavit in Aegypto, domus Esau sustinere non poterit: sed ad primam congressionem sophismata eorum vertentur in nihilum. Et devorabuntur in salutem suam, juxta illud quod in benedictione Isaac dicitur 380 ad Esau: Sed dominum tuum illum feci: et omnes fratres tuos subjeci ei servos: fratrique tuo servies (Gen. XXVII, 37). Et non erunt reliquiae domus Esau, quando omnia Christo genuflectent coelestium et terrestrium, et infernorum (Philip. II), et subjicientur ei universa, ut sit Deus omnia in omnibus. Quia vero Esau super fundamentum Christi vitio suo extruxerat fenum, ligna et stipulam (I Cor. III): idcirco domus et Jacob et Joseph in ignem vertetur et flammam, imitans Dominum suum, qui dicit: Ego sum Deus ignis consumens (Deut. IV, 24), ut devoratis paleis peccatorum, frumentum purum in horrea congregetur.

Cuncta quae diximus, et quae dicturi sumus, Judaei sibi futuro tempore pollicentur, quando pro Christo recipient Antichristum, impleta prophetia Domini Salvatoris: Ego veni in nomine Patris mei, et non suscepistis me: si alius venerit in nomine suo, illum recipietis (Joan. V, 43). Et quidquid contra Idumaeam interpretati sumus, illi adversus Romanum regnum somniant: quod nos dicimus, aut juxta historiam sub Zorobabel esse jam factum, aut certe juxta prophetiam, et mysticos intellectus quotidie in Ecclesia fieri, et in regno animae adversus carnem, in unoquoque compleri.

Alternatively: When the works of the flesh have been destroyed and the earthly empire laid waste, there will be salvation in the Church for those who have not gone out from their mother. And in it the Holy One will dwell, of whom it is said in Isaiah: "Holy, holy, holy is the Lord God of Sabaoth" (Isa. 6:3), because both he who sanctifies and those who are sanctified are all from one. And the house of the supplanter Jacob will possess those who had possessed them by inheritance, making Christians out of persecutors, and receiving the Edomites themselves into the faith of the Church: but the house of Esau will be turned into stubble. And just as a stalk cannot withstand the proximity of fire, so the house of Esau will not be able to withstand the disputation of Jacob, which is ignited by the word of the Lord—"For the words of the Lord are tested by fire" (Ps. 17:31)—and the flame of Joseph, who is interpreted as "increase" (Gen. 37), and who, having been sold by his brothers, fed the people in Egypt; but at the first encounter their sophisms will be turned to nothing. And they will be devoured for their own salvation, according to that which is said in the blessing of Isaac to Esau: "But I have made him your lord: and all his brothers I have subjected to him as servants: and you shall serve your brother" (Gen. 27:37). And there will be no remnant of the house of Esau, when all things in heaven and on earth and under the earth shall bend the knee to Christ (Phil. 2), and all things shall be subjected to him, so that God may be all in all. Because Esau, through his own fault, had built hay, wood, and stubble upon the foundation of Christ (1 Cor. 3), for this reason the house of both Jacob and Joseph will be turned into fire and flame, imitating their Lord, who says: "I am a consuming fire" (Deut. 4:24), so that, the chaff of sins having been devoured, the pure wheat may be gathered into the barns.

All that we have said, and what we are about to say, the Jews promise for themselves in a future time, when they will receive the Antichrist instead of Christ, fulfilling the prophecy of the Lord Savior: "I have come in my Father's name, and you have not received me: if another comes in his own name, you will receive him" (John 5:43). And whatever we have interpreted against Edom, they dream of against the Roman kingdom: which we say has either already happened according to history under Zerubbabel, or certainly, according to prophecy and mystical understandings, happens daily in the Church, and is fulfilled in each person in the kingdom of the soul against the flesh.

Frumentarium autem secundum tropologiam desinere esse dicimus in haereticis, quando nullus fuerit qui apud eos granum tritici, quod in terra mortuum est, et panem de coelis habere se jactet. Sunt qui non *πυρφόρον*, id est, frumentarium: sed *πυρφόρον*, hoc est, qui gestare possit igniculum, a Septuaginta translatus putent. Acquiescentes igitur diversis interpretationibus, dicemus juxta tropologiam, non solum frumentarium cessaturum apud haereticos: 381 sed et eum qui lucem Christi habere se simulat. Et enim ipse Satan as transfiguratur in Angelum lucis (II Cor. XI).

(Vers. 19.) Et haereditabunt hi qui ad Austrum sunt, mentem Esau: et qui in campestribus, Philisthiim: et possidebunt regionem Ephraim, et regionem Samariae: et Benjamin possidebit Galaad. LXX: Et possidebunt qui in Nageb, montem Esau: et qui in Sephela, alienigenas, et possidebunt montem Ephraim, et campum Samariae, et Benjamin, et Galaad. Reverso in regnum suum Juda, qui habitavit in Meridie, et possedit cunctam regionem, juxta divisionem Jesu filii Nave, quae vergit ad scorpionem, id est, ad omnem Acrabithenam, hi qui prius terminis arctabantur angustis, possidebunt montem Esau, id est, montes Seir, et montana quae Edom ante possederat. Qui autem habitabant in Sephela, id est, in campestribus, Liddam et Emmaus, Diospolim scilicet, Nicopolimque significans, possidebunt Palaestinos, quinque urbes Palaestinatorum, Gazam, Ascalonem, Azotum, Accaron, Geth, vel omnem illam plagam quae juxta Actus Apostolorum Saronas appellatur. Alii vero putant eam Sephelam, id est, campestre regionem quae circa Eleutheropolim est, repromitti: quod ad Rhinocoruram, et ad mare usque tendenda sit, id est, de tribu Juda non solum Eleutheropolim teneant, sed usque ad maritima perveniant, et Philisthiim suo imperio subjugent, quos prius non habuerant subjugatos. Dilatabitur quoque terminus filiorum Juda usque ad Ephraim, ubi nunc Neapolis est, et usque ad regionem Samariae, ubi Sebaste condita est. Benjamin autem cujus statim ab Jerusalem, contra septentrionem termini dilatantur, cunctam possidebit Arabiam, quae prius vocabatur Galaad, et nunc Gerasa [Al. Gerara] nuncupatur. Juxta Septuaginta autem et montem Ephraim, et campos Samariae, et Benjamin, et Galaad, hi qui fuerint in Meridie possidebunt: hoc utrum factum sit, Deus viderit; potest enim ex parte per annos quingentos usque ad adventum Christi esse completum: quod sicut certissime scio, 382 quotidie completur, et in regno Ecclesiae confirmatur.

But we say that the frumentarius, according to the tropological sense, ceases to exist among heretics when there is no one among them who boasts of having the grain of wheat that has died in the earth, and the bread from heaven. There are some who think that what was translated by the Septuagint is not pyrophoron, that is, frumentarius (grain-bearer), but pyrphoron, that is, "one who can carry a little fire." Acquiescing therefore in the diverse interpretations, we will say according to the tropological sense that not only will the frumentarius cease among the heretics, but also he who pretends to have the light of Christ. For Satan himself transforms himself into an angel of light (2 Cor. 11).

(Verse 19.) And they that are of the south shall inherit the mount of Esau; and they that are in the plain, the Philistines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Gilead. The Septuagint: And they that are in the Negeb shall possess the mount of Esau: and they that are in the Shephelah, the foreigners, and they shall possess the mount of Ephraim, and the plain of Samaria, and Benjamin, and Gilead. When Judah has returned to his kingdom, he who dwelt in the South and possessed the entire region according to the division of Joshua son of Nun, which inclines toward the scorpion, that is, toward all of Akkrabbim, those who were previously confined by narrow borders will possess the mount of Esau, that is, the mountains of Seir, and the highlands that Edom had previously possessed. But those who dwelt in the Shephelah, that is, in the plains, signifying Lydda and Emmaus, namely Diospolis and Nicopolis, will possess the Palestinians, the five cities of the Palestinians: Gaza, Ashkelon, Ashdod, Ekron, Gath, or all that region which, according to the Acts of the Apostles, is called Sharon. Others, however, think that this Shephelah, that is, the plain region which is around Eleutheropolis, is promised again: that it is to be extended to Rhinocolura and as far as the sea, that is, that of the tribe of Judah they should not only hold Eleutheropolis, but should reach as far as the coastal areas, and subjugate the Philistines to their rule, whom they had not previously subjugated. The border of the sons of Judah will also be extended as far as Ephraim, where Neapolis now is, and as far as the region of Samaria, where Sebaste was founded. Benjamin, however, whose borders are extended immediately from Jerusalem toward the north, will possess all of Arabia, which was previously called Gilead, and is now called Gerasa [or Gerara]. According to the Septuagint, however, those who are in the South will possess both the mount of Ephraim, and the plains of Samaria, and Benjamin, and Gilead: whether this has happened, God will have seen; for it could have been partially fulfilled during the five hundred years up to the advent of Christ: which, as I know most certainly, is fulfilled daily and is confirmed in the kingdom of the Church.

Hi enim qui habitant in Meridie, id est, in Nageb, et in vero sunt lumine, et qui tenent campestria et humilia, id est, discipuli ejus, quibus dicit: Discite a me quia mitis sum, et humilis corde (Matt. X, 24), possidebunt montem Esau et Philisthiim: quos possumus propter superbiam dogmatum, et eloquentiam saecularem in Ethnicorum persona accipere. Ut in monte sint magistri, in Philisthiim, et alienigenis discipuli, qui magistrorum auctoritate ducuntur. Et non solum montem Esau, et alienigenas, sed regionem quoque Ephraim et Samariae possidebunt. Ephraim et Samariam crebro in Osee legimus, et in haeresibus, quae sub nomine Christiano Ecclesiam dividunt, interpretati sumus. Et ibi enim speratur ubertas, et ibi custodiam fidei repromittunt. Porro Benjamin, filius dexteræ, atque virtutis, ubi Templum Dei est, possidebit Galaad, quae interpretatur transmigrationis testimonium, Israellem carneum significans: ab illis enim ad nos testimonium Domini commigravit. Juxta Septuaginta autem et ipsum Benjamin, et Galaad, hi qui fuerint in Meridie, possidebunt.

(Vers. 20, 21.) Et transmigrationis exercitus ejus filiorum Israel: omnia Chananaeorum usque ad Sareptham [Al. Saraptam]. Et transmigrationis Jerusalem, quae in Bosphoro est, possidebit civitates Austri. Et ascendent salvatores in monte Sion, judicare montem Esau: et erit Domino regnum. LXX: Et transmigrationis principium istud filiis Israel: terra Chananaeorum usque Sareptham, et transmigrationis Jerusalem usque Euphrathem, possidebunt civitates Nageb. Et ascendent qui salvi fuerant de monte Sion: ut puniant montem Esau, et erit Domino regnum.

Multum in hoc loco translatio nostra discrepat ab Editione Vulgata: unde debemus in expositione historiae Hebraicam veritatem sequi. Qui de Babylone juxta volumen Esdrae et Neemiae reversi fuerant in Judaeam, recte transmigrationis vocabuntur. Totus ille exercitus filiorum Israel ad Meridiem quidem, et ad Occidentem, et ad Septentrionem possidebunt Idumaeos, 383 et Palaestinos, et montem Ephraim, et Samariam. Benjamin quoque quia confinis est solitudini, specialiter obtinebit Galaad. Contra Orientem vero cunctis quae in terra Chananaeorum sunt, imperabunt usque ad Sareptham Sidoniorum, ubi quondam Eliam pavit vidua (IV Reg. VII). Porro hi qui de ipsa Jerusalem metropoli civitate translati fuerant in Sapharad, quod nos in Bosphorum vertimus, possidebunt civitates Austri, quae sunt in tribu Juda: reversi enim in urbem suam, ea quae urbi vicina sunt obtinebunt.

For those who dwell in the South, that is, in the Negeb, and are in the true light, and who hold to the plains and humble places, that is, His disciples, to whom He says: "Learn from me, for I am gentle and humble in heart" (Matt. 11:29), will possess the mount of Esau and the Philistines: whom we can understand, on account of the pride of their doctrines and their secular eloquence, in the person of the Gentiles. So that on the mount are the masters, and among the Philistines and foreigners are the disciples, who are led by the authority of the masters. And they will possess not only the mount of Esau and the foreigners, but also the region of Ephraim and Samaria. We frequently read of Ephraim and Samaria in Hosea, and we have interpreted them as the heresies which, under the Christian name, divide the Church. For there too fruitfulness is hoped for, and there they promise anew the custody of the faith. Furthermore, Benjamin, "son of the right hand" and of virtue, where the Temple of God is, will possess Gilead, which is interpreted as "migration of the testimony," signifying carnal Israel: for from them the testimony of the Lord has migrated to us. According to the Septuagint, however, those who are in the South will possess both Benjamin himself and Gilead.

(Verses 20, 21.) And the migration of this army of the children of Israel: all of the Canaanites as far as Zarephath [alt. Sarapta]. And the migration of Jerusalem, which is in the Bosphorus, shall possess the cities of the South. And saviors shall ascend upon Mount Zion to judge the mount of Esau: and the kingdom shall be the Lord's. LXX: And this beginning of the migration for the sons of Israel: the land of the Canaanites as far as Zarephath, and the migration of Jerusalem as far as the Euphrates, they shall possess the cities of the Negeb. And those who had been saved shall ascend from Mount Zion to punish the mount of Esau, and the kingdom shall be the Lord's.

In this passage, our translation differs greatly from the Vulgate Edition: therefore, in the exposition of the history, we must follow the Hebrew truth. Those who had returned from Babylon to Judea, according to the book of Ezra and Nehemiah, will rightly be called a migration. That whole army of the sons of Israel will possess, to the South, and to the West, and to the North, the Idumeans, 383 and the Palestinians, and the mount of Ephraim, and Samaria. Benjamin also, because it is adjacent to the wilderness, will specifically obtain Gilead. Towards the East, however, they will rule over all that is in the land of the Canaanites, as far as Zarephath of the Sidonians, where a widow once fed Elijah (4 Kings 7). Furthermore, those who had been transported from the metropolis of Jerusalem itself to Sepharad, which we translate as Bosphorus, will possess the cities of the South, which are in the tribe of Judah: for having returned to their own city, they will obtain those things which are near the city.

Cumque haec expleta fuerint, sicut in Judicum libro, mittebat Dominus salvatores qui populum de captivitate salvarent: sic ascendent, et venient in montem Sion, ut iudicent atque discernant, quasi subjectum, et servientem sibi montem Esau, hoc est, Idumaeos: subjugatisque omnibus, erit Domino regnum.

Ubi nos posuimus Bosphorum, in Hebraico habet SAPHARAD ('): quod nescio cur Septuaginta Ephratha transferre voluerint [Al. potuerint], cum et Aquila, et Symmachus et Theodotio cum Hebraica veritate concordent. Nos autem ab Hebraeo, qui nos in Scripturis sanctis erudit, didicimus bosphorum sic vocari: et quasi Judaeus, Ista, inquit, est regio, ad quam Hadrianus captivos transtulit. Quando ergo Christus noster venerit, tunc reversura est in Judaeam etiam illa captivitas. Possumus autem locum quemlibet regni Babylonis intelligere, quamquam et aliud arbitrer. Nam consuetudinis prophetarum est, quando loquuntur contra Babylonem, Ammonitas, Moabitas, Philistiim, et caeteras nationes, multis sermonibus linguae eorum abuti, et servare idiomata provinciarum. Quia ergo lingua Assyriorum terminus, qui Hebraice vocatur GEBUL ('), dicitur SAPHARAD (') hunc sensum esse conjicio: Transmigratio Jerusalem, quae in cunctis terminis regionibusque divisa est, urbes Austri, id est, tribus suae recipiet.

Pro eo autem quod nos interpretati sumus, et ascendent salvatores, ac Septuaginta transtulerunt, 384 hi qui salvi fuerint, in Hebraeo scriptum est, MOSIM ('): qui non ut Aquila, et Septuaginta, et Theodotio passive σεσωσμένοι, vel ἀνασωζόμενοι: sed juxta Symmachum σώζοντες, id est, active salvatores intelligendi sunt. Siquidem σεσωσμένοι, id est, salvati, PHELETIM (') Hebraeo sermone dicuntur.

Quia juxta historiam, ut potuimus, interpretati sumus, et inter confragosos scopulos nostram naviculam reximus: spiritualis intelligentiae vela pandamus, ut flante Domino, et sua reserante mysteria, laeti perveniamus ad portum.

Eo tempore quo Benjamin possederat [Al. possederit] Galaad, transmigratio exercitus filiorum Israel, vel certe principium transmigrationis carnei quondam Israel, istud erit, ut ad Chananaeorum terram perveniat, et propheticus sermo qui fame periclitabatur in Judaea, exsiccato vellere Israel, ad gentium rorem transeat: ibique pascatur, et pascat, dum et recipitur a credentibus, et pascit ipse credentes. Sareptha, vel ex duobus compositum est, et interpretatur angustia panis: vel unum verbum est, et transfertur in incendium.

And when these things have been fulfilled, just as in the book of Judges, the Lord sent saviors to save the people from captivity: so they shall ascend and come to Mount Zion, to judge and discern, as it were, the mount of Esau, that is, the Idumeans, as subject and subservient to them: and with all things subjugated, the kingdom shall be the Lord's.

Where we have put Bosphorus, the Hebrew has SAPHARAD (ⲓ): which I do not know why the Septuagint wanted [alt. were able] to translate as Ephrathah, when Aquila, Symmachus, and Theodotion agree with the Hebrew truth. We, however, learned from a Hebrew, who instructed us in the holy Scriptures, that it is called Bosphorus thus: and as a Jew, he said, "This is the region to which Hadrian transported the captives." Therefore, when our Christ comes, then that captivity will also return to Judea. We can, however, understand it as any place in the kingdom of Babylon, although I think otherwise. For it is the custom of the prophets, when they speak against Babylon, the Ammonites, the Moabites, the Philistines, and other nations, to make much use of the words of their language and to preserve the idioms of the provinces. Because, therefore, in the language of the Assyrians, "boundary," which in Hebrew is called GEBUL (ⲓ), is called SAPHARAD (ⲓ), I conjecture this to be the meaning: The migration of Jerusalem, which is scattered in all boundaries and regions, will receive the cities of the South, that is, of its own tribe.

But for that which we have interpreted, "and saviors shall ascend," and which the Septuagint translated, 384 "those who had been saved," in Hebrew it is written MOSIM (ⲓ): which is not to be understood passively as *σεσωσμένοι*, or *ἀνασωζόμενοι*, like Aquila, the Septuagint, and Theodotion: but according to Symmachus as *σώζοντες*, that is, actively, "saviors." Indeed, *σεσωσμένοι*, that is, "saved," are called PHELETIM (ⲓ) in the Hebrew language.

Since we have interpreted according to the history, as best we could, and have steered our little ship between rugged rocks, let us now spread the sails of spiritual understanding, so that with the Lord blowing and revealing His mysteries, we may joyfully arrive at the harbor.

At that time when Benjamin had possessed [alt. shall have possessed] Gilead, the migration of the army of the children of Israel, or certainly the beginning of the migration of the once carnal Israel, will be this: that it reaches the land of the Canaanites, and the prophetic word, which was perishing from famine in Judea, with the fleece of Israel dried up, passes over to the dew of the Gentiles: and there it is fed, and it feeds, while it is both received by believers and itself feeds the believers. Zarephath is either composed of two words, and is interpreted as "scarcity of bread," or it is a single word, and is translated as "conflagration."

Chanaan vero in *σάλον*, id est motum vertitur: aut certe negotiator et humilis appellatur. Igitur transmigratio filiorum Israel quando occidentem dimiserint litteram, et ad spiritum venerint vivificantem, movebit cuncta quae Legis sunt. Negotiabitur de multis margaritis unam pretiosissimam margaritam, et deposita Judaeorum superbia, humilitatem sectabitur Christianam, et illuc usque perveniet, ubi antea fuit tribulatio panis, et mulier vidua a suo conditore deserta pupillum filium vix alebat, et ubi universa illius peccata, et vitia concrementur.

Captivitas autem sive transmigratio Jerusalem, ubi quondam erat visio pacis, et quae nunc in toto orbe dispersa est, possidebit civitates austri, id est, Ecclesias veri et perfecti luminis, dicetque cum sponsa poenitens: Ubi pascis, ubi cubas in meridie (Cant. II, 6)? Et cum Joseph in antiquam germanitatem recepta, inebriabitur sanguine pastoris, et principis. Quod 385 si juxta Septuaginta Ephratha legimus, nulli dubium est, quin Christi intelligatur fides. Ephratha enim interpretatur *καρποφορία*, id est, ubertas, et *δωάνυμος* est, appellaturque Bethleem, in qua ortus est coelestis panis.

His autem ita gestis, ascendent salvatores vel qui salvati fuerint de reliquiis populi Judaici in montem Sion, ut judicent, et ulciscantur montem Esau. Quomodo lumen Dominus lucem appellat Apostolos suos, et dicit: Vos estis lux mundi (Matt. V, 14): et ipsa petra Petro donarit, ut petra sit: pastor quoque bonus illis pastorum largitus est nomina: et quodcumque dicitur de eo, servis tribuit ut dicantur: sic ipse Salvator Apostolos suos mundi esse voluit salvatores, qui ascendere speculam montis Ecclesiae, et deponentes superbiam Judaicam, universorumque montium, qui [Al. quae] adversum 386 scientiam Dei erigebantur, regnum Domino paraverunt.

Haec ad duas lucubrationunculas veterum auctoritatem secutus, et maxime expositionem Hebraicam proprio sermone dictavi, aperuique os meum: sed nescio an illud Christus impleverit. Unde sapiens lector sensuum magis debet consequentiam quaerere, quam eloquii venustatem. Neque enim ea lenitate, et compositione verborum dictamus, ut scribimus. Aliud est, mi Pammachi, saepe stylum vertere, et quae memoria digna sunt scribere; aliud notariorum articulis praeparatis, pudore reticendi, dictare quodcumque in buccam venerit. In hoc Propheta, et adolescentuli lusimus, et senes praesumpsimus. Qui veriora et meliora dixerit, in illius sententiam transgredere.

Canaan, however, is translated as *σάλον*, that is, "motion": or it is certainly called "merchant" and "humble." Therefore, the migration of the children of Israel, when they have left behind the killing letter and have come to the life-giving spirit, will set in motion all things that are of the Law. It will trade many pearls for the one most precious pearl, and having laid aside the pride of the Jews, it will pursue Christian humility, and it will arrive at that place where there was formerly a tribulation of bread, and a widow, deserted by her maker, barely nourished her orphan son, and where all its sins and vices are to be burned up.

But the captivity or migration of Jerusalem, where there was once a vision of peace, and which is now dispersed throughout the whole world, will possess the cities of the south, that is, the Churches of the true and perfect light, and will say with the penitent bride: "Where do you feed your flock, where do you make it lie down at midday?" (Cant. 2:6)? And having been received with Joseph into the ancient brotherhood, it will be inebriated with the blood of the shepherd and prince. But 385 if, according to the Septuagint, we read Ephrathah, there is no doubt that the faith of Christ is to be understood. For Ephrathah is interpreted as *καρποφορία*, that is, "fruitfulness," and it is *δυνάμις*, and is called Bethlehem, in which the celestial bread was born.

But when these things have been thus accomplished, saviors, or those who have been saved from the remnants of the Jewish people, will ascend Mount Zion to judge and take vengeance on the mount of Esau. Just as the Lord, who is light, calls His Apostles light, and says: "You are the light of the world" (Matt. 5:14); and He who is the rock itself granted to Peter that he should be a rock; the good shepherd also bestowed upon them the names of shepherds; and whatever is said of Him, He grants to His servants to be called: so the Savior Himself willed His Apostles to be the saviors of the world, who, ascending the watchtower of the mountain of the Church, and laying aside Jewish pride and that of all the mountains which [alt. that] were raised up against 386 the knowledge of God, prepared the kingdom for the Lord.

Following the authority of the ancients, and especially the Hebrew exposition, I have dictated these things for two brief studies in hurried speech, and I opened my mouth; but I do not know if Christ has filled it. Therefore, the wise reader ought to seek the coherence of the thoughts more than the elegance of the style. For we do not dictate with that smoothness and composition of words with which we write. It is one thing, my Pammachius, to turn the stylus often and to write things worthy of memory; it is another, with the scribes' fingers prepared, to dictate whatever comes to mind out of a shame of being silent. On this Prophet, we have both played as youths and presumed as old men. Whoever has said truer and better things, adopt his opinion.