

SAINT JEROME

COMMENTARY ON HAGGAI

Commentariorum in Aggaeum

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Aggaeum · Commentary on Haggai

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Secundo anno Darii, regis Persarum filii Hystaspis, septuagesimum annum desolationis templi fuisse completum (quem Jeremias (Cap. XXV) vaticinatus est) Zacharias quoque propheta testis est: qui cum Visionis suae titulum in secundo anno ejusdem regis undecimo mense Sabbath, vicesima quarta die praeposuisset, adjecit, dicens: Domine exercituum, usquequo non misereberis Jerusalem et urbium Juda, quibus iratus es? Iste septuagesimus annus est (Zach. I, 7, 12). Sed et Esdras, exstructo tantum altari, et jactis fundamentis templi, ad litteras regis Artaxerxis prohibitum opus refert: Tunc intermissum est opus domus Dei in Jerusalem, et non fiebat usque ad annum secundum regni Darii, regis Persarum (I Esdr. IV, 24), statimque addidit: Prophetaverunt autem Aggaeus propheta et Zacharias filius Addo, prophetantes ad Judaeos qui erant in Judaea et Jerusalem, in nomine Domini Israel: Tunc surrexerunt Zorobabel filius Salathiel, et Jesus filius Josedec, et coeperunt aedificare templum Dei in Jerusalem, et cum eis prophetae Dei adjuvantes eos (I Esdr. V, 1, 2). Quo tempore apud Romanos septimus a Romulo regnabat Tarquinius Superbus, habens annum imperii vicesimum septimum, qui post octo annos expulsus est a Bruto: ac deinde rempublicam per annos quadringentos sexaginta quatuor, usque ad Julium Caesarem consules administraverunt. Hoc propterea, o Paula et Eustochium, diximus, ut de ipso statim titulo, qua aetate Aggaeus propheta cecinerit, agnoscatis. Sciendumque est interim, juxta litteram, magni spiritus et Aggaeum fuisse et Zachariam prophetas: ut adversum Artaxerxis regis edictum, et Samaritanos gentesque cunctas per circuitum, aedificationem templi impediens, juberent templum exstrui: Zorobabel quoque et Jesum filium Josedec, et populum qui cum eis erat, non minori fidei; ut prophetas magis audirent jubentes, quam prohibentis regis imperium.

In anno secundo Darii regis, in mense sexto, in die una mensis factum est verbum Domini in manu Aggaei prophetae.

Quia populus qui videbatur sibi redisse de captivitate, necdum aedificaverat templum, nec muros exstruxerat civitatis, nec habebat gloriam pristinae Jerusalem: sed habitabat in domibus concavis, et ut significantius Graece dicitur: *κοιλοστάθμοις*, id est, deorsum positis et in convalle demersis: propterea non ad eos fit sermo Dei sub rege Ezechia, sive Amon, sive Josia; qui quamdiu stabat Jerusalem, populo Dei imperaverant; sed sub Dario rege, Persarum principe, de quo et Daniel mystice in suo volumine refert.

The prophet Zechariah is also a witness that the seventieth year of the temple's desolation (which Jeremiah prophesied in chapter 25) was completed in the second year of Darius, king of the Persians, son of Hystaspes; for after he had prefixed the title of his Vision in the second year of the same king, in the eleventh month, Shebat, on the twenty-fourth day, he added, saying: "O Lord of hosts, how long will you not have mercy on Jerusalem and the cities of Judah, with which you have been angry? This is the seventieth year" (Zech. 1:7, 12). But Ezra also, after only the altar had been built and the foundations of the temple laid, reports that the work was prohibited by a letter from King Artaxerxes: "Then the work of the house of God in Jerusalem was interrupted, and it was not done until the second year of the reign of Darius, king of the Persians" (1 Esdras 4:24), and he immediately added: "But the prophet Haggai and Zechariah the son of Iddo prophesied to the Jews who were in Judea and Jerusalem, in the name of the Lord of Israel: Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, arose and began to build the temple of God in Jerusalem, and with them were the prophets of God, helping them" (1 Esdras 5:1-2). At that time, among the Romans, Tarquinius Superbus, the seventh king since Romulus, was reigning, being in the twenty-seventh year of his rule; he was expelled by Brutus eight years later, and thereafter the consuls administered the republic for four hundred and sixty-four years, until Julius Caesar. We have said this, O Paula and Eustochium, for this reason: so that you may recognize from the title itself in what age the prophet Haggai sang. And it should be known, in the meantime, according to the literal sense (*juxta litteram*), that both Haggai and Zechariah were prophets of great spirit, so that against the edict of King Artaxerxes, and the Samaritans and all the surrounding peoples who were hindering the building of the temple, they commanded the temple to be built; and that Zerubbabel and Jeshua son of Jozadak, and the people who were with them, were of no lesser faith, so that they listened more to the prophets commanding them than to the command of the king who forbade it.

In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of Haggai the prophet.

Because the people who seemed to themselves to have returned from captivity had not yet built the temple, nor constructed the walls of the city, nor did they possess the glory of the former Jerusalem, but dwelt in hollowed houses—or as it is more significantly said in Greek, **κοιλοστάθμοις** (**koilostathmois**), that is, set low and sunk in a valley—for this reason the word of God does not come to them under King Hezekiah, or Amon, or Josiah, who had ruled the people of God as long as Jerusalem stood; but under Darius the king, prince of the Persians, to whom Daniel also mystically refers in his book.

Darius autem in lingua nostra sonat, generationes factae, sive, quae fuerunt: quod Graece dicitur γενεαὶ γενόμεναι: nec merebatur absque templo populus et deorsum habitans alium habere regem, nisi qui generationibus serviebat, et amabat carnem, et primam sententiam ineruditi adhuc hominis, et ejecti de paradiso custodiebat: Crescite et multiplicamini, et implete terram (Genes. I, 28, et IX, 1).

Ergo quia Darius amator erat coitus, et socius draconis, cujus omnis virtus in lumbis est (Job. XL): idcirco in secundo anno visio populo cernitur, in immundo numero, et post unionem virginitatis et paradisi nuditatem, tunicas significante pelliceas.

Denique in Genesi cum in primo die dictum sit, et in tertio, et in quarto, et in quinto, et in sexto, post consummationem operum singulorum: Et vidit Deus quia bonum est: in secundo, juxta Hebraicum, et Aquilam, et Symmachum, et Theodotionem non habetur.

Neque enim poterat secundus dies, qui numerum facit qui ab unionem dividit, quod bonus esset, Dei sententia comprobari.

Mensis quoque sextus ascribitur, qui non habet solemnitates Dei, sicut mensis septimus; sed vicinus est dierum sex, in quibus factus est mundus (Ibid.). In quo laboratur, et in sudore faciei comeditur panis: et terra generat nobis tribulos et spinas, et cum sementem acceperit tritici, lolio magis avenisque fecunda est.

Sed quia jam altare aedificatum fuerat, et adversum repugnantes hostes templum voluerant exstruere, nec exstruxerant: in uno die mensis sexti factum est verbum Domini in manu Aggae prophetae, ut deserens populus secundum annum Darii regis, qui ab unionem dividit; et sextum mensem qui praeterierat, et qui numerus labori deputatur, ad unionem reverteretur Dei, et imparem numerum solumque sequeretur: quem mundum esse gentilis quoque poeta novit dicens (Virg. Eclog. VIII): Numero Deus impare gaudet.

Fit autem verbum Domini, quaerens ad quem veniat et quem doceat, in manu Aggae prophetae, qui bona habebat opera, et in cujus factis poterat Dei sermo requiescere.

Porro ubi manus sanguine plenae sunt, et interficitur Jesus, et audet populus dicere: Sanguis ejus super nos, et super filios nostros (Matt. XXVII), ibi non fit sermo Dei.

Usque hodie immundas habens manus carnis Israel, extendit eas ad Dominum; sed quia sanguine plenae sunt, loquitur ad eos Dominus per prophetam: Si extenditis manus vestras, avertam oculos meos a vobis: manus enim vestrae sanguine plenae sunt (Isai. I, XV).

Now, *Darius* in our language means "generations made," or "which have been," which in Greek is said *γενεαὶ γενόμεναι* (*geneai genomenai*). And a people without a temple and dwelling below did not deserve to have any other king than one who served the generations, and loved the flesh, and kept the first sentence given to man still unlearned and cast out of paradise: "Increase and multiply, and fill the earth" (Gen. 1:28 and 9:1).

Therefore, because Darius was a lover of intercourse and an associate of the dragon, whose whole strength is in his loins (Job 40), for this reason the vision is seen by the people in the second year, in an unclean number, and signifying, after the union of virginity and the nakedness of paradise, the tunics of skin.

Finally, in Genesis, while after the completion of the individual works on the first day, and on the third, and on the fourth, and on the fifth, and on the sixth, it is said: "And God saw that it was good," on the second day, according to the Hebrew, and Aquila, and Symmachus, and Theodotion, this is not found.

For the second day, which makes a number that divides from unity, could not be approved as good by the judgment of God.

The sixth month is also mentioned, which does not have the solemnities of God, like the seventh month, but is close to the six days in which the world was made (ibid.). In this month one labors, and eats bread in the sweat of one's face; and the earth brings forth thorns and thistles for us, and when it has received the seed of wheat, it is more fertile in darnel and oats.

But because the altar had already been built, and they had wished to build the temple against resisting enemies, but had not built it, on the first day of the sixth month the word of the Lord came by the hand of Haggai the prophet, so that the people, abandoning the second year of King Darius, which divides from unity, and the sixth month which had passed, a number assigned to labor, might return to the unity of God and follow the odd and unique number, which even a pagan poet knew to be pure, saying (Virgil, Eclogue VIII): "...God delights in an odd number."

Now, the word of the Lord, seeking to whom it might come and whom it might teach, comes by the hand of Haggai the prophet, who had good works, and in whose deeds the word of God could rest.

Furthermore, where hands are full of blood, and Jesus is killed, and the people dare to say, "His blood be on us and on our children" (Matt. 27), there the word of God does not come.

To this day, carnal Israel, having unclean hands, extends them to the Lord; but because they are full of blood, the Lord speaks to them through the prophet: "If you stretch out your hands, I will turn my eyes from you; for your hands are full of blood" (Isa. 1:15).

Non fit in manibus eorum verbum Domini, quia immundae sunt; non venit ad eos sermo Dei, quia in se occidere sermonem Dei.

Nec putandum in manu tantum Aggaei prophetae factum esse sermonem Domini: sed quia Aggaeus interpretatur festivus, omnis qui potest festa celebrare, non in fermento veteri malitiae et nequitiae, sed in azymis sinceritatis et veritatis (I Cor. V, 8), potest Dei recipere sermonem.

Habeamus et nos mundas manus, et vocemur *ἐορτάζοντες*, id est, festa celebrantes, et ad nos fiet sermo Dei,

Proponamus ante oculos nostros, quia lex spiritualis est, spirituales solemnitates, de quibus scriptum est: Tribus temporibus mihi festa celebrabit in anno. Solemnitatem azymorum custodietis: septem diebus comedetis azyma: sicut praecepi tibi in tempore mensis novorum: in ipso enim es egressus ex Aegypto. Non apparebis in conspectu meo vacuus; et solemnitatem messis primitivorum de operibus tuis quaecumque seminaveris in agro: et solemnitatem consummationis in exitu anni in congregatione operum tuorum de agro (Exod. XXIII, 14, seqq., et Deut. XVI).

Si voluerimus in nobis fieri sermonem Dei, simus Aggaei, id est, festa celebrantes, et non appareamus in conspectu Dei vacui (II Cor. IX): seminantesque in spiritu, de spiritu metamus aeternam vitam; ut celebremus solemnitatem consummationis in exitu anni, id est, congregationem operum nostrorum de agro, solemnitatem primitivorum de operibus nostris, quaecumque seminaverimus in agro cui benedixit Dominus.

Simus quoque Aggaei, et per omnem vitam nostram usque ad consummationem anni, id est, usque ad exitum de saeculo isto, celebremus festa in operibus nostris, quae nobis orta sunt in agro nostro.

Multa sunt, et non hujus temporis, quae de solemnitatem dicantur, quibus potest de omni Scriptura lector diligens coaptare intelligentiam spiritualem.

Ad Zorobabel, filium Salathiel, ducem Juda: et ad Jesum filium Josedec, sacerdotem magnum, dicens. Legimus in Paralipomenon, Jeconiae qui in Babylonem ductus est, filium fuisse Salathiel, de quo natus est Zorobabel (I Par. III, 6). Quod quidem et Matthaeus generationem Salvatoris enumerans, ait: Post transmigrationem autem Babylonis, Jeconias genuit Salathiel: Salathiel autem genuit Zorobabel: Zorobabel autem genuit Abiud (Mat. I, 12, 13).

The word of the Lord does not come into their hands, because they are unclean; the word of God does not come to them, because they kill the word of God in themselves.

Nor should it be thought that the word of the Lord came only by the hand of Haggai the prophet; but because *Aggaeus* is interpreted as "festive," everyone who can celebrate the feasts, "not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5:8), can receive the word of God.

Let us also have clean hands, and be called *ἑορτάζοντες* (*heortazontes*), that is, "those who celebrate feasts," and the word of God will come to us.

Let us set before our eyes, because the law is spiritual, the spiritual solemnities, of which it is written: "Three times a year you shall celebrate a feast to me. You shall keep the Feast of Unleavened Bread: seven days you shall eat unleavened bread, as I commanded you, at the time of the month of new grain, for in it you came out of Egypt. You shall not appear in my sight empty; and the Feast of the Harvest of the first fruits of your labors, whatever you have sown in the field; and the Feast of Ingathering at the end of the year in the gathering of your labors from the field" (Exod. 23:14 ff., and Deut. 16).

If we wish the word of God to come to us, let us be like Haggai, that is, celebrating feasts, and let us not appear empty in the sight of God (2 Cor. 9); and sowing in the spirit, let us reap eternal life from the spirit, so that we may celebrate the solemnity of the consummation at the end of the year, that is, the gathering of our works from the field, the solemnity of the first fruits of our works, whatever we have sown in the field which the Lord has blessed.

Let us also be like Haggai, and throughout our whole life until the consummation of the year, that is, until the departure from this world, let us celebrate feasts in our works, which have sprung up for us in our field.

There are many things, and not for this time, that could be said about the solemnity, to which the diligent reader can adapt a spiritual understanding from all of Scripture.

To Zerubbabel, son of Salathiel, governor of Judah, and to Jesus son of Josedec, the high priest, saying. We read in Chronicles that Salathiel was the son of Jeconiah, who was led into Babylon, and from him Zerubbabel was born (1 Chr. 3:6). Indeed, Matthew, enumerating the genealogy of the Savior, also says this: And after the deportation to Babylon, Jeconiah begot Salathiel; and Salathiel begot Zerubbabel; and Zerubbabel begot Abiud (Matt. 1:12-13).

Hic Zorobabel de tribu Juda, hoc est de David stirpe descendens, typus est Salvatoris: qui vere destructum aedificavit templum, id est, Ecclesiam; et reduxit populum de captivitate. Et tam de veteris templi lapidibus, quam de novis, qui prius fuerant impoliti, aedificavit Ecclesiam, id est, et de reliquiis populi Judaici, et de gentium multitudine, Deo Patri exstruxit tabernaculum. Interpretatur autem secundum multiplices Hebraici sermonis accentus, vel *ῥεύσις παρακειμένη*, id est, fluxus adjacens, expositus, vel ortus in Babylone, vel princeps de Babylone. Primae interpretationi ille fluxus contrarius est, qui significatur in vocabulo Jezabel, id est, fluxus vanus, vel fluxus menstruatæ, qui utique manifeste immunditiam sonat. Sed et Zabulon, fluxus noctis exprimitur. Relinquentes ergo hujus mundi vanum et sordidum fluxum atque tenebrosus, sequamur fluxum Jesu, qui nobis expositus est ad bibendum, et largissimo fonte se praebebat, juxta illud quod dicitur in Evangelio: Stabat Jesus in templo, et clamabat, dicens: Si quis sitit, veniat ad me, et bibat (Joan. VII, 37). Et huc ipsum tunc poterimus bibere, cum petierimus a Deo Patre, juxta quod legimus: Petite, et dabitur vobis (Matth. VII, 6). Salathiel quippe interpretatur, petitio Dei. Et nemo venit ad Jesum, nisi eum adduxerit Pater (Joan. VI, 45). Nascetur ergo nobis fluxus, expositus per obsecrationem Dei, et erit de tribu Juda, regia scilicet, et confitente vel laudante Deum, quia Judas utrumque sonat. Porro ortus in Babylone, secundum historiam quidem vere de Zorobabel dicitur, quia ibi natus est. Sed et juxta altiore intelligentiam Dominum nostrum Jesum sonat: quia ipse quoque natus sit in confusione hujus saeculi, et fuerit prope gravissimum flumen Chobar, et viderit magnam visionem illam quam sub typo ejus Ezechiel (Cap. I) in voluminis sui cernit exordio. Quod autem dixi interpretari Zorobabel, principem de Babylone, non quod vere princeps interpretetur, hoc dixi: siquidem apud Hebraeos ex tribus integris nomen ejus traditur esse compositum: zo enim dicitur, iste; ROB, magister, sive major: BABEL proprie Babylonium sonat, et efficitur nomen Zorobabel, iste magister de Babylone. Sed ad compendium intelligentiae pro supradictis minutis, principem volui interpretari de Babylone, sive in Babylone. Ut quomodo Jesus filius Nave, qui et ipse in typo Salvatoris fuit, de solitudine populum in terra repromissionis induxit: sic et iste propterea ortus in Babylone sit, ut eos qui erant in Babylone, reduceret in terram repromissionis, de qua captivi abducti fuerant, et his qui erant in vinculis diceret: Exite. Et qui sedebant in tenebris: Illuminamini (Isai. XLIX).

This Zerubbabel, descending from the tribe of Judah, that is, from the stock of David, is a type (typus) of the Savior, who truly built the destroyed temple, that is, the Church, and led the people back from captivity. And he built the Church both from the stones of the old temple and from new ones that were previously unhewn; that is, from the remnant of the Jewish people and from the multitude of the Gentiles, he constructed a tabernacle for God the Father. Now, according to the multiple accents of the Hebrew language, it is interpreted either as rheusis parakeimenē (ῥεύσις παρακειμένη), that is, an adjacent or exposed flow (fluxus adjacens, expositus), or 'born in Babylon' (ortus in Babylone), or 'prince from Babylon' (princeps de Babylone). Contrary to the first interpretation is that flow which is signified in the name Jezebel, that is, a 'vain flow' (fluxus vanus), or the 'flow of a menstruating woman' (fluxus menstruatae), which clearly denotes impurity. But Zebulun, too, is expressed as 'flow of the night' (fluxus noctis). Therefore, leaving behind the vain, sordid, and dark flow of this world, let us follow the flow of Jesus, which is exposed for us to drink and offers itself from a most abundant spring, according to what is said in the Gospel: Jesus stood in the temple and cried out, saying: If any man thirst, let him come to me, and drink (John 7:37). And we will be able to drink this very thing when we have asked God the Father, according to what we read: Ask, and it shall be given to you (Matt. 7:6). For Salathiel is interpreted as 'request of God' (petitio Dei). And no one comes to Jesus unless the Father has drawn him (John 6:45). Therefore, the 'exposed flow' will be born for us through the supplication of God, and it will be from the tribe of Judah—that is, the royal tribe, and the one that confesses or praises God, for Judah means both. Furthermore, 'born in Babylon' is indeed said of Zerubbabel according to history, because he was born there. But according to a higher understanding, it signifies our Lord Jesus, because He too was born in the confusion of this world, and was near the most mighty river Chebar, and saw that great vision which Ezekiel (Ch. 1), under His type, beholds at the beginning of his book. However, when I said that Zerubbabel is interpreted as 'prince from Babylon,' I did not say this because it truly means 'prince'; for among the Hebrews, his name is said to be composed of three distinct parts: zo is said to be 'this'; ROB, 'master' or 'greater'; BABEL properly means 'Babylonian,' and the name Zerubbabel is formed (Z), 'this master from Babylon.' But for the sake of a concise understanding, in place of the aforementioned details, I chose to interpret it as 'prince from Babylon' or 'in Babylon.' So that just as Jesus, son of Nave, who was himself a type of the Savior, led the people from the wilderness into the promised land, so too this one was born in Babylon for the purpose of leading back those who were in Babylon to the promised land from which they had been carried away captive, and to say to those who were in chains, Go forth. And to those who sat in darkness, Be enlightened (Isa. 49).

Sermo vero Domini, qui factus est in manu Aggaei, non solum ad Zorobabel dirigitur filium Salathiel, de quo jam diximus; sed et ad Jesum filium Josedec sacerdotem magnum. Quantum ad historiam pertinet, alter est Zorobabel de tribu regia, et alter Jesus de tribu sacerdotali. Quantum vero ad intelligentiam spiritualem unus atque idem est Dominus noster atque Salvator, rex et magnus sacerdos, cujus typum secundum id quod rex erat, portabat Zorobabel: secundum id autem quod Pontifex erat, portabat homonymus ejus Jesus, qui interpretatur JAO salus, id est, Domini salus (), et est filius Josedec, quod et ipsum in linguam nostram vertitur JAO justus, id est, Domini justus (). Justus enim et sanctus Deus Pater, et Deus Filius, et non est in ipso iniquitas. Adversus Marcionem et caeteros haereticos, qui alterius boni, nescio cujus Dei filium, et non Creatoris, quem justum vocant, asserunt Dominum Salvatorem. Et vere est Jesus magnus Sacerdos, cui omnes Dei antistites comparati, parvi sunt et nihil. Si enim iste magnus dicitur Sacerdos, utique ad distinctionem eorum dicitur, qui minores sunt. Minores autem sunt omnes qui extra eum et post eum sunt, ut quomodo primogenitus est omnis creaturae, et primogenitus ex mortuis: sic princeps et magnus sit in universis sacerdotibus.

(Vers. 2.) Haec ait Dominus exercituum, dicens: Populus iste dicit, nondum venit tempus domus Domini aedificandae. Diligenter attende quod non Zorobabel vel Jesus dicant: nondum venit tempus domus Domini aedificandae; sed populus qui adhuc sub Dario rege constitutus, necdum jugum servitutis excusserat. Semperque qui captivitate retinentur, et egressi sunt de Jerusalem, differunt et morantur aedificare templum Dei, et dicunt: nondum venit tempus domus Domini aedificandae. Et tu quando videris aliquem egressum de Ecclesia, qui traditus fuerat Satanae in interitum carnis, ut spiritus salvus fieret (I Cor. V), cogitare atque disponere, ut aedificet templum per pudicitiam, quod per libidinem ante destruxerat, et tamen diem de die trahere, dic ad eum: Vere et tu populo es captivorum, et tu dicis: nondum venit tempus domus Domini aedificandae. Qui semel decrevit instaurare templum Dei, huic omne tempus aptum est ad aedificandum: nec rex diabolus potest impedire, nec hostes per circuitum, nec pietas simulata parentum, affinium, liberorum: statim ut conversus inclamaveris nomen Domini, dicet: Ecce adsum.

(Vers. 3.) Et factum est verbum Domini in manu Aggaei prophetae, dicens: Numquid tempus vobis est ut habitetis in domibus laqueatis: et domus ista deserta? Sive ut LXX interpretati sunt, *κοιλοστάθμοις*, id est, concavis. In eadem die qua supra, rursum videtur haec visio.

Now the word of the Lord, which came by the hand of Haggai, is directed not only to Zerubbabel son of Salathiel, of whom we have already spoken, but also to Jesus son of Josedec, the high priest. As far as history is concerned, Zerubbabel from the royal tribe is one person, and Jesus from the priestly tribe is another. But as for the spiritual understanding, our Lord and Savior is one and the same, king and great high priest, whose type, insofar as He was king, was borne by Zerubbabel; but insofar as He was Pontiff, it was borne by his namesake Jesus, which is interpreted as JAH salus, that is, 'the Lord's salvation' (), and he is the son of Josedec, which itself is translated into our language as JAH justus, that is, 'the Lord's righteous one' (). For God the Father and God the Son are just and holy, and there is no iniquity in Him. This is against Marcion and the other heretics, who assert that the Lord Savior is the son of some other good God, I know not which, and not of the Creator, whom they call just. And truly Jesus is the great High Priest, compared to whom all the bishops of God are small and nothing. For if He is called the 'great' High Priest, it is surely to distinguish Him from those who are lesser. But all who are outside of Him and after Him are lesser, so that just as He is the firstborn of all creation and the firstborn from the dead, so He is the chief and great one among all priests.

(Verse 2) Thus says the Lord of hosts, saying: This people says, the time has not yet come for building the house of the Lord. Attend diligently that it is not Zerubbabel or Jeshua who say, "the time has not yet come for building the house of the Lord," but the people who, still established under King Darius, had not yet shaken off the yoke of servitude. And always those who are held in captivity, and have gone out from Jerusalem, postpone and delay building the temple of God, and say: "the time has not yet come for building the house of the Lord." And when you see someone who has gone out from the Church, who had been handed over to Satan for the destruction of the flesh, so that his spirit might be saved (1 Cor. 5), thinking and planning to build up through chastity the temple he had previously destroyed through lust, and yet procrastinating from day to day, say to him: "Truly, you too are of the people of the captives, and you say: 'the time has not yet come for building the house of the Lord.'" For one who has once decided to restore the temple of God, every time is suitable for building: neither the king devil can hinder, nor enemies round about, nor the feigned piety of parents, relatives, or children: as soon as you, having converted, call upon the name of the Lord, He will say: "Behold, here I am."

(Verse 3) And the word of the Lord came by the hand of Haggai the prophet, saying: Is it a time for you to dwell in paneled houses, while this house lies desolate? Or as the Seventy interpreted it, *κοιλοστάθμοις*, that is, coved or vaulted. On the same day as above, this vision is seen again.

Et proficientibus prophetae operibus, prophetiae quoque dona succrescunt, et habito paulisper silentio, ad id quod dixerat populus: nondum tempus domus Domini 743 aedificandae, profertur Domini quasi cogitata responsio, et dicitur ad eos: Ergo ne tempus est, ut vos habitetis in domibus deorsum sitis, et in convalle positis: et mea domus quae in monte est, deserta erit? sive ut habetur in Hebraeo: ut habitetis in domibus loqueatis (id est, ornatis atque compositis, et quae non tam ad usum sunt quam ad delicias), et habitaculum meum in quo fuerunt sancta sanctorum, et cherubim, et mensa propositionis, pluviis rigabitur, squalebit solitudine, sole torrebitur? Porro secundum anagogen: Omne tempus quo habitatio vallis eligitur, vel servimus deliciis, importunum est. Unde et Stoici quibus curae est verba singula definire, tempus dixerunt esse correctionis sive efficientiae: quod significantius Graece dicitur χρόνον εἶναι κατορθώσεως. Omne enim tempus in quo non virtutibus, sed vitiis deservimus, perit, et quasi non fuerit, reputatur in nihilum. Si quis ergo de nobis, vel in convalle habitat, vel in voluptate et luxuria saeculari suam contignat domum, iste templum Deo non aedificat, nec habet Dominus in eo ubi caput suum reclinet: et cum vulpibus aedificet domum, habitaculum quondam Dei patitur esse desertum.

(Vers. 4.) Et nunc haec dicit Dominus exercituum: ponite corda vestra super vias vestras. Non sit aliud loquentis tempus, et aliud facientis: praecepta mea statim in opus vertite: Dominus est enim omnipotens qui praecipit, et utique non leve est Dei omnipotentis imperium. Habuistis hucusque corda vestra vitiis servientia, sine ordine, sine praeceptore, quocumque trahebant desideria, pergentes. Nunc autem Dominus vobis praecipit ut ordinetis in se charitatem, et ponatis corda vestra super vias vestras, ut nihil absque iudicio et consideratione faciatis; sed semper ante pedes vestros legalis lucerna praecedat, et dicatis: Lucerna pedibus meis lex tua et lux semitis meis (Ps. CXVIII, 105). Vel certe ita: Quia dicitis, non est tempus aedificandae domus Domini, et ipsi habitatis in habitaculis quae sunt in ima demersa, domus autem mea deserta est: considerate, iubente me Domino, et vos in memoriam redigite quae feceritis, et quae passi sitis.

(Vers. 5, 6.) Seminastis multum, et intulistis parum: comedistis, et non estis satiati: bibistis, et non estis inebriati: operuistis vos, et non estis calefacti. Et qui mercedes congregavit, misit eas in sacculum pertusum. Omnis labor vester qui aedificastis domus vestras et neglexistis domum Dei, non habuit eventum. Seminastis enim plura, et multo minus quam satum fuerat, congregastis: nec potestis dicere ideo famem secutam, quod in exercenda terra agricola cessaverit.

And as the works of the prophet advance, the gifts of prophecy also increase, and after a brief silence, in response to what the people had said—"the time has not yet come for building the house of the Lord"—the Lord's considered reply, as it were, is brought forth, and it is said to them: "Is it then a time for you to dwell in houses situated below and placed in the valley, while my house, which is on the mountain, shall be desolate?" Or as it is in the Hebrew: "that you should dwell in paneled houses" (that is, ornate and well-arranged, and which are not so much for use as for delight), and my dwelling place, in which were the holy of holies, and the cherubim, and the table of showbread, shall be drenched by the rains, lie foul in solitude, and be scorched by the sun? Furthermore, according to the anagogical sense (*anagogen*): every time in which the dwelling of the valley is chosen, or we serve delights, is inopportune. Hence the Stoics, who are careful to define individual words, said that time is for correction or efficiency: which is more significantly expressed in Greek as **χρόνον εἶναι κατορθώσεως**. For all time in which we serve not virtues but vices perishes, and as if it had not been, is reputed as nothing. If anyone among us, therefore, either dwells in the valley or builds his house in worldly pleasure and luxury, this person does not build a temple for God, nor does the Lord have a place in him to lay his head: and while he builds a house with the foxes, he allows the former dwelling of God to lie desolate.

(Verse 4) And now thus says the Lord of hosts: Set your hearts upon your ways. Let there not be one time for speaking and another for doing: turn my precepts into action immediately: for it is the almighty Lord who commands, and the command of the almighty God is certainly not a light thing. Hitherto you have had your hearts serving vices, without order, without a preceptor, going wherever your desires drew you. But now the Lord commands you to order charity within yourselves, and to set your hearts upon your ways, so that you do nothing without judgment and consideration; but that the lamp of the law may always go before your feet, and you may say: "Your law is a lamp to my feet and a light to my paths" (Ps. 118:105). Or certainly thus: Because you say, "it is not time to build the house of the Lord," and you yourselves dwell in habitations that are sunk in the lowest places, while my house is desolate: consider, at my command as Lord, and bring to your memory what you have done, and what you have suffered.

(Verses 5, 6) You have sown much, and brought in little; you have eaten, and have not been satisfied; you have drunk, and have not been inebriated; you have clothed yourselves, and have not been warmed. And he that has gathered wages, has put them into a pierced bag. All your labor, you who have built your own houses and neglected the house of God, has had no result. For you have sown more, and gathered much less than what was sown; nor can you say that famine followed because the farmer ceased from cultivating the land.

Comedistis quoque (ne forsitan e vobis quispiam diceret voluntarium fuisse jejunium), et non estis saturati, quia parvos fructus congregaveratis in horrea. Vinum bibistis e vineis, sed non tantum ut laetaretur cor vestrum, et diceretur de vobis: Et vinum exhilarat cor hominis (Ps. CIII, 15). Habuistis pallium, sed quod frigus non repelleret, nec servaret calorem. Quicumque etiam vestrum sive negotiatione, sive mercenaria manu mercedes congregavit, frustra labor sine pretio laboris impensus est. Omnes enim velut si quis in pertusum sacculum mittat, pecuniae defluerunt.

Sed et juxta intelligentiam spiritualem hi qui de Babylone reversi sunt, et necdum aedificaverunt templum Dei, sed aedificationem ejus quotidie differentes, dixerunt: Nondum venit tempus domus Domini aedificandae: nec captivi sunt, nec adhuc plena libertate donati: verum quasi in meditullio quodam positi, seminaverunt multum et intulerunt parum: comederunt et non sunt satiati: biberunt, et non sunt inebriati: operuerunt se, et non sunt calefacti: congregaverunt mercedes, et quasi in pertusum marsupium mitterent, perdiderunt.

Si quando videris inter multa opera peccatorum facere quempiam nonnulla quae justa sunt, non est tam injustus Deus, ut propter multa mala, paucorum obliviscatur bonorum; sed faciet eum illa tantum metere, quae in bonam terram seminaverit, et in sua horrea congregare. Qui autem penitus ἀποστάτης est, iste omnino non comedet, sed fame peribit.

Porro qui seminat multa, et infert pauca, comedit parum, et non in satietatem, juxta illud quod in maledictis Levitici Dominus comminatur: Et comedetis et non saturabimini (Levit. XXVI, 26). Qui vero sanctus est, usque ad satietatem comedet, et explebitur in illo quod scriptum est: Justus comedens replet animam suam (Prov. XIII, 25).

Similiter qui penitus non bibit, siti peribit: sicut et in Judith (si quis tamen vult librum recipere mulieris): Et parvuli siti perierunt (Judith. VIII). Qui autem parum bibit, bibit quidem, sed non usque ad ebrietatem. Porro qui potest dicere ad Dominum: Calix tuus inebrians quam praeclarus est (Psal. XXII, 6)! et inebriatur cum Noe (Genes. IX): et licet in Aegypto constitutus, tamen in convivio Joseph cum patriarchis et fratribus vino madet (Ibid., XLIII): iste prae magnitudine laetitiae et quotidiano gaudio cum apostolis versus in ecstasi, appellabitur musto plenus (Act. II).

Quomodo autem non sit huic expositioni contrarium illud quod filii Jonadab filii Rechab vinum non biberint, et laudentur a Domino, in Jeremia (Cap. XXXV) competentius disseretur.

You have also eaten (lest perhaps one of you should say the fast was voluntary), and you have not been satisfied, because you had gathered small fruits into your barns. You have drunk wine from the vineyards, but not so much that your heart might be gladdened, and it might be said of you: And wine gladdens the heart of man (Ps. 103:15). You have had a cloak, but one that did not repel the cold, nor retain warmth. Whoever of you also, whether by trade or by hired hand, has gathered wages, the labor has been expended in vain, without the reward of labor. For all the money has flowed away, as if someone were to put it into a pierced bag.

But also, according to the spiritual understanding, those who have returned from Babylon and have not yet built the temple of God, but, deferring its construction daily, have said: The time has not yet come to build the house of the Lord; they are neither captives, nor yet endowed with full freedom. But, placed as it were in a certain middle state, they have sown much and brought in little; they have eaten and are not satisfied; they have drunk and are not inebriated; they have clothed themselves and are not warmed; they have gathered wages, and, as if putting them into a pierced purse, have lost them.

If ever you see someone, amidst many works of sin, do some things that are just, God is not so unjust as to forget the few good things on account of the many evil ones; but He will cause him to reap only those things which he has sown on good ground, and to gather them into his barns. But he who is utterly an apostate (*ἀποστάτης*), this one will not eat at all, but will perish from hunger.

Furthermore, he who sows much and brings in little, eats a little, and not to satiety, according to that which the Lord threatens in the curses of Leviticus: And you shall eat, and shall not be satisfied (Lev. 26:26). But he who is holy will eat to satiety, and in him will be fulfilled what is written: The just man eats and fills his soul (Prov. 13:25).

Similarly, he who does not drink at all will perish of thirst; as also in Judith (if, however, anyone wishes to accept the book of the woman): And the little ones have perished with thirst (Judith 8). But he who drinks a little, drinks indeed, but not to the point of inebriation. However, he who can say to the Lord: How excellent is thy inebriating cup! (Ps. 22:6), and is inebriated with Noah (Gen. 9), and although situated in Egypt, yet at the banquet of Joseph with the patriarchs and his brothers is drenched with wine (Ibid., 43): this one, from the greatness of his joy and daily gladness, being turned into ecstasy with the apostles, will be called full of new wine (Acts 2).

How that which is said of the sons of Jonadab, the son of Rechab, that they did not drink wine and are praised by the Lord in Jeremiah (Ch. 35), is not contrary to this exposition, will be discussed more fittingly elsewhere.

Post haec dicitur ad eos qui negligebant aedificare templum Domini: Operuistis vos, et non estis calefacti. Quod intelligimus de centesimo tertio psalmo, in quo de Deo dicitur: Abyssus ut vestimentum amictus ejus. Quamquam enim secundum Hebraicam veritatem referatur ad terras, quae [Al. quod] ambiuntur Oceano, tamen secundum LXX translatores qui dixerunt: τὸ περιβόλαιον αὐτοῦ, genere masculino, et non αὐτῆς, feminino, de Deo quod dictum est sentire compellimur, eo quod investigabilis sit ejus sapientia, et ponat Dominus tenebras latibulum suum (Psal. XVII), et non indignis quibusque ejus sacramenta prodantur.

Unde et justus laetatur, et dicit: In corde meo abscondi eloquia tua, ut non peccem tibi (Psal. CXXVIII, 11). Hoc pallium de multiplicis sapientiae sensibus verbisque contextum, non sinit ferventes spiritu refrigerari, nec dilectionis calorem, Borea flante, frigesce: Qui vero medius est, et habet quidem pallium, sed quo non totus operiatur: quomodo parum in horrea comportavit, et comedit, et non in satietatem, et bibit, et non in ebrietatem: sic operietur quidem sensuum operumque suorum pallio, sed non calefiet.

Qui autem propter nimiam animae paupertatem non habet pallium: ideo non habet, quia, multiplicata iniquitate, charitas refrixit in eo (Matth. XXIV). Unde et de istiusmodi homine, cujus ab alio pallium possidetur, in lege praecipitur: Reddes ei vestimentum antequam sol occidat: quoniam pauper est, et in ipso habet spem (Deut. XXIV, 15).

Sed et hoc eis accidit qui habitabant [Al. habitant] in convallibus, sive in laqueatis domibus, et dicebant: Nondum venit tempus domus Domini aedificandae, ut mercedes in pertusum sacculum congregarent (Isai. XL, 10, et LXII, 11). Si quis e nobis bona operatur, et digna mercede (quam nobis redditurus est Dominus, de quo dicitur: Ecce Dominus, et merces ejus in manibus illius, reddere unicuique secundum opera sua (Matth. XVI, 27). Et aliud Apostoli: Si cujus opus manserit, quod superaedificavit, mercedem accipiet (I Cor. III, 13), hic congregat conservandas mansurasque mercedes, et virtutibus virtutes semper adjungens, coacervat pecunias in sacculum non pertusum.

Qui autem post bona opera non semel et bis, sed frequenter peccat, et praeteritam charitatem sequentibus vitiis obscurat et sordidat, iste in pertusum sacculum pecuniam congregat. Haec autem omnia evenerunt eis qui dixerunt: Nondum venit tempus domus Domini aedificandae, et cum ipsi habitarent in convallibus, desertam esse domum Domini patiebantur.

After this, it is said to those who were neglecting to build the temple of the Lord: You have clothed yourselves, and have not been warmed. This we understand from the one hundred and third psalm, in which it is said of God: The deep like a garment is his clothing. For although, according to the Hebrew truth, it refers to the lands which are surrounded by the Ocean, yet according to the Septuagint translators who said: τὸ περιβόλαιον αὐτοῦ (his cloak), in the masculine gender, and not αὐτῆς, in the feminine, we are compelled to feel that it was said of God, because His wisdom is unsearchable, and the Lord places darkness as his hiding place (Ps. 17), and His sacraments are not to be revealed to just any unworthy persons.

Whence also the just man rejoices and says: I have hidden thy words in my heart, that I may not sin against thee (Ps. 118:11). This cloak, woven from the senses and words of manifold wisdom, does not allow those fervent in spirit to grow cold, nor the warmth of love to grow frigid when the North wind blows. But he who is in a middle state, and has indeed a cloak, but not one by which he is entirely covered: just as he brought little into the barns, and ate, but not to satiety, and drank, but not to inebriation, so he will indeed be covered by the cloak of his senses and works, but he will not be warmed.

But he who, on account of the extreme poverty of his soul, has no cloak, has it not for this reason: because, with iniquity having multiplied, charity has grown cold in him (Matt. 24). Whence also concerning a man of this kind, whose cloak is possessed by another, it is commanded in the law: You shall restore his garment to him before the sun goes down: because he is poor, and in it he places his hope (Deut. 24:15).

But this also happened to them who dwelt in valleys, or in paneled houses, and said: The time has not yet come to build the house of the Lord, that they gathered wages into a pierced bag (Isa. 40:10, and 62:11). If any one of us does good works, and worthy of the reward (which the Lord will give back to us, of whom it is said: Behold the Lord, and his reward is in his hands, to render to every one according to his works (Matt. 16:27). And another of the Apostle: If any man's work abide, which he has built thereupon, he shall receive a reward (1 Cor. 3:14)), this one gathers wages to be kept and to endure, and always adding virtues to virtues, he heaps up money into a bag that is not pierced.

But he who after good works sins not once or twice, but frequently, and obscures and defiles past charity with subsequent vices, this one gathers money into a pierced bag. And all these things happened to them who said: The time has not yet come to build the house of the Lord, and while they themselves dwelt in valleys, they suffered the house of the Lord to be deserted.

(Vers. 17, 18.) Haec dicit Dominus exercituum: Ponite corda vestra super vias vestras, ascendite in montem, afferte [Vulg. portate] lignum, et aedificate domum: et acceptabilis mihi erit, et glorificabor, dicit Dominus. LXX: Haec dicit Dominus omnipotens: Ponite corda vestra in vias vestras, ascendite super montem, et praecidite ligna (caetera similiter). Rursum vobis ego Dominus praecipio, qui et prius jusseram, ut ponatis corda vestra super vias vestras, et consideretis cuncta quae geritis, et relinquentes studium domorumstrarum humilium, ascendatis in montem, ubi non sunt ligna quae comburantur, sed quae ad opera domus meae proficiant: et ut hoc faciatis attentius, mihi scitote placitum esse quod facitis. Aiunt Hebraei sola tantum ad contignandum ligna fuisse necessaria, stantibus muris templi post incendium. Hoc illi. Nobis autem praecipitur, non extra vias nostras ponere corda nostra; sed quae prius posueramus, rursum ponere in viis nostris, et postquam hoc fecerimus, ascendere de domibus concavis in montem, ut cum pervenerimus ad montis [Al. sermonis] altitudinem, in quo necessaria ad aedificationem templi Dei ligna sunt, de omni Scripturae sanctae monte, in quo varia virtutum et paradisi ligna plantata sunt, praecidamus ea, et aedificemus templum Domini 747 operibus bonis et dogmatibus veritatis: quod cum fuerit exstructum, placeat Domino, et [Al. ut] glorificetur in eo. Igitur quia haec mandata sunt nobis ut ponamus corda nostra in viis nostris, ascendamus in montem rationabilem, et ad singula problemata, congrua de testimoniis Scripturarum ligna quaerentes, praecidamus ea, et aedificemus domum sapientiae in nobis: postquam enim haec fuerit exstructa, finis aedificationis ejus erit, ut Dominus glorificetur in nobis.

(Vers. 9.) Respexistis ad amplius, et ecce factum est minus: et intulistis in domum, et exsufflavi illud: LXX: Respexistis in multa, et facta sunt pauca: et intulistis in domum, et exsufflavi illa. Ut abjecta mora, et omni ambiguitate deposita, studiosius aedificetis domum meam, dico et aliud quod vobis acciderit, qui distulistis aedificare domum meam, non ut supra: Seminastis multum, et quia sementem terra non reddidit, intulistis parum; sed cum jam candescerent segetes, et messium tempus instaret, et frumenta vos tenere in manibus putaretis, messuistis vacuos culmos, et inanes stipulas sine spicarum frugibus congregastis. Plenae erant areae: spes in oculis, luctus in manibus.

(Verses 17, 18.) Thus says the Lord of hosts: Set your hearts upon your ways, go up to the mountain, bring [Vulgate: carry] wood, and build the house: and it will be acceptable to me, and I will be glorified, says the Lord. LXX: Thus says the Lord Almighty: Set your hearts on your ways, go up to the mountain, and cut down trees (the rest is similar). Again I, the Lord, who had also commanded before, command you to set your hearts upon your ways, and to consider all that you do, and leaving the care for your lowly houses, to go up to the mountain, where there is not wood that is burned, but that which is profitable for the works of my house: and that you may do this more attentively, know that what you do will be pleasing to me. The Hebrews say that only wood for the framework was necessary, as the walls of the temple were still standing after the fire. So they say. But we are commanded not to set our hearts outside our ways, but to set them again in our ways, where we had previously placed them; and after we have done this, to ascend from our hollow houses to the mountain, so that when we have reached the height of the mountain [variant: of the discourse], in which is the necessary wood for building the temple of God, we may cut it from every mountain of Holy Scripture, in which various trees of virtues and of paradise are planted, and build the temple of the Lord 747 with good works and the dogmas of truth: which, when it has been built, may it please the Lord, and [variant: so that] he may be glorified in it. Therefore, because these things are commanded to us, that we should set our hearts in our ways, let us ascend the rational mountain, and for each problem, seeking suitable wood from the testimonies of the Scriptures, let us cut it down, and build the house of wisdom within us: for after this has been built, the end of its construction will be that the Lord may be glorified in us.

(Verse 9) You have looked for more, and behold, it has become less; and you have brought it into the house, and I have blown it away. LXX: You have looked for many things, and they have become few; and you have brought them into the house, and I have blown them away. So that, with delay cast aside and all ambiguity laid down, you might build my house more zealously, I also say another thing that has happened to you who have put off building my house, not as above: "You have sown much," and because the earth did not yield the seed, "you have brought in little"; but when the crops were already whitening, and the time of harvest was at hand, and you thought you held the grain in your hands, you harvested empty stalks and gathered hollow straw without the fruit of the ears. The threshing floors were full: hope was in your eyes, grief in your hands.

Sed hoc quoque ipsum quod vix de multa segete et infinitis acervis fuerat electum, intulistis in domum, et mea virtute dispersum est. Exsufflavi enim illud, et redegi ad nihilum; quia frumentum emortuum et vacui folliculi, quae utilia esui sunt, farinam et similam non habebant. Potest autem hoc quod dixit: intulistis in domum, et exsufflavi illud, et de donariis accipi quae offerebant in altari, et Deus exsufflaverit ea. Sed quia dixit, intulistis in domum, si ea quae illata sunt, donaria intelligimus, utique in templo oblata dicimus. Et non nobis congruet, quia eo tempore domus Dei adhuc aedificata non fuerat: quod quidem usque hodie plerisque contingit, qui habitant in aedificiis humilibus, et quantum in se est, despiciunt desolatam domum Dei, et cum possint aedificare, contemnunt: et quasi jam videntes maturas segetes, fructus sibi suorum operum repromittunt, et fallente spe, pro magnis vix parva reperiunt. Sed et haec quoque parva, quae in domum et horreum mentis condiderant, exsufflantur a sermone Dei, quasi indigna ejus custodia atque tutela. Quoties vidi ego tam in doctrina quam in conversatione de quibusdam sperata plurima: et postquam ventum est ut haberent tempus messium, id est, tempus docendi, vitamque suam in exemplum praebere populorum, de excelso praecipitatos, et minus inventum in eis, quam opinio sibi omnium promittebat. Unde accidit ut paulatim, negligentia subrepente, parvum quoque ipsum quod videbantur habere, perderent. Hoc autem idcirco perpessi sunt, quia securi fuerunt in pristinis domibus suis, nec ascenderunt Scripturarum montem, aedificationis de eo dominicae ligna caedentes, nec exstruxerunt in se quotidie domum Domini; sed despicientes ejus desolationem, etiam id perdere, quod se habere credebant. Supradicti enim mali haec causa redditur.

(Vers. 10.) Quamobrem, dicit Dominus exercituum, quia domus mea deserta est, et vos festinatis unusquisque in domum suam, propter hoc super vos prohibiti sunt coeli ne darent rorem, et terra continuit [Vulg. prohibita est ne daret] germen suum. Non solum, inquit, coeli pluviam non dederunt, quibus irrigata humus fruges facit; sed ne rorem quidem matutinum, atque nocturnum, ut arentes agri, saltem humore modico temperarentur. Terra quoque devoravit, et agricolis non redditura sementem, et quae sponte solet gignere, avaro sinu tenuit.

But even this very thing, which had been chosen with difficulty from a great crop and infinite heaps, you brought into the house, and by my power it was scattered. For I blew it away and reduced it to nothing; because the dead grain and empty husks, which are useful for food, had no flour or fine meal. Moreover, what he said, "you have brought it into the house, and I have blown it away," can also be understood concerning the gifts which they were offering at the altar, and which God blew away. But since he said, "you have brought it into the house," if we understand the things brought in as gifts, we are certainly speaking of offerings made in the temple. And this would not be fitting for us, because at that time the house of God had not yet been built. This indeed happens to many even to this day, who dwell in humble buildings and, as much as is in them, despise the desolate house of God, and though they could build it, they disdain to do so. And as if already seeing the ripe crops, they promise themselves the fruits of their labors, and with hope deceiving them, for great things they find scarcely small ones. But even these small things, which they had stored in the house and granary of their mind, are blown away by the word of God, as if unworthy of His custody and protection. How often have I seen very great things hoped for from certain people, both in doctrine and in conduct; and after the time of harvest had come for them, that is, the time for teaching and for offering their own life as an example to the people, they were cast down from on high, and less was found in them than the general opinion had promised for them. From this it happened that gradually, as negligence crept in, they also lost the little that they seemed to have. Moreover, they suffered this for this reason: because they were secure in their former houses, and did not ascend the mountain of the Scriptures, cutting from it the wood for the Lord's building, nor did they build up the Lord's house in themselves daily; but by despising its desolation, they also lost what they believed they had. For this is given as the cause of the aforementioned evil.

(Verse 10) Wherefore, says the Lord of hosts, because my house is desolate, and you run every one to his own house, for this reason the heavens over you are stayed from giving dew, and the earth has withheld [Vulgate: is forbidden to give] its fruit. Not only, he says, did the heavens not give rain, by which the irrigated soil produces crops, but not even the morning and evening dew, so that the dry fields might be tempered at least by a little moisture. The earth also devoured, and not returning the seed to the farmers, it held in its greedy bosom even what it is accustomed to produce spontaneously.

Ego hunc arbitror esse rorem, de quo in benedictione dicitur ad Jacob: Det tibi Deus de rore coeli (Gen. XXVII, 28), et rorem Hermon qui descendit super montem Sion (Psal. CXXXII), et descendit, non de aere in quo multiplex volitat aquilarum et accipitrum et vulturum numerus; sed de coelo, ut si cujus anima ardet perturbationibus, et jaculo diaboli vulnerata est, refrigeretur hoc rore, et aestus suos temperet. Quo retento, terra quoque non affert germen suum. Neque enim sine rore Christi potest ulla anima afferre frumenta.

(Vers. 11.) Et vocavi siccitatem super terram, et super montes, et super triticum, et super vinum, et super oleum, et quaecumque profert humus, et super homines, et super jumenta, et super omnem laborem manuum.

Pro siccitate Septuaginta *μαχαίραν*, 749 id est, gladium transtulerunt: sed et in Hebraico tribus litteris scriptum reperi (), HETH, RES, BETH, quod si HAREB legimus, gladium sonat: si OREB, *καύσωμα* (Al. *καῦμα*), quod nos transtulimus siccitatem, licet melius in urentem ventum transferri possit. Et revera quoniam sermo de terra est, et de agrorum sterilitate, magis mihi videtur ventus urens in praesenti loco intelligi debere, quam gladius: licet omnis plaga quae propter peccata hominibus inferatur, possit et pro gladio accipi.

Vocata est autem siccitas, sive gladius super terram, et super montes, ut non proferrant triticum, et vinum et oleum, et quaecumque sponte generat humus. Praecedente autem fame, consequenter super homines, et super jumenta mors venit. Et idem gladius vel ventus urens, omnia quae manus hominum laboravere, consumit. Vocatur itaque vel inducitur vivens sermo Dei, et efficax, et acutus super omnem gladium bicipitem (Heb. IV), ut anima negligens (quae terra interpretatur arens, et magis in concavis habitare, quam domum Dei exstruere desiderat) ejus mucrone feriat, et quidquid fructuum se putat habere, disperdat.

Infertur etiam gladius super montes elevantes se adversus scientiam Dei, et super frumentum, et vinum, et oleum, quibus quasi cibus et potu et refectione, haereticorum conciliabula deceptis populis blandiuntur: Congrue quis dixerit panem illorum esse panem luctus, et furorem draconum esse vinum eorum, et furorem aspidum insanabilem: Oleum quoque, repromissionem de coelestibus, quo quasi ungunt discipulos, et laborum praemia pollicentur, quae detestatur propheta, dicens: Oleum autem peccatoris non impinguet caput meum (Psal. CXL), Sed et alia quae absque auctoritate et testimoniis Scripturarum quasi traditione apostolica sponte reperiunt atque confingunt, percutit gladius Dei; homines autem et jumenta, vel *λογισμοὺς* et *αἰσθήσεις*, id est, cogitationes et sensus eorum accipiamus. Vel certe rationabiles in eis, et irrationabiles, id est, doctos et indoctos 750 pariter, et omnem laborem manuum, et jejunia eorum, et observationes varias, et chameunias, id est, humi dormitiones.

I think this is that dew of which it is said in the blessing to Jacob: "May God give you of the dew of heaven" (Gen. 27:28), and "the dew of Hermon, which descends upon Mount Zion" (Ps. 132), and it descends not from the air in which a manifold number of eagles, hawks, and vultures fly, but from heaven, so that if anyone's soul burns with disturbances and is wounded by the devil's dart, it may be cooled by this dew and its heat may be tempered. When this is withheld, the earth also does not bring forth its fruit. For without the dew of Christ, no soul can bring forth grain.

(Verse 11.) And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon whatsoever the ground brings forth, and upon men, and upon cattle, and upon all the labor of the hands.

For drought, the Seventy translated *machaira*, that is, a sword; but in Hebrew I found it written with three letters, Heth, Resh, Beth, which if we read *hareb*, sounds like sword; if *oreb*, *kausoma* (heat), which we have translated as drought, although it might better be translated as burning wind. And truly, since the discourse is about the land and the sterility of the fields, it seems to me that burning wind should be understood in the present place rather than sword; although every plague that is brought upon men on account of sins can also be taken for a sword.

Moreover, drought or a sword was called upon the land and upon the mountains, so that they might not bring forth wheat, and wine, and oil, and whatever the ground generates spontaneously. Then, with famine preceding, death consequently comes upon men and upon cattle. And the same sword or burning wind consumes all that the hands of men have labored for. Therefore, the living and effective and sharp word of God (Heb. 4) is called or brought upon every two-edged sword, so that the negligent soul (which is interpreted as parched land, and desires rather to dwell in hollows than to build the house of God) may be struck by its blade and lose whatever fruits it thinks it has.

A sword is also brought upon the mountains lifting themselves up against the knowledge of God, and upon the grain, and the wine, and the oil, with which, as if with food and drink and refreshment, the assemblies of heretics entice the deceived peoples. One might appropriately say that their bread is the bread of mourning, and the fury of dragons is their wine, and the incurable fury of asps. Also oil, the promise of heavenly things, with which they as if anoint their disciples and promise the rewards of labors, which the prophet detests, saying: But let not the oil of the sinner fatten my head (Ps. 140). But also other things which they spontaneously find and devise without the authority and testimonies of the Scriptures, as if by apostolic tradition, the sword of God strikes; but let us take the men and cattle as logisinous and aistheseis, that is, their thoughts and senses. Or certainly the rational in them and the irrational, that is, the learned and the unlearned alike, and all the labor of their hands, and their fasts, and various observations, and *chameunias*, that is, sleeping on the ground.

Qui tribus quadragesimis per annum jejunantes, et ξηροφαγίαις humiliantes animam suam, et vel maxime de Tatiani radice crescentes, super hujusmodi laboribus audiunt: Tanta passi estis sine causa.

Haec autem universa quae dixi, possunt de Ecclesiae rectoribus intelligi, qui aedificantes carnalem domum, liberisque suis et possessionibus providentes, non curant, vel in seipsis exstruere templum Dei, vel Ecclesiam Domini, quae intacta et diruta est, instaurare: quorum saepe vita et sermo incongruus scandalizat plurimos, et de Ecclesia ejicit, et ad solitudinem perducit domum Dei. Nec haec dicimus quo universos generaliter accusemus, sed quod in omni officio et gradu sint alii qui aedificent, et alii qui destruant templum Dei, et propter eorum vitium nec coeli rorem, nec terra det germen, siccetur humus, montes areant, triticum, et oleum, et omnia quae terra gignit, homines quoque ipsi et jumenta, et universus labor manuum, secante gladio, et siccitate, vel vento urente dispereant.

(Vers. 13.) Et audivit Zorobabel filius Salathiel, et Jesus filius Josedec sacerdos magnus, et omnes reliquiae populi vocem Dei (Vulg. addit Domini) sui, et verba Aggaei prophetae, sicut misit eum Dominus Deus eorum ad eos, et timuit populus a facie Domini. Diligenter attende, propter duas intelligentias Salvatoris in Zorobabel duce et Jesu sacerdote (ipse enim et rex est et sacerdos), quod non dixerit, Zorobabel et Jesus timuerunt, sed, audientibus Zorobabel et Jesu et populo verba Aggaei prophetae, quae verba sunt Domini, solus populus timuit a facie Domini, id est, sola multitudo, quae necdum in unum et perfectum virum venerat, nec spiritui copulatus id esse meruit quod spiritus. Timuit autem populus a facie Domini, sciens quod facies Domini super facientes mala, ut perdat de terra memoriam eorum (Psal. XXXIII).

(Vers. 13.) Et dixit Aggaeus nuntius Domini, de nuntiis 751 Domini, populo dicens: Ego vobiscum sum, dicit Dominus. Quidam putant et Joannem Baptistam, et Malachiam, qui interpretatur Angelus Domini, et Aggaeum quem nunc habemus in manibus, fuisse angelos, et ob dispensationem et jussionem Dei assumpsisse humana corpora, et inter homines conversatos. Nec mirum hoc de angelis credi, cum pro salute nostra etiam Filius Dei humanum corpus assumpserit: et ob hanc causam etiam de apocryphis praebent testimonium, ubi dicitur: Quod Jacob, qui postea vocatus est Israel, angelus fuerit, et propterea supplantaverit fratrem in ventre matris suae (Gen. XXV et XXXII). Joannem quoque ad vocem Mariae matris Domini, exsultasse in utero Elizabeth (Lucae I): et omnium rationabilium unam esse naturam: et ob hanc causam homines qui placuerunt Deo, aequales angelis fieri.

Those who, fasting for three forty-day periods through the year and humbling their soul with xerophagias (dry eating), and growing especially from the root of Tatian, hear concerning such labors: You have suffered so many things without cause.

Moreover, all these things which I have said can be understood concerning the rectors of the Church, who, building a carnal house and providing for their children and possessions, do not care either to build the temple of God in themselves or to restore the Church of the Lord, which is uncovered and in ruins; whose life and incongruous speech often scandalize many and cast them out of the Church, and lead the house of God to solitude. Nor do we say these things in order to accuse everyone generally, but because in every office and grade there are some who build and others who destroy the temple of God; and on account of their vice, neither do the heavens give dew, nor the earth yield its fruit, the ground is dried up, the mountains wither, the wheat and oil and all that the earth produces, and even the men themselves and the cattle, and the entire labor of their hands, perish by the cutting sword and drought, or by the burning wind.

(Verse 12.) And Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, and all the remnant of the people, heard the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him to them, and the people feared before the face of the Lord. Pay diligent attention, on account of the two understandings of the Savior in Zerubbabel the leader and Joshua the priest (for He Himself is both king and priest), that he did not say, Zerubbabel and Joshua feared, but, while Zerubbabel and Joshua and the people were hearing the words of Haggai the prophet, which are the words of the Lord, only the people feared before the face of the Lord, that is, only the multitude, which had not yet come into one and a perfect man, nor having been joined to the spirit, deserved to be what the spirit is. Moreover, the people feared before the face of the Lord, knowing that the face of the Lord is against those who do evil, to destroy the memory of them from the earth (Ps. 33).

(Verse 13.) And Haggai, the messenger of the Lord, from the messengers of the Lord, spoke to the people, saying: I am with you, says the Lord. Some think that both John the Baptist, and Malachi (which is interpreted as *Angel of the Lord*), and Haggai whom we now have in our hands, were angels, and on account of the dispensation and command of God, assumed human bodies and lived among men. Nor is it strange that this should be believed of angels, since for our salvation even the Son of God assumed a human body: and for this reason they also offer testimony from the apocrypha, where it is said: That Jacob, who was afterwards called Israel, was an angel, and for that reason supplanted his brother in his mother's womb (Gen. 25 and 32). Also that John, at the voice of Mary the mother of the Lord, exulted in the womb of Elizabeth (Luke 1): and that there is one nature of all rational beings: and for this reason men who have pleased God become equal to the angels.

Hoc illi sentiant. Caeterum nos nuntium Domini, id est, angelum, qui Hebraice dicitur MALACH (), simpliciter prophetam dictum recipiamus ab eo, quod Domini voluntatem populo nuntiaverit, sive quia in multis locis Dominus noster atque Salvator angelus Dei dicitur, sicut ibi; Magni consilii Angelus (Isai. IX, 6), typum Salvatoris dicimus in Aggaeo praecurrisse. Porro quod ait, nuntius Domini, de nuntiis Domini, tale est quasi dixisset, propheta de prophetis. Quod ait, nuntius Domini populo dicens: Ego vobiscum sum, dicit Dominus, non loquitur ad Zorobabel et Jesum, cum quibus et in quibus semper erat Dominus (semel enim eos diximus secundum diversas intelligentias in persona Salvatoris accipi), sed ad populum qui timuerat a facie Domini. Quia populus erat, necdum ad Dei venerat charitatem, quae foras mittit timorem. Accipit ergo populus pro Dei timore mercedem, ut Dominus cum illis sit, et est sensus: Ego ero vester adjutor, aedificate domum meam, quae in vobis destructa est: me in medio vestri constituto, nemo aedificationem vestram prohibere poterit.

(Vers. 14.) Et suscitavit Dominus spiritum Zorobabel, filii Salathiel, ducis Juda, et spiritum Jesu filii Josedec sacerdotis magni, 752 et spiritum reliquorum de omni populo: et ingressi sunt, et faciebant opus in domo, Domini exercituum Dei sui: in die vicesima quarta mensis, in sexto mense, in anno secundo Darii regis. Pro duce Juda, Septuaginta transtulerunt, de tribu Juda, et pro opere, opera: caetera similiter. Ubicumque autem nos ponimus, Dominum exercituum, illi diverse aut Dominum omnipotentem, aut Dominum sabaoth, aut Dominum virtutum interpretantur. Suscitatur ergo spiritus Zorobabel et spiritus Jesu, interim secundum litteram, ut regnum et sacerdotium aedificent templum Dei. Suscitatur etiam spiritus populi, qui in eis ante dormiebat, non corpus, non anima; sed ut diximus, spiritus, qui magis aedificare scit templum Dei. Et ingressi, foris enim fuerant, faciebant opera, quae digna erant penetralibus domus Domini: in eodem anno Darii regis quo et supra, in eo mense qui et in principio positus est; sed non in eodem die. Ibi enim unus dies mensis ponitur: hic vero vicesimus quartus, ut inter primum diem, quo Dominus loquitur per Aggaeum, et vicesimum quartum, quo ingressi sunt, et faciebant opus in domo Domini, viginti duo dies medii fuerint, quot et litterae sunt apud Hebraeos.

Let them feel thus. But let us receive the *messenger* of the Lord, that is, the angel, who in Hebrew is called *MALACH*, simply as a prophet, from the fact that he announced the will of the Lord to the people, or because in many places our Lord and Savior is called the angel of God, as there: *The Angel of Great Counsel* (Isa. 9:6), we say that a type of the Savior preceded in Haggai. Furthermore, what he says, *the messenger of the Lord, from the messengers of the Lord*, is such as if he had said, a prophet from the prophets. What he says, *the messenger of the Lord speaking to the people: I am with you, says the Lord*, he does not speak to Zerubbabel and Joshua, with whom and in whom the Lord always was (for we have once said that they are taken according to various understandings in the person of the Savior), but to the people who had feared before the face of the Lord. Because it was the people, they had not yet come to the charity of God, which casts out fear. Therefore, the people receive a reward for the fear of God, that the Lord may be with them, and the sense is: I will be your helper; build my house, which has been destroyed in you: with me established in your midst, no one will be able to prohibit your building.

(Verse 14.) And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, the leader of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people: and they entered and did work in the house of the Lord of hosts, their God: on the twenty-fourth day of the month, in the sixth month, in the second year of Darius the king. For *leader of Judah*, the Seventy translated *of the tribe of Judah*, and for *work*, *works*; the rest similarly. Moreover, wherever we put *Lord of hosts*, they variously interpret it either as *Lord Almighty*, or *Lord of Sabaoth*, or *Lord of powers*. Therefore, the spirit of Zerubbabel and the spirit of Joshua is stirred up, meanwhile according to the letter, so that the kingship and priesthood may build the temple of God. Also the spirit of the people is stirred up, which before was sleeping in them, not the body, not the soul; but as we said, the spirit, which knows better how to build the temple of God. And having entered (for they had been outside), they did the works which were worthy of the inner parts of the house of the Lord: in the same year of Darius the king as above, in that month which was also placed in the beginning; but not on the same day. For there one day of the month is put: here indeed the twenty-fourth, so that between the first day, on which the Lord speaks through Haggai, and the twenty-fourth, on which they entered and did work in the house of the Lord, there were twenty-two intervening days, as many as there are letters among the Hebrews.

Necesse enim habuerunt doceri quae essent elementa principii sermonum Dei, quae eos prohiberent dicere, Nec dum venit tempus domus Domini aedificandae, et habitare in domibus concavis, et ut supra dixi, in ima demergi. Provocarentur vero ponere corda sua super vias suas, et meminissent propter negligentiam quanta perpassi fuerint. Et ut ascenderent in montem, et caederent ligna, et aedificarent domum Domini, et non paterentur ea quae fuerant ante perpassi. Denique in his viginti et duobus diebus, timuit populus a facie Domini, et ingressi sunt in die vicesimo quarto mensis, in sexto mense anno secundo Darii regis, et faciebant opus in domo Domini exercituum Dei sui. Praecipitur autem nobis, ut aedificari possit domus spiritualis in sacerdotium sanctum, ad offerendas spirituales victimas placentes Deo, tales nos praebere, 753 ut suscitetur in nobis Spiritus sanctus, et ingrediamur in domum Domini, et faciamus opera Domini. Jam enim Zorobabel de genere David, et Jesus sacerdos in aeternum suscitatus est a Patre in virtute, secundum spiritum sanctificationis de resurrectione mortuorum, ut ille praesit operi; nos vero faciamus, ipso adjuvante et disponente. Quae tamen opera Dei facere ante non possumus, nisi timeamus a facie Domini, et credamus, et ingrediamur templum Dei, et ea quae domui Dei digna sunt perpetremus. Quoniam vero adhuc in saeculo sumus, et tempus aedificationis nostrae sub Dario rege versatur, in quo generationi, conjugii carnique servitur: idcirco in sexto numero quo factus est mundus, et in secundo anno qui dividit unionem (materia enim in qua mundi reparatio sobolisque consistit, duplicem numerum diligit), ingredimur domum Domini, et utroque populo congregato, exstruimus templum Dei. Ex duobus enim duodecim numeris, vicesimi quarti numeri summa consistit: quia tam ex circumcissione quam ex gentibus, Christi Ecclesia prima quae eversa fuerat, aedificata est. Sed et hoc possumus dicere, quia octavus numerus qui sanctus est, et in verae circumcissionis typo accipitur, triplicatus vicesimum quartum numerum facit, figuratim nos docemur, ut aedificemus domum Domini in amputatione carnis, et vitiorum circumcissione, et veram puritatem esse credamus in nomine Patris et Filii et Spiritus sancti. Porro alius sexies quartum supputavit numerum, et quatuor refert ad elementa mundi, ex quibus subsistimus; sex vero ad conditionem mundi, in quo ipsa elementa versantur. Et dicit: quia adhuc in materia sumus, et gravi corpore circumdamur, et servimus generationibus, exstruere quidem nos templum, et intrare in domum Dei, et quasi de somno gravi suscitari spiritum nostrum; sed adhuc in vicesimo quarto die idipsum facere.

For they had need to be taught what were the elements of the beginning of the words of God, which would prohibit them from saying, *The time for building the house of the Lord has not yet come*, and from dwelling in hollow houses, and as I said above, from being submerged in the lowest parts. Indeed, they would be provoked to set their hearts upon their ways, and would remember on account of negligence how many things they had suffered. And so that they might ascend the mountain and cut wood and build the house of the Lord, and not suffer those things which they had suffered before. Finally, in these twenty-two days, the people feared before the face of the Lord, and they entered on the twenty-fourth day of the month, in the sixth month of the second year of Darius the king, and they did work in the house of the Lord of hosts, their God. Moreover, it is commanded of us, that a spiritual house may be built into a holy priesthood, for offering spiritual sacrifices pleasing to God, to present ourselves such that the Holy Spirit may be stirred up in us, and we may enter into the house of the Lord and do the works of the Lord. For already Zerubbabel of the lineage of David, and Joshua the priest forever, has been raised up by the Father in power, according to the spirit of sanctification from the resurrection of the dead, so that he may preside over the work; but we may do it, he himself helping and disposing. Yet we cannot do these works of God before we fear before the face of the Lord, and believe, and enter the temple of God, and perform those things which are worthy of the house of God. Since indeed we are still in the world, and the time of our building is spent under King Darius, in which generation, marriages, and the flesh are served: for that reason in the sixth number in which the world was made, and in the second year which divides the union (for the matter in which the restoration of the world and of offspring consists delights in the double number), we enter the house of the Lord, and with both peoples gathered, we construct the temple of God. For the sum of the twenty-fourth number consists of two numbers of twelve: because both from the circumcision and from the Gentiles, the first Church of Christ which had been overturned was built. But we can also say this, because the eighth number which is holy and is taken in the type of true circumcision, when tripled, makes the twenty-fourth number, we are figuratively taught that we should build the house of the Lord in the amputation of the flesh and the circumcision of vices, and believe that true purity is in the name of the Father and of the Son and of the Holy Spirit. Furthermore, another has calculated the number six times four, and refers the four to the elements of the world from which we subsist; but the six to the condition of the world in which those very elements are involved. And he says: because we are still in matter, and are surrounded by a heavy body, and serve generations, we indeed construct the temple and enter into the house of God, and our spirit is stirred up as if from a heavy sleep; but we still do that very thing on the twenty-fourth day.

(Cap. II.--Vers. 1 seqq.) In septimo mense, vicesima et prima mensis, factum est verbum Domini in manu Aggaei prophetae dicens: Loquere ad Zorobabel, filium Salathiel, ducem Juda, 754 et ad Jesum filium Josedec sacerdotem magnum, et ad reliquos populi, dicens: Quis in vobis est derelictus, qui vidit domum istam in gloria sua prima? quid vos videtis hanc nunc? numquid non ita est quasi non sit in oculis vestris? Et nunc confortare, Zorobabel, dicit Dominus, et confortare, Jesu fili Josedec, sacerdos magne, et confortare, omnis populus terrae, dicit Dominus exercituum, et facite: quoniam ego vobiscum sum, dicit Dominus exercituum. Verum quod pepigi vobiscum cum egrederemini de terra Aegypti, et spiritus meus erit in medio vestrum, nolite timere. Quia haec dicit Dominus exercituum, adhuc unum modicum est, et ego commovebo coelum et terram, et mare et aridam, et movebo omnes gentes. Et veniet desideratus cunctis gentibus, et implebo domum istam gloria, dicit Dominus exercituum. Meum est argentum, et meum est aurum, dicit Dominus exercituum. Magna erit gloria domus istius novissimae, plusquam primae, dicit Dominus exercituum. Et in loco isto dabo pacem, dicit Dominus exercituum.

Eodem anno, sed mense septimo, in quo solemnitates Dei [Al. die] sunt prima et vicesima die mensis, id est, completis tribus hebdomadibus, et perfecta in mysterio Trinitatis requie, tertio factum est verbum Domini in manu Aggaei prophetae, qui continuo labore sudabat, ut semper in eo sermo Dei haberet accessum. Praeteritorum enim obliviscens, et in futurum se extendens (Philipp. III), ita quotidie laborabat, quasi praecedentium operum nihil haberet. Dicitur ergo ei: Loquere ad Zorobabel, et ad Jesum, et reliquum populum, qui viderunt antiquam domum Dei, et nunc intersunt instaurationi ejus, numquid ad comparisonem prioris, non talis est ista quae cernitur, ut quodam modo non esse videatur? Verum nolite desperare, nec lassas manus dimittite, sed et tu, Zorobabel et tu, Jesu, et omnis popule, confortamini, et facite opus in domo mea: Ego enim sum vobiscum, et sermo meus quem pepigi vobiscum, cum egrederemini de terra Aegypti. Et spiritus meus non recedet a vobis: nolite timere, ego sum qui jubeo Dominus omnipotens, cujus dixisse, fecisse est.

Quando primum testamentum 755 dabam, et in Sina monte sum visus, commovi coelum et terram, et mare Rubrum, et desertum, ut vobiscum ponerem Testamentum; nunc autem polliceor vobis me adhuc semel coelum et terram, et mare et aridam commoturum, ut illis commotis, moveantur omnes gentes, et veniant juxta LXX quae electa sunt Domini de cunctis gentibus; juxta Hebraicum vero, veniet desideratus cunctis gentibus Dominus noster atque Salvator. Tunc implebo domum istam gloria majore quam priorem, et semper vobis addam, dicit Dominus omnipotens.

(Chapter 2.---Verse 1 et seq.) In the seventh month, on the twenty-first day of the month, the word of the Lord came by the hand of Haggai the prophet, saying: Speak now to Zerubbabel the son of Shealtiel, leader of Judah, and to Joshua the son of Josedech, the high priest, and to the remnant of the people, saying: Who is left among you that saw this house in its former glory? And how do you see it now? Is it not in your eyes as nothing? Yet now be strong, O Zerubbabel, says the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all you people of the land, says the Lord of hosts, and work: for I am with you, says the Lord of hosts. According to the word that I covenanted with you when you came out of the land of Egypt, so my spirit remains among you: fear not. For thus says the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations. And the desired of all nations shall come, and I will fill this house with glory, says the Lord of hosts. The silver is mine, and the gold is mine, says the Lord of hosts. The glory of this latter house shall be greater than of the former, says the Lord of hosts. And in this place will I give peace, says the Lord of hosts.

In the same year, but in the seventh month, in which the solemnities of God are on the first and twenty-first day of the month, that is, three weeks having been completed and rest perfected in the mystery of the Trinity, for the third time the word of the Lord came by the hand of Haggai the prophet, who was sweating with continual labor, so that the word of God might always have access in him. For forgetting the things that were behind and stretching himself forward to the things that were ahead (Phil. 3), he so labored daily as if he had nothing of preceding works. It is said therefore to him: Speak to Zerubbabel, and to Joshua, and the rest of the people, who saw the ancient house of God and are now present at its restoration, whether in comparison to the former, this one which is seen is not such that in some way it seems not to be? But do not despair, nor let your hands hang down weary, but both you, Zerubbabel, and you, Joshua, and all the people, be strengthened, and do the work in my house: for I am with you, and my word which I covenanted with you when you came out of the land of Egypt. And my spirit shall not depart from you: fear not, I am the Lord Almighty who commands, whose saying is doing.

When I first gave the covenant and was seen on Mount Sinai, I shook the heaven and the earth, and the Red Sea, and the desert, that I might establish the Covenant with you; but now I promise you that I will yet once shake the heaven and the earth, and the sea and the dry land, so that those being shaken, all nations may be moved, and according to the LXX there may come *the chosen things of the Lord* from all nations; but according to the Hebrew, *the desired of all nations* shall come, our Lord and Savior. Then I will fill this house with greater glory than the former, and I will always add to you, says the Lord Almighty.

Et ne forsitan sponsorem putetis infirmum: meum est aurum, et meum est argentum, et meae sunt cunctae opes. Ego in ornamentum templi aurum argentumque donabo, ut major fiat hujus domus gloria quam prioris. Et quia difficile videtur quod polliceor, et humana infidelitas ad majora promissa semper haesitat, propterea rursum dico qui promitto, Dominus omnipotens sum.

Porro quia scio ad aedificationem inclytae domus, et quae supernatura sit domum pristinam, nihil ita facere, ut pacem, idcirco et hanc spondeo. Dabo enim in loco isto pacem, dicit Dominus exercituum: ut pax quae exsuperat omnem sensum, custodiat domum meam, et sit in pace locus meus. Has interim *πάραφραστικῶς* expositionis lineas duxerim, ut ex his ad sublimiorem intelligentiam, etiam nobis tacentibus, prudens lector ascendat.

Fit ergo sermo Dei ad eos qui operari coeperant in domo Domini omnipotentis, jam in requie, id est, in mense septimo, et in Trinitatis plenissimo sacramento, vicesima prima mensis, et ad Aggaeum Dei festa celebrantem, qui rursum manum suam sermoni Domini praeparaverat, et dicit ad eum: Loquere ad Zorobabel de tribu Juda, et ad Jesum sacerdotem magnum, qui pro nobis et homo fieri dignatus est et Sacerdos, et ad reliquias populi: ad comparationem enim totius orbis, parva pars fuit in principio credentium. Igitur quae locutus sit audiamus. Fuit quondam in Israel domus Dei qui nunc ita deserta est, ut nec fuisse credatur; ex 756 quo quae fuerat dilecta, facta est non dilecta, et qui non populus Dei, coepit esse populus Dei. Et est domus illa quondam gloriosa: nunc in conspectu Zorobabel et Jesu et reliquiarum populi quasi non sit. Hoc autem non solum de templi aedificiis quae cernimus corruisse, accipere debemus; sed de omnibus quae quondam praeclara habuere Judaei. Verumtamen quia facta est prior domus quasi non subsistens, provocatur Zorobabel dux, et Jesus sacerdos, ut regnum Christi, et sacerdotium roboretur, et populus ejus qui quondam terrae fuit populus, faciat opera in domo Domini, et sciat Deum sibi esse praesentem: faciat quoque verbum, quod pepigi Dominus cum eis quando egrediebantur de terra Aegypti. Atque utinam et nos egrediamur de Aegypto, ut verbum testamenti quod accepimus, impleamus.

And lest perchance you think the guarantor is weak: the gold is mine, and the silver is mine, and all riches are mine. I will give gold and silver for the ornament of the temple, so that the glory of this house may become greater than of the former. And because what I promise seems difficult, and human infidelity always hesitates at greater promises, therefore I say again who I am that promise: I am the Lord Almighty.

Furthermore, because I know that for the building of the illustrious house, and which is to be a house surpassing the former one, nothing does so much as peace, for that reason I also promise this. For I will give peace in this place, says the Lord of hosts: so that the peace which surpasses all understanding may guard my house, and my place may be in peace. I would have drawn these lines of paraphrastic exposition meanwhile, so that from these the prudent reader may ascend to a more sublime understanding, even while we are silent.

Therefore, the word of God comes to those who had begun to work in the house of the Lord Almighty, already in rest, that is, in the seventh month, and in the most full sacrament of the Trinity, on the twenty-first of the month, and to Haggai celebrating the feasts of God, who again had prepared his hand for the word of the Lord, and it says to him: Speak to Zerubbabel of the tribe of Judah, and to Joshua the high priest, who for us deigned both to become man and Priest, and to the remnant of the people: for in comparison to the whole world, the part of those believing in the beginning was small. Therefore let us hear what he spoke. There was once in Israel the house of God which is now so deserted that it is not even believed to have been; from which she who had been beloved became not beloved, and he who was not the people of God began to be the people of God. And that house was once glorious: now in the sight of Zerubbabel and Joshua and the remnants of the people it is as if it were not. Moreover, we ought to take this not only concerning the buildings of the temple which we see to have fallen; but concerning all things which the Jews once held as excellent. Nevertheless, because the former house became as if not subsisting, Zerubbabel the leader and Joshua the priest are provoked, so that the kingship of Christ and the priesthood may be strengthened, and his people, who once were the people of the earth, may do works in the house of the Lord, and know that God is present to them: and may do the word which the Lord covenanted with them when they were going out of the land of Egypt. And would that we also might go out of Egypt, so that we might fulfill the word of the covenant which we have received.

Repromittit quoque Dominus Deus his qui faciunt opera in domo ejus, et implent quem acceperunt sermonem, spiritum suum, dicens: Et spiritus meus erit in medio vestrum. Sacramentum cernite Trinitatis: Ego sum vobiscum, et spiritus meus, et Verbum, in quo posui testamentum cum egrederemini de Aegypto. Quod autem dicit in medio vestrum, juxta illud sentiendum est, quod in Evangelio scriptum legitur: Medius enim vestrum stat, quem vos nescitis, qui post me veniet (Joan. I, 26). Haec ergo dicit Dominus exercituum ad vos qui videtis domum priorem sic esse quasi non sit. Movi coelum, quando de coelo audita est vox mea. Movi terram, quando priori populo tradidi Testamentum; et in adventu meo, caligo, turbo, tenebrae cernebantur. Movi mare Rubrum, quando viam praebui populo transeunti. Movi aridam, vel Aegyptum per plagas cultu Dei vacuum, vel solitudinem per quam quadraginta annis circumduxi populum. Haec adhuc semel movebo. Quod factum cernimus in adventu Domini Salvatoris. Tempore quippe passionis ejus, fugiente sole, coelum motum est et tenebrae factae sunt super omnem terram ab hora sexta usque ad horam nonam (Matt. XXVII, et Luc. XXIII). Mota est terra, et saxa scissa sunt, 757 et sepulcra reserata; motum est mare dracone qui in eo erat interfecto; mota est et arida, infructuosa quondam gentium solitudo. In hoc autem universitatis tremore, commotae sunt etiam omnes gentes; quia in omnem terram exivit sonus apostolorum Domini, et verba eorum penetraverunt usque ad terminos orbis terrae (Psal. XVIII). Ob id autem omnes motae sunt nationes, ut ex earum motu venerit electa gentium multitudo, et quae ubicumque praeclara sunt. Verbi gratia, electa de Corintho, quia multus erat in ea populus Dei. Electa de Macedonia, quia grandis in Thessalonica Dei Ecclesia congregata, non habebat necessarium ut de charitate doceretur (I Thess. 14). Electa de Ephesus, ut arcana Dei et nullis antea revelata sacramenta cognoscerent. Quid plura? omnes gentes commotae sunt, ad quas Salvator apostolos miserat, dicens: Euntes, docete omnes gentes (Mat. XXVIII, 29), et ex multis vocatis pauci electi, primitivorum Ecclesiam construxerunt. Unde et apostolus Petrus: Salutat vos, inquit, quae in Babylone est electa, et Marcus filius meus (I Pet. V, 15), et Joannes: Senior, inquit, electae dominae; ac deinde filios memorat electae. Commotis ergo gentibus, quas quidem possumus et contrarias accipere fortitudines, non valentes splendorem Domini sustinere, venerunt electa omnium gentium, et repleta est gloria domus Domini, quae est Ecclesia Dei viventis, columna et firmamentum veritatis.

The Lord God also promises His spirit to those who do works in His house and fulfill the word they have received, saying: *And my spirit shall be in your midst.* Behold the sacrament of the Trinity: I am with you, and my spirit, and the Word, in which I established the covenant when you were going out of Egypt. Moreover, what He says, *in your midst*, is to be understood according to that which is read written in the Gospel: *For there stands one in your midst whom you know not, who shall come after me* (John 1:26). These things therefore says the Lord of hosts to you who see the former house to be so as if it were not. I shook the heaven, when my voice was heard from heaven. I shook the earth, when I delivered the Covenant to the former people; and at my coming, mist, whirlwind, and darkness were seen. I shook the Red Sea, when I provided a way for the people passing through. I shook the dry land, either Egypt through plagues empty of the worship of God, or the solitude through which I led the people around for forty years. These things I will yet once shake. Which we see done in the coming of the Lord the Savior. For indeed at the time of His passion, the sun fleeing, the heaven was moved and darkness was made over all the earth from the sixth hour until the ninth hour (Matt. 27 and Luke 23). The earth was moved, and the rocks were rent, and the graves were opened; the sea was moved, the dragon that was in it having been killed; the dry land was also moved, the once unfruitful solitude of the nations. Moreover, in this tremor of the universe, all nations also were moved; because into all the earth went out the sound of the apostles of the Lord, and their words penetrated even to the ends of the orb of the earth (Ps. 18). Moreover, for this reason all nations were moved, so that from their movement might come the chosen multitude of the nations, and whatever things are excellent everywhere. For example, chosen from Corinth, because there was much people of God in it. Chosen from Macedonia, because the great Church of God gathered in Thessalonica had no need to be taught concerning charity (1 Thess. 4). Chosen from Ephesus, so that they might know the secrets of God and the sacraments revealed to none before. What more? All nations were moved, to which the Savior had sent the apostles, saying: *Go, teach all nations* (Matt. 28:19), and from many called, a few chosen built the Church of the firstborn. Whence also the apostle Peter: *She who is chosen in Babylon salutes you,* he says, *and Mark my son* (1 Pet. 5:13), and John: *The Elder,* he says, *to the elect lady;* and then he mentions the children of the elect one. Therefore, the nations being moved, which indeed we can also take as the contrary powers not being able to sustain the splendor of the Lord, the chosen of all nations came, and the house of the Lord was filled with glory, which is the Church of the living God, the pillar and ground of the truth.

Haec secundum LXX. Caeterum in Hebraico melius et significantius habetur ut supra posuimus: Et movebo omnes gentes, et veniet desideratus cunctis gentibus. Vere enim postquam ille venit, impleta est gloria domus Domini. Et quantum Dominus distat a servo, tantum domus Domini melior est, cui praeest Dominus, a domo priore cui praefuit servus. Quod autem ait: Meum est argentum, et meum est aurum, dicit Dominus exercituum, non puto quemquam existimare quod de argento loquatur et auro, quae a divitibus et regibus possidentur. Hoc enim modo, non solum argentum et aurum Dei est quasi Creatoris; sed et caetera metalla, aes, stannum, plumbum, et quod domat 758 omnia ferrum. Sed ego argentum, quo domus Dei ornatur, existimo eloquia Scripturarum, de quibus dicitur: Eloquia Domini eloquia casta; argentum igne examinatum, probatum terrae purgatum septuplum (Psal. XI, 7); et aurum quod in occulto sanctorum sensu, et in cordis versatur arcano, et splendet vero lumine Dei, quod et Apostolum de sanctis, qui super fundamentum Christi aedificant, sensisse perspicuum est, aurum, argentum, lapides pretiosos (I Cor. III); ut in auro sensus occultus sit, in argento sermo decens, in lapide pretioso, opera Deo placentia. His metallis illustrior fit Ecclesia Salvatoris, quam quondam synagoga fuerat; his lapidibus vivis aedificatur domus Christi, et pax ei praebetur aeterna. Porro quod sequitur in Septuaginta: Et pacem animae in acquisitionem omni qui creatur, ut suscitetur templum istud, quasi superfluum et vix cohaerens, quippe quod nec apud Hebraeos, nec apud alium quemquam interpretem fertur, omisimus.

(Vers. 11 seqq.). In vicesima et quarta noni mensis, in anno secundo Darii [Vulg. addit Regis] factum verbum est Domini ad Aggaeum prophetam, dicens: Haec dicit Dominus exercituum; interroga sacerdotes legem, dicens: Si tulerit homo carnem sanctificatam in ora vestimenti sui, et tetigerit de summitate ejus panem, aut pulmentum, aut vinum, aut oleum, aut omnem cibum; numquid sanctificabitur? Respondentes autem sacerdotes, dixerunt: Non. Et dixit Aggaeus: Si tetigerit pollutus in anima ex omnibus his, numquid contaminabitur? Et responderunt sacerdotes, et dixerunt: contaminabitur. Et respondit Aggaeus, et dixit: Sic populus iste, et sic gens ista, ante faciem meam, dicit Dominus; et sic omne opus manuum eorum, et omnia quae obtulerunt ibi, contaminata erunt.

LXX: Vicesima et quarta noni mensis, anno secundo sub Dario, factus est sermo Domini ad Aggaeum prophetam, dicens: Haec dicit Dominus omnipotens; interroga sacerdotes legem, dicens: Si sumpserit homo carnem sanctam in summitate vestimenti sui, et tetigerit summitas vestimenti ejus panem, aut coctionem, aut vinum, aut oleum, aut omnem cibum, si sanctificabitur? Et responderunt sacerdotes, et dixerunt: Non. Et dixit Aggaeus: Si tetigerit immundus in anima de omnibus his, contaminabitur? Et responderunt sacerdotes, et dixerunt: contaminabitur.

These things according to the LXX. But in the Hebrew it is held better and more significantly as we have put above: *And I will move all nations, and the desired of all nations shall come.* For truly after He came, the glory of the house of the Lord was filled. And as much as the Lord differs from a servant, so much the house of the Lord, over which the Lord presides, is better than the former house over which a servant presided. Moreover, what He says: *The silver is mine, and the gold is mine, says the Lord of hosts,* I do not think anyone estimates that He speaks of silver and gold which are possessed by the rich and by kings. For in this way, not only silver and gold is God's as the Creator's, but also the other metals: copper, tin, lead, and iron which tames all things. But I estimate the silver with which the house of God is adorned to be the eloquence of the Scriptures, of which it is said: *The words of the Lord are pure words; silver tried by fire, proved from the earth, purified sevenfold* (Ps. 11:7); and the gold which is involved in the hidden sense of the saints and in the secret of the heart, and shines with the true light of God, which it is clear that the Apostle also felt concerning the saints who build upon the foundation of Christ: *gold, silver, precious stones* (1 Cor. 3); so that in the gold is the hidden sense, in the silver the becoming speech, in the precious stone the works pleasing to God. By these metals the Church of the Savior becomes more illustrious than the synagogue once had been; with these living stones the house of Christ is built, and eternal peace is provided for it. Furthermore, what follows in the Seventy: *And peace of soul for an acquisition to every one who is created, that he may raise up this temple,* we have omitted as superfluous and scarcely coherent, since it is reported neither among the Hebrews nor among any other interpreter.

(Verse 11 et seq.) On the twenty-fourth day of the ninth month, in the second year of Darius [Vulgate adds: the king], the word of the Lord came to Haggai the prophet, saying: Thus says the Lord of hosts: Ask now the priests concerning the law, saying: If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said: No. Then said Haggai: If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said: It shall be unclean. Then answered Haggai, and said: So is this people, and so is this nation before me, says the Lord; and so is every work of their hands; and that which they offer there is unclean.

LXX: On the twenty-fourth of the ninth month, in the second year under Darius, the word of the Lord came to Haggai the prophet, saying: Thus says the Lord Almighty: Ask the priests the law, saying: If a man take holy flesh in the skirt of his garment, and the skirt of his garment touch bread, or pottage, or wine, or oil, or any food, shall it be sanctified? And the priests answered and said: No. And Haggai said: If one who is unclean in soul touch any of these, shall it be contaminated? And the priests answered and said: It shall be contaminated.

Et respondit Aggaeus, et dixit: Sic populus iste, et sic gens haec coram me, dicit Dominus, et sic omnia opera manuum eorum. Et quicumque appropinquaverit ibi, contaminabitur, propter munera eorum matutina, dolebunt a facie malitiarum suarum, et odoratis in portis arguentes.

Propterea et Septuaginta interpretum editionem posuimus, quia in quibusdam verbis dissonare videbantur. Et hoc quod dicitur: Propter munera eorum matutina, dolebunt a facie malitiarum suarum, et odoratis in portis arguentes, nec in Hebraeo, nec apud alios interpretes invenitur. Notandum quod in isto loco: In vicesima et quarta die mensis noni anno secundo, non ut supra tertia vice dicitur: Factum est verbum Domini in manu Aggaei prophetae; sed ad Aggaeum prophetam. Ibi enim (quia adhuc profectum habebat, et opera tantum munda, cor autem illius necdum plenam sapientiam receperat; sive quia habitabat adhuc inter eos, qui dicebant: Nondum venit tempus domus Domini aedificandae) in operibus tantum ejus sermo factus est Domini. Hic autem quoniam jam templi jacta sunt fundamenta, et ingressus est populus cum principibus in domum Dei, et facit opus congruum templo Dei, et audit mysterium: Movebo omnes gentes, et veniet desideratus cunctis gentibus, et plenus est vaticinio; propterea totus ad Aggaeum fit sermo Domini. De vicesima quarta die et secundo anno jam diximus: Noni mensis numerus qui hic additur, numquam in bonam partem legitur. Pascha immolat populus, et alias celebrat festivitates; omnis ejus solemnitas die finitur octavo, nec ad nonum pervenit. Qui agnum paschae praeparant, transacta die nona, incipiunt praeparare. Dies quoque propitiationis et expiationis mensis septimi, post diem nonam celebratur. Et in Jeremia (Cap. XIX et LII), sicut legentibus poterit esse manifestum, Jerusalem nono anno a Babyloaniis oppugnatur. Quia igitur prophetia de immunditia populi futura 760 erat; idcirco secundo anno Darii nonus mensis jungitur. Rursum quia datur locus poenitentiae post immunditiae correptionem, vicesima quarta die sermo Dei fit ad Aggaeum prophetam, ut quasi ex persona Domini quaestionem a sacerdotibus sciscitetur ex lege venientem, et dicitur ei: Interroga sacerdotes legem, dicens.

Simulque considera sacerdotum esse officii, de lege interroganti respondere. Si sacerdos est, sciat legem Domini: si ignorat legem, ipse se arguit non esse Domini sacerdotem. Sacerdotis enim est scire legem, et ad interrogationem respondere de lege.

And Haggai answered and said: So is this people, and so is this nation before me, says the Lord, and so are all the works of their hands. And whosoever shall approach there shall be contaminated, on account of their morning gifts; they shall grieve before the face of their malices, and you hated those who reprove in the gates.

For this reason we have also put the edition of the Seventy translators, because they seemed to differ in certain words. And this which is said: *On account of their morning gifts, they shall grieve before the face of their malices, and you hated those who reprove in the gates*, is found neither in the Hebrew nor among the other interpreters. It should be noted that in this place: *On the twenty-fourth day of the ninth month in the second year*, it is not said for the third time as above: *The word of the Lord came in the hand of Haggai the prophet*; but *to Haggai the prophet*. For there (because he still had progress to make, and only works were clean, but his heart had not yet received full wisdom; or because he was still dwelling among those who said: *The time for building the house of the Lord has not yet come*) the word of the Lord came only in his works. Here indeed, since already the foundations of the temple have been laid, and the people have entered with the princes into the house of God and are doing work suitable for the temple of God, and he has heard the mystery: *I will move all nations, and the desired of all nations shall come*, and is full of prophecy; for that reason the word of the Lord comes entirely to Haggai. Concerning the twenty-fourth day and the second year we have already spoken: the number of the ninth month which is added here is never read in a good sense. The people sacrifice the Passover and celebrate other festivities; every solemnity of theirs is finished on the eighth day, nor does it reach to the ninth. Those who prepare the lamb of the Passover begin to prepare it after the ninth day has passed. The day of propitiation and expiation of the seventh month is also celebrated after the ninth day. And in Jeremiah (Chapters 19 and 52), as will be manifest to readers, Jerusalem is besieged in the ninth year by the Babylonians. Therefore, because the prophecy was to be concerning the future uncleanness of the people, for that reason the ninth month is joined to the second year of Darius. Again, because a place for repentance is given after the correction of uncleanness, on the twenty-fourth day the word of God comes to Haggai the prophet, so that as if from the person of the Lord he might inquire of the priests a question coming from the law, and it is said to him: *Ask now the priests concerning the law, saying.*

And at the same time consider that it is of the office of priests to answer one inquiring concerning the law. If he is a priest, let him know the law of the Lord: if he is ignorant of the law, he himself proves that he is not a priest of the Lord. For it is the priest's part to know the law and to answer concerning the law to an inquiry.

Quod quidem et in Deuteronomio (Cap. 17) legimus, ut sicubi in urbibus Israel quaestio fuerit exorta inter sanguinem et sanguinem, inter iudicium et iudicium, lepram et lepram, contradictionem et contradictionem, eant ad sacerdotes atque Levitas, et ad pontificem qui in diebus illis fuerit constitutus, et quaerant ab eo legem Domini; quibus respondentibus, faciant quod iubentur. Quod si non fecerint, exterminentur de populo suo. Et ne forsitan in veteri solum Instrumento haec praecepta videantur; loquitur et Apostolus ad Timotheum, episcopum non solum irreprehensibilem esse debere, et unius uxoris virum, et sapientem, et pudicum, et ornatum, et hospitem, sed etiam doctorem (I Tim. III). Et ne casu hoc dixisse videretur, ad Titum quoque super presbyteris (quos et episcopos intelligi vult) ordinandis, eadem cautela servatur (Tit. I, 5 seqq.). Propter hoc reliqui te Cretae, ut quae residua erant corrigeres, et ordinares per civitates presbyteros, sicut ego praecepi tibi: Si quis est irreprehensibilis unius uxoris vir, filios habens fideles, non in accusatione luxuriae vel in subjectos. Oportet enim episcopum irreprehensibilem esse sicut Dei dispensatorem, non procacem, non iracundum, non violentum, non percussorem, non turpis lucri cupidum; sed hospitem, pudicum, benignum, justum, sanctum, continentem, habentem in doctrina sermonem fidelem; ut possit consolari in doctrina sana, et eos qui contradicunt arguere. Sunt enim many et non subjecti, vaniloqui, et seductores, et maxime qui de circumcisione sunt, 761 quibus oportet imponere silentium.

Haec prolixius posui, ut tam ex veteri, quam ex novo Testamento, sacerdotum esse officium noverimus, scire legem Dei, et respondere ad quae fuerint interrogati. Nec simplicitatem et ciborum continentiam in magistro sufficere: nisi quod ipse facit, possit et alios erudire. Certe quia responsuros puto: hoc eorum esse qui se ab adolescentia praeparant ad docendum, frequenter autem iudicio Domini, et populorum suffragio in sacerdotium simplices eligi: saltem illud habeant, ut postquam sacerdotes fuerint ordinati, discant legem Dei, ut possint docere quod didicerint, et augeant scientiam magis quam opes, et non erubescant a laicis discere, qui noverint ea quae ad officium pertinent sacerdotum: magisque noctes et dies in Scripturarum tractatu, quam in ratiociniis et supputatione consumant.

Quid est autem quod ex persona Domini Aggaeus interrogat sacerdotes? Si tulerit homo carnem sanctificatam in ora, sive in summitate vestimenti sui, et tetigerit de summitate ejus panem, aut pulmentum, aut vinum, aut oleum, aut omnem cibum, numquid sanctificabitur? Antequam de quaestione tractemus, debemus interim juxta litteram nosse, quid sit caro sanctificata, et quid sit immundus in anima. Hostia quae immolabatur in altari carnes illius sanctae erant, et inter ipsas sanctificatas carnes erat multa diversitas.

Which indeed we also read in Deuteronomy (Chapter 17), that wherever in the cities of Israel a question shall have arisen between blood and blood, between judgment and judgment, between leprosy and leprosy, between contradiction and contradiction, they should go to the priests and Levites and to the pontiff who shall have been appointed in those days, and ask from him the law of the Lord; and when they answer, they should do what they are commanded. But if they do it not, let them be exterminated from their people. And lest perchance these precepts seem to be only in the Old Instrument, the Apostle also speaks to Timothy, that a bishop ought to be not only blameless, and the husband of one wife, and wise, and modest, and ornate, and hospitable, but also a teacher (1 Tim. 3). And lest he should seem to have said this by chance, the same caution is observed to Titus also concerning the ordaining of presbyters (whom he also wishes to be understood as bishops) (Titus 1:5 et seq.). For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and ordain presbyters in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped.

I have put these things more at length, so that we may know both from the Old and from the New Testament that it is the office of priests to know the law of God and to answer to those things concerning which they shall have been asked. Nor is simplicity and continence of foods sufficient in a master, unless what he himself does he can also teach to others. Certainly, because I think they will answer: this belongs to those who prepare themselves from youth for teaching, but frequently by the judgment of the Lord and the suffrage of the peoples the simple are chosen for the priesthood: let them at least have this, that after they have been ordained priests, they learn the law of God, so that they can teach what they have learned, and increase in knowledge more than in riches, and not be ashamed to learn from laics who know those things which pertain to the office of priests; and let them consume nights and days in the study of the Scriptures rather than in reasonings and calculation.

But what is it that Haggai asks the priests from the person of the Lord? *If one bear holy flesh in the skirt, or in the summit of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?* Before we treat of the question, we ought meanwhile to know according to the letter what is holy flesh, and what is one unclean in soul. The victim which was sacrificed on the altar, its flesh was holy, and among those very sanctified meats there was much diversity.

Alias enim sacerdotes in templi adytis comedebant: alias propinqui eorum domi: alias hi qui de sacerdotibus videbantur esse maculati: alias Israelitae qui nullam habebant immunditiam. Hujus diversitatis plena ratio in Levitico dicitur. Immundus autem in anima dicebatur, qui corpus hominis mortui attigerat. In quo animadvertendum, quamdiu anima in corpore sit, immundum non esse corpus humanum: statim vero ut spiritus vegetans artus recesserit, immundum fieri quod terrenum est, sicut in eodem Levitico scribitur: Et ait Dominus ad Moysen, dicens: Dic sacerdotibus filiis Aaron, et dices ad eos: In animabus non contaminabuntur in gente sua; sed in cognatis qui appropinquant eis, super matre, et super patre, et super filiis et filiabus, et super fratre et sorore sua virgine quae 762 appropinquat ei, et non est tradita viro: super his non contaminabitur, et non polluetur repente in populo suo in contaminationem sui (Levit. XXI, 1, 2). Considera his praecipi sacerdotibus non ingredi ad quemlibet mortuum, nisi ad eos cognatos et propinquos, de quibus supra dictum est. Sacerdos autem magnus, id est pontifex, plus aliquid habebat a caeteris sacerdotibus: et nec pietate nec affectus flectere poterat, ut immundus fieret in supradictis nominibus. Ait enim Scriptura: Et super omnem animam quae mortua est non ingreditur: super patre suo, neque super matre sua, et non contaminabitur.

Scientes ergo quid sit caro sanctificata, et immundus in anima, videamus propheta quid quaerat. Si homo quicumque, non hic de Pontifice dicitur, aut de sacerdote, aut de Levita; sed quilibet homo: ubi persona non ponitur, passim omnibus licet carnem tangere. Si tulerit, inquit, carnem sanctificatam, et ligaverit in summitate vestimenti sui, et ipsa summitas vestimenti panem tetigerit, aut quamlibet aliam coctionem, aut vinum, aut oleum, aut omne extra haec quo homo vesci potest, numquid panis, aut vinum, aut oleum, aut omnis cibus, tactu vestimenti in quo caro sancta ligata est, sanctificari potest? Et respondentes sacerdotes dixerunt: Non potest, hoc est, nihil eorum sanctificabitur de quibus quaeris; sed ita unumquodque permanebit ut fuerat.

Rursum alia quaestio proponitur sacerdotibus: quod scilicet bene responderint ad superiorem, et quasi similitudo problematis coaptatur, in qua imperitus facile labi potuit. Da enim aliquem nescire legem, et sicut respondit de sanctificata carne non sanctificari panem, aut pulmentum, aut vinum, aut oleum, aut omnem cibum, et in hoc aequae respondebit, et dicit: Pollutum in anima non contaminare ea quae sancta caro sanctificare non potuit.

For some the priests ate in the inner parts of the temple; some their kinsmen at home; some those of the priests who seemed to be spotted; some the Israelites who had no uncleanness. A full account of this diversity is given in Leviticus. Moreover, one was said to be unclean in soul who had touched the body of a dead man. In which it is to be noticed that as long as the soul is in the body, the human body is not unclean; but immediately as the spirit animating the limbs has departed, that which is earthly becomes unclean, as it is written in the same Leviticus: And the Lord said to Moses, saying: Speak to the priests the sons of Aaron, and thou shalt say to them: They shall not be contaminated in their souls among their people; but in their kinsmen who are near to them, over mother, and over father, and over sons and daughters, and over brother and his virgin sister who is near to him and has not been given to a man: over these he shall not be contaminated, and he shall not be polluted suddenly among his people to his own contamination (Lev. 21:1, 2). Consider that it is commanded to these priests not to enter to any dead person whatever, except to those kinsmen and neighbors of whom it was said above. Moreover, the high priest, that is the pontiff, had something more than the rest of the priests: and neither piety nor affection could bend him so that he might become unclean in the above-mentioned names. For the Scripture says: *And over every soul which is dead he shall not enter: over his father, nor over his mother, and he shall not be contaminated.*

Knowing therefore what is holy flesh and one unclean in soul, let us see what the prophet asks. If a man, whosoever, it is not said here of the Pontiff, or of a priest, or of a Levite, but any man: where a person is not put, it is permitted to all everywhere to touch the flesh. If he shall have borne, he says, holy flesh, and tied it in the skirt of his garment, and the skirt of the garment itself touched bread, or any other cooking, or wine, or oil, or everything besides these with which a man can be fed, can the bread, or wine, or oil, or any food be sanctified by the touch of the garment in which the holy flesh is tied? And the priests answering said: It cannot; that is, none of those things shall be sanctified concerning which you ask, but each thing shall remain so as it had been.

Again another question is proposed to the priests: because forsooth they answered well to the former, and as it were a likeness of the problem is adapted, in which an unskillful person could easily slip. For suppose someone not to know the law, and just as he answered concerning the sanctified flesh that the bread, or pottage, or wine, or oil, or any food is not sanctified, so in this he will equally answer and say: One polluted in soul does not contaminate those things which holy flesh could not sanctify.

Interrogat igitur, et dicit: Si tetigerit is qui pollutus in anima est, hoc est, qui contagione mortui est immundus effectus, ex his omnibus, panem videlicet aut pulmentum, aut vinum, aut oleum, aut reliquos cibos; numquid ex contactu eorum haec quae tetigerit polluentur? Et responderunt sacerdotes, quorum princeps erat Jesus filius Josedec, unde et legem noverant 763, et dixerunt contactu ejus, qui immundus est, omnia quae ab eo contacta sunt pollui. Et respondit Aggaeus et dixit, de superioribus tacens, quod sanctificata caro caeteros cibos sanctificare non possit; et de secunda tantummodo quaestione sermonis sui texens occasionem: Sic populus iste, et sic gens ista ante faciem meam, dicit Dominus: Qui immundus est in anima, et morticinum tetigerit, omne quod tetigerit, et quod obtulerit mihi, immundum erit. Quod autem dicit secundum litteram, hujusmodi est: O popule, qui altari tantum exstructo, et diruta domo mea, hostias mihi offers in altari, et victimis ejus et carnibus te sanctificari putas: scito non tam sanctificari te ex hostiis quae, templo diruto, tibi prodesse non poterunt: quam contaminari omnia opera tua, et cuncta quae agis, ex eo quod negligis et tuam magis domum quam meam extruere conatus es. Sanctum quidem est quod offertur in altari; sed non tam sanctificaris ex hostiis, quam ex eo quod in convallibus habitas, et interes mortuis operibus, pollueris. Haec juxta historiam: quamquam spiritualis in ea intelligentiae lineas duxerimus. Caeterum secundum ἀναγωγήν Ecclesiasticus vir qui immolavit agnum immaculatum et anniculum, et indutus est Christo, si tulerit de carnibus ejus, et ligaverit in summitate vestimenti sui, et ipsa summitas tetigerit Scripturarum panem, qui confirmat corda credentium; aut coctionem, apostolicas Epistolas, quae quasi veteris Legis carnes concidunt et decoquunt, et conditas praebent esui; aut vinum quod laetificat cor hominis; aut oleum, in quo exhilaratur facies audientis; aut omnem cibum: lac, quo aluntur Corinthii (I Cor. 2), et olera quibus vescuntur infirmi (Rom. XIV, 3), et caetera his similia: non statim quasi sanctificata ea comedent quibuscumque data fuerint. Non enim ex eo quod dicuntur; sed ex eo quod suscipiuntur, sanctificant audientes: quia multi auditores legis sunt, et non factores. Sed et ob id puto haec universa quae dixi, ex tactu vestimenti ad vescentes nequaquam sanctificata deferri, quod summitate tantum pallii continguntur; et sanctificatae carnes intrinsecus, humorem, sanguinem, venas 764, nervosque non norunt.

He asks therefore, and says: If he that is polluted in soul, that is, who by the contagion of a dead body is made unclean, touch any of all these, bread namely or pottage, or wine, or oil, or the remaining foods; shall these which he has touched be polluted by the contact of them? And the priests answered, whose prince was Joshua the son of Josedech, whence also they knew the law, and they said that by the contact of him who is unclean, all things which are touched by him are polluted. And Haggai answered and said, being silent concerning the former things, that holy flesh cannot sanctify other foods; and weaving the occasion of his discourse only from the second question: *So is this people, and so is this nation before my face, says the Lord:* He who is unclean in soul and has touched a dead body, all that he shall touch and what he shall offer to me shall be unclean. Moreover, what he says according to the letter is of this sort: O people, who, having built only the altar and my house being in ruins, offer victims to me on the altar, and think yourselves to be sanctified by its victims and flesh: know that you are not so much sanctified by the victims which, the temple being in ruins, will not be able to profit you, as all your works are contaminated, and all that you do, from the fact that you neglect and have endeavored to build your own house rather than mine. That which is offered on the altar is indeed holy; but you are not so much sanctified by the victims as you are polluted by the fact that you dwell in valleys and take part in dead works. These things according to history: although we have drawn lines of spiritual understanding in it. Furthermore, according to the *anagoge*, the Ecclesiastical man who has sacrificed the immaculate and yearling lamb and has put on Christ, if he shall take of his flesh and tie it in the skirt of his garment, and the skirt itself shall touch the bread of the Scriptures, which confirms the hearts of believers; or the cooking, the apostolic Epistles, which as it were cut up and boil the flesh of the old Law and provide it seasoned for food; or the wine which gladdens the heart of man; or the oil in which the face of the hearer is cheered; or any food: milk, with which the Corinthians are fed (1 Cor. 3), and herbs with which the weak are fed (Rom. 14:3), and other things like these: they will not immediately eat them as sanctified to whomsoever they shall have been given. For they do not sanctify the hearers from the fact that they are spoken, but from the fact that they are received: because many are hearers of the law and not doers. But also for this reason I think all these things which I have said are by no means conveyed sanctified from the touch of the garment to those eating, because they are touched only by the skirt of the cloak; and the sanctified meats inwardly know not the moisture, blood, veins, and nerves.

Sicut igitur summitas vestimenti dominici, et levis tactus non sanctificat, nisi eum qui comederit carnes agni, et sanguinem ejus biberit: sic econtrario immundus in anima, perversae quaeque doctrinae, quodcumque tetigerint, immundum faciant necesse est. Habent enim in sacramentis panem, et vinum, et oleum, et omnem cibum; sed sacramenta eorum quasi panis luctus, omnes qui ea contigerint, contaminabuntur. Legunt et ipsi Scripturas, et quasi de Scripturarum testimoniis conspergunt panem, et tota nocte in clibano coquunt illum; sed cum ad vescendum datus fuerit, comedentes ad insaniam provocat. Habent pulmentum et coctionem, conantes juxta perversitatis suae sensum mystica quaeque de Scripturis texere, et quasi coquere, et condire carnes agni, sed coctio illa perditio est. Habent et vinum, sed non de vinea Sorec, et quam plantavit Dominus in Jeremia, electam et totam veram (Jer. II); sed de vinea Sodomorum. Habent et oleum quod de veteris et novae Scripturae testimoniis violenter exprimunt, et quasi in refectionem deceptis et lassis mentibus pollicentur; sed detestatur illud sanctus, et dicit: Oleum autem peccatoris non impinguet caput meum (Ps. CXL, 5). Habent et diversos cibos, multiplices videlicet variarum ὑποθέσεων diversosque tractatus, quos quia immundi sunt qui scripserunt, et immundo ore prolati sunt, omnis qui tetigerit, immundus fiet, et in eorum trahetur errorem. Unde respondit Aggaeus, qui scit differentias solemnitatum, et ob id festi sortitus est nomen: Sic populus iste et sic gens ista, Judaeorum videlicet, atque gentilium, et haereticorum omnium in conspectu meo, dicit Dominus: Omne quod fecerint, quod mihi obtulerint, vel vota pro salute, vel pacifica, vel pro peccato, vel pro delicto, vel in holocaustum, sive elemosynas, sive jejunia, sive victus continentiam, et corporis castitatem, contaminata erunt in conspectu meo. Quamvis enim sancta videantur specie sui quae offeruntur a talibus: tamen quia tacta sunt ab eo qui pollutus in anima est, omnia polluentur.

(Vers. 17 seqq.) 765 Et nunc ponite corda vestra a die hac et supra: antequam poneretur lapis super lapidem in templo Domini. Cum accederetis ad acervum viginti modiorum, et fierent decem, et intraretis ad torcular, ut exprimeretis quinquaginta lagenas, et fiebant viginti. Percussi vos vento urente, et aurigine, et grandine omnia opera manuumstrarum, et non fuit in vobis qui reverteretur ad me, dicit Dominus.

Just as therefore the skirt of the Lord's garment and a light touch does not sanctify except him who shall have eaten the flesh of the lamb and drunk his blood: so on the contrary one unclean in soul, whatever perverse doctrines, whatever they shall have touched, it is necessary that they make unclean. For they have in the sacraments bread, and wine, and oil, and any food; but their sacraments are as it were the bread of mourning: all who shall have touched them shall be contaminated. They themselves also read the Scriptures, and as it were from the testimonies of the Scriptures they sprinkle the bread, and all night long they bake it in the oven; but when it has been given for food, it provokes the eaters to madness. They have pottage and cooking, endeavoring according to the sense of their own perversity to weave whatever mystical things from the Scriptures, and as it were to cook and season the flesh of the lamb, but that cooking is perdition. They have also wine, but not from the vine of Sorec and which the Lord planted in Jeremiah, chosen and all true (Jer. 2), but from the vine of Sodom. They have also oil which they violently squeeze from the testimonies of the old and new Scripture, and promise as it were for refreshment to deceived and weary minds; but the holy one detests it and says: **But let not the oil of the sinner fatten my head** (Ps. 140:5). They have also various foods, namely the manifold various **hypotheses** and diverse treatises, which because they who wrote them are unclean and they were brought forth with an unclean mouth, everyone who shall touch them shall become unclean and shall be drawn into their error. Whence Haggai answered, who knows the differences of solemnities and for that reason has obtained the name of a feast: So is this people and so is this nation, of the Jews namely and of the Gentiles and of all heretics in my sight, says the Lord: All that they shall have done, what they shall have offered to me, whether vows for safety, or peace offerings, or for sin, or for a trespass, or for a burnt offering, whether alms, or fasts, or continence of living and chastity of body, shall be contaminated in my sight. For although those things which are offered by such seem holy in their own appearance: yet because they have been touched by him who is polluted in soul, all things shall be polluted.

(Verses 17 et seq.) And now, set your hearts from this day and upward: before stone was laid upon stone in the temple of the Lord. When you came to a heap of twenty bushels, and they became ten; and you entered to the winepress to squeeze out fifty flagons, and they became twenty. I struck you with a scorching wind, and with mildew, and with hail in all the works of your hands; and there was no one among you who returned to me, says the Lord.

LXX: Et nunc ponite super corda vestra a die hac et supra, antequam poneretur lapis super lapidem in templo Domini, qui eratis quando mittebatis in cypselem hordei viginti sata, et fiebant decem sata hordei: et ingrediebamini torcular, ut hauriretis quinquaginta amphoras, et fiebant viginti. Percussi vos sterilitate, et corruptione aeris, et grandine omnia opera manuum vestrarum: et non reversi estis ad me, dicit Dominus.

Licet omnia quae obtulistis mihi in altari, quia templum, non aedificaveratis, contaminata fuerint (sine exstructione quippe templi, donum omne pollutum est); tamen nunc te hortor, o popule, ut sensu ad praeterita revertaris, consideresque quae facta sint, hoc est, et ab hac die vicesima quarta noni mensis anno secundo Darii, quidquid retro gestum est mente complectere, et propter quae, quanta sustinueris, ut cum deinceps prospera tibi evenerint, scias qua causa evenerint. Ergo antequam inciperes aedificare templum, et lapidem super lapidem ponere, cum accederes ad acervum, et putares viginti te habere modios, nonne vix mediam partem colligere poteras? Sive juxta LXX: Cum mitteres viginti modios hordei in vas quod vocatur cypseles, et existimares te quamquam hordeum mitteres, jumentorum cibum, vel de ipsis viginti modiis esse securum, nonne postea reversus ad vas vix decem modios reperisti? Ad torcular quoque cum accederetis, et videretis uvas, et quinquaginta amphoras vobis oculi pollicerentur: non dico partem mediam, sed vix viginti amphoras exprimere poteratis. Et haec feci percutiens vos vento urente, et corruptione aeris, et emorientibus frugibus, vacuisque spicarum folliculis, et vinearum botris, ut malorum pondere vos ad meam notitiam provocarem: 766 et nec sic fuit qui reverteretur ad me.

Hebraeus totam loci hujus continentiam ab eo quod scriptum est: Et nunc ponite corda vestra a die hac et supra, usque ad eum locum ubi ait: vinea et ficus et malognatum, et lignum olivae non floruit, ex die ista benedicam, ita exposuit [Al. exponit]: Certe nunc templi fundamenta sunt jacta; ex hac igitur die qua fundamenta jecistis (cum in praeteritum vos sterilitate, et fame, et grandine, siccitate punierim, et non fuerit qui ad me per has plagas reverteretur e vobis), ponite corda vestra in futurum et deinceps, et videte quia omnia vobis prospero cursu fluant.

LXX: And now, set it upon your hearts from this day and upward, before stone was laid upon stone in the temple of the Lord: who were you when you were casting into the vessel (cypsela) of barley twenty measures (sata), and they became ten measures of barley; and you entered the winepress to draw out fifty amphorae, and they became twenty. I struck you with sterility, and with corruption of the air, and with hail in all the works of your hands: and you did not return to me, says the Lord.

Although all that you offered to me on the altar was contaminated because you had not built the temple (for indeed, without the construction of the temple, every gift is polluted), yet now I exhort you, O people, to return in sense to the past, and consider what has been done—that is, from this twenty-fourth day of the ninth month in the second year of Darius, embrace in your mind whatever has been done in the past, and for what reasons, and how much you have endured, so that when prosperity subsequently comes to you, you may know for what cause it has come. Therefore, before you began to build the temple, and to lay stone upon stone, when you came to a heap and thought you had twenty bushels, were you not scarcely able to collect half the part? Or according to the LXX: When you cast twenty bushels of barley into the vessel which is called a cypsela, and you thought that although you were casting barley, the food of beasts, you were secure even concerning those twenty bushels, did you not afterwards, having returned to the vessel, find scarcely ten bushels? To the winepress also when you came, and you saw the grapes, and your eyes promised you fifty amphorae: I do not say a half part, but you were scarcely able to squeeze out twenty amphorae. And I did these things, striking you with a scorching wind, and with corruption of the air, and with dying crops, and with empty pods of the ears of grain, and with clusters of the vines, so that by the weight of evils I might provoke you to the knowledge of me: and not even so was there anyone who returned to me.

The Hebrew has thus explained the entire content of this place, from that which is written: "And now set your hearts from this day and upward," until that place where he says: "the vine and the fig and the pomegranate and the olive tree have not flourished; from this day I will bless": Certainly now the foundations of the temple have been laid; from this day, therefore, in which you laid the foundations (whereas in the past I punished you with sterility, and famine, and hail, and drought, and there was no one among you who returned to me through these plagues), set your hearts toward the future and thereafter, and see that all things flow for you in a prosperous course.

Hoc autem eveniet quia templum meum aedificare coepistis: nec in solo altari habentes fiduciam, aedificationem meae domus contemnitis. Juxta quem sensum breviter possumus dicere, frustra aliquos munera offerre Deo, et eleemosynis atque oblationibus putare Deum posse placari, cum ipsi non extruxerint in se templum Spiritui sancto. Tunc enim prosunt eleemosynae, et munera quae offeruntur in altari, cum seipsum quis aedificaverit templum Dei, et post aedificationem templi dona obtulerit in altari.

Porro secundum tropologiam, et ad nos dicitur qui nunc in Jesum Christum credimus, si tamen credimus et opere fidei ostendimus veritatem, ut revertamur mente ad illud tempus quando gentiles eramus, quotidie vitiis servientes, nec extruxeramus in nobis templum Deo. Quomodo autem architectus et scientissimus caementarius lapidem jungit lapidi, et inferiorem superiori calce gypsoque conglutinat: ita et architectus (quem se et apostolus esse dicit: Quasi sapiens architectus fundamentum posui (I Cor. III, 10): et quem de Jerusalem ablaturum se Dominus comminatur) novit quomodo opera jungat operibus, et paulatim extruat templum Dei. Fundamentum autem hujus templi ponitur Jesus, super quem unusquisque videat quid aedificet: Alius aedificat aurum, argentum, lapides pretiosos; alius, ligna, fenum, stipulam. Et tribus bonis tria econtrario opponuntur mala. Isti sunt lapides de quibus exstructurum se Jerusalem Dominus repromittit: 767 Ecce ego praeparabo tibi carbunculum lapidem tuum, et fundamenta tua sapphirum, et ponam propugnacula tua jaspidem Al. jaspim], et portas tuas de lapide crystallo, et murum tuum de lapidibus electis (Isai. LIV, 11, 12). Neque enim putandum est secundum Judaicas fabulas et inepta figmenta, Deum auro et gemmis aedificaturum Jerusalem, et non vivis lapidibus, qui nunc volvuntur super terram, et juxta naturas lapidum, vel igniti fide sunt, ut carbunculus; vel toti coelestes, et in thronum Dei redacti, ut sapphirus; vel innocentia et bonorum operum simplicitate lucentes, ut crystallus.

Dicitur ergo nobis ut consideremus quae retro passi fuerimus antequam in nobis aedificaremus templum Dei. Cum accederetis, inquit, ad acervum viginti modiorum, et fierent decem: sive juxta LXX: Cum mitteretis in cypselem viginti modios hordei, et fierent decem modii hordei. Quidquid enim ante Christum videbamur habere virtutum bonorumque operum, non era frumentum, sed hordeum: et ipsum hordeum, non secundum spem et vota nostra, quod de Isaac legimus, centenas fruges dabat (Gen. XXVI), sed vix mediam partem laboris nostri ex eo invenire poteramus, et dicebatur ad nos: Tanta passi estis sine causa (Galat. III, 4)?

Moreover, this shall happen because you have begun to build my temple: not having confidence in the altar alone while you despise the building of my house. According to this sense, we can say briefly that some offer gifts to God in vain, and think that God can be appeased by alms and oblations, when they themselves have not built within themselves a temple for the Holy Spirit. For then alms and the gifts which are offered on the altar are profitable, when someone has built himself as a temple of God, and after the building of the temple has offered gifts on the altar.

Furthermore, according to the tropology, it is also said to us who now believe in Jesus Christ—if indeed we believe and show the truth by the work of faith—that we should return in mind to that time when we were Gentiles, daily serving vices, and had not built a temple to God in ourselves. Moreover, just as an architect and a most skillful mason joins stone to stone, and glues the lower to the upper with lime and gypsum: so also the architect (whom the Apostle also says he is: "As a wise architect I have laid the foundation" [1 Cor 3:10]: and whom the Lord threatens he will take away from Jerusalem) knows how to join works to works, and gradually build the temple of God. Moreover, Jesus is laid as the foundation of this temple, upon whom let each one see what he builds: one builds gold, silver, precious stones; another, wood, hay, stubble. And to the three good things, three evils are opposed on the contrary. These are the stones concerning which the Lord promises that he will build Jerusalem: "Behold, I will prepare for you the carbuncle as your stone, and your foundations sapphire, and I will set your bulwarks jasper, and your gates of crystal stone, and your wall of chosen stones" (Is 54:11, 12). For it must not be thought according to Jewish fables and inept figments that God will build Jerusalem with gold and gems, and not with living stones, which are now rolled upon the earth, and according to the natures of the stones, are either ignited by faith, as the carbuncle; or entirely celestial and reduced to the throne of God, as the sapphire; or shining with innocence and the simplicity of good works, as the crystal.

It is said to us, therefore, that we should consider what we suffered in the past before we built in ourselves the temple of God. "When you came," he says, "to a heap of twenty bushels, and they became ten": or according to the LXX: "When you cast into the vessel (cypsela) twenty bushels of barley, and they became ten bushels of barley." For whatever virtues and good works we seemed to have before Christ, it was not wheat but barley: and that very barley, not according to our hope and vows—which we read concerning Isaac, that it "gave a hundredfold fruit" (Gen 26)—but we were scarcely able to find from it a half part of our labor, and it was said to us: "Have you suffered so many things in vain?" (Gal 3:4).

Sed et cum intraremus ad torcular, et quinquaginta vini amphoras supputaremus (quem numerum, completis septem hebdomadibus, unio divinitatis includit), et putaremus nos habere vinum, quod laetificat cor hominis, subtrahebatur nobis sanctus numerus tricenarius (in quo baptizatur Dominus, et Ezechiel visionem cernit in prophetiae suae exordio, et juxta Hebraicum sacerdotes accedebant ad ministerium Dei), et relinquebantur viginti. Quem numerum amat Esau, unde et Jacob sciens eum hoc numero delectari, mittit quaedam animalia in munere, viginti et viginti. Simulque et cerne quod ipse Jacob licet sanctus (tamen eo tempore quo non erat cum patre suo Isaac, id est, risu; et matre sua Rebecca, id est, patientia; sed vicinos habebat Assyrios, et habitabat in Mesopotamia, hinc atque inde se cingentibus fluviis), viginti annorum spatio, crudelissimo et avarissimo servivit Labano (Gen. XXXII).

Nec moveat 768 quempiam, si dicamus aliquos ante fidem Christi et exstructionem templi ejus, mediam partem se laboris sui posse percipere, cum apud incredulos nullus fructus sit bonorum operum. Non enim viginti reponit et invenit viginti; sed cum [Al. si] viginti reposuerit, invenit decem, id est, mediam partem laboris sui. Judaei, et ethnici, et Philosophi hujus saeculi, caeterique qui sapientiam jactant, in praesenti tantum tempore conversationis suae et laboris fructum et gloriam capiunt, omnisque spes eorum et merces futuri saeculi tollitur. Hoc autem ideo fit ne penitus desperantes contemnunt poenitentiam; sed aliquando conversi ponant lapidem super lapidem, et aedificent templum Dei. Quod si in incredulitate permanserint, id ipsum medium quod videbantur habere, perdent. Sequitur enim: Percussi vos vento urente, et aurigine, et grandine omnia opera manuum vestrarum. Quidquid autem aurigine et grandine et vento urente percutitur, in pulverem redigitur et favillam, nihilque in eo quod ad utilitatem et ad esum pertineat, invenitur. Quae quidem cuncta fecit Dominus, quia non est inventus in eis qui reverteretur ad eum. Quod si reversi fuerint, et aedificaverint templum Domini, a die qua aedificare coeperint, habebunt quae prophetiae sermo subtextit.

(Vers. 19, 20.) Ponite corda vestra ex die ista et in futurum, a die vicesima et quarta noni mensis, a die qua fundamenta jacta sunt templi Domini, ponite super cor vestrum. Numquid jam semen in germine est, et adhuc ficus et vinea et malogranatum, et lignum olivae non floruit? ex die ista benedicam.

LXX: Ponite corda vestra a die ista et in futurum: a quarta et vicesima noni mensis, et a die in qua fundamenta jacta sunt templi Domini, ponite in cordibus vestris: Si ultra cognoscetur super terram area, et si adhuc vinea et ficus et malogranatum, et ligna olivae quae non ferant fructum? a die hac benedicam.

But also when we entered the winepress and we calculated fifty amphorae of wine (which number, seven weeks being completed, the union of the divinity includes), and we thought we had wine which gladdens the heart of man, the holy number of thirty was withdrawn from us (in which the Lord is baptized, and Ezekiel sees a vision in the beginning of his prophecy, and according to the Hebrew the priests approached the ministry of God), and twenty were left. This is the number which Esau loves, whence also Jacob, knowing him to be delighted by this number, sends certain animals in a gift, twenty and twenty. And at the same time discern that Jacob himself, although holy (yet at that time when he was not with his father Isaac, that is, laughter; and his mother Rebecca, that is, patience; but had the Assyrians as neighbors and dwelt in Mesopotamia, with rivers girding him on this side and that), served Laban for the space of twenty years, most cruel and most greedy (Gen 32).

Nor let it move anyone if we say that some before the faith of Christ and the construction of his temple were able to perceive a half part of their labor, since among the unbelieving there is no fruit of good works. For he does not put back twenty and find twenty; but when he has put back twenty, he finds ten, that is, a half part of his labor. The Jews, and the ethnics, and the philosophers of this world, and the rest who boast of wisdom, receive the fruit and glory of their conversation and labor only in the present time, and all their hope and reward of the future world is taken away. Moreover, this happens for this reason, lest, being utterly despairing, they should despise repentance; but that sometimes being converted they may lay stone upon stone and build the temple of God. But if they remain in unbelief, that very half which they seemed to have, they shall lose. For there follows: "I struck you with a scorching wind, and with mildew, and with hail in all the works of your hands." Moreover, whatever is struck by mildew and hail and scorching wind is reduced to dust and ashes, and nothing is found in it which pertains to utility and to food. All which things indeed the Lord did, because there was not found among them one who would return to him. But if they shall have returned and built the temple of the Lord, from the day they began to build, they shall have those things which the word of prophecy has subjoined.

(Verses 19, 20.) Set your hearts from this day and into the future, from the twenty-fourth day of the ninth month, from the day on which the foundations of the temple of the Lord were laid, set it upon your heart. Is the seed yet in the bud? and as yet the fig tree, and the vine, and the pomegranate, and the olive tree have not flourished? from this day I will bless.

LXX: Set your hearts from this day and into the future: from the twenty-fourth of the ninth month, and from the day in which the foundations of the temple of the Lord were laid, set it in your hearts: If the threshing floor shall be known any more upon the earth, and if as yet the vine, and the fig tree, and the pomegranate, and the olive trees which bear no fruit? from this day I will bless.

Exposui, ait, vobis quae sustinueritis antequam inciperetis aedificare templum meum: nunc exponam quae vobis ventura sint prospera, quia templum meum aedificare coepistis. A die igitur vicesima quarta noni mensis in quo templi fundamenta sunt jacta, 769 quanta rerum abundantia futura sit, considerate. Nonus est mensis quem nos Novembrem, vel Decembrem dicimus. NISAN () enim apud Hebraeos mensis est primus, qui appellatur mensis novorum: eo tempore quo Pascha faciunt, id est, incipiente veris exordio, qui secundum lunae cursum saepe quamdam partem mensis Martii possidet, interdum incipit in Aprili. Ergo si Nisan, Aprilem intelligimus, nonus mensis secundum supputationem Hebraeorum December erit. Igitur decimus [Al. December] est mensis eo tempore quo semina latitant in terra, nec futura fecunditas conjectari potest. Numquid jam, ait, semen in germine est? Quod melius Hebraice dicitur, in folliculo, ut thecam frumenti significet. Numquid vinea et ficus, et malo-granatum et lignum olivae florem suum dederunt? ut ex flore intelligatur et fructus. Utique non; mense enim, ut diximus, Decembri futurarum nulla signa sunt frugum. Ne igitur dicatis, hoc me prudenti ratione conjicere, et futuram fecunditatem de floribus arborum herbisque segetum suspicari: ecce nulla signa sunt; et tamen ego praedico vobis, quia coepistis aedificare templum meum, ad benedictionem, meam frugum omnium fecunditatem.

Hoc secundum Hebraicum diximus. Caeterum secundum Septuaginta longe alter est sensus, quem et ipsum primum debemus juxta litteram exponere, ut postea coeptus tropologiae ordo tractetur. Ponite corda vestra a die hac, qua templum fundatum est, in futurum, et videbitis tantas futuras esse segetes, et tanta de cunctis agris frumenta portari, ut area nesciat fruges suas, sive ut non sint areae singulorum, sed prae multitudine jungatur area areae, et arearum separatio nesciatur in terra. Vineae quoque et ficus, et malo-granatum, et lignum olivae quae prius vestro vitio non afferebant fructus, quia mihi necdum coeperatis aedificare templum, tanta uvarum et pomorum abundantia curvabuntur, ut manifesta fecunditas manifestam indicet benedictionem.

I have explained, he says, to you what things you have sustained before you began to build my temple: now I will explain what prosperous things are to come to you, because you have begun to build my temple. From the twenty-fourth day of the ninth month, therefore, in which the foundations of the temple were laid, consider how great an abundance of things there shall be. The ninth month is that which we call November or December. For NISAN among the Hebrews is the first month, which is called the *month of new things*: at that time when they perform the Passover—that is, the beginning of spring commencing, which according to the course of the moon often possesses a certain part of the month of March, and sometimes begins in April. Therefore, if we understand Nisan as April, the ninth month according to the calculation of the Hebrews will be December. Therefore, the tenth [Al. *December*] is the month at that time when the seeds lie hidden in the earth, nor can the future fecundity be conjectured. "Is the seed yet," he says, "in the bud?" Which is better said in Hebrew, *in the follicle*, so that it signifies the sheath of the grain. "Have the vine and the fig tree, and the pomegranate and the olive tree given their flower?" so that from the flower the fruit also may be understood. Certainly not; for in the month, as we said, of December, there are no signs of future fruits. Lest therefore you say that I conjecture this by prudent reason, and suspect the future fecundity from the flowers of the trees and the herbs of the crops: behold, there are no signs; and yet I predict to you, because you have begun to build my temple, a blessing, even my fecundity of all fruits.

We have said this according to the Hebrew. But according to the Seventy, the sense is far otherwise, which itself we ought first to explain according to the letter, so that afterwards the order of tropology already begun may be treated. Set your hearts from this day, in which the temple was founded, into the future, and you shall see that there shall be so great future crops, and so much grain carried from all the fields, that the threshing floor may not know its own fruits; or that there may not be threshing floors of individuals, but on account of the multitude threshing floor may be joined to threshing floor, and the separation of threshing floors may not be known in the earth. The vine also, and the fig tree, and the pomegranate, and the olive tree, which before by your vice were not bringing forth fruits—because you had not yet begun to build a temple for me—shall be bent by so great an abundance of grapes and pomes, that manifest fecundity may indicate a manifest blessing.

Nonum autem mensem, non in bonam partem accipi, et quartus Regnorum liber, 770 et Jeremiae narrat historia, in quo obsessa dicitur esse Jerusalem (IV Reg. XXV, et Jer. XXX et XXXII). Tamen quoniam in fine noni mensis, templi fundamenta jaciuntur, hoc intelligere possumus, quod non incipiatur exstrui templum Domini, nisi mala opera finiantur. Unde et in vicesima quarta die mensis ejusdem, fundamentum templi ponitur, in quo numero duplex δωδεκάς et tres ὀγδοάδες, quatuorque ἐξάδες sunt, de quo jam supra plenius disputatum est. Quicumque ergo Dei cultui se dedicaverit, et contempserit ῥάθυμον, id est, negligentem patronum (qui in Ezrae volumine juxta Septuaginta interpretes (I Esdr. IV), templum Dei aedificari vetat), iste nescit mensuram frugum et mercedis suae. Vel certe propter hoc quod dicitur: si adhuc cognoscetur super terram area, qui seminauerit in spiritu, et de spiritu messuerit vitam aeternam (Galat. VI), nequaquam sibi thesaurizabit in terra, sed omnia opera ejus, et mercedes operum in coelestibus colliguntur. Vineam quoque, id est, sermo Dei, cujus in unoquoque Pater agricola est; et ficus, Spiritus sancti dona dulcissima; et malogranatum, Ecclesiastica dogmata et scientia Scripturarum, quae sponsae genis in Cantico canticorum comparatur (Cant. VIII), et ligna olivae dabunt refectionem, et illuminationem cordis ei qui coeperit aedificare templum Dei.

Quod autem vinea et ficus et oliva (paulisper de malogranato differo) referantur ad personam Salvatoris, et Dei Patris et Spiritus sancti, in Judicum libro (Cap. IX) plenius legitur, ubi vadunt infructuosa ligna, ut constituent regem super se, dicuntque per ordinem vineae et ficui et olivae, ut regnent super ea, et tam vinea, quam ficus et oliva renunt tale imperium, nec dignantur super infructuosa ligna regnare. Tunc illa veniunt ad lignum sterilitatis suae regem, id est, ad rhamnum spinosum fruticem, et arbusculam sentibus uncinisque contextam, quae teneat quidquid attigerit, et retentum vulneret, et vulneratorum sanguine delectetur: insuper et ignem emittat a se, et regnata ligna consumat. Referimus autem rhamnum ad diabolum, et secundum virgulti naturam, illius naturam interpretabimur. 771 Porro vinea et ficus, et oliva ibi erunt, ubi malogranatum fuerit, quae arbor propter granorum nimiam multitudinem, et intertextis membranulis quamdam geometricam compositionem, et diversas quidem mansiunculas, sed tamen omnes una cortice comprehensas, semper in Scripturis super Ecclesiae persona ponitur.

Moreover, the ninth month is not accepted in a good sense, as both the fourth book of Kings (2 Kings 25) and the history of Jeremiah (Jer 30 and 32) relate, in which Jerusalem is said to have been besieged. Nevertheless, since at the end of the ninth month the foundations of the temple are laid, we can understand this: that the temple of the Lord is not begun to be built unless evil works are ended. Whence also on the twenty-fourth day of the same month the foundation of the temple is laid, in which number there is a double dodekad (12x2) and three ogdoads (8x3), and four hexads (6x4), concerning which has already been more fully disputed above. Whoever, therefore, shall have dedicated himself to the worship of God, and shall have despised the *rhythmon* [Al. *rhathymon*], that is, the negligent patron (who in the volume of Ezra according to the Seventy translators [1 Esdr 4] forbids the temple of God to be built), he knows not the measure of his crops and of his reward. Or certainly on account of that which is said: "if the threshing floor shall be known any more upon the earth," he who "shall have sown in the spirit, and of the spirit shall have reaped eternal life" (Gal 6), shall by no means treasure up for himself upon the earth, but all his works and the rewards of his works shall be collected in the heavens. The vine also, that is, the word of God, whose husbandman in each one is the Father; and the fig tree, the most sweet gifts of the Holy Spirit; and the pomegranate, the Ecclesiastical dogmas and the knowledge of the Scriptures—which is compared to the cheeks of the bride in the Song of Songs (Cant 4)—and the olive trees shall give refreshment and the illumination of the heart to him who shall have begun to build the temple of God.

Moreover, that the vine and the fig tree and the olive (I differ a little concerning the pomegranate) are referred to the person of the Savior, and of God the Father, and of the Holy Spirit, is read more fully in the book of Judges (Chapter 9), where the unfruitful trees go to appoint a king over themselves, and they say in order to the vine and the fig and the olive that they should reign over them; and both the vine and the fig and the olive refuse such an empire, nor do they deign to reign over unfruitful trees. Then they come to the king of their sterility, that is, to the buckthorn (*rhamnus*), a thorny shrub and a little tree woven with briars and hooks, which holds whatever it has touched, and wounds what is held, and is delighted by the blood of the wounded: and moreover emits fire from itself and consumes the trees over which it reigned. Now we refer the buckthorn to the devil, and according to the nature of the shrub, we shall interpret his nature. Furthermore, the vine and the fig and the olive shall be there where the pomegranate shall be; which tree, on account of the excessive multitude of grains and, by the interwoven membranes, a certain geometric composition and various little chambers, yet all comprised by one rind, is always put in the Scriptures for the person of the Church.

(Vers. 21 seqq.) Et factum est verbum Domini secundo ad Aggaeum, in vicesima quarta die mensis, dicens: Loquere ad Zorobabel ducem Juda, dicens: Ego movebo coelum pariter et terram, et subvertam solium regnorum, et conteram fortitudinem regni gentium; et subvertam quadrigam et ascensorem ejus; et descendent equi et ascensores eorum vir in gladio fratris sui. In die illa, dicit Dominus exercituum: Assumam te, Zorobabel fili Salathiel, serve meus, dicit Dominus, et ponam te quasi signaculum: quia te elegi, dicit Dominus exercituum.

In LXX addita sunt, mare et aridam; et minus habet, Conteram fortitudinem regni gentium, quod plenius ex ipsorum lectione noscitur [Al. noscetur]. Notandum autem quod in eadem die, hoc est, in vicesima et quarta noni mensis, tacito mensis numero, quia de Christi prophetabant [Al. prophetabatur] adventu, et de regno ejus, secundo ad Aggaeum sermo fit Domini nostri, non in manu ejus ut prius, neque ad Aggaeum prophetam, ut in visione quarta, sed tantum ad Aggaeum, id est, ad Domini festa celebrantem: quia nequaquam venturum, sed venientem nuntiaret et cerneret. Et quomodo Abraham vidit diem Christi, et laetatus est (Joan. VIII); et Joannes Agnum Dei digito demonstravit (Joan. I): sic et ipse videns regnum Filii Dei, haberet in se universas solemnitates.

In hoc loco apud plerosque diversa sententia est: Alii enim suspicantur de primo ejus adventu dici: alii de secundo, quando in sua majestate venturus [Al. futurus] est. Nos utrumque suscipimus, quia et tunc regnavit cum venit, et postea regnaturus est. Attamen si de fine mundi voluerimus accipere, illud dicemus quod apostolus ad Corinthios loquitur: Destruendum omnem principatum et omnem potestatem et 772 virtutem, ut sit Deus omnia in omnibus (I Cor. XV). Et quia mysticum est quod dicitur, et ad finem rerum pertinet; idcirco jubetur propheta ad solum Zorobabel loqui, quem in typo Christi propter assumptionem corporis ex semine David processisse monstravimus. Huic ergo dicuntur quae in fine ventura sint, quod transeat figura hujus mundi, et fiat coelum novum, et terra nova, et commoveat Dominus coelum et terram, et destruat omnem principatum, et potestatem, et virtutem, et dissipet reges regum, sive ut habetur in Hebraeo, regnorum, et interficiat omnem fortitudinem contrariam, ut ipsis quoque qui ante regnaverant, et gentes sub sua tenuerant ditione, prosit regni eorum destructio, et omni praeliandi studio dissipato, sequatur pax;

(Verses 21 et seq.) And the word of the Lord came a second time to Haggai, on the twenty-fourth day of the month, saying: Speak to Zerubbabel the governor of Judah, saying: I will shake both heaven and earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdom of the Gentiles; and I will overthrow the chariot and its rider; and the horses and their riders shall come down, every man by the sword of his brother. In that day, says the Lord of hosts: I will take you, Zerubbabel the son of Shealtiel, my servant, says the Lord, and I will set you as a signet ring; for I have chosen you, says the Lord of hosts.

In the LXX are added, "the sea and the dry land"; and it has less, "I will destroy the strength of the kingdom of the Gentiles," which is better known [Al. *will be known*] from their own reading. Moreover, it should be noted that on the same day—that is, on the twenty-fourth of the ninth month—the number of the month being kept silent because they were prophesying [Al. *it was being prophesied*] concerning the advent of Christ and concerning his kingdom, the word of our Lord comes a second time to Haggai, not in his hand as before, nor to Haggai the prophet as in the fourth vision, but only to Haggai, that is, to the one celebrating the feasts of the Lord: because he would not announce one about to come, but would see and announce one coming. And just as Abraham saw the day of Christ and was glad (John 8); and John pointed out the Lamb of God with his finger (John 1): so he himself, seeing the kingdom of the Son of God, would have within himself all solemnities.

In this place, among many there is a different opinion: for some suspect it is said concerning his first advent; others concerning the second, when he is about to come [Al. *be*] in his majesty. We receive both, because he both reigned then when he came, and afterwards is about to reign. Nevertheless, if we wish to take it concerning the end of the world, we shall say that which the Apostle speaks to the Corinthians: that every principality and every power and virtue is to be destroyed, that God may be all in all (1 Cor 15). And because what is said is mystical and pertains to the end of things, for that reason the prophet is commanded to speak to Zerubbabel alone, whom we have shown to have proceeded from the seed of David in the type of Christ on account of the assumption of the body. To him, therefore, are said the things which are to come in the end: that the figure of this world passes away, and there is made a new heaven and a new earth, and the Lord moves heaven and earth, and destroys every principality and power and virtue, and scatters the kings of kings—or as it is held in the Hebrew, of *kingdoms*—and slays all contrary strength, so that for those also who before had reigned and had held the nations under their jurisdiction, the destruction of their kingdom may be profitable, and all zeal for fighting being scattered, peace may follow;

hoc est enim quod ait: Et subvertam quadrigam, sive quadrigas, et ascensores earum, et descendent equi et ascensores eorum. Et ut sciatis in subversione quadrigarum et corruentium equitum, hoc quod diximus significari: Videte quomodo de Christo dicatur in Zacharia quod veniat mansuetus rex, et ascendens super jugalem [Al. subjugalem] et pullum asinae novellum, et disperdat quadrigas ex Ephraim (Zach. 9), et equum de Jerusalem, ut fiat unus grex et unus pastor, et utrumque agmen tam de gentibus quam de Judaeis, sub pacifico pastore teneatur. Ut autem haec quae perversa sunt destruantur, unusquisque in gladio (quem ego puto sermonem esse doctrinae acutissimum, et perversa quaeque resecantem) consurget adversus fratrem suum, amputans omne contrarium. Sed horum universorum finis est optimus. Post destructionem enim soliorum, et fortitudines [Al. fortitudinis] regnantium, et quadrigarum, et equorum, et equitum, in die illa, dicit Dominus omnipotens: Assumam te, Zorobabel, filium Salathiel, servum meum. Servus autem dicitur propter corpus humanum, quia tunc et ipse filius subjicietur ei qui subiecit sibi omnia, et in subjectis omnibus videbitur et ipse subjectus. Sed cum hoc fuerit impletum, ponet illum Deus quasi signaculum in manu sua: Hunc enim signavit 773 Deus Pater (Joan. VI, 27): et hic est imago Dei invisibilis, et forma substantiae ejus: ut quicumque crediderit in Deum, hoc quasi annulo consignetur.

Obsecro te, lector, ut ignoscas celeri sermone dictanti, nec requiras eloquii 774 venustatem, quam multo tempore Hebraeae linguae studio peridi: quamquam me Alecto semper infantem ac mutum fuisse autumet. Cui ego dicam: Dominus dabit verbum evangelizanti, virtutem multam (Ps. LXVII, 12).

for this is what he says: "And I will overthrow the chariot, or chariots, and their riders, and the horses and their riders shall come down." And that you may know that in the overthrow of chariots and the falling of horsemen this which we have said is signified: see how it is said concerning Christ in Zechariah, that he comes a meek king, and ascending upon a beast of burden [Al. *under the yoke*] and a young foal of an ass, and destroys the chariots from Ephraim (Zech 9), and the horse from Jerusalem, so that there may be one flock and one shepherd, and both armies, as well of the Gentiles as of the Jews, may be held under the peaceful shepherd. Moreover, so that these things which are perverse may be destroyed, each one with the sword (which I think to be the most sharp word of doctrine, cutting back whatever is perverse) shall rise up against his brother, lopping off every contrary thing. But of all these things the end is most excellent. For after the destruction of the thrones, and of the strengths [Al. *strength*] of those reigning, and of the chariots, and of the horses, and of the horsemen, in that day, says the Lord Almighty: "I will take you, Zerubbabel, the son of Shealtiel, my servant." Moreover, he is called a servant on account of the human body, because then even the Son himself shall be subject to him who subjected all things to himself, and in all those subjected he himself shall be seen as subject. But when this shall have been fulfilled, God will set him as a signet ring in his hand: "For him God the Father has sealed" (John 6:27): and this is the image of the invisible God, and the form of his substance: so that whosoever shall have believed in God may be sealed by this as by a ring.

I beseech you, reader, to forgive me for dictating in a hasty discourse, and not to require the beauty of eloquence, which I have lost through long study of the Hebrew language: although Alecto always asserts that I have been an infant and mute. To whom I shall say: "The Lord shall give the word to the one evangelizing with much power" (Ps 67:12).