

SAINT JEROME

COMMENTARY ON AMOS

Commentariorum in Amos

SABBATISMUS

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

Latin text: public domain.
Translation, alignment and edition © 2026 Inversiones San Juan Diego (Sabbatismus). Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0).

Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

CONTENTS

BOOK ONE.....7

BOOK SECOND.....73

BOOK THREE.....147

Amos propheta, qui sequitur Joelem, et est tertius duodecim prophetarum, non est ipse, quem patrem Isaiae prophetae legimus. Ille enim scribitur per primam et ultimam nominis sui litteram ALEPH et SADE, et interpretatur fortis, atque robustus. Hic vero per AIN et SAMECH, et interpretatur populus avulsus: mediae litterae MEM et VAU utrique communes sunt. Apud nos autem qui tantam [Al. tantum] vocalium litterarum, et s [Al. si] litterae, quae apud Hebraeos triplex est, differentiam non habemus, haec et alia nomina videntur esse communia, quae apud Hebraeos elementorum diversitate, et suis proprietatibus distinguuntur. Hic igitur propheta quem nunc habemus in manibus, fuit de oppido Thecue, quod sex millibus ad meridianam plagam abest a sancta Bethleem, quae mundi genuit Salvatorem; et ultra nullus est viculus, ne agrestes quidem casae et furnorum similes, quas Afri appellant mapalia. Tanta est eremi vastitas, quae usque ad mare Rubrum, Persarumque et Aethiopum atque Indorum terminos dilatatur. Et quia humi arido atque arenoso nihil omnino frugum gignitur, cuncta sunt plena pastoribus, ut sterilitatem terrae compensent pecorum multitudine. Ex hoc numero pastorum Amos propheta fuit, imperitus sermone, sed non scientia. Idem enim, qui per omnes prophetas, in eo Spiritus sanctus loquebatur. Unde nos ex Hebraeo vertimus.

The prophet Amos, who follows Joel and is the third of the twelve prophets, is not the same one whom we read is the father of the prophet Isaiah. For the latter is written with the first and last letters of his name, ALEPH and SADE, and is interpreted as "strong" and "robust." But this one is written with AIN and SAMECH, and is interpreted as "a people torn away"; the middle letters MEM and VAU are common to both. Among us, however, who do not have such a great difference in vowel letters, and in the letter 's', which is threefold among the Hebrews, these and other names seem to be the same, which among the Hebrews are distinguished by the diversity of their elements and their own properties. This prophet, therefore, whom we now have in hand, was from the town of Tekoa, which is six miles to the south of holy Bethlehem, which brought forth the Savior of the world; and beyond it there is no hamlet, not even rustic huts similar to ovens, which the Africans call *mapalia*. So great is the vastness of the desert, which stretches to the Red Sea, and to the borders of the Persians, Ethiopians, and Indians. And because on the arid and sandy ground absolutely no crops are grown, all places are full of shepherds, so that they compensate for the sterility of the land with the multitude of their flocks. From this number of shepherds was the prophet Amos, unskilled in speech, but not in knowledge. For the same Holy Spirit who spoke through all the prophets, spoke in him. Whence we have translated from the Hebrew.

LIBER PRIMUS.

(Cap. I.--Vers. 1.). Verba Amos, qui fuit in pastoralibus de Thecue, quae vidit super Israel. Septuaginta autem, nescio quid volentes, interpretati sunt: Sermones Amos, qui facti sunt in Accarim de Thecue, quos vidit pro Jerusalem. Sciendumque hunc prophetam, non pro Jerusalem, quod in Hebraeo penitus non habetur; sed super Israel, id est,

In diebus Oziae regis Juda, et in diebus Jeroboam decem tribus quae appellantur Israel, et erant in Samaria, prophetasse. Quod quidem et Aquila et Symmachus et Theodotio similiter transtulerunt.

Primus ergo Osee propheta ad decem tribus quae appellantur Ephraim, Samaria, domus Joseph et Israel, loquitur. Secundus Joel, ad Jerusalem et duas tribus quae vocantur Juda et Jerusalem et Jacob, profert vaticinium, nullam omnino Israelis faciens mentionem.

Tertius Amos, nequaquam ad Jerusalem quae regebatur a tribu Juda; sed ad Israel in Samaria praedicat.

Quod et de toto volumine ejus probari potest, et maxime ex eo quod scriptum est: Misit Amasias sacerdos Bethel ad Jeroboam regem Israel, dicens: Rebellavit contra te Amos in medio domus Israel (Amos VII, 10).

Et post paululum dixit Amasias ad Amos: Qui vides, gradere, fuge in terram Juda, et comede ibi panem, et ibi prophetabis, et in Bethel non adjicies ultra ut prophetes, quia sanctificatio regis et domus regni est.

Cui respondit Amos: Non eram propheta, nec prophetae filius, sed opilio ruborum mora distringens: tulitque me Dominus cum sequeretur gregem, et dixit ad me: Vade, propheta ad populum meum Israel: non utique ad Judam et Jerusalem, ut male apud Graecos et Latinos habetur, sed ad Israel, id est, decem tribus, quae ob populi multitudinem, pristinum nomen obtinuerant.

In eo autem loco ubi Septuaginta transtulerunt, in Accarim, Theodotio ipsum verbum Hebraicum posuit: in NOCEDIM (), quod Aquila vertit ἐν ποιμνιοτρόφοις, id est, in pastoralibus: Symmachus et quinta editio ἐν τοῖς ποιμέσιν, id est, in pastoribus.

BOOK ONE.

(Chapter I, Verse 1). The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel. The Septuagint, however, I know not what they intended, have translated: "The discourses of Amos, which were made in Accarim of Tekoa, which he saw for Jerusalem." And it should be known that this prophet [prophesied] not "for Jerusalem," which is not found at all in the Hebrew, but "concerning Israel," that is,

in the days of Uzziah king of Judah, and in the days of Jeroboam, he prophesied to the ten tribes which are called Israel, and were in Samaria. Indeed, Aquila and Symmachus and Theodotion translated this similarly.

Therefore, the first prophet, Hosea, speaks to the ten tribes which are called Ephraim, Samaria, the house of Joseph, and Israel. The second, Joel, utters his prophecy to Jerusalem and the two tribes which are called Judah and Jerusalem and Jacob, making no mention of Israel at all.

The third, Amos, preaches not at all to Jerusalem, which was ruled by the tribe of Judah, but to Israel in Samaria.

This can be proven from his entire volume, and especially from what is written: *Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying: Amos has rebelled against you in the midst of the house of Israel* (Amos 7:10).

And a little later Amaziah said to Amos: *You who see, go, flee to the land of Judah, and eat bread there, and prophesy there, and you shall not prophesy again in Bethel, because it is the king's sanctuary and the house of the kingdom.*

To whom Amos replied: *I was not a prophet, nor the son of a prophet, but a herdsman nipping at sycamore-figs; and the Lord took me as I was following the flock, and said to me: Go, prophesy to my people Israel*—not, of course, to Judah and Jerusalem, as is incorrectly found among the Greeks and Latins, but to Israel, that is, the ten tribes, which, on account of the multitude of their people, had retained the original name.

However, in that place where the Septuagint translated, *in Accarim,* Theodotion put the Hebrew word itself: *in NOCEDIM*, which Aquila rendered as ἐν ποιμνιοτρόφοις, that is, *among the stock-breeders*; Symmachus and the fifth edition as ἐν τοῖς ποιμέσιν, that is, *among the shepherds.*

Et puto propter DALETH et RES litterarum similitudinem hic quoque deceptos, pro NOCEDIM, quasi NOCERIM: et exinde Accarim posuisse sermonem, quamquam in principio nominis NUN littera nullam excusationem relinquat erroris.

Accarim autem usque in praesentiarum Hebraeum esse non legi.

Et qui sterilitatem, id est, *στειρώσειν* interpretatur, magis ACCARON urbem Philistiim, quam Accarim exprimunt, quae omnino non legitur.

Sermones itaque Amos, qui fuit de oppido Thecuae ex numero pastorum, quia pastoralis et ipsa est regio, hoc volumine continentur, quos vidit super Israel, non carnis oculis, sed mentis intuitu: quia Prophetae vocabantur videntes; alioquin secundum litteram sermones non videntur, sed audiuntur.

Unde et populus videbat vocem Dei, et Moyses tacens loquebatur ad Dominum, quando dicebat ei: Quid clamas ad me (Exod. XIV, 15)?

In novo quoque legimus Testamento: Quod vidimus, et audivimus oculis nostris, et manus nostrae palpaverunt de Verbo vitae (Joan. I, 1).

Verbum enim Dei quod per se invisibile est, vident apostoli, et tractant manibus suis.

Quod Verbum caro factum est, et habitavit in nobis (Joan. I, 14).

Vidit autem hos sermones. filii Joas regis Israel, ante duos annos terrae motus.

Quando apud Assyrios urbesque Ciliciae regnabat Sardanapalus, de quo insignis orator: Turpior, inquit, vitiis, quam nomine.

Et apud Latinos Procas Silvius, cui Amulius, expulso Numitore germano, successit in regnum.

Quo interfecto, congregata pastorum et latronum manu, Romulus sui nominis condidit civitatem.

Hic est autem Ozias rex Juda, cognomento Azarias, qui indebitum sibi sacerdotium vindicare conatus, lepra percussus in fronte est (III Paral. XXVI), quando iram Domini non solum poena ejus, qui sacrilegus fuit; sed et terrae motus ostendit, quem Hebraei tunc accidissee commemorant.

Jeroboam vero non est filius Nabath, qui peccare fecit Israel (III Reg. XII), sed filius Joas filii Joathan [Al. Joachaz et Joachan], filii Jehu pronepos ejusdem Jehu, sub quo prophetaverunt Osee et Joel et Amos.

Igitur interpretatur Ozias *κράτος Κυρίου*, id est, imperium, vel fortitudo Domini.

And I think that here too they were deceived on account of the similarity of the letters DALETH and RES, reading as it were NOCERIM for NOCEDIM, and from there derived the word 'Accarim,' although the letter NUN at the beginning of the name leaves no excuse for the error.

Moreover, I have not read that 'Accarim' is a Hebrew word up to the present day.

And those who interpret it as 'sterility,' that is, *στεῖρωσιν*, are expressing the city of the Philistines, ACCARON, rather than 'Accarim,' which is not found at all.

Therefore, the words of Amos, who was from the town of Tekoa, from among the shepherds—because that region is also pastoral—are contained in this volume; words which he saw concerning Israel, not with the eyes of the flesh, but with the insight of the mind: because the Prophets were called seers; otherwise, according to the letter, words are not seen, but heard.

Hence also the people saw the voice of God, and Moses, while silent, spoke to the Lord, when He said to him: *Why do you cry to me* (Exod. 14:15)?

In the New Testament we also read: *What we have seen, and heard with our eyes, and our hands have handled, concerning the Word of life* (John 1:1).

For the apostles see the Word of God, which is in itself invisible, and they handle it with their hands.

Which Word was made flesh, and dwelt among us (John 1:14).

Now, he saw these words... [in the days of Jeroboam] son of Joash, king of Israel, two years before the earthquake.

This was when Sardanapalus reigned over the Assyrians and the cities of Cilicia, of whom a distinguished orator said: 'More shameful,' he says, 'in his vices than in his name.'

And among the Latins, Procas Silvius, whom Amulius succeeded on the throne after expelling his brother Numitor.

After he was killed, Romulus, having gathered a band of shepherds and brigands, founded the city of his name.

This Uzziah, king of Judah, is the one also known as Azariah, who, having attempted to claim for himself the priesthood which was not his due, was struck with leprosy on his forehead (2 Chron. 26), when the wrath of the Lord was shown not only by the punishment of him who was sacrilegious, but also by an earthquake, which the Hebrews record happened at that time.

Jeroboam, however, is not the son of Nebat, who made Israel to sin (1 Kings 12), but the son of Joash, son of Jehoahaz [Alt: Joachaz and Joachan], son of Jehu, the great-grandson of that same Jehu, under whom Hosea, Joel, and Amos prophesied.

Therefore, Uzziah is interpreted as *κράτος Κυρίου*, that is, 'dominion' or 'strength of the Lord.'

Jeroboam δικασμὸς λαοῦ, id est, judicatio, vel causa populi, licet quidam per chi Graecam litteram legentes, divisionem populi, suspicentur.

Joas Κυρίου χρόνισμα, id est, Domini mora, sive temporalitas.

Verba itaque Amos, quo tempore populus Israel avulsus erat a Domino, et aureis vitulis serviebat, sive avulsus a regno stirpis David, clara voce cecinerunt instar clangentis tubae, quae interpretatur Thecue.

Et cecinerunt super Israel, qui quondam erat rectissimus Dei, id est, εὐθύτατος Θεοῦ.

In diebus Oziae regis Juda, in quo propter templum et sancta sanctorum, fortitudo Domini permanebat, suoque regebat imperio populum confitentem.

Nomen autem Jeroboam, qui divisionis populi causa exstiterat, significat Israellem longo tempore in idololatriae errore mansisse, priusquam captivitas universa concuteret, quae in duobus annis duplicem ostendit angustiam decem tribuum, ac duarum: ut agentes, si vellent, poenitentiam, motum terrae de caetero non sentirent.

Haec, Pammachi animo meo charissime, qui ex interpretatione nominis tui, quodam vaticinio futurorum omni arte pugnandi adversum diabolum et contrarias potestates te bellare demonstras, quasi argumentum et ὑπόθεσιν Amos prophetae longo sermone complexus sum. Illud breviter admonens, explanationem et hujus et Osee et Zachariae prophetarum, me et aliis quidem sanctis viris, sed praecipue sanctae et venerabilis memoriae parenti tuae Paulae, dum viveret, promississe. Nec multum errare in sponsionis fide, si quod matri pollicitus sum, reddam filio. Verum jam tempus est, ut ipsius Prophetae verba proponens, quid mihi videatur, in singulis edisseram.

(Vers. 2.) Et dixit: Dominus de Sion rugiet, et de Jerusalem dabit vocem suam. Et luxerunt speciosa pastorum, et exsiccatus est vertex Carmeli. LXX: Et ait: Dominus de Sion effatus est, et de Jerusalem dedit vocem suam, et luxerunt pascua pastorum, et arefactus est vertex Carmeli. Naturale est, ut omnes artifices suae artis loquantur exemplis, et unusquisque in quo studio trivit aetatem, illius similitudinem proferat: verbi gratia, qui nauta est et gubernator, tristitiam suam comparat tempestati; damnum, naufragium vocat; inimicos suos, ventos contrarios appellat.

Jeroboam as *δικασμὸς λαοῦ*, that is, 'judgment' or 'cause of the people,' although some, reading it with the Greek letter chi, suspect 'division of the people.'

Joash as *Κυρίου χρόνισμα*, that is, 'delay' or 'temporality of the Lord.'

And so the words of Amos, at a time when the people of Israel were torn away from the Lord and served the golden calves, or rather, torn away from the kingdom of the line of David, rang out with a clear voice like a sounding trumpet, which is the interpretation of 'Tekoa.'

And they rang out over Israel, which was once 'most upright of God,' that is, *εὐθύτατος Θεοῦ*.

In the days of Uzziah king of Judah, in whom, on account of the temple and the holy of holies, the 'strength of the Lord' remained, and he ruled the confessing people with his 'dominion.'

But the name Jeroboam, who had been the cause of the 'division of the people,' signifies that Israel remained for a long time in the error of idolatry, before the universal captivity shook them, which in 'two years' showed the double distress of the ten tribes and the two: so that, if they wished to repent, they might not henceforth feel the shaking of the earth.

These things, O Pammachius, dearest to my soul—you who, by the interpretation of your name, as by a certain prophecy of future events, show that you fight with every art of combat against the devil and the opposing powers—I have encompassed in a long discourse as the argument and hypothesis (*hypothesis*) of the prophet Amos. I briefly note that I had promised the explanation of this prophet, and of Hosea and Zechariah, to other holy men indeed, but especially to your parent of holy and venerable memory, Paula, while she lived. Nor do I err much in the fidelity of my promise, if what I promised to the mother, I now render to the son. But now it is time that, setting forth the words of the Prophet himself, I should explain in detail what seems right to me on each point.

(Verse 2) And he said: The Lord shall roar from Zion, and shall utter his voice from Jerusalem. And the beautiful places of the shepherds have mourned, and the top of Carmel is withered. LXX: And he said: The Lord has spoken from Zion, and from Jerusalem has given his voice, and the pastures of the shepherds have mourned, and the top of Carmel is dried up. It is natural that all craftsmen speak with examples from their own craft, and that each one, in whatever pursuit he has spent his life, should bring forth a likeness of it: for example, he who is a sailor and a pilot compares his sadness to a storm; he calls a loss, a shipwreck; he calls his enemies, contrary winds.

Rursum prosperitatem et laetitiam, auram placidissimam et secundos nominat ventos; tranquilla maria et aequora, campi similia. E regione miles quidquid dixerit, scutum, gladium, loricam, galeam, lanceam, arcum, sagittam, mortem, vulnus, et victoriam sonat. In ore philosophorum semper Socrates et Plato, Xenophon et Theophrastus, Zeno et Aristoteles, Stoici versantur et Peripatetici. Oratores Lysiam et Hyperidem, Periclem et Demosthenem, Gracchos, Catones, Tullios, et Hortensios in coelum laudibus ferunt. Poetae, si epici sunt, Homerum atque Virgilium; si lyrici, Pindarum et Flaccum crebro sermone concelebrant. Cur haec dicta sunt? ut scilicet ostendamus etiam Amos prophetam, qui pastor de pastoribus fuit, et pastor non in locis cultis et arboribus ac vineis consitis, aut certe inter silvas et prata virentia, sed in lata eremi vastitate, in qua versatur leonum feritas et interfectio pecorum, artis suae usum esse sermonibus, ut vocem Domini terribilem atque metuendam, rugitum leonum et fremitum nominaret. Eversionem Israeliticarum urbium, pastorum solitudini [Al. sollicitudini] et aridirati montium comparans: Dominus, inquit, de Sion rugiet, et de Jerusalem dabit vocem suam. Rugiet Hebraice dicitur JESAG (): Pulchreque de Sion rugiet, et de Jerusalem dabit vocem suam, ubi erat templum et Dei religio, ut doceret, Deum non in Israel urbibus, id est, in Bethel et Dan, ubi erant aurei vituli, nec in metropoli Samaria et Jezrael, sed in vera religione versari, quae illo tempore colebatur in Sion et Jerusalem. Quo rugiente de Sion, et dante vocem suam de Jerusalem (de Sion enim egredietur lex (Isai. II), et verbum Domini de Jerusalem), omnia pastorum et regum Israel speciosa luxerunt, et exsiccatus est vertex Carmeli, qui quondam laetis pascuis abundabat. Carmelus Graece dicitur et Latine, Hebraice autem appellatur CHERMEL: et sunt duo montes, qui vocantur hoc nomine. Alter in quo fuit Nabal Carmelus, maritus Abigail ad Australem plagam. Alter juxta Ptolemaidem, quae prius vocabatur Acho, mari imminens, in quo Elias propheta flexis genibus pluvias impetravit (I Reg. XV). Si ergo de Chermel dicit, in quo habitavit Nabal, magis pastorum gregibus convenit, quia est juxta solitudinem (III Reg. 18). Sin autem de illo, qui vicinus est littori, ad reges et superbiam pertinet regum Israel, quos imminente captivitate, instar montium desertorum dicit esse vastandos.

Again, he names prosperity and joy a most gentle breeze and favorable winds; calm seas and plains, like fields. On the other hand, whatever a soldier says, it sounds of shield, sword, breastplate, helmet, lance, bow, arrow, death, wound, and victory. In the mouth of philosophers are always Socrates and Plato, Xenophon and Theophrastus, Zeno and Aristotle, the Stoics and the Peripatetics. Orators praise to the heavens Lysias and Hyperides, Pericles and Demosthenes, the Gracchi, the Catos, the Tullii, and the Hortensii. Poets, if they are epic, frequently celebrate Homer and Virgil in their speech; if lyric, Pindar and Flaccus. Why have these things been said? So that, of course, we might show that the prophet Amos, who was a shepherd from among shepherds—and a shepherd not in cultivated places planted with trees and vines, or certainly among forests and green meadows, but in the broad desolation of the desert, where the fierceness of lions and the slaughter of flocks is found—used the language of his own craft, so as to call the terrible and fearsome voice of the Lord the roar and rage of lions. Comparing the overthrow of the Israelite cities to the solitude of shepherds [or: solicitude] and the dryness of the mountains, he says: The Lord shall roar from Zion, and from Jerusalem shall He give His voice. "He shall roar" is said in Hebrew as JESAG. And beautifully does He roar from Zion and give His voice from Jerusalem, where the temple and the religion of God were, to teach that God is not found in the cities of Israel, that is, in Bethel and Dan, where the golden calves were, nor in the metropolis of Samaria and Jezreel, but in the true religion, which at that time was practiced in Zion and Jerusalem. When He roars from Zion and gives His voice from Jerusalem (for out of Zion shall go forth the law (Isaiah 2), and the word of the Lord from Jerusalem), all the beautiful places of the shepherds and kings of Israel have mourned, and the top of Carmel, which once abounded with joyful pastures, is withered. Carmelus is said in Greek and Latin, but in Hebrew it is called CHERMEL: and there are two mountains that are called by this name. One is where Nabal the Carmelite was, the husband of Abigail, in the southern region. The other is near Ptolemais, which was formerly called Acho, overlooking the sea, on which the prophet Elijah, on bended knees, obtained rain (1 Kings 15). If, therefore, he speaks of the Chermel where Nabal lived, it is more fitting for the flocks of shepherds, because it is near the wilderness (3 Kings 18). But if he speaks of the one that is near the coast, it pertains to the kings and the pride of the kings of Israel, whom he says are to be laid waste like deserted mountains in the face of imminent captivity.

Aliter: Cum Dominus de Sion et Jerusalem, de specula Ecclesiae, quae super montem sita latere non potest, et in qua visio pacis est, dederit per vetus et novum Instrumentum, et per doctores Ecclesiasticos vocem suam, et quasi clara buccina insonuerit, tunc omnia speciosa pastorum, id est, doctrina haereticorum, quae pulchro videbatur sermone composita, et cognitio circumcisionis (hoc enim interpretatur CHERMEL [] per quam sibi verae circumcisionis scientiam pollicentur, lugebit atque siccabitur, et populorum millia, quae propter simplicitatem vocantur greges, subita ariditate marcescent.

(Vers. 3.) Haec dicit Dominus: Super tribus sceleribus Damasci, et super quatuor non convertam eum, eo quod triturerint in plaustris ferreis Galaad. LXX: Et dixit Dominus: Super tribus impietatibus Damasci, et super quatuor non aversabor eos [Al. eum], pro eo quod secuerunt serris ferreis praegnantem in Galaad. Pro tribulis, quae Hebraice appellantur ARSOTH (), et a Theodotione translatae sunt rotae ferreae, quae nos plaustra ferrea interpretati sumus, Septuaginta transtulerunt, serris ferreis. Est autem genus plaustrum, quod rotis subter ferreis atque dentatis volvitur, ut, excussis frumentis, stipulam in areis conterat, et in cibos jumentorum propter feni sterilitatem paleas comminuat. Rursum ubi in Hebraico habetur BENADAD (), et unum nomen est, Septuaginta interpretati sunt, filii Ader, RES et DALETH elementorum falsi similitudine. In eo quoque loco ubi nos diximus, de domo voluptatis, quod Hebraice dicitur MEBBETH EDEN (), et omnes similiter transtulerunt, Septuaginta interpretati sunt, ex viris Charran, DALETH mediam nominis litteram RES arbitantes, et juxta consuetudinem suam AIN primae Hebraicae litterae, Chi (X) Graecum praeponentes. Cyrenem etiam quae Hebraice dicitur CIRA (), ἐπίκλητον, id est, vocatum, vel nominatum transtulerunt, propter verbi similitudinem, quia CARAE (), vocatio dici potest, et nomen proprium, appellativum intellexerunt. De causis diversae translationis breviter diximus: nunc ad sensum eorum quae dicta sunt transeamus. Primum adversum Damascus, in qua regnabat Azael, sermo Dei dirigitur, qui eo tempore quo Amos prophetabat, graviter urgebat Israel, id est, decem tribus: intantum ut, superato Achab rege Israel in Ramoth Galaad, omnem regionem quae appellabatur 227 Galaad, et in haereditatem cesserat dimidiaei tribui Manasse, instar tribularum frumentum in areis triturantium jugularet atque contereret.

Alternatively: When the Lord from Zion and Jerusalem—from the watchtower of the Church, which, being set on a mountain, cannot be hidden, and in which is the vision of peace—has given His voice through the Old and New Testament and through the Doctors of the Church, and has sounded it forth as if with a clear trumpet, then all the beautiful places of the shepherds, that is, the doctrine of the heretics, which seemed composed with beautiful speech, and the knowledge of circumcision (for this is the interpretation of CHERMEL), through which they promise themselves the knowledge of true circumcision, will mourn and be dried up, and the thousands of people, who on account of their simplicity are called flocks, will wither with a sudden dryness.

(Verse 3) Thus says the Lord: For three transgressions of Damascus, and for four, I will not turn him back, because they have threshed Gilead with iron carts. LXX: And the Lord said: For three impieties of Damascus, and for four, I will not turn them away [or alternatively, him], because they cut with iron saws the pregnant women in Gilead. Instead of "threshing sledges" (*tribulis*), which in Hebrew are called ARSOTH, and which were translated by Theodotion as "iron wheels," and which we have interpreted as "iron carts," the Septuagint translated as "iron saws." It is, moreover, a type of cart that is rolled on iron and toothed wheels underneath, so that, once the grains are shaken out, it crushes the stalk on the threshing floors and, due to the scarcity of hay, breaks up the straw into feed for the beasts of burden. Again, where the Hebrew has BENADAD, and it is a single name, the Septuagint interpreted it as "sons of Ader," due to the deceptive similarity of the letters Resh and Daleth. In that place also where we have said, "from the house of pleasure," which in Hebrew is called MEBBETH EDEN, and which all have translated similarly, the Septuagint interpreted as "from the men of Charran," thinking the middle letter of the name, Daleth, was a Resh, and, according to their custom, prefixing the Greek Chi (X) for the first Hebrew letter, Ayin. Cyrene also, which in Hebrew is called CIRA (Kir), they translated as *epikleton*, that is, "called" or "named," on account of the similarity of the word, because CARAE can be said to mean "vocation," and they understood a proper noun as a common one. We have spoken briefly about the causes of the different translations: now let us move on to the meaning of what has been said. First, the word of God is directed against Damascus, in which Hazael reigned, who at the time Amos was prophesying, was severely oppressing Israel, that is, the ten tribes: to such an extent that, having defeated Ahab king of Israel in Ramoth Gilead, he slaughtered and crushed the entire region that was called Gilead, and which had fallen by inheritance to the half-tribe of Manasseh, just as threshing sledges crush grain on the threshing floors.

Quod plenius Elisaeus propheta in Regum volumine loquitur, ubi scriptum legimus: Stetitque cum eo, et conturbatus est usque ad suffusionem vultus: flevitque vir Dei. Cui Azael ait: Quare dominus meus flet? Et [Al. at] ille respondit: Quia scio quae factururus sis filiis Israel mala. Civitates eorum munitas igne succendes, et juvenes eorum interficies gladio, et parvulos elides, et praegnantes divides. Dixitque Azael: Quid sum enim servus tuus canis, ut faciam rem istam magnam? Et ait Elisaeus: Ostendit mihi Dominus te regem Syriae fore (IV Reg. VIII, 11 seqq.). Quod autem sequitur in propheta.

(Vers. 4.) Et mittam ignem in domum Azael, et devorabit domos Benadad. Et conteram vectem Damasci, et disperdam habitatores de campo idoli. LXX: Et emittam ignem in domum Azael, et devorabit fundamenta filii Ader, et conteram vectes Damasci, et disperdam habitatores de campo *ᾧν*. Dat intelligentiam, quod Azael, regnantibus Ozia et Jeroboam, jam in Syria mortuus erat, et ei in regnum successerat filius suus Benadad, a quo omnes postea reges Aram, id est, Syriae et Damasci, Benadad vocabulum possederunt. Unde pulchre non dixit, mittam ignem in Azael, sed in domum Azael, id est, in domum ejus regiam, cui Benadad filius eo tempore praeerat. Et conteram, inquit, vectes Damasci, et disperdam habitatores de campo idoli. Omnem videlicet Syrorum fortitudinem [Al. multitudinem], quae veluti quodam plastro et vectibus adversariorum impetus submovebat. Campum autem idoli quod Hebraice dicitur AVEN (*אֵבֶן*), et Septuaginta et Theodotio interpretati sunt *ᾧν*: Symmachus et quinta editio transtulerunt, iniquitatem: Aquila, *ἀνωφελοῦς*, id est, inutilem, ut ostenderet vana idolorum auxilia, cum populus Damasci, Assyrio veniente, capietur [Al. capiatur]. Legimus enim quod Theglathphalasar rex Assyrius, interfecto Rasin rege Damasci, de quo et Isaias loquitur, omnem Syriae populum, qui appellabatur Aram, in Cyrenem transtulerit, et ob hanc causam esse nunc dictum (IV Reg. 16).

(Vers. 5.) 228 Tenentem sceptrum de domo voluptatis, et transferetur populus Syriae Cyrenem, dicit Dominus. LXX: Et concidam tribum ex viris Charran, et captivus ducetur populus Syriae nominatus, dicit Dominus. Ut subaudiatur, conteram et disperdam, et populus Syriae in fines Aegypti ultimos transferetur. Quodque in principio dicitur: Super tribus sceleribus Damasci, et super quatuor, non [Al. nonne] convertam eum, et secundum Septuaginta, non [Al. nonne] aversabor eum, id est, Damasci populum, sive Aram, id est, Syrum, hunc sensum juxta historiam habere potest:

The prophet Elisha speaks of this more fully in the book of Kings, where we read what is written: "And he stood with him, and was troubled even to the blushing of his face: and the man of God wept." To whom Hazael said: "Why does my lord weep?" And [or: but] he answered: "Because I know the evil things you will do to the children of Israel." "You will set their fortified cities on fire, and you will kill their young men with the sword, and you will dash their little ones to pieces, and you will rip open their pregnant women." And Hazael said: "For what is your servant, a dog, that I should do this great thing?" And Elisha said: "The Lord has shown me that you will be king of Syria" (4 Kings 8:11 ff.). But what follows in the prophet.

(Verse 4) And I will send a fire into the house of Hazael, and it shall devour the houses of Ben-hadad. And I will break the bar of Damascus, and I will destroy the inhabitants from the valley of the idol. LXX: And I will send a fire into the house of Hazael, and it will devour the foundations of the son of Ader, and I will break the bars of Damascus, and I will destroy the inhabitants from the plain of On. This gives the understanding that Hazael, during the reigns of Uzziah and Jeroboam, was already dead in Syria, and his son Ben-hadad had succeeded him in the kingdom, from whom all later kings of Aram, that is, of Syria and Damascus, took the name Ben-hadad. Hence it beautifully did not say, "I will send a fire upon Hazael," but "into the house of Hazael," that is, into his royal house, over which his son Ben-hadad presided at that time. "And I will break," it says, "the bars of Damascus, and I will destroy the inhabitants from the valley of the idol." That is, all the strength [or alternatively, multitude] of the Syrians, which, as if with a certain cart and bars, used to ward off the attacks of their adversaries. Now, the "valley of the idol," which in Hebrew is called AVEN, and which the Septuagint and Theodotion interpreted as On (Ὠν), Symmachus and the fifth edition translated as "iniquity," and Aquila as *anophelous*, that is, "useless," to show the vain help of idols, when the people of Damascus would be captured [or: may be captured] with the coming of the Assyrian. For we read that Tiglath-pileser, king of Assyria, after killing Rezin, king of Damascus, of whom Isaiah also speaks, transported the entire people of Syria, who were called Aram, to Kir, and that for this reason it is now said (4 Kings 16).

(Verse 5.) 228 Holding the scepter from the house of pleasure, and the people of Syria shall be transferred to Cyrene, says the Lord. LXX: And I will cut off the tribe from the men of Charran, and the renowned people of Syria shall be led captive, says the Lord. So that it is understood, 'I will crush and destroy,' and the people of Syria will be transferred to the farthest borders of Egypt. And what is said in the beginning: 'For three transgressions of Damascus, and for four, I will not turn him back' [or, 'shall I not turn him back?'], and according to the Septuagint, 'I will not turn away from him' [or, 'shall I not turn away from him?'], that is, from the people of Damascus, or Aram, that is, the Syrian, can have this meaning according to history:

Si semel meum esset populum persecutus, aut secundo, darem veniam: nunc vero cum tertio et quarto crudelis exstiterit, ut captivam multitudinem plaustis ferreis tereret: nonne debeo eum plagis corripere? nonne clementiae meae vultum aversare ab eo?

Juxta tropologiam vero hoc possumus dicere: Primum peccatum est, cogitasse quae mala sunt. Secundum, cogitationibus acquievisse perversis. Tertium, quod mente decreveris, opere complesse. Quartum, post peccatum non agere poenitentiam, et in suo sibi complacere delicto. Hoc omnes faciunt haeretici, qui non solum cogitant, et faciunt mala, sed doctrina sua quosque simplices decipiunt, et in morem Damasce-norum, qui interpretantur, sanguinem bibentes, eorum quos deceperint, sanguinem bibunt. Super hujusmodi, inquit, peccatis Dominus: nonne dignum est, ut eos plagis corripiam, et avertam ab eis faciem meam? ut qui veritatem dogmatum meorum non vident, aversione vultus mei tenebris obruantur.

Contriverunt enim, sive dissecuerunt in plaustis ferreis praegnantem Galaad. Istae sunt praegnantem, de quibus Dominus in Evangelio loquitur: Vae praegnantibus, et nutrientibus in illis diebus (Luc. XXI, 23). Praegnantem sunt animae credentium, quae in principio fidei possunt dicere: A timore tuo, Domine, concepimus et parturivimus (Is. XXVI, 17, 18); et si non fuerint plaustis ac rotis ferreis ac dentatis (de quibus Psalmista dicit: Filii hominum dentes eorum arma et sagittae (Ps. LVI, 5), concisae atque ferratae, possunt etiam ea dicere quae sequuntur: Et peperimus, spiritum salutis tuae faciemus super terram. Simulque 229 considera quod perfectae aetatis viros secare non possint; sed eos qui adhuc in utero sunt, vel qui solidum cibum capere nequeunt, et adhuc lacte nutriuntur infantiae.

Istae autem praegnantem de Galaad sunt, quod interpretatur translatio, sive trans-migratio testimonii. Migraverunt enim de Ecclesia in haeresim, et testimonia Dei quae prius acceperant, ad alienos terminos transtulerunt. Sed mittet Dominus ignem in domum Azael, quam ipsi vocant AZAEL (), id est, visionem Dei: ignem qui ligna in eis stipulamque consumat, et devoret fundamenta filii Ader. Debemus enim et juxta Septuaginta dicere, ne eos frustra proposuisse videamur: Ader interpretatur *εὐπρεπεία*, quem nos decorem possumus dicere: eo quod omnis sermo haeticorum concinnus atque compositus, et habens pulchritudinem eloquentiae saecularis, facilius decipiat audientes. Vectes autem Damasci, quasi serae robustissimae atque firmissimae [Al. fortissimae], hi intelligantur, qui instructi sunt arte dialectica, et argumentis philoso-phorum.

If he had persecuted my people once, or a second time, I would grant pardon; but now, since he has been cruel a third and a fourth time, so as to thresh a captive multitude with iron wagons, should I not correct him with plagues? Should I not turn the face of my mercy away from him?

According to the tropological sense, however, we can say this: The first sin is to have thought evil things. The second, to have acquiesced in perverse thoughts. The third, to have completed in deed what you have resolved in your mind. The fourth, not to do penance after the sin, and to take pleasure in one's own offense. All heretics do this, who not only think and do evil things, but also deceive simple people with their doctrine, and in the manner of the Damascenes—which is interpreted as 'blood drinkers'—they drink the blood of those whom they have deceived. Concerning sins of this kind, says the Lord: is it not fitting that I should correct them with plagues and turn my face away from them? So that those who do not see the truth of my dogmas may be overwhelmed by darkness at the turning away of my face.

For they have threshed, or cut to pieces, the pregnant women of Gilead in iron wagons. These are the pregnant women of whom the Lord speaks in the Gospel: 'Woe to those who are pregnant and to those who are nursing in those days' (Luke 21:23). The pregnant are the souls of believers, who at the beginning of faith can say: 'From fear of you, O Lord, we have conceived and been in labor' (Isaiah 26:17-18); and if they have not been cut and mangled by iron and toothed wagons and wheels (of which the Psalmist says: 'The sons of men, their teeth are weapons and arrows' (Psalm 56:5)), they can also say what follows: 'And we have brought forth, we will make the spirit of your salvation upon the earth.' And at the same time, 229 consider that they cannot cut down men of mature age, but those who are still in the womb, or who cannot take solid food, and are still nourished by the milk of infancy.

These pregnant women, however, are from Gilead, which is interpreted as 'transfer' or 'transmigration of testimony.' For they have migrated from the Church into heresy, and have transferred the testimonies of God which they had previously received to foreign territories. But the Lord will send a fire into the house of Hazeel, which they themselves call AZAEL, that is, 'vision of God': a fire that will consume the wood and stubble in them, and devour the foundations of the son of Ader. For we must also speak according to the Septuagint, lest we seem to have proposed them in vain: Ader is interpreted as *εὐπρεπεία* (euprepeia), which we can call 'elegance,' because every discourse of the heretics, being well-crafted and composed, and possessing the beauty of secular eloquence, more easily deceives the listeners. But the bars of Damascus, like the most robust and firm [or, strongest] bolts, are to be understood as those who are instructed in the dialectical art and in the arguments of philosophers.

Verbi gratia: Ostium vocatur, qui falsum dogma concepit et peperit, ut Arius in Alexandria: vectes ejus et firmissimae serae ejus, Euticius et Eunomius, qui syllogismis et enthymematibus, immo sophismatibus, et pseudomenis atque soritis, quae ab aliis male inventa sunt, roborare conantur.

Cumque contriti fuerint atque confracti vectes Damasci, disperdet etiam habitatores de campo Ὠν, quod interpretatur labor, sive dolor. Omnes enim haeretici labore nimio ac dolore quaerendi ordinem aliquem, et consequentiam haereseos suae reperire conati sunt. Et concidam tribum ex viris Charram, quod lingua nostra in foramina vertitur. Non enim habent fenestras, per quas ad eos lumen veritatis introeat; sed foramina quaedam et occultos meatus, per quos noxia et immunda ingrediantur animantia. Et captivus ducetur Aram, populus excelsus atque sublimis, qui erectus est in superbiam, et sibi coelestia repromittit, ut 230 capiat in salutem suam: et juxta Hebraicum in Cyrenen, ubi vocatio Dei est, transferatur.

(Vers. 6 seqq.) Haec dicit Dominus: super tribus sceleribus Gazae, et super quatuor non convertam eum [Al. eos], eo quod transtulerit [Vulg. transtulerint] captivitatem perfectam, ut concluderet [Vulg. concluderent] eam in Idumaea, et mittam ignem in murum Gazae, et devorabit aedes ejus, et disperdam habitatorem de Azoto, et tenentem sceptrum de Ascalone, et convertam manum meam super Accaron, et peribunt reliqui Philistinorum, dicit Dominus. LXX: Haec dicit Dominus: Super tribus impietatibus Gazae, et super quatuor non aversabor eos, eo quod captivam duxerunt [Al. duxerint] captivitatem Salomonis, ut concluderent eam in Idumaeam, et emittam ignem super muros Gazae, et devorabit fundamenta ejus, et disperdam habitatores Azoti, et auferetur tribus de Ascalone, et inferam manum meam in Accaronem [Al. post Accaron], et peribunt reliqui alienigenarum, dicit Dominus.

In tertia et quarta generatione peccata patrum se Dominus comminatur in Lege filiis redditurum: non in aequalitate judicii, ut alii peccent, et alii puniantur, sed magnitudine clementiae, dum semper exspectat poenitentiam: et quod in prima generatione delinquitur, non prius corripit et emendat, nisi tertia et quarta generatio venerit.

For example: the one who conceived and brought forth the false dogma, like Arius in Alexandria, is called the door; its bars and its firmest bolts are Eutychius and Eunomius, who try to strengthen with syllogisms and enthymemes, or rather with sophisms, and with pseudomenoi and sorites, which were badly invented by others, what they have put forth.

And when the bars of Damascus have been crushed and broken, He will also destroy the inhabitants from the plain of On, which is interpreted as 'labor' or 'sorrow.' For all heretics have tried with excessive labor and sorrow to find some order and consequence for their heresy. And I will cut off the tribe from the men of Charran, which in our language is translated as 'holes.' For they do not have windows through which the light of truth might enter to them, but certain holes and hidden passages through which noxious and unclean creatures may enter. And Aram shall be led captive, a lofty and sublime people, which is puffed up with pride and promises itself heavenly things, so that it 230 may be captured for its own salvation; and according to the Hebrew, it shall be transferred to Cyrene, where the calling of God is.

(Verses 6 seqq.)

Thus says the Lord: For three transgressions of Gaza, and for four, I will not turn him away [Others: them], because he [Vulgate: they] carried away a complete captivity, to shut it [Vulgate: them] up in Edom. And I will send a fire on the wall of Gaza, and it shall devour its buildings. And I will destroy the inhabitant from Ashdod, and the one holding the scepter from Ashkelon; and I will turn my hand against Ekron, and the remnant of the Philistines shall perish, says the Lord. LXX: Thus says the Lord: For three impieties of Gaza, and for four, I will not turn them away, because they led captive the captivity of Solomon, to shut it up in Edom. And I will send a fire upon the walls of Gaza, and it shall devour its foundations. And I will destroy the inhabitants of Ashdod, and a tribe shall be taken away from Ashkelon, and I will bring my hand upon Ekron [Others: after Ekron], and the remnant of the foreigners shall perish, says the Lord.

In the Law, the Lord threatens to repay the sins of the fathers to the children in the third and fourth generation: not by an equality of judgment, such that some sin and others are punished, but by the magnitude of His clemency, as He always awaits repentance. And what is transgressed in the first generation, He does not correct and amend until the third and fourth generation has come.

Tale quid et Paulus apostolus loquitur ad Romanos: An divitias bonitatis ejus et sustentationis et patientiae contemnis: ignorans quoniam benignitas Dei ad poenitentiam te adducit: Secundum durtiam autem tuam et cor impenitens thesaurizas tibi iram in die irae, et revelationis justi judicii Dei, qui reddet unicuique secundum opera sua [Al. ejus] (Rom. II, 4 seqq.).

Quod ergo dicit, hoc est: Expectavi multo tempore ut agerent poenitentiam, et ideo nolui [Al. volui] punire peccantes, ut aliquando conversi reciperent sanitatem. Verum quia tertio et quarto eadem faciunt, cogor mutare sententiam, et plagis corrigere delinquentes.

Videamus autem quid Philistiim, et urbes ejus peccaverint, quos Septuaginta semper alienigenas transtulerunt; ubicumque enim in veteri Testamento ἀλλοφύλους, id est, alienigenas legerimus, non commune nomen omnium externarum gentium, sed proprie Philistiim, qui nunc Palaestini vocantur, accipiendi sunt.

Quid fecit Gaza, ut ad iracundiam atque vindictam Dominum provocaret? Transtulit captivitatem perfectam populi Judaeorum, et conclusit eam in Idumaea, ut Idumaeis venderet, quos ceperat ex Judaeis. Pro captivitate perfecta, Septuaginta captivitatem Salomonis interpretati sunt: verbum Hebraicum SALMA (), quod significat perfectam atque completam, nomen Salomonis aestimantes. Denique Aquila ἀπηρτισμένην transtulit, et ἀναπεπληρωμένην. Symmachus et Theodotio τελείαν, quod non Salomonem, sed perfectam significat atque completam: ut nullus remanserit captivorum, qui non sit traditus Idumaeis.

Unde ignem se in Gazae muros et aedes, sive fundamenta dicit esse missurum, qui universa devoret et absorbeat. Et quia Palaestinorum quinque legimus civitates, quae propter arcae injuriam percussae sunt plagis, post Gazam transit ad Azotum (I Reg. V), quae appellatur ESDOD (), et rursus ad Ascalonem, et voce terribili comminatur habitatores se Azoti perditurum, et tenentem sceptrum de Ascalone, regiam videlicet potestatem, sive tribum Ascalonis, ut nullus ibi remaneat, ne ultimae quidem aetatis homines, qui trementes artus baculo regente sustentent. Rursumque transfert manum suam, ut percutiat Accaron. Et quatuor enumeratis urbibus, reliquas Philistiim civitates uno sermone comprehendit. Et peribunt reliqui Philistiim: quos aut Geth civitatem, aut omnes vicos qui supradictis urbibus subjacent, debemus accipere.

The apostle Paul also says something similar to the Romans: *Or do you despise the riches of his goodness and forbearance and patience, not knowing that the kindness of God leads you to repentance? But according to your hardness and your impenitent heart, you are treasuring up for yourself wrath on the day of wrath and of the revelation of the just judgment of God, who will render to each one according to his works* [Others: his] (Rom. 2:4 seqq.).

What he says, therefore, is this: I have waited a long time for them to repent, and for that reason I was unwilling [Others: I was willing] to punish the sinners, so that, having at some point converted, they might receive healing. But because they do the same things a third and fourth time, I am forced to change my sentence and to correct the delinquents with plagues.

Let us see, however, what the Philistines and their cities have sinned, whom the Septuagint always translated as *foreigners*; for wherever in the Old Testament we read ἀλλοφύλους, that is, *foreigners*, it should not be taken as a common name for all external nations, but specifically for the Philistines, who are now called Palestinians.

What did Gaza do to provoke the Lord to anger and vengeance? It carried away a complete captivity of the Jewish people and shut it up in Edom, in order to sell to the Edomites those whom it had captured from the Jews. Instead of *a complete captivity*, the Septuagint interpreted it as *the captivity of Solomon*, thinking that the Hebrew word SALMA (סלמא), which means *perfect* and *complete*, was the name *Solomon*. Finally, Aquila translated it as ἀπηρτισμένην and ἀναπεπληρωμένην; Symmachus and Theodotion as τελείαν, which signifies not *Solomon*, but *perfect* and *complete*: so that not one of the captives remained who was not handed over to the Edomites.

Hence, He says He will send a fire upon the walls and buildings, or foundations, of Gaza, which will devour and consume everything. And because we read of five cities of the Palestinians, which were struck with plagues on account of the injury to the ark, after Gaza He moves on to Ashdod (1 Reg. 5), which is called ESDOD (אשדוד), and then to Ashkelon, and with a terrible voice He threatens that He will destroy the inhabitants of Ashdod, and the one holding the scepter from Ashkelon, that is, the royal power, or the tribe of Ashkelon, so that no one may remain there, not even men of the most advanced age, who support their trembling limbs with the guidance of a staff. And again He turns His hand to strike Ekron. And having enumerated four cities, He includes the remaining cities of the Philistines in a single phrase. *And the remnant of the Philistines shall perish*: by which we should understand either the city of Gath, or all the villages that are subject to the aforementioned cities.

Secundum tropologiam sic nobis exponendum videtur: Gaza quae Hebraice dicitur AZA (), sonat fortitudinem vel imperium: Salomon, pacificum: Idumaeus, sanguinarium, atque terrenum: Azotus, id est, Esdod, ignem uberis, sive patruī: licet quidam dor, pro dod male legentes, ignem generationis putent: Ascalon interpretatur ignis homicida, sive appensa et ponderata: Accaron, στείρωσις, id est, sterilitas, et ἐκρίλωσις [Al. ἐκρίσωσις], quod interpretatur eradicatio.

Igitur Gaza quae sibi fortitudinem scientiae suae et imperium repromittit, accusatur in eo quod captivos de familia Salomonis concluderet in Idumaea. Hos ego arbitror Judaeorum magistros, et omnes qui occidentem sequuntur litteram, noluntque recipere spiritum vivificantem; sed quaecumque interpretantur et sapiunt, volunt esse terrena, nec audiunt cum discipulis parabolas Dominum disserentem, et dicentem eis: Qui habet aures audiendi, audiat (Mat. XI, 15): praesertim cum Apostolus manifestam historiam in duobus intelligat Testamentis (Gal. IV). Unum super montem Sina, quae est Agar, et servit cum filiis suis: alterum super Jerusalem libera, quae est mater nostra.

Ignem igitur se in muros Gazae, et omnia ejus dicit argumenta missurum, quibus sua mendacia circumdare nititur et tueri. Cumque ignem in muros miserit, devorabuntur aedes, sive fundamenta illius, quidquid firmum habere poterit [Al. potuerit], et dialectica arte constructum.

De Azoto quoque, quae et ipsa alienigenarum est, auferet habitatorem: cujus, quia litteram sequitur, ubera non lacte, sed igne sunt plena: et quae mentitur ignem habere se patruī, ejus universa generatio ignibus deputanda est. (Osee IX, 14). Et tollet sceptrum, sive tribum de Ascalone, ubi ignis homicida est. Sicut enim ignis Domini salvos faciet eos, quorum corda penetraverit: sic ignis iste qui de coelo decidit, quasi fulgur, qui succendit diaboli sagittas, quoscumque afflaverit, interficiet.

Transferet quoque manum suam super Accaron, ubi sterilitas et eradicatio est. Quicumque enim spirituales non receperit intelligentiam, audiet per Osee: Da eis, Domine. Quid dabis eis? Da eis vulvam sterilem, et ubera arentia. Et ut omnia semel uno sermone comprehenderet, perditurum se esse dicit omnes reliquias Philistiim, vel Geth civitatem, in qua torcular diaboli est, vel omnes reliquos Philistiim, qui interpretantur cadentes poculo. Cum enim inebriati fuerint, corruent, et in suo vomitu volutabuntur.

According to tropology, it seems it should be expounded by us thus: Gaza, which in Hebrew is called AZA (), means *strength* or *dominion*; Solomon, *peaceful*; Edomite, *bloody* and *earthly*; Ashdod, that is, Esdod, *fire of the breast*, or *of the uncle*, although some, misreading *dor* for *dod*, think it is *fire of generation*; Ashkelon is interpreted as *homicidal fire*, or *weighed* and *pondered*; Ekron, στείρωσις, that is, *sterility*, and ἐκρίζωσις [Others: ἐκρίσωσις], which is interpreted as *eradication*.

Therefore, Gaza, which promises itself the strength of its own knowledge and dominion, is accused of having shut up captives from the family of Solomon in Edom. I believe these to be the teachers of the Jews, and all who follow the killing letter and are unwilling to receive the life-giving spirit; but whatever they interpret and understand, they want it to be earthly, nor do they hear the Lord explaining parables with his disciples, and saying to them: *He who has ears to hear, let him hear* (Matt. 11:15): especially since the Apostle understands a manifest history in the two Testaments (Gal. 4). One is on Mount Sinai, which is Hagar, and is in bondage with her children; the other is the free Jerusalem above, which is our mother.

Therefore, He says He will send a fire upon the walls of Gaza, and all its arguments, with which it strives to surround and protect its lies. And when He has sent fire upon the walls, its buildings, or foundations, will be devoured, whatever it might have [Others: could have] that is firm and constructed with dialectical art.

From Ashdod also, which is itself one of the foreigners, He will take away the inhabitant: whose breasts, because it follows the letter, are full not of milk, but of fire; and she who falsely claims to have the fire of her uncle, her entire generation must be consigned to the flames. (Hosea 9:14). And He will take away the scepter, or the tribe, from Ashkelon, where there is homicidal fire. For just as the fire of the Lord will save those whose hearts it has penetrated, so this fire that falls from heaven, like lightning, which sets ablaze the arrows of the devil, will kill whomever it touches.

He will also turn His hand against Ekron, where there is sterility and eradication. For whoever has not received spiritual understanding will hear through Hosea: *Give them, O Lord. What will you give them? Give them a barren womb and dry breasts.* And to comprehend everything at once in a single phrase, He says He will destroy all the remnants of the Philistines, either the city of Gath, in which is the devil's winepress, or all the other Philistines, who are interpreted as *those falling from the cup*. For when they have become drunk, they will fall, and they will wallow in their own vomit.

(Vers. 9, 10.) Haec dicit Dominus: Super tribus sceleribus Tyri, et super quatuor non convertam eum, eo quod concluderint captivitatem perfectam in Idumaea, et non sint recordati foederis fratrum, et immittam ignem in murum Tyri, et devorabit aedes ejus. LXX: Haec dicit Dominus: Super tribus impietatibus Tyri et super quatuor non aversabor eam, pro eo quod concluderunt captivitatem Salomonis in Idumaea, et non sunt recordati testamenti fratrum. Et emittam ignem super muros Tyri, et devorabit fundamenta ejus. Eisdem tres et quatuor impietatis sive scelera quae imputaverat Damasco, Gazae, et Azoto, et Ascaloni, et Accaroni, et reliquis urbibus Philistiim, etiam Tyro ingerit, et exprobrat quare concluderit captivitatem consummatam atque perfectam in Idumaea, de quibus supra diximus: Et non sunt [Al. sint] recordati foederis fratrum suorum. Quaerimus quomodo Tyrii fratres sint Judaeorum? Fratres hic amicos vocat et necessitudine copulatos, eo quod Hiram princeps Tyri cum David et Salomone habuerit amicitias, intantum ut et ille in aedificationem Templi atque palatii, ligna cedrina ratibus Joppen usque perduceret: et hi frumentum et oleum Tyriis largirentur, et viginti urbes in Basan ei [Al. eis] dono darent: quas ille quia graminis plenae erant, suscipere noluit (III Reg. V, II Paral. II). Ignem igitur in muros ejus se missurum esse dicit, et devoraturum aedes vel fundamenta ejus, quod Ezechiel propheta in visione Tyri, Nabuchodonosor regem Chaldaeorum fecisse commemorat, ubi ait: Circumdabit te munitionibus, et comportabit aggerem in gyro (Ezech. XXIX, 6). Et rursum: Nabuchodonosor rex Babylonis servire fecit exercitum suum servitute magna adversum Tyrum. Omne caput decalvatum, et omnis humerus depilatus, et merces non est reddita ei, neque exercitui ejus super Tyrum pro servitute, qua servivit mihi adversum eam (Ibid., XXIX, 18): eo quod aggerem ad capiendam Tyrum, quae fuit prius insula, illius comportarit exercitus. Quod et Alexandrum Macedonem fecisse narrat historia, ut ex insula peninsulam faceret, quam Graeci vocant *χερρόνησον* [Al. *χερσόνησον*]. Tyrus interpretatur tribulatio, sive coangustans: omnisque doctrina perversa capere nititur veritatem, et concludere eam in terrenis sensibus, et non recordabatur foederis fratrum suorum, quod de littera debeamus ascendere ad spiritum, de terrenis ad coelestia: praeceptumque sit nobis describere sacram Scripturam in corde nostro tripliciter. Mittet autem Deus ignem in omnes munitiones Tyri, qui non solum muros, sed et fundamenta illius devorabit. De captivitate Salomonis, pro quo in Hebraico habetur, consummata atque perfecta, supra diximus.

(Verses 9, 10.) Thus says the Lord: For three transgressions of Tyre, and for four, I will not turn him away, because they delivered up a whole captivity to Edom, and did not remember the covenant of brothers. And I will send a fire upon the wall of Tyre, and it shall devour its palaces. LXX: Thus says the Lord: For three impieties of Tyre, and for four, I will not turn it away, because they delivered up the captivity of Solomon to Edom, and did not remember the testament of brothers. And I will send a fire upon the walls of Tyre, and it shall devour its foundations. He brings against Tyre these same three and four impieties or transgressions which He had imputed to Damascus, Gaza, and Ashdod, and Ashkelon, and Ekron, and the other cities of the Philistines, and reproaches it for having delivered up a complete and perfect captivity to Edom, of which we have spoken above: "And they did not [Or: did not] remember the covenant of their brothers." We ask, how are the Tyrians brothers of the Jews? Here he calls "brothers" friends and those bound by necessity, because Hiram, prince of Tyre, had friendships with David and Solomon, to such an extent that the former would bring cedar wood by raft to Joppa for the building of the Temple and the palace, and the latter would bestow wheat and oil upon the Tyrians, and give him [Or: them] twenty cities in Bashan as a gift, which he was unwilling to accept because they were full of grass (1 Kings 5, 2 Chronicles 2). Therefore, He says He will send a fire upon its walls, which will devour its palaces or foundations, which the prophet Ezekiel, in the vision of Tyre, records that Nebuchadnezzar, king of the Chaldeans, did, where he says: "He shall surround you with fortifications, and shall cast up a mound round about" (Ezekiel 29:6). And again: "Nebuchadnezzar king of Babylon made his army serve with a great service against Tyre. Every head was made bald, and every shoulder was peeled, and yet no wages were given to him or his army for Tyre, for the service with which he served me against it" (Ibid., 29:18), because his army had carried up a mound to capture Tyre, which was formerly an island. History relates that Alexander the Macedonian also did this, so as to make a peninsula out of an island, which the Greeks call a **chersonesos** (χερσόνησον [Or: χερσόνησον]). Tyre is interpreted as "tribulation" or "confining": and every perverse doctrine strives to capture the truth and confine it within earthly senses, and it did not remember the covenant of its brothers, that from the letter we ought to ascend to the spirit, from earthly things to heavenly things; and it has been commanded to us to inscribe the Sacred Scripture in our hearts threefold. But God will send a fire into all the fortifications of Tyre, which will devour not only its walls but also its foundations. Concerning the "captivity of Solomon," for which the Hebrew has "complete" and "perfect," we have spoken above.

(Vers. 11 seqq.) Haec dicit Dominus: Super tribus sceleribus Edom et super quatuor non convertam eum: eo quod persecutus sit in gladio fratrem suum, et violaverit misericordiam ejus, et tenuerit furorem suum, et indignationem suam servaverit usque in finem: mittam ignem in Theman, et devorabit aedes Bosrae.

LXX: Haec dicit Dominus: Super tribus impietatibus Idumaeae et super quatuor non aversabor eos, eo quod persecutus sit in gladio fratrem suum, et violaverit vulvam super terram, et rapuit in testimonium horrorem suum, et impetum suum custodivit in aeternum: et emittam ignem in Theman, et devorabit fundamenta murorum ejus.

Edom ipse est qui et Esau, ob coctionem rufae lentis ita appellatus, cujus edulio primogenita perdidit: hic alio nomine appellatur Seir, pilosus et hispidus. Unde montes Idumaeorum vocantur montes Seir, et ab Edom Graeco sermone Idumaea dicitur. Iste persecutus est in gladio fratrem suum, filios videlicet Jacob, de quibus in benedictionibus Isaac, quibus benedicit primum Jacob, et postea Esau, plenius scriptum est: ut odium fratrum servaretur in posteris, et gens Idumaea intantum persequeretur fratres suos, ut egredientibus de Aegypto ne transitum quidem in terram sanctam concederet; et non solum in gladio persecutus est fratrem suum; sed violavit misericordiam, sive vulvam ejus, vel ut apertius interpretatus est Symmachus, viscera propria: ut oblivisceretur germanitatis, et obduraret viscera misericordiae, fratremque se esse nesciret, et contemneret vulvam Rebeckae, quae uno partu geminos edidisset infantes. Quodque sequitur: Et tenuit ultra furorem suum, et indignationem suam servavit usque in finem, odium monstrat antiquum, quod numquam sibi pace 235 juncti sunt [Al. conjuncti sint]. Unde poenam pro sceleribus comminatur, et dixit: Mittam ignem in Theman, quae Idumaeorum regio est, et vergit ad Australem partem, quod interpretatur Theman: quae provincia non solum Theman, sed et Daron et Nageb dicitur, eo quod Eurum et Austrum Africumque respiciat. Quodque dicit: Devorabit aedes Bosrae, non ut quidam putant, alteram civitatem, sed Idumaeam, *ὀχυρωμένην* et [forte id est] munitam significat, juxta illud quod in Isaia legimus: Quis est iste, qui venit de Edom, tinctis vestibibus de Bosra: iste [Al. sic] formosus in stola sua, gradiens in multitudine fortitudinis suae (Isai. LXIII, 2)? Quidquid de Esau et Jacob diximus, referamus ad Judaeos et populum Christianum.

(Verses 11 sqq.) Thus says the Lord: For three transgressions of Edom, and for four, I will not turn him away: because he has pursued his brother with the sword, and has violated his mercy, and has held on to his fury, and has kept his indignation even to the end: I will send a fire into Teman, and it shall devour the palaces of Bozrah.

LXX: Thus says the Lord: For three impieties of Idumea, and for four, I will not turn them away, because he pursued his brother with the sword, and violated the womb upon the earth, and seized his horror for a testimony, and kept his impulse forever: and I will send a fire into Teman, and it shall devour the foundations of its walls.

Edom is the same as Esau, so called on account of the pottage of red lentils, for which meal he lost his birthright; he is called by another name, Seir, meaning *hairy* and *bristly*. Hence the mountains of the Idumeans are called the mountains of Seir, and from Edom, in the Greek language, it is called Idumea. This one pursued his brother with the sword, namely the sons of Jacob, about whom it is more fully written in the blessings of Isaac, with which he first blessed Jacob, and afterwards Esau: so that the hatred of the brothers was preserved in their posterity, and the Idumean people persecuted their brothers to such an extent that they would not even grant them passage into the holy land as they were coming out of Egypt; and not only did he pursue his brother with the sword, but he violated his mercy, or his womb, or as Symmachus interpreted more clearly, *his own bowels*: so that he forgot their kinship, and hardened the bowels of mercy, and did not know himself to be a brother, and despised the womb of Rebecca, who had brought forth twin infants in a single birth. And what follows: *And he held on to his fury beyond measure, and kept his indignation even to the end,* shows an ancient hatred, because they were never joined to each other in peace [Another reading: *conjuncti sint*]. Hence he threatens punishment for their crimes, and said: *I will send a fire into Teman,* which is a region of the Idumeans, and it inclines toward the southern part, which is the meaning of *Teman*: which province is called not only Teman, but also Daron and Nageb, because it faces the southeast, south, and southwest winds. And what he says: *It shall devour the palaces of Bozrah,* does not, as some think, mean another city, but signifies Idumea as ὀχυρωμένην (ochyrōmenēn) and [perhaps *that is*] *fortified*, according to what we read in Isaiah: *Who is this that comes from Edom, with dyed garments from Bozrah? this one* [Another reading: *thus*] *that is glorious in his apparel, traveling in the greatness of his strength* (Isaiah 63:2)? Whatever we have said about Esau and Jacob, let us apply to the Jews and the Christian people.

Illi enim terreni et sanguinarii persecuti sunt fratrem Jacob, qui eos supplantavit, et abstulit primogenita eorum, et persecuti sunt in gladio, ita ut substantias possessionesque credentium publicarent, quod in Actibus apostolorum legimus (Act. II, 4): et violaverunt misericordiam ac jura naturae, oblitique sunt matris suae Rebeccae, quae interpretatur patientia, et simul eos generavit in Christo: antiquumque furorem et iracundiam tenentes, usque hodie in synagogis suis sub nomine Nazarenorum blasphemant populum christianum: et dummodo nos interficiant, volunt igne comburi. Sed Dominus mittet ignem in Theman, in deserta siccaeque Judaeae (quae nequaquam irrigantur imbribus prophetarum), et devorabit omnes munitiones eorum, sive fundamenta murorum ejus, ut omni sensu litterae concidente, supraedificetur Ecclesia Christi Domini fundamentis. Pro misericordia, Septuaginta vulvam transtulerunt. Et pro furore, horrorem: et pro indignatione, impetum, ducti ambiguitate verborum: quia REHEM (), et vulvam et misericordiam: APHPHO (), et furorem ejus, et horrorem suum significat: EBRATH () vero et indignatio et impetus dicitur. Porro ARMANOTH (), quas nos aedes interpretati sumus, Aquila et Symmachus βάρεις, id est, domos; Theodotio, habitatores transtulit: soli Septuaginta et hic et supra, fundamenta dixerunt.

(Vers. 14, 15.) Haec dicit Dominus: Super tribus sceleribus 236 filiorum Ammon et super quatuor non convertam eum: eo quod desecuerit praegnantem Galaad, ad dilatandum terminum suum; et succendam ignem in muro Rabbae, et devorabit aedes ejus in ululatu in die belli, et in turbine in die commotionis: et ibit Melchom in captivitatem, ipse et principes ejus simul, dicit Dominus. LXX: Haec dicit Dominus: Super tribus impietatibus filiorum Ammon et super quatuor non aversabor eos, eo quod desecuerit praegnantem Galaaditarum, ut dilataret terminos suos: et succendam ignem super muros Rabba, et devorabit fundamenta cum clamore in die belli, et commovebitur in die consummationis suae: et ibunt reges in captivitatem, ÷ sacerdotes eorum ** et principes eorum simul, dicit Dominus. Filios Ammon qui de Lot stirpe generati sunt, et habitant in Arabia, ubi nunc est Philadelphia, corripit sermo divinus: quare sub Saule rege Judaeae Naas Ammonites, princeps eorum, vastaverit Jabes Galaad, et desecuerit praegnantem ejus, ut dilataret terminos suos, et omnem Galaaditin suo imperio subjugaret (I Reg. XI).

For they, being earthly and bloodthirsty, persecuted their brother Jacob, who supplanted them and took away their birthright, and they persecuted with the sword, so that they confiscated the substance and possessions of believers, as we read in the Acts of the Apostles (Acts 2:4): and they violated mercy and the laws of nature, and forgot their mother Rebecca, which is interpreted as *patience*, who bore them together in Christ: and holding on to their ancient fury and wrath, to this day in their synagogues they blaspheme the Christian people under the name of Nazarenes: and provided that they may kill us, they are willing to be burned with fire. But the Lord will send a fire into Teman, into the dry and deserted places of Judea (which are by no means watered by the rains of the prophets), and it will devour all their fortifications, or the foundations of its walls, so that with every literal sense collapsing, the Church of Christ the Lord may be built upon the foundations. For "mercy," the Septuagint translated *womb*. And for "fury," *horror*; and for "indignation," *impulse*, led by the ambiguity of the words: because REHEM (רֶחֶם) signifies both *womb* and *mercy*; APHPHO (אֶפְפוֹ) signifies both *his fury* and *his horror*; while EBRATH (עֲרַת) is called both *indignation* and *impulse*. Furthermore, ARMANOTH (אַרְמָנוֹת), which we have interpreted as *palaces*, Aquila and Symmachus translated as βάρεῖς (báreis), that is, *houses*; Theodotion translated it as *inhabitants*: only the Septuagint, both here and above, said *foundations*.

(Verses 14, 15.) Thus says the Lord: For three transgressions of the sons of Ammon, and for four, I will not revoke the punishment, because they ripped open the pregnant women of Gilead to enlarge their border; and I will kindle a fire on the wall of Rabbah, and it shall devour its buildings with a cry on the day of battle, and with a whirlwind on the day of commotion: and Melchom shall go into captivity, he and his princes together, says the Lord. LXX: Thus says the Lord: For three impieties of the sons of Ammon, and for four, I will not turn away from them, because they ripped open the pregnant women of the Gileadites, that they might enlarge their borders: and I will kindle a fire upon the walls of Rabbah, and it shall devour the foundations with a shout on the day of battle, and it shall be shaken on the day of its consummation: and the kings shall go into captivity, their priests **and their princes together, says the Lord.** The divine word rebukes the sons of Ammon, who were born of the stock of Lot and dwell in Arabia, where Philadelphia now is: because under Saul, king of Judea, Nahash the Ammonite, their prince, laid waste Jabesh-gilead, and ripped open its pregnant women, that he might enlarge his borders and subjugate all of Gilead to his rule (1 Kings 11).

Unde comminatur succensurum se ignem in muros Rabba, quae fuit metropolis Ammonitarum, ut devorentur aedes illius in clamore et in ululatu vincentis exercitus: in die commotionis et turbinis, quando captivi ejus, Nabuchodonosor vincente, ducuntur: et idolum Ammonitarum, quod vocatur Melchom, id est, rex eorum, feretur in Assyrios: et principes ejus, id est, sacerdotes ejus pariter abducentur. Sacerdotes in Hebraeo non habetur, sed principes. Addiderunt itaque Septuaginta sacerdotes, ut si velis scire qui scint illi principes, audias sacerdotes. Inter crudelitatem autem Damasci et filiorum Ammon hoc interest, quod illi contriverunt in plaustris ferreis Galaad, sive in serris ferreis praegnantes Galaad : isti autem dissecuerunt praegnantes Galaad, ad dilatandum terminum suum. In Damascenis, qui bibunt sanguinem, accipiuntur haeretici, qui non solum populum Dei ab Ecclesia diripuerunt, sed et contriverunt eum, et commolierunt ferreis dentibus, de quibus scriptum est: Quid devorant plebem meam, sicut escam panis (Ps. LII, 5)? 237 In filiis Ammon, qui interpretatur populus moeroris, vel populus meus, schismaticos accipimus, qui separant quidem deceptam multitudinem ab Ecclesia Dei, et rudes animas, quae nuper Christi concepere sermonem, abrumpunt et dividunt: tamen hoc non faciunt crudelitate, qua haeretici deceptos quosque trucidant, sed in eadem regula fidei permanentes, dilatare cupiunt terminos suos, et nomen gloriae in posteros mittere. Itaque Dominus comminatur se muros Rabbae, id est, multitudinis, in die ululatus et belli, commotionis et turbinis incensurum, et regem eorum, auctorem schismatis ire captivum, et principes Ecclesiae jugo colla submittere.

(Cap. II.--Vers. 1 seqq.) Haec dicit Dominus: Super tribus sceleribus Moab: et super quatuor non convertam eum: eo quod incenderit ossa regis Idumaeae usque ad [Al. in] cinerem. Et mittam ignem in Moab, et devorabit aedes Carioth: et morietur in sonitu Moab in clangore tubae: et disperdam judicem [Al. de] in medio ejus, et omnes principes ejus interficiam cum eo, dicit Dominus.

LXX: Haec dicit Dominus: Super tribus impietatibus Moab et super quatuor non aversabor eos [Al. eum]: pro eo quod incenderit ossa regis Idumaeae in cinerem: et emittam ignem in Moab, et devorabit fundamenta civitatum ejus, et morietur in infirmitate Moab cum clamore, et cum voce tubae: et disperdam judicem ex ea, et omnes principes ejus interficiam, dicit Dominus.

Hence He threatens that He will kindle a fire on the walls of Rabbah, which was the metropolis of the Ammonites, so that its buildings may be devoured amid the shouting and wailing of the conquering army: on the day of commotion and whirlwind, when its captives will be led away, with Nebuchadnezzar as victor: and the idol of the Ammonites, which is called Melchom, that is, **their king**, will be carried off to the Assyrians: and its princes, that is, its priests, will likewise be led away. The word **priests** is not in the Hebrew, but **princes** is. Therefore, the Seventy added **priests**, so that if you wish to know who those princes are, you hear **priests**. Now, between the cruelty of Damascus and that of the sons of Ammon there is this difference: that the former threshed Gilead with iron wagons, or rather the pregnant women of Gilead with iron saws; but the latter ripped open the pregnant women of Gilead to enlarge their border. In the Damascenes, who drink blood, are understood the heretics, who have not only snatched the people of God from the Church, but have also crushed them and ground them with iron teeth, of whom it is written: 'Who devour my people as they eat bread' (Ps. 52:5)? In the sons of Ammon, which is interpreted as **people of sorrow** or **my people**, we understand the schismatics, who indeed separate the deceived multitude from the Church of God, and tear away and divide simple souls who have newly conceived the word of Christ: yet they do not do this with the cruelty with which heretics slaughter those they have deceived, but, remaining in the same rule of faith, they desire to enlarge their borders and to transmit a name of glory to posterity. Therefore, the Lord threatens that He will burn the walls of Rabbah, that is, of the multitude, on the day of wailing and war, of commotion and whirlwind, and that their king, the author of the schism, will go into captivity, and that the princes of the Church will submit their necks to the yoke.

(Chap. II.---Verses 1 seqq.) Thus says the Lord: For three transgressions of Moab, and for four, I will not revoke the punishment: because he burned the bones of the king of Edom even to ashes. And I will send fire into Moab, and it shall devour the buildings of Kerioth: and Moab shall die in a tumult, amid the blare of the trumpet: and I will destroy the judge from the midst thereof, and all his princes I will slay with him, says the Lord.

LXX: Thus says the Lord: For three impieties of Moab, and for four, I will not turn away from them: because he burned the bones of the king of Edom into ash: and I will send forth fire into Moab, and it shall devour the foundations of its cities, and Moab shall die in weakness with a cry, and with the voice of the trumpet: and I will destroy the judge from it, and all its princes I will slay, says the Lord.

Non solum filii Ammon, sed et Moab de Lot semine procreatus est, qui fratris Abraham filius fuit. Et ut ostendat se Deus omnium Dominum, et cunctas animas ad suum, qui earum conditor est, imperium pertinere, regis quoque Idumaeorum injuriam vindicat, immo scelus quod in eum a Moabitis perpetratum est, ut ossa ejus usque ad cinerem concremarent, et saevitiam suam et rabiem nec in morte finirent. Tradunt Hebraei, ossa regis Idumaeae jam sepulti, qui cum Joram rege Israel et Josaphat rege Juda ascenderat adversum Moab, in ultionem doloris a Moabitis postea convulsa atque succensa (IV Reg. III). Ob hanc ergo, inquit, causam Deus missurum esse se dicit ignem in Moab, vel metropolim Moabitarum, a qua tota est appellata 238 provincia, vel universam provinciam, ut devoret [Al. devoraret] aedes Carioth, quod nomen est civitatis: licet Septuaginta urbium ejus interpretati sint, id est Moab: periturumque in sonitu et in ululatu vincentis exercitus: quorum Hebraice alterum dicitur SAON (), alterum THERUA (): et in clangore tubae sive buccinae, hoc enim SOPHAR () significat. Cumque perierit Moab; vanum erit principum judiciumque consilium, urbibus pariter ducibusque subversis.

Quomodo autem non oportet transferre captivitatem perfectam, sive Salomonis, et concludere eam in Idumaea, ut de excelsis atque coelestibus humiles faciat atque terrenos, quod Gaza et Tyrus fecisse memorantur: sic ossa regis Idumaeae comburere non debemus, et in cinerem favillamque dissolvere. Judaei transferunt intelligentiam spiritalem in carnes Idumaeas: sensumque regium, qui versatur in littera, et est solidissimus atque firmissimus, genealogiis quibusdam et traditionibus superfluis enervant atque comminuunt, et in pulverem redigunt; et non solum illi hoc faciunt, sed omnes haeretici, qui volunt in modum humanae similitudinis sedere Deum in solio excelso et elevato, et pedes ponere super terram, ne scilicet pendeant: habere nasum, quo odoretur odorem bonae fragrantiae: oculos, quibus videat: manus, per quas operetur: pedes, per quos ambulet: aures, quibus audiat: os, quo loquatur: dentes, quibus cibos conterat. Qui legit introiisse Judam ad Thamar meretricem et ex ea duos filios procreasse (Genes. XXXVIII): si turpitudinem sequatur litterae, et non ascendat ad decorem intelligentiae spiritalis, comburet [Al. comburit] ossa regis Idumaeae. Qui putat Osee accepisse uxorem fornicariam (Osee I), et nihil plus sentit in dicto, quam verbis simplicibus continetur, ossa comburet regis Idumaeae. Et idcirco mittet Dominus ignem in Moab, qui interpretatur ex patre, eo quod natus quidem sit ex Deo, sed eum reliquerit. Et devorabit civitates, sive oppida ejus, quod interpretatur Carioth.

Not only the sons of Ammon, but also Moab was procreated from the seed of Lot, who was the son of Abraham's brother. And to show that God is the Lord of all, and that all souls belong to the dominion of Him who is their Creator, He also avenges the injury of the king of the Edomites—nay, the crime perpetrated against him by the Moabites—namely, that they burned his bones to ashes, and did not end their cruelty and rage even in death. The Hebrews hand down that the bones of the king of Edom, already buried, who had gone up with Joram king of Israel and Jehoshaphat king of Judah against Moab, were afterwards torn up and burned by the Moabites in revenge for their grief (4 Kings 3). For this reason, they say, God says He will send fire into Moab, either the metropolis of the Moabites, from which the entire province is named, or the whole province itself, that it may devour the buildings of Kerioth, which is the name of a city; although the Seventy interpreted it as 'of its cities,' that is, of Moab: and it shall perish in the tumult and in the wailing of the conquering army: of which in Hebrew one is called *Saon* (שאון), the other *Teruah* (תרועה): and in the blare of the trumpet or horn, for this is what *Shophar* (שופר) signifies. And when Moab perishes, the counsel of princes and judges will be in vain, the cities and leaders being overturned alike.

How, then, we must not 'transfer the complete captivity,' or that of Solomon, and 'enclose it in Edom'—so as to make the high and heavenly things humble and earthly, which Gaza and Tyre are remembered to have done—so also we must not 'burn the bones of the king of Edom' and dissolve them into ash and embers. The Jews transfer spiritual understanding into Edomite flesh: and the royal sense (*sensus regium*), which is found in the letter and is most solid and firm, they enervate and shatter with certain genealogies and superfluous traditions, and reduce it to dust. And not only do they do this, but so do all heretics, who wish for God to sit like a human on a high and elevated throne, and to place His feet upon the earth, lest they should hang; to have a nose with which to smell the odor of sweet fragrance, eyes with which to see, hands through which to work, feet through which to walk, ears with which to hear, a mouth with which to speak, and teeth with which to grind food. He who reads that Judah went in to Tamar the harlot and procreated two sons from her (Gen. 38): if he follows the foulness of the letter and does not ascend to the beauty of spiritual understanding, he 'burns the bones of the king of Edom.' He who thinks that Hosea took a wife of fornications (Hosea 1), and perceives nothing more in the saying than what is contained in the simple words, 'burns the bones of the king of Edom.' And therefore the Lord will send fire into Moab, which is interpreted as *from the father*, because he was indeed born from God, but has forsaken Him. And He will devour his cities, or his towns, which is interpreted as *Kerioth*.

Unde et Cariathiarim in linguam nostram vertitur, villa silvarum. Et non aliter morietur Moab, nisi in clamore, et sonitu, et ululatu, et clangore buccinae, 239 ut excelsis sensibus opprimantur, quae in sanctis libris clangoribus buccinae comparantur. Tunc et iudices et principes, et omnes qui praesunt terrenis operibus, destruit sermo divinus, et praecipit Ecclesiae doctoribus: In montem excelsum ascende qui evangelizas Sion, exalta vocem tuam qui praedicas Jerusalem (Isai. XL, 9).

(Vers. 4, 5.) Haec dicit Dominus: Super tribus sceleribus Juda, et super quatuor non convertam eum: eo quod abjecerit legem Domini, et mandata ejus non custodierit: deceperunt enim eos idola sua post quae abierant patres eorum, et mittam ignem in Juda, et devorabit aedes Jerusalem.

LXX: Haec dicit Dominus: Super tribus impietatibus filiorum Juda, et super quatuor non aversabor eos: quia repulerunt legem Domini, et praecepta illius non custodierunt, et decepti sunt in vanitatibus suis, quas secuti sunt patres eorum: et emittam ignem in Juda, et devorabit fundamenta Jerusalem.

Caeteris supradictis urbibus, gentibusque Damasco et Azoto, Ascaloni, Gazae, Accaron, et reliquis oppidis Palaestinatorum, Tyro quoque et Idumaeae, et filiis Ammon et Moab non exprobrat quod legem Dei abjecerint, et illius mandata contempserint; non enim habuerunt scriptam legem, sed naturalem. Unde dicit eos violasse viscera propria et viscera misericordiae, et contrivisse in plaustis ferreis praegnantem Galaad, et transtulisse captivitatem Salomonis, sive perfectam, et conclusisse in Idumaea, nec esse recordatos foederis patrum suorum, et persecutos esse in gladio fratrem suum: et in tantam non dico crudelitatem, sed rabiem prorupisse, ut incenderent ossa regis Idumaeae, et non paterentur mortem esse omnium extremum malorum. Judas autem, in quo illo tempore, quo haec dicebantur, erat Dei religio et templum et caeremoniae, qui acceperat legem, et praecepta, et judicia, et testimonia, atque mandata (super quorum differentia in decimo octavo psalmo, et in centesimo decimo octavo plenius disputatur), increpatur a Domino atque convincitur, et digna supplicia recepturus est, quare abjecerit legem ejus, et mandata illius 240 non custodierit. Quae quia abjecit atque contempsit, ordine et via deceperunt eum idola sua. Non enim poterat ante ab idolis decipi, nisi legem Domini repulisset, et mandata illius non fecisset.

Whence also *Kiriath-jearim* is translated into our language as 'village of the woods.' And Moab shall die in no other way than in the cry, and tumult, and wail, and blare of the horn, so that those things which in the holy books are compared to the blares of the horn may be overwhelmed by lofty senses. Then both judges and princes, and all who preside over earthly works, are destroyed by the divine word, which commands the teachers of the Church: 'Get you up into a high mountain, you that bring good tidings to Zion; lift up your voice, you that preach to Jerusalem' (Isa. 40:9).

(Verses 4, 5.) Thus says the Lord: For three transgressions of Judah, and for four, I will not revoke the punishment: because he has cast away the law of the Lord, and has not kept His mandates: for their idols, after which their fathers had gone, deceived them: and I will send fire into Judah, and it shall devour the buildings of Jerusalem.

LXX: Thus says the Lord: For three impieties of the sons of Judah, and for four, I will not turn away from them: because they rejected the law of the Lord, and did not keep His precepts, and they were deceived in their vanities, which their fathers followed: and I will send forth fire into Judah, and it shall devour the foundations of Jerusalem.

To the other cities and nations mentioned above—Damascus and Ashdod, Ashkelon, Gaza, Ekron, and the other towns of the Palestinians, as well as Tyre and Edom, and the sons of Ammon and Moab—He does not reproach them for having cast away the law of God and contemned His mandates; for they did not have a written law, but a natural one. Whence He says that they 'violated their own bowels' and the bowels of mercy, and 'threshed the pregnant women of Gilead with iron wagons,' and 'transferred the captivity of Solomon,' or the complete captivity, and 'enclosed it in Edom,' and 'did not remember the covenant of their fathers,' and 'persecuted his brother with the sword': and broke out into—I do not say such cruelty, but such rage—that they 'burned the bones of the king of Edom,' and did not allow death to be the final end of all evils. But Judah, in whom at that time when these things were being said was the religion of God and the temple and the ceremonies, who had received the law, and precepts, and judgments, and testimonies, and mandates (about the difference between which there is a fuller dispute in the eighteenth psalm and the hundred and eighteenth), is rebuked by the Lord and convicted, and is about to receive worthy punishments, because he 'cast away His law' and 'did not keep His mandates.' Because he cast away and contemned these, his idols deceived him in order and way. For he could not have been deceived by idols before, unless he had rejected the law of the Lord and had not done His mandates.

Haec sunt idola post quae abierunt patres eorum in Aegypto, Aegyptii bovis simulacra fingentes, et adorantes Beelphegor, et colentes Astaroth et Baalim. Unde Dominus comminatur etiam in Judam se ignem esse missurum, qui devoret aedes, et fundamenta Jerusalem: non illius in qua pacis visio commoratur, sed earum quae sub nomine Jerusalem in diversis urbibus surrexerunt.

Quidquid de Juda diximus, refertur ad Ecclesiam, in qua est vera confessio, et pax Domini, et visio veritatis. Et ideo [Al. in eo] arguitur, quod legem Dei contempserit, et ejus mandata non fecerit, et unusquisque adorans vitia sua atque peccata, Deum coeperit habere a quo victus est, dicente Petro apostolo: A quo enim quis superatur, hujus et servus est (II Petr. II, 19). Avarus aurum, gulosus ventrem, libidinosus penem et Beelphegor colit: lasciva mulier, quae cum sit in deliciis vivens, mortua est, adorat venerias voluptates. Unde mittet Dominus ignem in Juda, et devorabit aedes pessimas, et fundamenta vitiosa, quae Jerusalem gloriam perdiderunt; simulque discimus Creatorem omnium, non solum Judae et Israel, sed universarum gentium habere curam, et juxta Apostolum, eos qui sine lege peccaverunt, perire sine lege, et qui in lege commiserunt delicta, lege Domini judicari (Rom. II).

(Vers. 6 seqq.) Haec dicit Dominus: Super tribus sceleribus Israel, et super quatuor non convertam eum: pro eo quod vendiderit argento [Vulg. pro argento] justum, et pauperem pro calciamentis, qui conterunt super pulverem terrae capita pauperum, et viam humilium declinant, et filius et pater ejus introierunt [Vulg. abierunt] ad puellam, ut polluerent nomen sanctum meum, et super vestimentis pigneratis accubuerunt juxta omne altare, et vinum damnatorum bibebant in domo Dei sui.

LXX: Haec dicit Dominus: Super tribus impietatibus Israel, et super quatuor non aversabor eos [Al. eum]: pro eo quod vendiderit argento justum, et pauperem propter calciamenta, quae calcant super pulverem 241 terrae: et pugno percutiebant capita pauperum, et viam humilium declinabant, et filius et pater ejus ingrediebantur ad eandem puellam, ut contaminarent nomen Dei sui: et vestimenta sua alligantes funibus, faciebant umbracula juxta altare, et vinum de calumniis bibebant in domo Dei sui.

Idcirco ponit novissimum Israel, id est, decem tribus, quoniam prope omnia quae sequuntur, ad ipsum scripta praediximus, ut sub uno textu sermo propheticus libri ordinem contineret. Primum ergo eorum scelus est, sive impietas, in tribus criminibus enumerata, vel quatuor, quod propter pecuniam hominem vendiderint, et hominem justum, qui in eo admirabilior est, quod nec paupertate superatus est, ut iniquum aliquid faceret:

These are the idols after which their fathers went in Egypt, fashioning images of the Egyptian ox, and worshipping Baal-peor, and culting Astaroth and the Baalim. Whence the Lord threatens that He will also send fire into Judah, which may devour the buildings and foundations of Jerusalem: not that Jerusalem in which the vision of peace dwells, but those which have arisen under the name of Jerusalem in various cities.

Whatever we have said about Judah refers to the Church, in which there is the true confession, and the peace of the Lord, and the vision of truth. And therefore he is rebuked for having contemned the law of God and not having done His mandates, and each one, worshipping his own vices and sins, begins to have as 'god' that by which he is overcome, as the apostle Peter says: 'For by whom a man is overcome, of the same is he also the slave' (2 Pet. 2:19). The greedy man cults gold, the gluttonous his belly, the lustful his penis and Baal-peor; the wanton woman, who while living in delights is dead, worships venereal pleasures. Whence the Lord will send fire into Judah, and will devour the worst buildings and the vicious foundations which lost the glory of Jerusalem; and at the same time we learn that the Creator of all has care not only for Judah and Israel, but for all nations, and according to the Apostle, those who have sinned without the law perish without the law, and those who have committed offenses under the law are judged by the law of the Lord (Rom. 2).

(Verses 6 seqq.) Thus says the Lord: For three transgressions of Israel, and for four, I will not revoke the punishment: because he has sold the just for silver, and the poor for shoes: who trample the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and a son and his father have gone in to a girl, to pollute My holy name: and they lay down upon pledged garments beside every altar, and they drank the wine of the condemned in the house of their God.

LXX: Thus says the Lord: For three impieties of Israel, and for four, I will not turn away from them: because he has sold the just for silver, and the poor for shoes, which trample upon the dust of the earth: and with the fist they struck the heads of the poor, and turned aside the way of the humble: and a son and his father went in to the same girl, to contaminate the name of their God: and binding their garments with cords, they made veils beside the altar, and they drank the wine of calumnies in the house of their God.

Therefore He places Israel last, that is, the ten tribes, since we have said that almost everything that follows was written for them, so that the prophetic word might contain the order of the book under one text. Their first crime, therefore, or impiety, is enumerated in three offenses, or four: that for money they sold a man, and a just man, who is more admirable in this, that he was not overcome even by poverty so as to do anything iniquitous:

et si quidem pauperem justum famis necessitate compulsi pretio vendidissent; esset aliqua sceleris excusatio: nunc autem pro re vilissima, calciamentis, quibus pulverem calcant et fimum, pretiosam animam hominis vendiderunt. Isti, juxta Septuaginta, percutiunt in capite pauperem; secundum Hebraicum, conterunt super pulverem terrae capita pauperum, et in tantam elevantur superbiam, ut nolint cum hominibus ambulare. Et ne parvum videretur hoc facinus, filius et pater ad unam ingressi sunt puellam, ut nomen Dei sanctum violarent. Quidquid ergo fit turpiter, ad Dei refertur injuriam qui dicit: Per vos nomen meum blasphematur in gentibus (II Petr. II, 2). Hoc est quod et Apostolus scribit ad Corinthios: Omnino auditur in vobis fornicatio, et talis fornicatio, qualis nec inter gentes quidem, ita ut uxorem patris habeat aliquis. Et vos inflati estis, et non potius luxistis, ut tolleretur de medio vestrum qui hoc opus fecit (II Cor. V, 1, 2). Crebro evenit, ut pater filii sui uxorem, socer polluat nurum, quod in Lege utrumque prohibetur: Turpitudinem patris tui non revelabis, et turpitudinem nurus tuae non discooperies (Levit. XVIII, 7). Habet itaque et littera utilitatem maximam si servetur. Et quia omne flagitium, si terminum pudoris excesserit, crimina anget criminibus, et semper ad deteriora procedit, etiam super vestimentis pigneratis [Al. oppigneratis] 242 accubuerunt decem tribus juxta omne altare, quod ita interpretantur Hebraei: Super vestimentis eorum, qui ad idola ire nolebant, et quae vi extorserant epulantes in idolio, accubabant. Secundum Septuaginta autem tantus erat contemptus in Deum, ut vestimenta sua in quibus dormiunt, vel in quibus fornicantur, juxta altare funibus extenderent, et facerent parapetasmatas, id est velamina, quo fornicantes in Templo nullus aspicere posset: et ebrietati et libidini servientes etiam ipsum vinum quod bibebant, non de proprio labore, sed de calumniis emerent: et hoc faciebant in fano dei sui, ut quos putabant deos, turpitudine ac stupris polluerent. Haec loquuntur, et sic edisserunt, qui simplicem sequuntur historiam.

Nos autem, qui in Osee docuimus, sub nomine Israelis, et Samariae, et Ephraim, et filiorum Joseph (de qua tribu fuit Jeroboam, qui a regno David et Jerusalem, et templo Dei populum segregavit [III Reg. XII]), haereticos significari: etiam nunc post Judam et Jerusalem, quae interpretatur Ecclesia, intelligamus ad haereticos sermonem dirigi propheticum, qui vendunt virum sanctum justumque, sed pauperem, pro pecunia.

and if indeed, compelled by the necessity of hunger, they had sold a poor just man for a price, there would be some excuse for the crime; but now for a most vile thing—shoes, with which they trample dust and dung—they sold the precious soul of a man. These, according to the Seventy, strike the poor man on the head; according to the Hebrew, they trample the heads of the poor upon the dust of the earth, and are raised to such pride that they do not wish to walk with men. And lest this deed should seem small, a son and father entered in to one girl, to violate the holy name of God. Whatever, therefore, is done basely refers to the injury of God, who says: 'Because of you My name is blasphemed among the nations' (2 Pet. 2:2). This is what the Apostle also writes to the Corinthians: 'It is absolutely heard that there is fornication among you, and such fornication as is not even among the nations, so that someone has his father's wife. And you are puffed up, and have not rather mourned, that he who did this work might be taken away from your midst' (1 Cor. 5:1, 2). It frequently happens that a father pollutes his son's wife, or a father-in-law his daughter-in-law, both of which are prohibited in the Law: 'The nakedness of your father you shall not uncover, and the nakedness of your daughter-in-law you shall not discover' (Lev. 18:7). The letter, therefore, also has the greatest utility if it is kept. And because every disgrace, if it exceeds the limit of shame, adds crimes to crimes and always proceeds to worse things, the ten tribes also lay down upon pledged garments beside every altar; which the Hebrews interpret thus: Upon the garments of those who were unwilling to go to the idols, and which they had extorted by force while feasting in the idol's temple, they reclined. According to the Seventy, however, there was such contempt toward God that they extended their garments in which they sleep, or in which they fornicate, beside the altar with cords, and made **parapetasmatas**, that is, veils, so that no one could look at those fornicating in the Temple: and serving drunkenness and lust, they even bought the wine they drank not from their own labor, but from calumnies: and this they did in the shrine of their god, so that they might pollute with baseness and debauchery those whom they thought were gods. These things they say, and thus they explain, who follow the simple history.

But we, who have taught in Hosea that under the name of Israel, and Samaria, and Ephraim, and the sons of Joseph (of which tribe was Jeroboam, who separated the people from the kingdom of David and Jerusalem, and the temple of God), heretics are signified: let us now also understand that after Judah and Jerusalem, which is interpreted as the Church, the prophetic word is directed to the heretics, who sell a holy and just man, but poor, for money.

Vir pauper and justus, ille est ecclesiasticus, qui non habet scientiam Scripturarum, sed simplicitate contentus, facit mandata, quae jussa sunt, de quo scriptum est: Pauper non sustinet comminationem (Prov. XIII, 8). Et ad Galatas: Tantum ut pauperum memores essemus (Gal. II, 10). Haec omnes haeretici pro divitiis faciunt, et pro calciamentis, quibus calcant pulverem terrae: quia enim non possunt nudis pedibus stare super terram sanctam (in qua stetit Moyses, et Jesus filius Nave (Exod. III; Jos. V): unde apostoli nudis pedibus jubentur incedere (Luc. X), ne quid mortis habeant et pellium, quae referuntur ad carnes), ideo percutiunt in capite pauperes. Et Salvator discipulis praecepit, ut si forte, quoniam adhuc versabantur in terra, mortale quid in eorum operibus adhaesisset, excuterent pulverem de pedibus suis (Mat. X, Marc. V). Percutiunt autem haeretici capita pauperum, quamquam hoc in Hebraico 243 non legitur [Al. legatur]: quia viam humilium declinaverunt. Via humilium illa est, quae dicit: Ego sum via, vita et veritas (Joan. XIV, 6), quae nos provocat, ut ambulemus per eam, et dicit: Venite ad me, omnes, qui laboratis et onerati estis, et ego reficiam vos (Matth. XI, 28). Omnes autem haeticorum principes intumescunt superbia, de quibus et Apostolus loquitur: Ne inflatus incidat in iudicium diaboli (I Tim. III, 6), qui dicit: In coelum ascendam, super sidera coeli ponam nidum meum; ero similis Altissimo (Isai. XIV). Unde et superbis haeticis Deus resistit: humilibus autem Ecclesiasticis dat gratiam (Jacob. IV). Filius quoque et pater introierunt ad unam puellam, ut violarent atque polluerent nomen sanctum Dei. Patrem nostrum esse populum Judaeorum, saepe legimus, dicente Paulo: Nolo vos ignorare, fratres, quod patres nostri omnes sub nube fuerunt, et omnes per mare transierunt, et omnes in Moyse baptizati sunt in nube et in mari (I Cor. X, 1, 2). Interroga patres tuos, et annuntiabunt tibi: seniores tuos, et dicent tibi (Deut. XXXII, 7). Et rursum: Pro patribus tuis nati sunt tibi filii (Psal. XLIV, 17). Unde et Ecclesia gentium loquitur: Filii matris meae pugnaverunt contra me (Cant. I, 5). Nos ergo filii sumus, et pater populus Judaeorum. Peccamus et scelus committimus, quando ad observationem sabbati circumcisionis injuriam, caeremonias legis abolitae cum parente nostro ingredimur, quibus dicit Apostolus: Ecce ego Paulus dico vobis: quia si circumcidamini, Christus vobis nihil prodest (Galat. V, 2, 4). Et iterum: Qui in lege justificantur, a gratia exciderunt. Qui ita ingreditur Ecclesiam, ut Legem servet in Evangelio, iste cum patre ingreditur ad puellam, et committit stuprum, et violat nomen Domini.

The poor and just man is the ecclesiastical man, who does not have the knowledge of the Scriptures, but content with simplicity, does the mandates that are commanded, of whom it is written: 'The poor man does not sustain the threat' (Prov. 13:8). And to the Galatians: 'Only that we should be mindful of the poor' (Gal. 2:10). All heretics do these things for riches, and for shoes, with which they trample the dust of the earth: for because they cannot stand with bare feet upon the holy ground (on which Moses stood, and Joshua the son of Nun; whence the apostles are commanded to walk with bare feet, that they might have nothing of death and of skins, which refer to the flesh), therefore they strike the poor on the head. And the Savior commanded the disciples that if by chance, since they were still engaged on the earth, anything mortal should adhere to their works, they should shake off the dust from their feet (Matt. 10, Mark 5). The heretics, however, strike the heads of the poor—although this is not read in the Hebrew—because they have turned aside the way of the humble. The way of the humble is that which says: 'I am the way, the life, and the truth' (John 14:6), which provokes us to walk through it, and says: 'Come to Me, all you who labor and are burdened, and I will refresh you' (Matt. 11:28). But all the princes of the heretics are puffed up with pride, of whom the Apostle also speaks: 'Lest being puffed up he fall into the judgment of the devil' (1 Tim. 3:6), who says: 'I will ascend into heaven, above the stars of heaven I will place my nest; I will be like the Most High' (Isa. 14). Whence also God resists the proud heretics, but gives grace to the humble ecclesiastics (James 4). The son also and the father entered in to one girl, to violate and pollute the holy name of God. That the people of the Jews is our father, we often read, Paul saying: 'I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea' (1 Cor. 10:1, 2). Ask your fathers, and they will announce to you; your elders, and they will tell you (Deut. 32:7). And again: 'Instead of your fathers, sons are born to you' (Ps. 44:17). Whence also the Church of the nations speaks: 'The sons of my mother fought against me' (Cant. 1:5). We, therefore, are the sons, and the people of the Jews the father. We sin and commit a crime when, with our parent, we enter into the observation of the sabbath, the injury of circumcision, and the ceremonies of the abolished law, to whom the Apostle says: 'Behold I, Paul, say to you: that if you be circumcised, Christ shall profit you nothing' (Gal. 5:2, 4). And again: 'You who are justified in the law, have fallen from grace.' He who so enters the Church as to keep the Law in the Gospel, he enters in to the girl with the father, and commits debauchery, and violates the name of the Lord.

Unde qui dicunt non nocere Judaeis post adventum Christi, si ita credant in Dominum, ut Legis quoque praecepta custodiant, patrem et filium una fornicatione contaminant. Sed et vestimenta sua ligantes funibus, velamina faciunt juxta altare, praetendentes fidem Christi. Quotquot enim in Christo baptizati sunt, Christum induerunt (Galat. III), et vestimenta sua, quae peccatorum funibus ligaverunt, opponunt oculis videntium, ne eorum cernantur flagitia: ut qui altare respicit, stuprum non suspicetur. Hoc faciunt omnes haeretici sub Christiano nomine fornicantes, et erroribus suis atque mendaciis 244 obtendentes testimonia Scripturarum. Unde et apostoli vestimentis suis straverunt pullum asinae, ut mollius sederet Dominus (Mat. XXI), et ex Lege ac Prophetis stratam calcaret viam. Econtrario haeretici non substernunt vestigiis Salvatoris vestimenta sua; sed ligant ea juxta altare, et praetendunt peccatis suis, ut bibant vinum de calumnia, sive damnatorum, qui ex eo quod egressi sint de Ecclesia, damnati sunt. Hoc vinum est Sodomorum, furoris draconum et aspidum, quod qui biberit, sanari non poterit. Bibunt autem vinum non in domo Dei, ubi templum est et Jerusalem; sed in domo Dei sui, quem sibi artificii sermone finxerunt.

(Vers. 9 seqq.) Ego autem exterminavi Amorrhaeum a facie eorum, cujus altitudo cedrorum altitudo ejus, et fortis ipse quasi quercus: et contrivi fructum ejus desuper, et radices ejus subter. Ego sum qui ascendere vos feci de terra Aegypti, et eduxi [Vulg. duxi] vos in deserto quadraginta annis, ut possideretis terram Amorrhaei: et suscitavi de filiis vestris in prophetas, et de juvenibus vestris Nazaraeos.

LXX: Ego autem abstuli Amorrhaeum a facie eorum: cujus erat sicut altitudo cedri sublimitas ejus, et fortis quasi quercus: et arefeci fructum ejus desuper, et radices ejus deorsum. Ego eduxi vos de terra Aegypti, et circumduxi vos in deserto quadraginta annis, ut possideretis terram Amorrhaeorum: et assumpsi de filiis vestris in prophetas, et de juvenibus vestris in sanctificationem.

Vos quidem vendidistis argento justum et pauperem pro calciamentis, percutientes ejus caput, sive conterentes in pulvere capita pauperum, et viam humilium declinastis [Al. declinantes], intantum ut pater et filius ad unam introirent puellam, et violarent sive polluerent nomen sanctum meum, et vestimenta vestra lupanaribus et fornicatione polluta, peccatorum vinculis nexuistis: ita ut in loco sancto committeretis adulterium, et ebrietati injustitiam copulantes, vinum biberetis alienum, et hoc faceretis in domo Dei vestri.

Whence those who say it does not harm the Jews after the coming of Christ, if they so believe in the Lord as also to keep the precepts of the Law, contaminate the father and the son with one fornication. But also binding their garments with cords, they make veils beside the altar, pretending the faith of Christ. For as many as have been baptized into Christ, have put on Christ (Gal. 3), and their garments, which they have bound with the cords of sins, they place before the eyes of those seeing, lest their disgraces be discerned: so that he who looks at the altar may not suspect debauchery. This all heretics do, fornicating under the Christian name, and pretending the testimonies of the Scriptures for their errors and lies. Whence also the apostles spread their garments on the colt of the ass, that the Lord might sit more softly (Matt. 21), and might tread a path spread from the Law and the Prophets. On the contrary, heretics do not spread their garments under the footsteps of the Savior; but they bind them beside the altar, and pretend them for their sins, so that they may drink the wine of calumny, or of the condemned, who because they have gone out of the Church, are condemned. This is the wine of Sodom, of the fury of dragons and asps, which he who drinks cannot be healed. But they drink the wine not in the house of God, where the temple and Jerusalem are; but in the house of their god, whom they have fashioned for themselves with artificial speech.

(Verses 9 seqq.) Yet I exterminated the Amorite from before their face, whose height was like the height of cedars, and he was strong as an oak: and I crushed his fruit from above, and his roots from below. It is I who made you come up from the land of Egypt, and led you in the desert for forty years, that you might possess the land of the Amorite: and I raised up of your sons for prophets, and of your young men for Nazirites.

LXX: Yet I took away the Amorite from before their face: whose loftiness was like the height of a cedar, and he was strong as an oak: and I dried up his fruit from above, and his roots from beneath. I led you out of the land of Egypt, and led you about in the desert for forty years, that you might possess the land of the Amorites: and I took of your sons for prophets, and of your young men for sanctification.

You indeed sold the just for silver and the poor for shoes, striking his head, or crushing the heads of the poor in the dust, and you turned aside the way of the humble, so much so that father and son went in to one girl, and violated or polluted My holy name, and your garments, polluted by brothels and fornication, you bound with the cords of sins: so that you committed adultery in the holy place, and coupling injustice to drunkenness, you drank the wine of others, and this you did in the house of your God.

Ego autem econtrario pro malis vestris, quae mihi reddidistis, vobis tribui bona, ut exterminarem, egredientibus vobis de Aegypto, ante faciem vestram, Seon regem Amorrhaeorum, qui tam excelsus erat et fortis quasi cedrus et quercus, et contrivi ejus fructum desuper, et radices deorsum. Ego vos eduxi de Aegypto (Deut. XXIX), et per quadraginta annos longo ad terram sanctam feci pervenire circumitu, ut possideretis terram Amorrhaei, de qua supra diximus: quam divisit Moyses filiis Ruben et Gad, et dimidia tribui Manasse (Num. XXXII); et post tanta beneficia etiam hoc addidi, ut de filiis vestris assumerem mihi prophetas, et de juvenibus vestris, sive electis, facerem Nazaraeos, quos Septuaginta interpretati sunt sanctificatos.

Neque vero ubi de laudibus dicitur Dei, historiae ordo servandus est; sed frequenter evenit ut quae prima facta sunt, extrema dicantur, et quae novissima, referantur ad prima. Quod septuagesimus septimus psalmus, et centesimus quartus, ubi signorum potentia, non ordo describitur, docere nos poterunt, et tituli psalmorum, de quibus duo tantum ponamus exempla, tertii psalmi, et quinquagesimi primi, ubi quae prius facta sunt, narrantur extrema, et quae extrema legimus, referuntur in principio. Ante enim de Doec Idumaeo scriptum legimus in Regum volumine (I Reg. XXI, XXII), qui titulus est quinquagesimi primi psalmi, quam Absalon contra patrem surget (II Reg. XV), quod in tertii psalmi titulo praenotatur. Itaque et Amorrhaeus novissimus exterminatus est, sive deletus, quod nunc primum refertur, et quod ascendere eos fecit de terra Aegypti, et reduxit in eremum per quadraginta annos, in principio factum legimus (II Reg. XXI), quae hic ultima dicuntur ordine commutato. Prius ergo quam educeret nos Deus de terra Aegypti, de fornace ferrea, exterminavit ante faciem nostram Amorrhaeum, qui dicitur amarus, sive *λαλγτὸς*, id est, loquens, sive famosus, et frequenti sermone celebratus. Hic autem Amorrhaeus et rex Amorrhaeorum appellatur Seon, arbor infructuosa et sterilis, non quod fructus non faciat; sed malos afferat fructus, de quibus dicitur: Omnis arbor quae non facit fructus bonos, excidetur et in ignem mittetur (Matth. III, 10; VII, 19). Et de pseudopropheta legimus: Qui veniunt in vestimentis [Al. vestitu] ovium, et intus sunt lupi rapaces, ex fructibus eorum cognoscetis eos (Matth. VII, 15, 16): ex malis videlicet fructibus. Sive igitur fructum non faciat; sive faciat, sed non bonum: infructuosa arbor appellatur.

I, on the contrary, for your evils which you returned to Me, bestowed goods upon you, that I might exterminate from before your face, as you were going out of Egypt, Sihon king of the Amorites, who was as exalted and strong as the cedar and the oak, and I crushed his fruit from above, and his roots from beneath. I led you out of Egypt (Deut. 29), and through forty years by a long circuit made you arrive at the holy land, that you might possess the land of the Amorite, of which we spoke above: which Moses divided to the sons of Reuben and Gad, and to the half-tribe of Manasseh (Num. 32); and after such great benefits I also added this, that I should take for Myself prophets from your sons, and from your young men, or chosen ones, I should make Nazirites, whom the Seventy interpreted as 'sanctified.'

Nor, indeed, where the praises of God are told, is the order of history to be kept; but it frequently happens that those things which were done first are told last, and those which are most recent are referred to first. Which the seventy-seventh psalm and the hundred and fourth, where the power of signs, not the order, is described, will be able to teach us, as well as the titles of the psalms, of which let us put only two examples: the third psalm and the fifty-first, where those things which were done earlier are told last, and those which we read as last are referred to in the beginning. For we read earlier of Doeg the Edomite in the book of Kings (1 Sam. 21, 22), which is the title of the fifty-first psalm, than that Absalom should rise against his father (2 Sam. 15), which is pre-noted in the title of the third psalm. Therefore, the Amorite also was last exterminated, or deleted, which is now first referred to; and that He made them come up from the land of Egypt and led them back into the wilderness for forty years, we read as having been done in the beginning (2 Sam. 21), which here are called last, the order being changed. Before, therefore, God led us out of the land of Egypt, from the iron furnace, He exterminated before our face the Amorite, who is called 'bitter,' or **lalētos**, that is, 'speaking,' or 'famous,' and celebrated by frequent speech. But this Amorite and king of the Amorites is called Sihon, an unfruitful and sterile tree—not that he does not produce fruit, but that he brings forth bad fruit, of which it is said: 'Every tree that does not produce good fruit shall be cut down and cast into the fire' (Matt. 3:10; 7:19). And we read of false prophets: 'Who come in the clothing of sheep, but inside are ravenous wolves; by their fruits you shall know them' (Matt. 7:15, 16): namely, by bad fruits. Whether, therefore, he does not produce fruit, or does produce it, but not good: he is called an unfruitful tree.

Iste Seon, 246 de quo scriptum est: Jam securis ad radices arborum posita est (Luc. III, 9), quia infructuosa arbor fuit, Domino percutiente, succisus est, cujus altitudo cedrorum altitudini comparatur, de quibus legimus: Vidi impium exaltatum et elevatum sicut cedros Libani: et transivi, et ecce non erat; et quaesivi eum, et non est inventus locus ejus (Ps. XXXVI, 35, 36). Et pulchre transisse se dicit, quia ei qui transit de saeculo, et dicere potest: Transiens videbo visionem hanc magnam (Exod. III, 3), aufertur cedrus, et locus superbiae non poterit inveniri. Fortitudo quoque ejus, quasi quercus arboris durissimae atque fortissimae. Ex cujus vocabulo Philo, vir disertissimus Hebraeorum, Esau appellatum putat *δρύνον*, id est, quercinum et roboreum: licet et Esau possit *ποιήμα*, id est, factura intelligi, ut ad mala opera referatur. De hoc forti atque robusto Dominus loquitur in Evangelio: Cum fortis armatus custodit atrium suum, in pace sunt omnia [Al. ea] quae possidet: si autem fortior illo superveniens vicerit eum, universa arma ejus auferet [Al. aufert], in quibus confidebat, et spolia ejus distribuet [Al. distribuit]. Nobisque praestitit Dominus, ut fructus hujus Amorrhaei Seon, quem interpretari infructuosam arborem diximus, quia mali erant, contereret desuper, et auferret, ne quis bonos aestimans, comederet et periret. Radices quoque illius succidit atque comminuit, ut nihil postea malae arboris pullularet. Ipse Dominus fecit nos exire de saeculo, et per annos quadraginta, qui numerus semper afflictionis et jejunii luctus est et doloris, per tribulationes et angustias pervenire in terram sanctam, ut possideremus primum terram Amorrhaei, et illius quondam regio fieret nostra possessio, et postea suscicaret de filiis nostris Prophetas, omnes sanctos viros, qui acceperunt spiritum prophetalem, de quibus in prima Epistola ad Corinthios plenius legimus (I Cor. XIV). Et de juvenibus nostris, vel electis, assumeret Nazaraeos et sanctificatos, qui Deo animas suas immolantes, vinum quod inebriare potest, et statum mentis evertere, non attingunt: ut habeant comam Samson, in cujus capite (quia caput viri Christus est) fortitudo et victory consistebat (Judic. XVI).

(Vers. 12.) Numquid non est ita, filii Israel, dicit 247 Dominus, et propinabatis Nazaraeis vinum et prophetis mandabatis, dicentes: Ne prophetetis.

LXX similiter.

Me vobis tanta praestante beneficia, ut adversarios vestros interficerem, et terram eorum vobis traderem, et de filiis vestris ac juvenibus prophetas eligerem et Nazaraeos, meoque cultui consecrarem. Numquid potestis dicere quod ista non fecerim, et meam erga vos clementiam, per quam vivitis, denegarim? Qui in tantam rabiem prorupistis, ut inebriaretis Nazaraeos meos vino, quibus lege praeceptum est, ut omne quod inebriare potest, non bibant (Num. VI): et prophetis mandaretis, ne in meo nomine prophetarent.

This Sihon, of whom it is written: 'Now the axe is laid to the root of the trees' (Luke 3:9), because he was an unfruitful tree, was cut down by the Lord striking him; whose height is compared to the height of cedars, of whom we read: 'I saw the impious exalted and elevated like the cedars of Lebanon: and I passed by, and behold he was not; and I sought him, and his place was not found' (Ps. 36:35, 36). And beautifully he says he passed by, because to him who passes from the world, and can say: 'Passing by I will see this great vision' (Exod. 3:3), the cedar is taken away, and the place of pride cannot be found. His strength also was like the oak, a most hard and strong tree. From whose name Philo, a most eloquent man of the Hebrews, thinks Esau was called *dryinos*, that is, 'oaken' and 'robust': although Esau can also be understood as *poiēma*, that is, 'a thing made,' as referring to bad works. Of this strong and robust one the Lord speaks in the Gospel: When a strong man armed guards his courtyard, all those things which he possesses are in peace: but if one stronger than he, supervening, shall overcome him, he will take away all his arms in which he trusted, and distribute his spoils. And the Lord granted to us that the fruit of this Amorite Sihon, whom we said was interpreted as an unfruitful tree, because they were evil, He might crush from above and take away, lest anyone, thinking them good, should eat and perish. He also cut off and shattered his roots, so that nothing of the bad tree should sprout thereafter. The Lord Himself made us go out from the world, and for forty years—which number is always of affliction and the fast of mourning and sorrow—through tribulations and anguishes arrive in the holy land, that we might first possess the land of the Amorite, and his former region might become our possession; and afterwards He raised up from our sons Prophets, all holy men who received the prophetic spirit, of whom we read more fully in the first Epistle to the Corinthians (1 Cor. 14). And from our young men, or chosen ones, He took Nazirites and sanctified ones, who, immolating their souls to God, do not touch the wine which can inebriate and overturn the state of the mind: so that they may have the hair of Samson, in whose head (because the head of the man is Christ) strength and victory consisted (Judg. 16).

(Verse 12.) 'Was it not even so, O sons of Israel?' says the Lord, 'and you gave the Nazirites wine to drink, and commanded the prophets, saying: Prophecy not.'

LXX similarly.

While I was bestowing such great benefits upon you—that I should kill your adversaries and hand over their land to you, and choose prophets and Nazirites from your sons and youths and consecrate them to My worship— could you say that I did not do these things, and deny My clemency toward you, through which you live? You, who broke out into such rage that you inebriated My Nazirites with wine, to whom it is commanded in the law that they drink nothing that can inebriate (Num. 6); and you commanded the prophets not to prophesy in My name.

Quod et Amos prophetae, quem nunc habemus in manibus, praecepit Amasias sacerdos Bethel: et Jeremiae a rege mandatum est, ne verbis Domini loqueretur ad populum, intantum ut etiam sermones ejus ignibus concremaret.

De hoc loco haeresim suam Tatianus, Encratarum princeps, struere nititur, vinum asserens non bibendum, cum et lege praeceptum sit, ne Nazaraei bibant vinum, et nunc accusentur a propheta, qui propinent Nazaraeis vinum. Qui si litteram sequuntur in omnibus, et Judaicas fabulas Ecclesiis ingerunt Christi, ergo et comam nutrire debent, et uvam passam ac viridem non comedere, et super matre et patre mortuis non ingredi; et si forte haec fecerint et fuerint humana vel fragilitate, vel necessitate superati, radant capita, et irriti sint omnes dies consecrationis et laboris eorum. Quod si haec non faciunt, neque possunt more Judaicorum cauponum miscere aquam vino, umbras veritati, Evangelii gratiae Legis necessitatem, ebrietatem illam intelligant, qua curis saecularibus inebriatur et obruitur animae vigor, et illos prophetis mandare, dicentes: Ne prophetetis, qui, livore superati, prohibent eruditos viros doctrinae proferre sermonem. Et dicente Domino: Vade et dic populo huic (Is. VI, 9), illi econtrario jubent, ne loquaris in nomine Domini, maxime si ille qui doceat, non turpi lucro et gloriae atque jactantiae, sed utilitati legentium audientiumque provideat.

(Vers. 13 seqq.) Ecce ego stridebo subter vos, sicut stridet 248 plaustrum onustum feno, et peribit fuga a veloce, et fortis non obtinebit virtutem suam, et robustus non salvabit animam suam, et tenens arcum non stabit, et velox pedibus suis non salvabitur, et ascensor equi non salvabit animam suam, et robustus corde inter fortes, nudus fugiet in die illa, dicit Dominus.

LXX: Quapropter ecce ego volvam subter vos sicut volvitur plaustrum plenum stipula, et peribit fuga a cursore, et fortis non obtinebit fortitudinem suam, et puginator non salvabit animam suam, et sagittarius non sustinebit, et velox pedibus salvari non poterit, et eques non salvabit animam suam, et inventum cor ejus inter potentes, et nudus fugiet in die illa, dicit Dominus.

Me vobis praestante beneficia, et educante vos de terra Aegypti, et interficiente ante faciem vestram Amorrhaeum, ut possideretis terram ejus, et suscitante de filiis vestris prophetas, et de juvenibus vestris Nazaraeos, vos inebriabatis Nazaraeos meos vino, et prophetis dicebatis: Ne prophetetis.

Which also Amaziah the priest of Bethel commanded the prophet Amos, whom we now have in our hands; and it was commanded to Jeremiah by the king that he should not speak the words of the Lord to the people, so much so that he even burned his words with fire.

From this place Tatian, the prince of the Encratites, strives to build his heresy, asserting that wine is not to be drunk, since it is commanded in the law that Nazirites should not drink wine, and now those who give wine to Nazirites to drink are accused by the prophet. If they follow the letter in everything and force Jewish fables upon the Churches of Christ, then they also ought to grow their hair, and not eat dried or green grapes, and not enter over their dead mother or father; and if by chance they have done these things and have been overcome by either human fragility or necessity, they should shave their heads, and all the days of their consecration and labor should be void. But if they do not do these things, nor can they, after the manner of Jewish innkeepers, mix water with wine, shadows with truth, the necessity of the Law with the grace of the Gospel, let them understand that drunkenness by which the vigor of the soul is inebriated and overwhelmed by secular cares; and that those who command the prophets, saying: 'Prophecy not,' are those who, overcome by envy, prohibit learned men from bringing forth the word of doctrine. And when the Lord says: 'Go and tell this people' (Isa. 6:9), they, on the contrary, command: 'Do not speak in the name of the Lord,' especially if he who teaches provides not for filthy lucre and glory and boasting, but for the utility of the readers and listeners.

(Verses 13 seqq.) 'Behold, I will creak under you, as a wagon creaks that is laden with hay: and flight shall perish from the swift, and the strong shall not retain his strength, and the robust shall not save his life: and he that holds the bow shall not stand, and the swift of foot shall not be saved, and the rider of the horse shall not save his life: and the stout of heart among the strong shall flee naked in that day,' says the Lord.

LXX: 'Wherefore behold, I will roll under you as a wagon is rolled that is full of straw: and flight shall perish from the runner, and the strong shall not retain his strength, and the warrior shall not save his life: and the archer shall not withstand, and the swift of foot shall not be able to be saved, and the horseman shall not save his life: and his heart shall be found among the powerful, and he shall flee naked in that day,' says the Lord.

While I was bestowing benefits upon you—leading you out of the land of Egypt, and killing the Amorite before your face that you might possess his land, and raising up prophets from your sons and Nazirites from your youths—you inebriated My Nazirites with wine, and said to the prophets: 'Prophecy not.'

Idcirco sicut plastrum stipulae vel feni onere praegravatum, stridore et sonitu longe exululat: sic ego peccata vestra ultra non sustinens, et quasi stipulam tradens incendio, clamabo et dicam: Peribit fuga a veloce: quem Hebraei Jeroboam filium Nabath intelligunt, qui prius in Aegyptum fugerat (III Reg. XI). Hic autem non ipsos principes, sed domos eorum, et sobolem accipiamus. Et fortis non obtinebit virtutem suam: fortem Basan interpretantur, qui fuit ad bella promptissimus (III Reg. XV). Et robustus non salvabit animam suam: hunc hic Amri [Al. Omri] sentiunt. Et tenens arcum, non stabit, sive sustinebit: de Jehu filio Namsi [Al. Namsi], qui Joram regem Israel sagitta percussit (IV Reg. IX), dictum putant. Et velox pedibus suis non salvabitur: Manahen intelligunt, qui frustra festinans regi Assyriorum dona direxit (IV Reg. XV): Et ascensor equi non salvabit animam suam: hunc Phacee, filium Romeliae, interpretantur, qui juncto Aram, id est, Syro, sub rege Achaz Judaeae multa vastavit. Et robustus corde, inter fortes nudus fugiet in die illa, dicit Dominus (Ibid.). Solus Osee qui ultimus rex decem tribuum fuit, et errantem populum ad Dei cultum revocare conatus est (IV Reg. XVIII), quasi nudus egreditur [Al. egreditur] de 249 incendio. Nudum autem vocat, quia sub ipso decem tribus captae sunt. Hoc Hebraei autumant, et sicut nobis ab ipsis traditum est, nostris fideliter exposuimus.

Nunc autem ad nostra redeamus. Volvere se subter eos plastrum [Al. sicut plastrum] comminatur Deus, feno vel stipula praegravatum, ut quia frumentum non habent quod in horrea condatur, fenum eorum et stipula incendio concremetur. Hoc est fenum de quo propheta dicit: Fiant sicut fenum aedificiorum, quod priusquam evellatur, exaruit (Ps. CXXVIII, 6). Et: Omnis caro fenum (Isai. XL, 6). Stipula autem illa est, super cuius incendio flebiliter propheta complorat, dicens: Heu mihi! quia factus sum sicut qui colligit stipulam in messe, et sicut racemos in vindemia, cum non sit botrus ad manducandum primitiva. Heu mihi! anima [Al. additur mea], quia periit reverens de terra, et qui rectum faciat, in hominibus non est: omnes in sanguine judicantur (Mich. VII, 1), et reliqua. Hoc est fenum et stipula, de qua et Apostolus loquitur: Ligna, fenum, stipula, uniuscujusque opus manifestum fiet (I Cor. III): quoniam in die Domini in igne revelabitur.

Therefore, just as a wagon weighed down by a load of straw or hay wails from afar with a creak and sound: so I, no longer sustaining your sins and delivering you like straw to the fire, shall cry out and say: 'Flight shall perish from the swift': whom the Hebrews understand as Jeroboam the son of Nebat, who had previously fled into Egypt (1 Kings 11). Here, however, let us understand not the princes themselves, but their houses and offspring. 'And the strong shall not retain his strength': they interpret 'the strong' as Baasha, who was most prompt for wars (1 Kings 15). 'And the robust shall not save his life': they perceive this to be Omri. 'And he that holds the bow shall not stand,' or 'withstand': they think this was said of Jehu the son of Nimshi, who struck Joram king of Israel with an arrow (2 Kings 9). 'And the swift of foot shall not be saved': they understand Menahem, who, hastening in vain, sent gifts to the king of the Assyrians (2 Kings 15): 'And the rider of the horse shall not save his life': they interpret this as Pekah the son of Remaliah, who, having joined Aram (that is, the Syrian), laid waste many things under king Ahaz of Judah. 'And the stout of heart among the strong shall flee naked in that day, says the Lord' (ibid.). Hoshea alone, who was the last king of the ten tribes and tried to recall the erring people to the worship of God (2 Kings 18), shall go out as if naked from the fire. But He calls him 'naked' because under him the ten tribes were captured. This the Hebrews assert, and as it has been handed down to us by them, we have faithfully set it forth for our own.

But now let us return to our own. God threatens that He will 'roll' under them like a wagon [or 'as a wagon'] weighed down with hay or straw, so that because they do not have wheat to be stored in the barns, their hay and straw may be burned in the fire. This is the hay of which the prophet says: 'Let them be as the grass of the housetops, which withers before it be plucked up' (Ps. 128:6). And: 'All flesh is grass [hay]' (Isa. 40:6). But that is the straw over whose burning the prophet tearfully laments, saying: 'Woe is me!' for I am become as one that gathers the straw in the harvest, and as the clusters in the vintage, when there is no cluster of the firstfruits to eat. Woe is me! for the holy man has perished from the earth, and there is none among men that does right: they all judge in blood' (Micah 7:1), and the rest. This is the hay and straw of which the Apostle also speaks: 'Wood, hay, straw, each one's work shall be made manifest' (1 Cor. 3): since in the day of the Lord it shall be revealed in fire.

Plastrumque quod volvitur, illud est, de quo in Isaia legimus: Conculcabitur Moabit, sicut conculcatur area in plastris (Is. XXV, 10). Et in alio loco: Ponam, inquit, te sicut rotas plastrum novas cum serrarum dentibus, et conteres montes, et comminues colles (Ibid., XLI, 15): et postquam montes collesque contriveris, periet fuga a veloce, dicente Paulo: Nescitis quia hi, qui in stadio currunt, omnes quidem currunt, unus autem accipit bravium (I Cor. IX, 24). Et in alio loco: Currebatis bene, quis vos impedit non acquiescere veritati (Gal. V, 7)? Unde et de se timens ait: Non quia jam accepi, aut perfectus sim: curro autem si apprehendam, in quo et apprehensus sum a Christo (Philip. III, 12). Haec universa faciebat, ne periret fuga a veloce: quamobrem cum jam pervenisset ad calcem, et accepisset bravium victoriae, securus aiebat: Certamen bonum certavi, cursum consummavi, fidem servavi, de caetero reposita est mihi iustitiae corona, quam reddet mihi Dominus in die illa justus iudex: non solum autem mihi, sed et omnibus qui diligunt adventum ejus (II Tim. IV, 7, 8). Si gradu concito fugerimus, peccatum nos apprehendere non valebit; sin autem ligaverit malitia pedes nostros, 250 loquemur cum propheta ad Deum: Quo ibo a spiritu tuo, et quo a facie tua fugiam (Ps. CXXXVIII, 7)? De malis cursoribus Apostolus loquitur: Non volentis, neque currentis, sed miserentis est Dei (Rom. IX, 16). Sequitur: Et fortis non obtinebit virtutem suam: non quo fortis sit, sed quo fortem se esse jactitet. Sive qui confidit in fortitudine sua, et non in Dei misericordia, juxta illud quod scriptum est: Perdam sapientiam sapientium, et intelligentiam prudentium reprobabo (I Cor. II, 19): non quo perire possit vera sapientia, et veritatis intelligentia reprobari; sed quo eorum pereat sapientia, qui apud se videntur esse sapientes, et in sua eruditione confidunt. Robustus quoque, sive pugnator, qui non salvabit animam suam, ille est qui nequaquam Apostoli possidet armaturam, habens scutum, sed non fidei: accinctus lumbos, sed non in veritate: indutus lorica, sed non iustitiae: portans gladium, sed non salutis (Ephes. VI). Hujusmodi pugnator non sanctificat praelium, nec Domini potest bella bellare, contra veritatem dimicans pro mendacio. Talis pugnator non potest dicere: Benedictus Dominus Deus meus, qui docet manus meas ad praelium, et digitos meos ad bellum. Misericordia mea et refugium meum (Ps. CXLIII, 1). Habent et sagittarios haeretici qui frustra tendentes arcum, sagittam Domini sustinere non poterunt, qui loquitur per Isaiam: Ego autem sicut sagitta electa in pharetra Domini (Isai. XLIX, 2). Isti sunt sagittarii, de quibus et David canit: Ecce peccatores intenderunt arcum, paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde (Ps. X, 2).

And the wagon that is 'rolled' is that of which we read in Isaiah: 'The Moabite shall be trodden down, as the threshing floor is trodden down by wagons' (Isa. 25:10). And in another place: 'I will make you,' He says, 'as a new wagon with saw-teeth, and you shall thresh the mountains and crush the hills' (ibid. 41:15); and after you have threshed the mountains and hills, 'flight shall perish from the swift,' Paul saying: 'Do you not know that those who run in a race all indeed run, but one receives the prize?' (1 Cor. 9:24). And in another place: 'You were running well; who hindered you from obeying the truth?' (Gal. 5:7). Whence also, fearing for himself, he says: 'Not that I have already attained, or am already perfect: but I run, if I may apprehend that in which I also have been apprehended by Christ' (Phil. 3:12). All these things he did, lest 'flight should perish from the swift': for which reason, when he had already reached the goal and received the prize of victory, he said securely: 'I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day: and not only to me, but also to all who love His coming' (2 Tim. 4:7, 8). If we flee with a swift step, sin will not be able to apprehend us; but if malice shall have bound our feet, we shall speak with the prophet to God: 'Whither shall I go from Your spirit, and whither shall I flee from Your face?' (Ps. 138:7). Of the bad runners the Apostle speaks: 'It is not of him that wills, nor of him that runs, but of God that shows mercy' (Rom. 9:16). There follows: 'And the strong shall not retain his strength': not that he is strong, but that he boasts himself to be strong. Or he who trusts in his own strength and not in God's mercy, according to that which is written: 'I will destroy the wisdom of the wise, and the understanding of the prudent I will reject' (1 Cor. 1:19): not that true wisdom can perish and the understanding of truth be rejected; but that the wisdom of those may perish who seem to themselves to be wise and trust in their own erudition. Also the robust one, or warrior, who 'shall not save his life,' is he who by no means possesses the armor of the Apostle—having a shield, but not of faith; girt about the loins, but not in truth; clothed with a breastplate, but not of justice; carrying a sword, but not of salvation (Eph. 6). Such a warrior does not sanctify the battle, nor can he fight the battles of the Lord, fighting against the truth for a lie. Such a warrior cannot say: 'Blessed be the Lord my God, who teaches my hands for the battle, and my fingers for war. My mercy and my refuge' (Ps. 143:1). The heretics also have archers who, stretching the bow in vain, will not be able to withstand the arrow of the Lord, who speaks through Isaiah: 'But I am like a chosen arrow in the quiver of the Lord' (Isa. 49:2). These are the archers of whom David also sings: 'Behold, the sinners have bent the bow, they have prepared their arrows in the quiver, that they may shoot in the dark at the upright of heart' (Ps. 10:2).

Et velox (inquit) pedibus suis non salvabitur, qui propter acumen ingenii discurrit per testimonia Scripturarum, et oratorum eloquentia, vel sophismatibus dialecticorum opprimere nititur veritatem, et in eo praepeditur [Al. praepediatur] et corruet, quia non in Deo, sed in suis pedibus confidit. Ascensor quoque equi non salvabit animam suam, qui ignorat dictum per prophetam: Fallax equus ad salutem (Ps. XXXII, 17). Et nescit scriptum esse: Dormitaverunt omnes qui ascenderunt equos (Ps. LXXV, 7). Hic non salvabit animam suam; sed periens audiet: Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri invocabimus. Isti impediti sunt, et ceciderunt: 251 nos autem surreximus, et erecti sumus (Ps. XIX, 8, 9). Robustus etiam corde inter fortes nudus fugiet. Qui locus dupliciter exponi potest: Ut aut ideo possit evadere, quia exspoliavit se veterem hominem, et pelliceas tunicas peccatorum, et nulla fuit sarcina praegravatus, aut econtrario, quia nudus est et Christi perdidit vestimentum, de quo in Apostolo dicitur: Induite vos Christum Jesum (Rom. XIII, 14). Et in alio loco: Siquidem induti non nudi inveniamur (II Cor. V, 3); nihil ei proderit fortitudo sua; sed in die praelii atque certaminis fugiet persequentes, et absque armatura Apostoli resistere non valens, hostibus terga praebebit.

(Cap. III.---Vers. 1, 2.) Audite verbum, quod locutus est Dominus super vos, filii Israel: super omni cognatione, quam eduxi de terra Aegypti, dicens: Tantummodo vos cognovi ex omnibus cognationibus terrae; idcirco visitabo super vos omnes iniquitates vestras.

LXX: Audite verbum hoc, quod locutus est Dominus super vos, domus Israel, et contra omnem tribum quam eduxi de terra Aegypti, dicens: Verumtamen vos cognovi de universis tribubus terrae: idcirco ulciscar super vos omnes malitias vestras.

Ad filios Israel prophetalis sermo dirigitur, et qui sint isti filii Israel, sequens versus ostendit: Super omni, inquit, cognatione, quam eduxi de terra Aegypti: quod non solum in decem tribubus, sed in omnibus duodecim, addentes Judam et Benjamin, debemus accipere. Omnes enim de terra Aegypti eduxit, et ait: Tantummodo, sive, ut Symmachus interpretatus est: Solos vos cognovi ex omnibus cognationibus terrae. Et quia solos vos cognovi, qui Creator sum omnium, et vos habui peculiarem populum meum, idcirco super solos vos omnia peccata vestra restituam: Potentes enim potenter tormenta patientur (Sapient. VI); qui autem minimus est, dignus est misericordia. Et in Ezechiele legimus: A sanctis meis incipite (Ezech. IX, 6). Et iudicium Dei de domo ejus dicitur habere principium (I Petr. IV). Hoc interim juxta historiam dictum sit.

And 'the swift' (He says) 'shall not be saved by his feet,' who because of the sharpness of his genius runs through the testimonies of the Scriptures, and strives to overwhelm the truth with the eloquence of orators or the sophisms of the dialecticians, and in this he is hindered and shall fall, because he trusts not in God but in his own feet. The 'rider of the horse' also shall not save his life, who is ignorant of what was said through the prophet: 'The horse is a vain thing for safety' (Ps. 32:17). And he knows not that it is written: 'All they have slumbered who mounted horses' (Ps. 75:7). This man shall not save his life; but perishing he shall hear: 'Some in chariots, and some on horses: but we will call upon the name of the Lord our God. They are bound and have fallen: but we are risen and are set upright' (Ps. 19:8, 9). Also the 'stout of heart among the strong shall flee naked.' Which place can be explained in two ways: That either he can escape because he has stripped off the old man and the skin tunics of sins, and was weighed down by no burden; or on the contrary, because he is naked and has lost the garment of Christ, of which it is said in the Apostle: 'Put on the Lord Jesus Christ' (Rom. 13:14). And in another place: 'If so be that being clothed we be not found naked' (2 Cor. 5:3); his strength will profit him nothing; but in the day of battle and conflict he shall flee from the pursuers, and not being able to resist without the armor of the Apostle, he shall show his back to the enemies.

(Chap. III.---Verses 1, 2.) 'Hear the word that the Lord has spoken against you, O sons of Israel: against every family that I brought up from the land of Egypt, saying: You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities.'

LXX: 'Hear this word, which the Lord has spoken against you, O house of Israel, and against every tribe which I brought up from the land of Egypt, saying: Nevertheless, you only have I known of all the tribes of the earth: therefore I will take vengeance upon you for all your malices.'

The prophetic word is directed to the sons of Israel, and who these sons of Israel are, the following verse shows: 'Against every,' He says, 'family that I brought up from the land of Egypt': which we ought to understand not only of the ten tribes, but of all twelve, adding Judah and Benjamin. For He brought them all up from the land of Egypt, and says: 'Only,' or as Symmachus interpreted: 'You alone have I known of all the families of the earth.' And because I have known you alone, who am the Creator of all, and have had you as My peculiar people, therefore upon you alone will I restore all your sins: 'For the powerful shall suffer torments powerfully' (Wis. 6); but he who is least is worthy of mercy. And in Ezekiel we read: 'Begin at My sanctuary' (Ezek. 9:6). And the judgment of God is said to have its beginning from His house (1 Pet. 4). Let this meanwhile be said according to the history.

Caeteris quia auditus in Scripturis sanctis, non solum iste accipitur quem auribus carnis excipimus, sed etiam ille, de quo Dominus ait: Qui habet aures audiendi audiat (Luc. VIII, 8). Unde et omnis populus videbat vocem Dei (Exod. XX), proprie ad eos sermo fit Domini, qui sensu vident Deum, quos eduxit de terra Aegypti, et de potestate Pharaonis (ut nequaquam luto et paleis deservirent, exstruentes Aegyptias civitates), et quos ex omnibus tribubus terrae cognovit, dicente Apostolo: Nunc autem cognoscentes Deum, magis autem cogniti a Deo [Al. ab eo] (Gal. IV, 9). Et in alio loco: Qui ignorat, ignorabitur (I Cor. XIV, 38). Non ergo omnes cognoscit Deus, sed eos, qui ejus cognitione sunt digni, loquens in Evangelio: Recedite a me, operarii iniquitatis, nescio vos (Luc. XIII, 27). In eo enim quod operarii iniquitatis sunt, ignorantur a Deo: idcirco inquit: Quia solos vos cognovi, et meos habui, visitabo super vos omnes iniquitates vestras. Quem diligit Dominus, corripit, et castigat omnem filium quem recipit (Hebr. XII). Et pulchre dixit: Visitabo, et non percutiam; quia plaga Dei visitatio est, atque curatio. Et omnes, inquit, iniquitates sive peccata vestra visitabo, ne quid impercussum remaneat, ne quid non recipiat sanitatem.

(Vers. 3 seqq.) Numquid ambulabunt duo pariter, nisi convenerit eis? Numquid rugiet leo in saltu, nisi habuerit praedam? Numquid dabit catulus leonis vocem de cubili suo, nisi aliquid apprehenderit? Numquid cadet avis in laqueum terrae, absque aucupe? Numquid auferetur laqueus de terra, antequam quid ceperit? Si clanget tuba in civitate, et populus non expavescet? Si erit malum in civitate, quod Dominus non fecit [Vulg. fecerit et facit]; quia non faciet Dominus Deus verbum, nisi revelaverit secretum suum ad servos suos prophetas. Leo rugiet, quis non timebit? Dominus Deus locutus est, et quis non prophetabit?

LXX: Si ambulabunt duo simul omnino, nisi cognoverint se? Si ructabit leo de saltu suo, praedam non habens? Si dabit catulus leonis vocem suam de cubili suo omnino, nisi aliquid rapuerit? Si cadet avis super terram sine aucupe? Si deponatur laqueus super terram, nisi aliquid apprehenderit? Si clanget tuba in civitate, et populus non timebit? Si erit malitia in urbe quam Dominus non fecit [Al. fecerit]: quia non faciet Dominus Deus aliquid, nisi revelaverit eruditionem suam ad servos suos prophetas. Leo ructabit, et quis non timebit? Dominus Deus locutus est, et quis non prophetabit?

For the rest, because hearing in the holy Scriptures is not only accepted as that which we receive with the ears of the flesh, but also that of which the Lord says: 'He that has ears to hear, let him hear' (Luke 8:8). Whence also all the people saw the voice of God (Exod. 20); the word of the Lord is properly addressed to those who see God by sense, whom He brought out of the land of Egypt and from the power of Pharaoh (so that they should by no means serve the mud and the straw, building Egyptian cities), and whom He has known from all the tribes of the earth, the Apostle saying: 'But now knowing God, or rather being known by God' (Gal. 4:9). And in another place: 'He that is ignorant, shall be ignored' (1 Cor. 14:38). God does not, therefore, know all, but those who are worthy of His knowledge, speaking in the Gospel: 'Depart from Me, you workers of iniquity, I know you not' (Luke 13:27). For in that they are workers of iniquity, they are ignored by God: therefore He says: 'Because I have known you alone, and have had you as Mine, I will visit upon you all your iniquities.' Whom the Lord loves, He rebukes, and chastens every son whom He receives (Heb. 12). And He said beautifully: 'I will visit,' and not 'I will strike'; because the plague of God is a visitation and a healing. And all, He says, your iniquities or sins I will visit, lest anything remain unstruck, lest anything fail to receive health.

(Vers. 3 ff.) Will two walk together, unless it has been agreed between them? Will a lion roar in the forest, unless he has prey? Will a lion's cub give forth his voice from his den, unless he has caught something? Will a bird fall into a snare upon the earth, without a fowler? Will a snare be taken up from the earth, before it has caught anything? If a trumpet sounds in the city, will the people not be terrified? If there be evil in a city, which the Lord has not done [Vulg. has not done and does]? Because the Lord God will not do a word, unless He has revealed His secret to His servants the prophets. The lion shall roar, who will not fear? The Lord God has spoken, and who will not prophesy?

LXX: Will two walk together at all, unless they have known each other? If a lion roars from his forest, not having prey? If a lion's cub gives forth his voice from his den at all, unless he has snatched something? If a bird falls upon the earth without a fowler? If a snare is laid upon the earth, unless it has caught something? If a trumpet sounds in the city, and the people will not fear? If there be malice in a city which the Lord has not made [Al. has not made]: because the Lord God will not do anything, unless He has revealed His instruction to His servants the prophets. A lion shall roar, and who will not fear? The Lord God has spoken, and who will not prophesy?

253 Legi in cujusdam Commentariis, rem difficilem persuadere cupientis, octo sceleribus sive impietatibus atque peccatis: primum Damasci: secundo Gazae, et caeteris urbibus Palaestinae: tertio Tyri: quarto Idumaeae, id est Edom: quinto filiorum Ammon: sexto Moab: septimo Judae, hoc est, duabus tribubus: octavo, quod ultimum est, Israeli, id est, decem tribubus, totidem comminationes nunc redditas, et primam primae, id est, Damasci, secundam secundae, id est Gazae, et reliquas reliquis respondere. Quod utrum verum sit, noverit ipse qui scripsit.

Alius autem putat sex exempla proposita, duorum pariter in via ambulantium, et leonis rugientis in saltu, et catuli leonis dantis vocem suam, cum aliquid apprehenderit, et avis captae ab aucupe, et laquei qui in terra defigitur ad capiendas aves, et tubae personantis in civitate: ut per haec doceat nihil absque causa fieri, et cuncta quae accidunt, habere causas suas. Ut enim duo non ambulant simul, nisi prius conductum sit inter eos, et leo non rugit, nisi praedam viderit, et catulus leonis vocem non dat, nisi escam tenuerit: et avis in laqueum non cadit, nisi insidiator et auceps tetenderit retia: et laqueus de terra non aufertur, nisi aliquid apprehenderit: et tuba in civitate frustra non clangit, nisi hostis nuntietur adventus: sic et mala quae accidunt in civitate (quae Hebraice appellantur RA (רָעָה), id est, adflictiones et angustiae), non absque Creatoris eveniunt voluntate: sed ipse est qui facit omnia, non secundum crudelitatem, sed secundum justitiam: ut qui peccaverunt, puniantur. Et ne putent Israelitae hoc a se nesciri, et subito eis haec mala ventura: praenuntiat ea per prophetas, quibus secreta sua et consilia revelavit. Quod si leo, inquit, rugiente, omnia animalia pertimescunt: multo magis Domino loquente et comminante per prophetas, debent homines paenitendo ad veniam festinare.

Unde et nos haec in haereticis possumus dicere: quod nisi duo convenerint, hoc est, nisi in eadem fuerint pravitate, non possint simul in errore ambulare. Et leo, diabolus, in saltu hujus mundi non rugit, nisi praedam viderit, et catulus ejus non dat de cubili vocem suam, nisi aliquem deceperit. Nec avis eorum qui in coelestibus ante conversati fuerant, cadit in laqueum terrae, nisi auceps fuerit, qui laqueum tetendit. Qui laqueus non auferetur de terra, antequam aliquid ceperit. Clangit quoque tuba in Ecclesia: et qui eam audiunt, non expavescent, sed in peccatis suis obdurati sunt.

253 I have read in the commentaries of a certain person who, desiring to persuade concerning a difficult matter, said that for the eight crimes or impieties and sins— first of Damascus, second of Gaza and the other cities of Palestine, third of Tyre, fourth of Idumaea (that is, Edom), fifth of the children of Ammon, sixth of Moab, seventh of Judah (that is, the two tribes), and eighth (which is the last) of Israel (that is, the ten tribes)— just as many threats are now returned, and the first corresponds to the first (that is, Damascus), the second to the second (that is, Gaza), and the remaining ones to the rest. Whether this be true, let him who wrote it know.

Another, however, thinks that six examples are proposed: of two walking together on the way, of the lion roaring in the forest, of the lion's cub giving forth his voice when he has caught something, of the bird captured by the fowler, of the snare which is fixed in the earth for catching birds, and of the trumpet sounding in the city; so that through these he may teach that nothing happens without a cause, and that everything that occurs has its own reasons. For as two do not walk together unless it has first been agreed between them, and a lion does not roar unless he has seen prey, and a lion's cub does not give forth his voice unless he has held food; and a bird does not fall into a snare unless the schemer and fowler has stretched out the nets; and a snare is not taken up from the earth unless it has caught something; and a trumpet does not sound in the city in vain unless the enemy's arrival is announced; so also the evils that happen in a city (which in Hebrew are called RA, that is, afflictions and distresses), do not occur without the Creator's will. Rather, it is He who does all things, not according to cruelty, but according to justice, so that those who have sinned may be punished. And lest the Israelites think that this is unknown to them and that these evils will come upon them suddenly, He foretells them through the prophets, to whom He has revealed His secrets and counsels. For if, he says, when the lion roars, all animals are terrified, how much more when the Lord speaks and threatens through the prophets, should men hasten to pardon by repenting?

Whence we also can say these things regarding the heretics: that unless two have agreed—that is, unless they are in the same depravity—they cannot walk together in error. And the lion, the devil, does not roar in the forest of this world unless he has seen prey, and his cub does not give forth his voice from his den unless he has deceived someone. Nor does the bird of those who previously dwelt in heavenly things fall into the snare of the earth, unless there be a fowler who has stretched the snare. This snare will not be taken up from the earth before it has caught something. A trumpet also sounds in the Church, and those who hear it are not terrified but are hardened in their sins.

Et malum quod fit in civitate haeticorum, Dominus fecit, ut auferret eis omnia quae habebant, et eorum perversa dogmata dissiparet. Nec facit hoc Dominus, nisi prius per servos suos prophetas, id est, per viros ecclesiasticos, qui spiritali prophetandi gratia pollebant, quid fieri debeat, nuntiaverit. Rugit ergo leo, et quis non timebit? Dominus Deus locutus est, et quis non prophetabit? Quod et de adventu Domini Salvatoris dici potest: qui quia venit cum Patre, duo pariter ambulabant. Qui rugit de saltu suo, et de cubili vocem dedit, cum vinceret mundum: et cepit aves quae in laqueum ejus ceciderunt, et tuba ejus per universum mundum personuit. Nor erat malum, id est, afflictio et poena pro peccatis pristinis debita in civitate hominum, quam non ipse fecit: revelans per apostolos suos secretum quod erat absconditum a saeculis et generationibus (Ephes. III; Coloss. I). Nunc autem manifestatum est sanctis ejus, secundum praeceptum aeterni Dei, ad oboedientiam fidei (Rom. XVI).

(Vers. 9, 10.) Auditum facite in aedibus Azoti, et in aedibus terrae Aegypti, et dicite: Congregamini super montes Samariae, et videte insanias multas in medio ejus, calumnias [Vulg. calumniam] patientes in penetralibus ejus, et nescierunt facere rectum, dicit Dominus: thesaurizantes iniquitatem et rapinas, in aedibus suis. LXX: Annuntiate regionibus in Assyriis, et in regionibus terrae Aegypti, et dicite: Congregamini super montem Samariae, et videte mirabilia multa in medio ejus, et oppressionem in ea, et ignoravit quae futura sint coram [Al. in] ea, dicit Dominus, qui thesaurizant iniquitatem et miseriam in regionibus eorum.

Supra diximus Amos prophetam specialiter, immo magnam voluminis partem ad decem tribus, quae appellantur Israel et Ephraim, et Samaria, prophetare. Itaque etiam nunc jubetur ut annuntiet Azoto et terrae Aegypti quae sequuntur. Pro Azoto nescio quid volentes Septuaginta Assyrios posuerunt, cum Azotus lingua Hebraeorum appelletur ESDOD, et Assyrii, ASSUR. Pro aedibus quoque quae dicuntur ARMANOTH, verterunt regiones, quae vocantur SADOOTH: et nihil 257 in verbo similitudinis habent. Dicite, inquit, ut congregentur omnes gentes quae in vicino sunt, et videant scelera Israel, ne iniquum putent Dei esse judicium. Quomodo si diceret: Prius videte quae faciant, et tunc meam sententiam comprobate. Pulchreque intulit: Super montes Samariae, vel civitatis, quae nunc Sebaste, tunc Samaria vocabatur, vel universae provinciae, quae in montuosis sita est: et videte insanias multas in medio ejus, ut pro Deo adorent vitulos, et immolent filios suos: nec hoc scelere contenti, calumnientur pauperes in penetralibus suis,

And the evil that occurs in the city of the heretics, the Lord has done, so that He might take away from them all that they had and dissipate their perverse dogmas. Nor does the Lord do this unless He has first announced through His servants the prophets—that is, through ecclesiastical men who excelled in the spiritual grace of prophesying—what ought to be done. Therefore, the lion roars, and who will not fear? The Lord God has spoken, and who will not prophesy? This can also be said of the coming of the Lord the Savior: who, because He came with the Father, two were walking together. He roared from His forest and gave forth His voice from His den when He conquered the world; and He caught the birds that fell into His snare, and His trumpet resounded throughout the whole world. Nor was there any evil—that is, affliction and punishment due for former sins—in the city of men which He Himself did not do, revealing through His apostles the secret that was hidden from ages and generations (Eph. 3; Col. 1). But now it has been manifested to His saints, according to the precept of the eternal God, for the obedience of faith (Rom. 16).

(Vers. 9, 10.) Make it heard in the houses of Azotus, and in the houses of the land of Egypt, and say: Assemble upon the mountains of Samaria, and see the many insanities in her midst, those suffering slanders [Vulg. slander] in her inner chambers, and they have not known how to do right, says the Lord: treasuring up iniquity and robberies in their houses. LXX: Announce to the regions among the Assyrians, and in the regions of the land of Egypt, and say: Assemble upon the mountain of Samaria, and see the many wonders in her midst, and the oppression in her, and she has not known what things are to be before [Al. in] her, says the Lord, who treasure up iniquity and misery in their regions.

We have said above that the prophet Amos prophesies specifically, indeed for a great part of the volume, to the ten tribes, which are called Israel and Ephraim and Samaria. Therefore, even now he is commanded to announce to Azotus and the land of Egypt what follows. For Azotus, I know not what they intended, but the Septuagint put "Assyrians," although Azotus in the language of the Hebrews is called ESDOD, and the Assyrians, ASSUR. For "houses" also, which are called ARMANOTH, they translated "regions," which are called SADOOTH; and they have no similarity in the word. Say, he says, that all the nations which are nearby should assemble and see the crimes of Israel, lest they think God's judgment is unjust. As if he were saying: First see what they do, and then approve my sentence. And he beautifully introduced: "Upon the mountains of Samaria," either of the city, which is now called Sebaste but was then called Samaria, or of the entire province, which is situated in mountainous areas: and see the many insanities in her midst, such that they worship calves instead of God and sacrifice their own sons. Not content with this crime, they slander the poor in their inner chambers

et omnino rectum facere nesciant, thesaurizantes sibi non aurum et pecunias, quae interdum labore quaeruntur, sed iniquitates et rapinas in aedibus suis: ut quia, deserto Dei cultu, adoraverunt idola, tradat eos Deus in reprobum sensum (Rom. I), ut faciant quae non oportet. Et quia semel juxta leges tropologiae, Samaria refertur ad haereticos, qui custodes mandatorum Dei esse se mentiuntur, praecipit sermo divinus, ut in gentibus praedicent, quae non habent notitiam Dei, in quarum doctrina ignis exurens est, et tribulatio et angustia: ut considerent falsam Samariam, et ascendant ad montes superbiae ejus, et videant multas insanias in medio civitatis, dum unusquisque fingit quod voluerit, et adorat figmentum suum - ut Marcion bonum Deum et otiosum: ut Valentinus αἰῶνας triginta, et extremum Christum, quem appellat, ἔκτρομα, id est, abortivum: ut Basilides, qui omnipotentem Deum portentoso nomine appellat Ἀβράξας, et eundem secundum Graecas litteras, et annui cursus numerum dicit in solis circulo contineri, quem ethnici sub eodem numero aliarum litterarum vocant Μεῖθραν. Et Iberae ineptiae in Balsamo Barbeloque mirantur. Nonne hae insaniae sunt, et multae insaniae, unoquoque fingente quod in animum ejus inciderit? Calumniam quoque patiuntur in penetralibus ejus, sive opprimuntur simplices quique credentium; dum sub nomine veritatis colunt mendacium, 258 et omnino rectum facere nesciant, quia perdidere tramitem veritatis, nec credunt in eo qui dicit: Ego sum veritas (Joann. XIV, 6): et thesaurizant sibi dogmata iniquitatis, et rapiunt atque concludunt in aedibus suis, quos potuerint falso errore decipere. Sin autem placuerit ut legamus Assyrios (quod tamen in Hebraico non habetur), dicamus hos esse, de quibus scriptum est: Inducam super sensum magnum principem Assyriorum, qui dixit, Fortitudine mea faciam, et caetera, ut capiantur haeretici ab Assyrio et teneantur in terra Aegypti, de qua jam venientes ad Ecclesiam liberati sunt.

(Vers. 11.) Propterea haec dicit Dominus Deus: Tribulabitur et circumietur terra, et detrahetur ex te fortitudo tua, et diripientur aedes tuae. LXX: Propterea haec dicit Dominus Deus: Tyrus et in circuitu terra tua deserta erit: et detrahet de te fortitudinem tuam, et diripientur regiones tuae.

Pro Tyro, quae in Hebraico duabus litteris scripta est, SADE (ס) et RES (ר); et appellatur SOR (סור): quod et Aquila et Septuaginta similiter transtulerunt: Hebraeus qui me in sanctis Scripturis erudit, tribulationem interpretatus est, nec renuimus ejus sententiam: quia et Symmachus, qui non solet verborum κακοζήλιαν, sed intelligentiae ordinem sequi, ait, obsidio et circumdatio terrae.

and are entirely ignorant of how to do right, treasuring up for themselves not gold and money, which are sometimes sought with labor, but iniquities and robberies in their houses; so that because, having deserted the worship of God, they worshipped idols, God may give them up to a reprobate mind (Rom. 1), to do those things which are not fitting. And since, once according to the laws of tropology, Samaria refers to the heretics, who falsely claim to be keepers of God's commandments, the divine word commands that it be preached among the nations that have no knowledge of God, in whose doctrine there is a consuming fire and tribulation and distress; so that they may consider the false Samaria and ascend to the mountains of her pride and see the many insanities in the midst of the city, while each one fashions whatever he wishes and worships his own figment—as Marcion, a good and idle God; as Valentinus, thirty aeons and the final Christ whom he calls ectroma, that is, an abortion; as Basilides, who calls the almighty God by the portentous name Abraxas, and says that the same, according to the Greek letters and the number of the annual course, is contained in the circle of the sun, whom the pagans under the same number of other letters call Meithras. And the Iberian follies are wondered at in Balsamus and Barbelus. Are these not insanities, and many insanities, each one fashioning whatever happens to fall into his mind? They also suffer slander in her inner chambers, or all the simple among the believers are oppressed, while under the name of truth they worship a lie, 258 and entirely do not know how to do right, because they have lost the path of truth and do not believe in Him who says: "I am the truth" (John 14:6); and they treasure up for themselves dogmas of iniquity, and they seize and shut up in their houses those whom they can deceive by false error. But if it should please to read "Assyrians" (which however is not found in the Hebrew), let us say these are those of whom it is written: "I will bring upon the mind of the great prince of the Assyrians, who said, By my strength I will do it," and so forth, so that the heretics may be captured by the Assyrian and held in the land of Egypt, from which, coming to the Church, they have already been liberated.

(Vers. 11.) Therefore thus says the Lord God: The land shall be tribulated and surrounded, and your strength shall be taken away from you, and your houses shall be plundered. LXX: Therefore thus says the Lord God: Tyre and your land in its circuit shall be deserted: and he shall take down your strength from you, and your regions shall be plundered.

For "Tyre," which in Hebrew is written with two letters, SADE and RES, and is called SOR; both Aquila and the Septuagint translated it similarly. The Hebrew who instructed me in the Holy Scriptures interpreted it as "tribulation," and we do not reject his opinion; for Symmachus also, who is not accustomed to follow a kakozelia of words but the order of understanding, says "siege and surrounding of the land."

Pro obsidione, quae ab eo dicitur *πολιορκία*, fortitudo a Theodotione posita est qui putavit non SAR () et SOR (, quod tribulatio, vel Tyrus dicitur, sed SUR legendum: quod proprie refertur ad petram durissimam, quae Graece appellatur *ἀκρότομος*, et quam nos Latine silicem dicere possumus.

Loquamur ergo de singulis. LXX dixerunt: Tyrus et per circuitum terra tua. Videbaturque pendere sententia: addidere ergo de suo, deserta erit: nec error interpretum est, ubi propter verbi ambiguitatem, et tribulatio et Tyrus dici potest. Et est sensus: Super montes Samariae multas populus meus insanias perpetravit: calumniam faciens, et rectum penitus ignorans, et thesaurizans sibi iniquitatem et rapinas: 259 ideo tribulabitur, sive conteretur, et Assyrio exercitu terra circumdabitur eorum, et detrahetur, ait, ex te, o Samaria, o decem tribus, o quondam populus meus, fortitudo tua: et diripientur in aedibus tuis, quae per calumniam ex miserorum lacrymis congregasti. Haeretici quoque aut tribulabuntur in die iudicii, et omnis eorum fortitudo attenuabitur, et diripientur quae habuerant de rapinas, ut liberentur populi quos deceperant: aut certe quotidie per viros ecclesiasticos tribulabuntur, et circumdabuntur testimoniis Scripturarum, et detrahetur ex eis fortitudo syllogismorum, et verborum argutiae quibus suum mendacium muniunt, et diripientur eorum aedes, hoc est, Ecclesiae quas congregant: ut fides earum vera sit, quae in aedibus haeticorum falso nomine tenebatur.

(Vers. 12, 13.) Haec dicit Dominus: Quomodo si eruat pastor de ore leonis duo crura, aut extremum auriculae: sic eruentur filii Israel qui habitant in Samaria in plaga lectuli et in Damasci grabato. LXX: Haec dicit Dominus: Quomodo si avellat pastor de ore leonis duo crura, aut extremum auriculae: sic avellentur filii Israel qui habitant in Samaria contra tribum et in Damasco.

In principio Amos, ubi versiculos illos disseruimus: Dominus de Sion rugiet, et de Jerusalem dabit vocem suam: et luxerunt speciosa pastorum, et exsiccatus est vertex Carmeli, diximus illum artis suae usum esse sermonibus: ut quia pastor gregum nihil terribilius leone cognoverat, iram Domini leonibus compararet. Juxta hunc ergo sensum etiam nunc de eo quod saepe viderat sumit exemplum, et sic decem tribuum parvas reliquias de Assyriorum narrat manibus eruendas: quomodo si pastor, devoratis omnibus membris, duo crura aut extremum auriculae de leonis faucibus rapiat.

Instead of "siege," which by him is called *poliorkia*, "strength" was put by Theodotion, who thought that it should not be read SAR or SOR (which means tribulation or Tyre) but SUR, which properly refers to a very hard rock, which in Greek is called *akrotomos*, and which we in Latin can call *silex* [flint].

Let us speak, then, of the individual points. The LXX said: "Tyre and your land round about." And the sentence seemed to hang; they therefore added of their own, "it shall be deserted." Nor is it an error of the translators, where because of the ambiguity of the word, both "tribulation" and "Tyre" can be said. And the sense is: My people have perpetrated many insanities upon the mountains of Samaria, committing slander, being entirely ignorant of what is right, and treasuring up for themselves iniquity and robberies; 259 therefore it shall be tribulated, or crushed, and their land shall be surrounded by the Assyrian army, and "your strength," he says, "shall be taken away from you," O Samaria, O ten tribes, O formerly my people; and "they shall be plundered in your houses," which you gathered through slander from the tears of the wretched. The heretics also shall either be tribulated on the day of judgment, and all their strength shall be thinned out, and the things they had from plunder shall be plundered, so that the peoples whom they had deceived may be set free; or certainly they are tribulated daily through ecclesiastical men, and they are surrounded by the testimonies of the Scriptures, and the strength of the syllogisms and the subtleties of words with which they fortify their lie shall be taken from them, and their houses—that is, the churches they had gathered—shall be plundered; so that the faith in them may be true, which was held under a false name in the houses of the heretics.

(Vers. 12, 13.) Thus says the Lord: As if a shepherd should rescue from the mouth of a lion two legs, or the tip of an ear: so shall the children of Israel be rescued who dwell in Samaria in the corner of a bed and in the couch of Damascus. LXX: Thus says the Lord: As if a shepherd should tear away from the mouth of a lion two legs, or the tip of an ear: so shall the children of Israel be torn away who dwell in Samaria against the tribe and in Damascus.

In the beginning of Amos, where we discussed those verses: "The Lord shall roar from Zion, and utter His voice from Jerusalem: and the beautiful things of the shepherds have mourned, and the top of Carmel has withered," we said that he used the language of his own craft: so that because a shepherd of flocks had known nothing more terrible than a lion, he might compare the Lord's wrath to lions. According to this sense, therefore, even now he takes an example from that which he had often seen, and thus he relates that small remnants of the ten tribes are to be rescued from the hands of the Assyrians: just as if a shepherd, after all the limbs have been devoured, should snatch two legs or the tip of an ear from the lion's jaws.

Positoque comparationis exemplo, ita, inquit, eruentur filii Israel, decem videlicet tribus quae habitant in Samaria, in plaga lectuli et in Damasci grabato. Quod mihi sic explanandum videtur: legimus in Isaia Rasin regem Aram, id est, Syrorum, qui regnabat in Damasco, et Phacee filium Romeliae regem Israel, inito foedere, contra Judam venisse pugnantes (Isai. VII): de quibus Dominus praecipit Achaz regi Judae et Jerusalem ne timeat duos semiustos torres: quando in signum plenae libertatis, Virginis ei et conceptus et partus 260 ostenditur. Filii ergo Samariae habitant in regione et plaga lectuli, requiescentes in Syrorum auxilio, et in Damasci grabato sibi victoriam pollicentes: ut quomodo qui fessus est, refocillatur in lectulo: sic illi fractas vires vicinae gentis auxilio roborarent. Unde et in eodem Isaia per typum dicitur futurorum, quod nasciturus sit puer, qui priusquam sciat patrem et matrem vocare, accipiat spolia Samariae et virtutem Damasci, quae scilicet contra Jerusalem, junctis viribus, dimicabant (Ibid.).

(Vers. 14, 15.) Audite et contestamini in domo Jacob, dicit Dominus Deus exercituum, quia in die cum visitare coepero praevaricationes Israel super eum, visitabo et super altaria Bethel: et amputabuntur cornua altaris, et cadent in terram: et percutiam domum hyemalem cum domo aestiva, et peribunt domus eburneae: et dissipabuntur aedes multae, dicit Dominus. LXX: Sacerdotes, audite: contestamini domum Jacob, dicit Dominus Deus omnipotens: quia in die qua ulciscar iniquitates Israel super eum, ulciscar et super altaria Bethel: et suffodientur cornua altaris, et cadent super terram. 261 Confundam et percutiam domum pinnatam super domum aestivam, et peribunt domus eburneae, et adjicientur domus aliae multae, dicit Dominus.

Quod in principio capituli juxta Septuaginta positum est, sacerdotes, in Hebraico non habetur, sed pro hoc verbo legitur ARES (), quod Aquila interpretatus est grabatum; et puto Septuaginta ipsum verbum posuisse Hebraicum, quod quidam non intelligentes pro ARES legerunt ἱερείς, id est, sacerdotes. Praecipit autem sermo propheticus ut primum audiant, dende contestentur in domo Jacob, id est, in decem tribubus quae Dominus dixerit. Cum coepero, inquit, visitare praevaricationes, vel impietates domus Israel, et ei reddere quae meretur, et captivitatis tempus advenerit: tunc destruentur altaria Bethel, ubi erant aurei vituli, et amputabuntur cornua altaris, quod, Jeroboam quoque manum extendente, diruptum est (III Reg. XIII); et ruent in terram, Assyrio vastante, confracta.

Having set down the example of comparison, he says: so shall the children of Israel be rescued—namely, the ten tribes who dwell in Samaria—in the corner [or region] of a bed and in the couch of Damascus. This seems to me to be explained thus: we read in Isaiah that Resin, king of Aram (that is, of the Syrians), who reigned in Damascus, and Pekah son of Remaliah, king of Israel, having entered into a covenant, came fighting against Judah (Isa. 7); concerning whom the Lord commands Ahaz, king of Judah and Jerusalem, not to fear those two smoking firebrands; when, as a sign of full liberty, the Virgin's 260 conception and birth are shown to him. The children of Samaria, therefore, dwell in the region and corner of a bed, resting in the aid of the Syrians, and promising themselves victory in the couch of Damascus; so that just as one who is weary is refreshed in a bed, so they might strengthen their broken powers with the aid of a neighboring nation. Whence also in the same Isaiah it is said through a type of future things, that a boy shall be born who, before he knows how to call father and mother, shall receive the spoils of Samaria and the strength of Damascus, which were fighting together with joined forces against Jerusalem (Ibid.).

(Vers. 14, 15.) Hear and testify in the house of Jacob, says the Lord God of hosts: That in the day when I begin to visit the transgressions of Israel upon him, I will visit also upon the altars of Bethel: and the horns of the altar shall be cut off and shall fall to the ground: and I will strike the winter house with the summer house, and the ivory houses shall perish, and the many houses shall be scattered, says the Lord. LXX: O priests, hear: testify to the house of Jacob, says the Lord God almighty: That in the day when I take vengeance on the iniquities of Israel upon him, I will take vengeance also upon the altars of Bethel: and the horns of the altar shall be dug up and shall fall upon the ground. 261 I will confound and strike the winged house upon the summer house, and the ivory houses shall perish, and many other houses shall be added, says the Lord.

That which is placed at the beginning of the chapter according to the Septuagint—"O priests"—is not found in the Hebrew, but instead of this word is read ARES, which Aquila translated as "couch"; and I think the Septuagint themselves put the Hebrew word, which some, not understanding, read as hiereis for ARES, that is, "priests." Now the prophetic word commands that they first hear, then testify in the house of Jacob—that is, in the ten tribes—the things which the Lord has spoken. When I begin, He says, to visit the transgressions or impieties of the house of Israel, and to return to her what she deserves, and the time of captivity has come: then the altars of Bethel shall be destroyed, where the golden calves were, and the horns of the altar shall be cut off—which was also broken when Jeroboam stretched out his hand (1 Kings 13); and they shall fall to the ground, shattered as the Assyrian lays waste.

Et percutiam, inquit, domum hyemalem cum domo aestiva, quod simpliciter juxta litteram accipere possumus: tantarum eos fuisse opum, ut duplices haberent domos, hyemales et aestivas, quarum aliae versae essent ad Aquilonem, aliae ad Austrum, ut pro varietate temporum, frigoris et caloris, coelique temperiem, providerent. Possumus domum hyemalem appellare regnum Israel, in qua frigus erat religionis et cultus Dei, variique ventorum turbines, et saeva tempestas; et domum aestivam, Judae regnum, in quo sol justitiae oriebatur, et omnia religionis semina fervebant. Domus quoque eburneae, quas vel habebant, vel habere se putabant, juxta id quod in Regnorum legimus tertio libro, fecerat Achab domum eburneam (III Reg. XXII), peribunt: et aedes multae, in quibus diversae gentes habitabant, dissipabuntur.

And I will strike, He says, the winter house with the summer house, which we can take simply according to the letter: that they were of such great wealth that they had double houses, winter and summer, of which some were turned to the North and others to the South, so that they might provide for the celestial temperature according to the variety of seasons, of cold and of heat. We can call the winter house the kingdom of Israel, in which there was the cold of religion and of the worship of God, and various whirlwinds of winds, and a cruel storm; and the summer house the kingdom of Judah, in which the sun of justice arose and all the seeds of religion flourished. The ivory houses also, which they either had or thought they had—according to that which we read in the third book of Kings, that Ahab had made an ivory house (1 Kings 22)—shall perish: and the many houses in which various nations dwelt shall be scattered.

LIBER SECUNDUS.

263-264 Legi in quadam controversia: Imbecillitas corporis animi quoque vires secum trahit. E contrario Paulus apostolus: Quando infirmior, inquit, tunc fortior sum (II Cor. XII, 10); et: Virtus in infirmitate perficitur (Ibid., 9). Spiritus enim contra carnem, et caro contra spiritum (Galat. V); haec invicem sibi adversantur, ne quae volumus, illa faciamus. Unde et in Evangelio dicitur: Spiritus promptus est, caro autem infirma (Matth. XXVI, 41).

Senectus multa secum et bona affert et mala. Bona, quia nos ab impudentissimis dominis liberat voluptatibus, gulae imponit modum, libidinis frangit impetus, auget sapientiam, dat maturiora consilia; et frigescente corpore, dormit cum perpetua virgine Sunamite: luxuriamque contemnens cum Berzellai, delegat eam filio adolescenti Chamaam [Al. Maacha], et non vult transire Jordanem, atque in alienos fines de suis finibus, id est, regionibus exire (II Reg. XIX).

Quae autem putantur senectutis mala, ista sunt: crebrae infirmitates, pituita molestissima, quam Graecorum alii κόρυζαν, alii φλέγμα nuncupant, caligantes oculi, acescentes cibi, tremens interdum manus, nudi gingivis dentes, et inter cibos cadentes. Ad haec torminibus et aculeis stomachi, podagraeque et chiragrae doloribus saepe torquetur: ita ut ne stylum quidem aut calamum tenere queat; ut [Al. et] suis pedibus non possit incedere magnaue parte vitae videatur esse truncata, et multis membris praemortua.

Cum haec ita se habeant, in malorum comparatione tolerabilius sustinebo morbos, dummodo una et gravissima domina libidine caream. Patitur quidem et senectus nonnumquam incentiva vitiorum: nullusque juxta sanctum martyrem Cyprianum, diu tutus est periculo proximus. Sed aliud est titillari, aliud obrui voluptatibus.

Ibi cum apostolo adolescentia loquitur, quae novit virentis corporis necessitates: Non enim quod volo bonum hoc ago, sed quod nolo malum illud facio (Rom. VII, 15); et: Miser ego homo, quis me liberabit de corpore mortis hujus (Ibid., 24)? Hic autem raro inter emortuos cineres scintilla sublucescens reviviscere nititur, et tamen incendia non potest suscitare.

BOOK SECOND.

263-264 I read in a certain controversy: The weakness of the body also drags the strengths of the mind along with it. On the contrary, Paul the apostle says: "When I am weak, then I am stronger" (2 Cor. 12:10); and: "Strength is made perfect in weakness" (Ibid., 9). For the spirit is against the flesh, and the flesh against the spirit (Gal. 5); these oppose each other, so that we do not do the things we want. Whence also it is said in the Gospel: "The spirit is willing, but the flesh is weak" (Matt. 26:41).

Old age brings with it many good things and many bad things. Good things, because it frees us from those most impudent masters, the pleasures; it imposes a limit on gluttony, breaks the impulses of lust, increases wisdom, gives more mature counsels; and as the body grows cold, it sleeps with the perpetual virgin Shunammite: and despising luxury with Barzillai, it delegates it to the young son Chimham [Al. Maacha], and does not want to cross the Jordan, nor to go out from its own borders, that is, regions, into foreign borders (2 Sam. 19).

But what are thought to be the evils of old age are these: frequent infirmities, most troublesome phlegm (pituita), which some of the Greeks call koryzan, others phlegma, dimming eyes, food turning sour, an occasionally trembling hand, teeth bare of gums and falling out during meals. To these, it is often tortured by gripes and stings of the stomach, and by the pains of gout in the feet (podagra) and hands (chiragra): so that it can neither hold a stylus nor a pen; so that it cannot walk on its own feet and seems to be truncated in a great part of life, and dead in many limbs.

Since these things are so, in the comparison of evils I will more tolerably endure diseases, provided that I am free from that one and most heavy mistress, lust. Old age does indeed sometimes suffer the incentives of vices: and according to the holy martyr Cyprian, no one is safe for long who is near to danger. But it is one thing to be tickled, another to be overwhelmed by pleasures.

There youth speaks with the apostle, which knows the necessities of a flourishing body: "For not the good that I want do I do, but the evil that I do not want, that I do" (Rom. 7:15); and: "Wretched man that I am, who will deliver me from the body of this death" (Ibid., 24)? But here, rarely among the dead ashes does a faint spark try to revive, and yet it cannot stir up fires.

Quam ob rem, Pammachi, cano jam mecum capite, impetra mihi a Domino, ut comitem mihi merear habere sapientiam, de qua scriptum est: Ama illam, et servabit te: honora illam, et amplexabitur te (Prov. IV, 8): ut, ipsa adjuvante et socia, coeptum in Amos opus expleam, secundusque liber principium sumat a vaccis Basan: ut qui in Osee propheta de vaccis sive vitulis Bethaven pleno sermone tractavi: nunc quoque de vaccis pinguiissimis possim disserere.

(Cap. IV.---Vers. 1 seq.) 265 Audite verbum hoc, vaccae pingues, quae estis in monte Samariae: quae calumniam facitis egenis, et confringitis pauperes: quae dicitis dominis vestris, Afferte et bibemus. Juravit Dominus Deus in sancto suo: quia ecce dies venient super vos, et levabunt vos in contis, et reliquias vestras in ollis ferventibus: et per aperturas exhibitis altera contra alteram, et projiciemini in Armon, dicit Dominus. LXX: Audite verbum istud, vaccae Basanitidis [Al. Basanitides], quae estis in monte Samariae, quae opprimitis pauperes, et conculcatis egenos, quae dicitis dominis vestris: Date nobis ut bibamus. Jurat Dominus per sanctos suos, quoniam ecce dies venient super vos, et tollent vos in armis, et eos qui vobiscum sunt in ollis, negotiatores pestilentes, et ejiciemini nudae contra invicem, et projiciemini super montem Remmam, dicit Dominus.

Pro vaccis pinguibus, Septuaginta posuerunt Basanitidis: Aquila et Theodotio ipsum verbum Hebraicum BASAN (); nos Symmachi interpretationem secuti, qui ait, αἱ βόες εὐτροφοί, id est, boves saginatae, vaccas pingues interpretati sumus. Loquitur autem ad principes Israel et optimates quosque decem tribuum, qui deliciis ac rapinis vacabant, ut audiant sermonem Dei, et non aratores boves, sed vaccas pingues de armento se esse noverint, sive quae nutriantur in pascuis Basan, quae sunt loca herbarum fertilissima: ac per hoc significat eos, non agriculturae, sed immolationi et esui praeparatos.

Vos vaccae pingues estis in monte Samariae, et humiles quosque confringitis, et dicitis dominis vestris, id est, pastoribus, per quos reges intelligimus, Date nobis, et bibemus, id est, jubete tantum, et nos cuncta vastabimus. Ex eo autem quod posuit, date nobis, et bibemus: et non dixit, date et comedemus, ebrietatem earum significat in vino atque luxuria, quae statum mentis evertunt.

Juravit itaque Dominus Deus in sancto suo, vel in semetipso, vel in Filio, vel in Templo, vel in omni qui sanctus est et appellatur templum Dei, quod adventura sit dies non longe et post multa saecula, sed jam imminens, dies captivitatis et angustiae, in quo vaccae leventur in contis, et reliquiae earum in ollis ferventibus, pro quo et in Hebraico 266 et apud Aquilam scriptum est in lebetibus pisciculorum.

For which reason, Pammachius, with my head already grey, obtain for me from the Lord that I may deserve to have wisdom as a companion, of which it is written: "Love her, and she will keep you: honor her, and she will embrace you" (Prov. 4:8): so that, with her helping and as an associate, I may complete the work begun on Amos, and the second book may take its beginning from the cows of Bashan: so that I, who in the prophet Hosea treated with a full discourse of the cows or calves of Beth-aven, may now also be able to discourse of the fattest cows.

(Chap. IV.---Vers. 1 seq.) 265 "Hear this word, you fat cows, who are on the mountain of Samaria: you who do calumny to the needy, and crush the poor: who say to your lords: Bring, and we will drink." The Lord God has sworn in His holy one: because behold the days shall come upon you, and they shall lift you up on poles, and your remnants in boiling pots: and through the openings you shall go out, one against another, and you shall be cast into Armon, says the Lord." LXX: "Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, and trample the needy, who say to your lords: Give to us that we may drink. The Lord swears by His holy ones, that behold the days shall come upon you, and they shall take you in arms, and those who are with you in pots, pestilent merchants, and you shall be cast out naked against each other, and you shall be cast upon mount Remman, says the Lord."

For "fat cows," the Septuagint put "of Bashan": Aquila and Theodotion put the Hebrew word itself, BASAN; we, following the interpretation of Symmachus, who says *hai boes eutrophoi*, that is, "fattened oxen," have translated it "fat cows." Now He speaks to the princes of Israel and to all the nobles of the ten tribes, who were devoted to delicacies and plunder, that they may hear the word of God, and know that they are not plowing oxen, but fat cows from the herd, or those which are nourished in the pastures of Bashan, which are the most fertile places of grass: and by this He signifies that they are prepared not for agriculture, but for sacrifice and eating.

"You are fat cows on the mountain of Samaria, and you crush all the humble, and you say to your lords"—that is, to the shepherds, by whom we understand kings—"Give to us, and we will drink," that is, only command, and we will lay waste everything. From that which he put, "give to us, and we will drink," and did not say "give and we will eat," he signifies their drunkenness in wine and luxury, which overturn the state of the mind.

Therefore the Lord God swore in His holy one—either in Himself, or in the Son, or in the Temple, or in everyone who is holy and is called the temple of God—that the day is coming, not far off and after many centuries, but already imminent, the day of captivity and anguish, in which the cows shall be lifted on poles, and their remnants in boiling pots, for which also in the Hebrew (266) and in Aquila it is written "in the kettles of little fish."

Pro contis quoque qui Hebraice dicuntur SANNOTH (), Aquila interpretatus est clypeos: Symmachus et LXX, arma; solus Theodotio δόρατα, quem nos secuti, contos vel hastas interpretati sumus. Hoc autem significat, quod capiantur in praelio, et portentur atque auferantur jure victoryae: servans tamen coeptam vaccarum metaphoram, ut quas esse pingues dixerat vaccae, earum carnes narret in contis vel scutis esse portandas. Et sicut lebes ferventissimus minutos pisces pariter involvit: ita et vaccae Basan absque ullo ordine captivitatis miseriis opprimendas.

Quodque sequitur: Et per aperturas exhibitis altera contra alteram, sic explanari potest: Aperta vobis est captivitatis via, et cum lebetes vestri fuerint exusti, exhibitis altera contra alteram, secundum Hebraeorum idioma, qui pro eo quod nos mutuo vel vicissim, mulierem et mulierem, hoc est, altera contra alteram vocant. Et projiciemini, inquit, in locis Armeniae, quae vocantur Armona (). Denique Symmachus ita interpretatus est: Et projiciemini in Armenia, pro quibus Septuaginta, montem Remmam, Aquila montem Armona, Theodotio montem Mona: quinta autem editio, excelsum montem, transtulerunt.

Verbum autem Domini quod vaccae Basan jubentur audire, secundum coeptam tropologiam, haereticis praecipit, qui ventri et gulae servientes, recte appellantur vaccae pinguissimae, sive vaccae ignominiosae: hoc enim interpretatur Basan, id est, αἰσχύνη, quam si confusionem dicere voluerimus, Babylonem magis quam Basan interpretabimur. Hae vaccae pingues, sive ignominiosae et aridae, nam Basan et hoc intelligitur, in monte Samariae sunt, cui et in Osee dicitur: Aufer vitulum tuum, Samaria. Et rursum in eodem, Quia seducens erat vitulus tuus, Samaria (Ose. VIII, 5, 6): et ideo in monte Samariae, quia semper eriguntur in superbiam, et sibi sublimia repromittunt. Samaria quoque custodia dicitur, non quo custodiant sermones Domini: sed quia custodes praeceptorum ejus esse se jactent.

Quae calumniam faciunt egenis, et confringunt pauperes. Egenum et pauperem 267 intellige ecclesiasticum virum, qui veritatis simplicitate contentus, haereticorum suppellectilem, et eloquentiae fulgorem, argumentorumque divitias non requirit. Hae vaccae dicunt dominis suis: Afferte, et bibemus. Dominos earum vel principes perversorum dogmatum possumus appellare, Valentinum, et Marcionem, et Arium, et Eunomium: aut eos qui per multiplices libros ab aliis male inventa corroborant. Isti dicunt vaccae Basanitidis: Afferte nobis, et bibemus. Nisi enim illi dederint, isti quod devorent non habent, immo quod bibant ut inebrientur.

For the poles also, which in Hebrew are called SANNOTH, Aquila translated as "shields"; Symmachus and the LXX, "arms"; only Theodotion *dorata*, whom we have followed, translating it as "poles" or "spears." This signifies that they are captured in battle, and are carried and taken away by the right of victory: yet preserving the begun metaphor of the cows, so that those he had said were fat cows, he tells that their flesh is to be carried on poles or shields. And just as a most boiling kettle involves small fish together: so also the cows of Bashan are to be crushed by the miseries of captivity without any order.

And that which follows: "And through the openings you shall go out, one against another," can be explained thus: The way of captivity is open to you, and when your kettles have been burnt out, you shall go out one against another, according to the idiom of the Hebrews, who instead of what we call "mutually" or "in turn," call "woman and woman," that is, "one against another." "And you shall be cast," he says, "into the places of Armenia," which are called Armona. Finally, Symmachus interpreted it thus: "And you shall be cast into Armenia," for which the Septuagint translated "mount Remman," Aquila "mount Armona," Theodotion "mount Mona": but the fifth edition "lofty mountain."

Now the word of the Lord which the cows of Bashan are commanded to hear, according to the begun tropology, commands the heretics, who serving the belly and the gluttony, are rightly called most fat cows, or ignominious cows: for this is what "Basan" is interpreted, that is, *aischyne*, which if we wish to call it "confusion," we shall interpret it as Babylon rather than Bashan. These fat cows, or ignominious and dry ones—for Basan is also understood as this—are on the mountain of Samaria, to which it is also said in Hosea: "Remove your calf, O Samaria." And again in the same: "Because your calf was seducing, O Samaria" (Hos. 8:5, 6): and therefore on the mountain of Samaria, because they are always lifted up in pride, and promise lofty things to themselves. Samaria also is called "guardianship," not because they guard the words of the Lord: but because they boast that they are guardians of His precepts.

"Who do calumny to the needy, and crush the poor." (267) Understand the needy and poor man to be the ecclesiastical man, who, content with the simplicity of truth, does not seek the furniture of heretics, and the brightness of eloquence, and the riches of arguments. These cows say to their lords: "Bring, and we will drink." We can call their lords the leaders of perverse dogmas—Valentinus, and Marcion, and Arius, and Eunomius: or those who through manifold books corroborate the things badly invented by others. To these the cows of Bashan say: "Bring to us, and we will drink." For unless those give, these have nothing that they may devour, or rather that they may drink to become drunk.

Ut autem sciamus aquas et pocula significare doctrinam, Dominus loquitur ad Samaritanam: Omnis qui biberit [Al. bibit] ex aqua hac, sitiet iterum: qui autem biberit ex aqua quam ego dabo ei, non sitiet in aeternum (Joan. IV, 13). Ergo qui de Samaritanae, id est, haereticorum aquis biberint, semper sitient et ardorem faucium siccarum refrigerare non poterunt, Isaia de hoc eodem [Al. hac eadem] conclamante: Sicut somniat qui sitit quasi bibat, et cum surrexerit, adhuc sitit, anima autem ejus frustra speravit: sic erunt omnes gentes quae pugnant contra Jerusalem (Isai. XXIX, 8). Vere enim qui de haereticorum aquis biberit, et pugnaverit contra Jerusalem Ecclesiam Dei, in somnis bibit, et anima ejus vanis imaginibus illuditur. Cumque aestimaverit se satiatum, tunc sitiendi habebit principium. Unde et ad virum ecclesiasticum dicitur: Bibe aquas de vasis tuis, et de puteorum fontibus aquas tuas, et sint tibi soli (Prov. V, 15).

Et jurat Dominus Deus tuus in sancto suo contra vaccas saginae et dapibus servientes, sive jurat in sanctis suis, quod venient dies super eas, dies iudicii atque poenarum, ut portent eas in armis suis, et eos qui cum ipsis sunt, mittant in lebetes, sive portent: et vel ipsae vaccae sint negotiatores pestilentes, vel ipsi qui veniunt ut portent eas, et ejiciantur nudae invicem se videntes: projicianturque super montem Remman, dicit Dominus Deus.

Debemus enim et juxta LXX dicere, ne frustra eos proposuisse videamur. Quando venerit contra haereticos dies iudicii atque vindictae, tunc auferentur in armis, hoc est, cum 268 armis suis, quibus adversus Ecclesiam dimicaverant: vel victi armatura Dei, et ab illius pugnatoribus superati, mittentur in lebetes, ut exurantur et excoquantur qui fuerunt prius negotiatores pestilentes; ad hoc enim negotiabantur [Al. negotiabantur], ut morti traderent quos deceperant. Isti sunt de quibus dicitur: Filii Heli, filii pestilentiae (I Reg. II), qui in cathedra pestilentiae [Al. pestilentium] sederunt. Cumque excocti fuerint et exusti, egredientur nudi, nihil eorum habentes, quae sibi antea praesumebant. Et videbunt ignominiam suam, et projicientur super montem Remman, qui interpretatur sublimitas, ut in superbia sua conterantur. Quidam Remman, visionem alicujus, id est, *ὄρασιν τινος*, interpretantur. Non enim omnia videre poterant; sed sibi partis alicujus scientiam promittebant, ut projiciantur, eo [Al. in eo] quod se scire credebant.

But so that we may know that waters and cups signify doctrine, the Lord speaks to the Samaritan woman: "Everyone who drinks of this water will thirst again: but he who drinks of the water which I shall give him will not thirst forever" (John 4:13). Therefore those who drink of the Samaritan—that is, the heretics'—waters will always thirst and will not be able to cool the heat of their dry throats, as Isaiah cries out about this same thing: "As he who thirsts dreams as if he drinks, and when he has risen, he still thirsts, and his soul has hoped in vain: so shall all the nations be that fight against Jerusalem" (Isa. 29:8). For truly he who drinks of the heretics' waters, and fights against Jerusalem the Church of God, drinks in dreams, and his soul is deluded by vain images. And when he has estimated himself satisfied, then he will have the beginning of thirsting. Whence also it is said to the ecclesiastical man: "Drink waters from your own vessels, and from the fountains of your wells your waters, and let them be for you alone" (Prov. 5:15).

And your Lord God swears in His holy one against the cows serving fatness and feasts, or He swears in His holy ones, that the days shall come upon them, the days of judgment and punishments, so that they may carry them in their arms, and those who are with them they may send into kettles, or carry: and either the cows themselves are pestilent merchants, or they themselves who come to carry them, and they are cast out naked seeing each other: and they are cast upon mount Remman, says the Lord God.

For we ought also to speak according to the LXX, lest we seem to have proposed them in vain. When the day of judgment and vengeance comes against the heretics, then they shall be taken away in arms, that is, with (268) their arms, with which they had fought against the Church: or conquered by the armor of God, and overcome by His fighters, they shall be sent into kettles, so that they who were previously pestilent merchants may be burnt up and boiled out; for they traded for this, that they might deliver to death those they had deceived. These are they of whom it is said: "The sons of Eli, sons of pestilence" (1 Sam. 2:12), who sat in the chair of pestilence. And when they have been boiled out and burnt up, they shall go out naked, having nothing of those things which they previously presumed to themselves. And they shall see their ignominy, and they shall be cast upon mount Remman, which is interpreted "loftiness," so that they may be crushed in their pride. Some interpret Remman as "the vision of someone," that is, *horasin tinos*. For they could not see all things; but they promised themselves the knowledge of some part, so that they might be cast out in that which they believed they knew.

Possumus juxta litteram, quando venerint dies captivitatis super vaccas Samariae, intelligere quod superent eas in praelio, et opprimant armis suis, et in congressione superatas compellant ad urbes munitas, quae comparentur ollis ferventibus: ut quomodo Jerusalem habens clausos populos et obsessos, assimilatur ollae ferventi et plenae carnum; sic et urbes Samariae ollis ferventibus comparentur, quae fame et pestilentia clausos populos exire compellant, et ire in captivitatem mutuo se videntes, et transferri in Armon montes Armeniae, qui Medis Persisque confines sunt.

(Vers. 4 seq.) Venite ad Bethel, et impie agite: ad Galgalam, et multiplicare praevaricationem, et afferte mane victimas vestras, tribus diebus decimas vestras. Et sacrificare de fermento [Vulg. fermentato] laudem, et vocare voluntarias oblationes, et annuntiate. Sic enim voluistis, filii Israel, dicit Dominus Deus. Unde et ego dedi vobis stuporem dentium in cunctis urbibus vestris, et indigentiam panum in omnibus locis vestris: et non estis reversi ad me, dicit Dominus. LXX: Introistis in Bethel, et inique egistis, in Galgala multiplicastis impie agere: et intulistis mane hostias vestras, in die tertio decimas vestras. Et legerunt foris legem, et invocaverunt confessiones. Annuntiate quia haec dilexerunt filii Israel, dicit Dominus Deus. Et ego 269 dabo vobis stuporem dentium in cunctis urbibus vestris, et indigentiam panum in omnibus locis vestris, et non estis reversi ad me, dicit Dominus.

Primum historiae fundamenta jaciamus: O Israel miserabilis, jam tibi vicina captivitas, jam Assyrius instat exercitus: fac quod libet, age impie: cum idolis libere fornicare, ut quanto tu fueris impudentior, tanto mea super tormentis tuis justior videatur sententia.

Venite, inquit, in Bethel, in qua aureum posuistis vitulum, et impie agite in Deum. Venite ad Galgalam locum idololatriae, de qua per Osee locutus sum: Omnis malitia eorum in Galgalis (Ose. IX, 15). Et rursum in eodem: Frustra erant in Galgala bobus immolantes (Ibid., XII, 11). Cumque veneritis ad Galgalam: multiplicare praevaricationem. Quidquid enim ibi egeritis, praevaricatio contra Deum est, cui idola praetulistis.

Et afferte mane victimas vestras, ne in scelere sit ulla dilatio. Tribus diebus decimas vestras: sive, ut interpretatus est Symmachus, tertia die decimas vestras. Cujus loci haec nobis videtur explanatio: in Levitico lege praeceptum est (Levit. VII), ne quaedam hostiae in alterum diem reserventur, et ne aliae in diem tertium remaneant: quod si remanserint, immundae sint. Est igitur sensus: Immundas quotidie victimas caedite, et contaminata offerre sacrificia, et sacrificare de fermento laudem, quod juxta praecepta Moysi Deo penitus non offertur.

We can understand according to the letter, when the days of captivity come upon the cows of Samaria, that they overcome them in battle, and crush them with their arms, and having overcome them in the encounter, they drive them to fortified cities, which are compared to boiling pots: so that as Jerusalem, having the peoples closed up and besieged, is likened to a boiling pot full of meat; so also the cities of Samaria may be compared to boiling pots, which by hunger and pestilence compel the closed-up peoples to go out, and go into captivity seeing each other, and be transferred into Armon the mountains of Armenia, which are bordering on the Medes and Persians.

(Vers. 4 seq.) "Come to Bethel, and act impiously: to Gilgal, and multiply transgression: and bring your victims in the morning, your tithes in three days. And sacrifice a praise of leaven [Vulg. leavened], and call for voluntary offerings, and announce them. For so you have willed, sons of Israel, says the Lord God. Whence also I gave you dullness of teeth in all your cities, and want of bread in all your places: and you have not returned to Me, says the Lord." LXX: "You entered into Bethel, and acted iniquitously, in Gilgal you multiplied acting impiously: and you brought your hosts in the morning, your tithes on the third day. And they read the law outside, and called for confessions. Announce that the sons of Israel have loved these things, says the Lord God. And I (269) will give you dullness of teeth in all your cities, and want of bread in all your places, and you have not returned to Me, says the Lord."

First let us lay the foundations of history: O miserable Israel, captivity is already near to you, the Assyrian army already presses on: do what pleases you, act impiously: fornicate freely with idols, so that the more impudent you are, the more just My sentence over your torments may seem.

"Come," he says, "to Bethel," in which you have placed the golden calf, and act impiously against God. Come to Gilgal, the place of idolatry, of which I have spoken through Hosea: "All their malice is in Gilgal" (Hos. 9:15). And again in the same: "In vain were they sacrificing to oxen in Gilgal" (Ibid., 12:11). And when you have come to Gilgal: "multiply transgression." For whatever you do there is a transgression against God, whom you have preferred to idols.

And bring your victims in the morning, lest there be any delay in the crime. "Your tithes in three days": or, as Symmachus interpreted, "your tithes on the third day." Of which place this explanation seems to us: in the law of Leviticus it is commanded (Lev. 7) that certain hosts should not be reserved for the next day, and that others should not remain until the third day: for if they remain, they are unclean. The sense therefore is: Slay unclean victims daily, and offer contaminated sacrifices, "and sacrifice a praise of leaven," which according to the precepts of Moses is not offered to God at all.

Pro laude eucharistian, id est, gratiarum actionem interpretatus est Aquila, quae Hebraice dicitur THODA (). Et vocate, inquit, voluntarias oblationes, quas Hebraei appellant NADABOTH (), id est, spontaneas. Ultroneum [Al. ultraneum] autem sacrificium ad laetitiam pertinet: quod Latine epulum possumus appellare. Cumque hoc feceritis, impietatem vestram omnibus nuntiate: ut non solum fecisse, sed et alios docuisse videamini.

Haec autem praecipio, et imperativo modo loquor, ut vestrae satisfaciam voluntati, quia sic egistis et sic voluistis, filii Israel, dicit Dominus Deus. Quapropter et ego dedi vobis stuporem dentium, ut LXX transtulerunt, quos in hoc loco propter simplicitatem verbi secuti sumus: sive munditiam dentium, ut interpretati sunt 270 Aquila et Symmachus, ut per mundos dentes, famis magnitudinem demonstrarent. Et feci indigentiam panum, non in una urbe, sed in omnibus urbibus vestris; nec in uno loco, sed in omnibus locis vestris. Cumque hoc fecerim, non puniens, sed occasionem tribuens poenitentiae: nec sic quidem reversi estis ad me, dicit Dominus.

Haec juxta Hebraicum diximus: transeamus ad LXX interpretes, et quid nobis juxta anagogen videatur in singulis, breviter disseramus; neque enim si in utraque editione utrumque dicere voluerimus, librorum patitur magnitudo. Ingressi estis in Bethel, id est, in domum Dei, quod sentitur Ecclesia: et impie egistis in Dominum, illius praecepta calcantes. In Galgala autem, quod interpretatur revelatio, sive volutabrum, impietates multiplicastis, sanctarum vobis Scripturarum scientiam vindicantes: et dum erigimini in superbiam, estis in coeni ultima devoluti.

Intulistis quoque mane hostias vestras, die tertia decimas vestras, transfigurati in angelum lucis: et triplicem intelligentiam Scripturarum (de qua nobis praeceptum est, ut describamus eam tripliciter in cordibus nostris) in unius dici sententiam coarctantes. Debemus enim Scripturam sanctam, primum secundum litteram intelligere, facientes in ethica quaecumque praecepta sunt. Secundo juxta allegoriam, id est, intelligentiam spiritualem. Tertio secundum futurorum beatitudinem. Vos autem primam, inquit, et secundam contemnentes diem, spiritualia vobis quaedam figmenta componitis sine fundamento, et parietibus tectum desuper imponentes.

For "praise," Aquila interpreted eucharistian, that is, "thanksgiving," which in Hebrew is called THODA. "And call," he says, "voluntary offerings," which the Hebrews call NADABOTH, that is, "spontaneous." Now a voluntary sacrifice pertains to joy: which in Latin we can call a "feast" (*epulum*). And when you have done this, announce your impiety to all: so that you may seem not only to have done it, but also to have taught others.

Now I command these things, and I speak in the imperative mode, that I may satisfy your will, because you have so acted and so willed, sons of Israel, says the Lord God. "Wherefore also I gave you dullness of teeth," as the LXX translated, whom we have followed in this place because of the simplicity of the word: or "cleanness of teeth," as (270) Aquila and Symmachus interpreted, so that through clean teeth they might demonstrate the magnitude of the famine. And I made a want of bread, not in one city, but in all your cities; nor in one place, but in all your places. And when I did this, not punishing, but granting an occasion for repentance: not even so did you return to Me, says the Lord.

We have said these things according to the Hebrew: let us pass to the LXX interpreters, and briefly discuss what seems to us according to the anagoge in each point; for if we wished to say everything in both editions, the magnitude of the books would not allow it. "You entered into Bethel," that is, into the "house of God," which is understood as the Church: and you acted impiously against the Lord, trampling His precepts. But in "Gilgal," which is interpreted "revelation," or "rolling-place" (*volutabrum*), you multiplied impieties, claiming for yourselves the knowledge of the holy Scriptures: and while you are lifted up in pride, you are rolled down into the lowest mud.

You also brought your hosts in the morning, your tithes on the third day, transfigured into an angel of light: and contracting the triple understanding of the Scriptures (concerning which it is commanded to us that we should describe it triply in our hearts) into the sentiment of a single day. For we ought to understand the holy Scripture first according to the letter, doing whatever precepts are in ethics. Secondly according to allegory, that is, spiritual understanding. Thirdly according to the blessedness of things to come. But you, he says, contemning the first and second day, compose for yourselves certain spiritual figments without foundation, and imposing a roof from above upon the walls.

Nec hoc sunt haeretici, de quibus, et ad quos dicitur, impietatis fine contenti: sed legerunt foris legem Dei de Ecclesia recedentes, et singulis dogmatibus suis, quae perverso corde simularunt, confessiones et testimonia sociare conati sunt: sive sacrificaverunt de fermento, super quo in Evangelio dicitur: Cavete vobis a fermento, id est, doctrina Pharisaeorum (Matth. XVI, 6). And haec fecerunt non errore, sed studio: non fortuita voluntate, sed majorum charitate plenissima.

Unde ultionem super his comminatur Dominus: 271 Dabo, inquit, vobis stuporem dentium, qui Graece gomphiasmos dicitur. Si quis enim secundum Ezechiel (Ezech. XVIII), uvam acerbam comederit, stupebunt dentes ejus: ut non bene Scripturarum sanctarum testimoniis abutentes, comedentesque ea immatura et absque sua dulcedine, perdant robur dentium: ne possint dura commolere, et in alvum toto corpori profutura transmittere. Hunc stuporem dentium ciborumque penuriam dabo et in cunctis urbibus, atque in omnibus locis vestris, ut patiamini famem sermonis Dei, et ejus panis qui de coelo descendit (Joan. VI), et de quo in Psalmis scriptum est: Panem angelorum manducavit homo (Ps. LXXVII, 15). Quae universa feci, non ob crudelitatem et saevitiam, ut haeretici calumniantur, truculenti et tristes iudicii, sed ut converteremini ad me, juxta illud scriptum est: Frustra percussi filios vestros, disciplinam non recepistis (Jer. II, 30).

(Vers. 7 seq.) Ego quoque prohibui a vobis imbrem: cum adhuc tres menses superessent usque ad messem. Et plui super civitatem unam: et super civitatem alteram non plui. Pars una compluta est: et pars una, super quam non plui, aruit. Et venerunt duae et tres civitates ad civitatem unam, ut biberent aquam, et non sunt satiatæ: et non redistis ad me, dicit Dominus. LXX: Et ego repressi a vobis pluviam ante tres menses vindemiae: et pluam super civitatem unam, et super civitatem unam non pluam. Pars una irrigabitur; et pars super quam non plueram, arefiet. Et congregabuntur duae et tres civitates in civitatem unam, ut bibant aquam, et non satiabuntur: et non estis reversi ad me, dicit Dominus.

Non solum stuporem dedi dentium in cunctis urbibus vestris, et indigentiam panum in omnibus locis vestris; sed prohibui a vobis imbrem, cum adhuc superessent tres menses usque ad messem, quae appellatur pluvia serotina, et agris Palaestinae arvisque sitientibus vel maxime necessaria est: ut quando herba turgeret in messem et triticum parturiret, nimia siccitate aresceret.

Nor are the heretics—of whom and to whom it is said—content with the limit of impiety: but they have read the law of God outside, receding from the Church, and have tried to associate confessions and testimonies to their individual dogmas, which they simulated with a perverse heart: or they sacrificed from leaven, about which it is said in the Gospel: "Beware of the leaven," that is, "the doctrine of the Pharisees" (Matt. 16:6). And they did these things not by error, but by zeal: not by a fortuitous will, but by the most full love of the greater ones.

Whence the Lord threatens vengeance over these: (271) "I will give," saying, "to you dullness of teeth," which in Greek is called gomphiasmos. For if anyone, according to Ezekiel (Ezek. 18), has eaten a sour grape, his teeth will be dull: so that those not well abusing the testimonies of the holy Scriptures, and eating them immature and without their sweetness, lose the strength of their teeth: lest they be able to grind hard things, and transmit into the belly things that will be profitable to the whole body. This dullness of teeth and penury of foods I will give both in all cities and in all your places, so that you may suffer a famine of the word of God, and of that bread which descended from heaven (John 6), and about which it is written in the Psalms: "Man ate the bread of angels" (Ps. 77:25). All these things I did, not because of cruelty and savageness, as the heretics calumniate, of a truculent and sad judgment, but that you might be converted to Me, according to that which is written: "In vain I have struck your sons, you have not received discipline" (Jer. 2:30).

(Vers. 7 seq.) "I also withheld the rain from you: when there were still three months remaining until the harvest. And I rained upon one city: and upon another city I did not rain. One part was rained upon: and one part, upon which I did not rain, withered. And two and three cities came to one city to drink water, and they were not satisfied: and you have not returned to Me, says the Lord." LXX: "And I restrained the rain from you three months before the vintage: and I will rain upon one city, and upon one city I will not rain. One part shall be irrigated; and the part upon which I shall not have rained, shall be dried up. And two and three cities shall be gathered into one city to drink water, and they shall not be satisfied: and you have not returned to Me, says the Lord."

Not only did I give dullness of teeth in all your cities, and want of bread in all your places; but I withheld the rain from you, when there were still three months remaining until the harvest, which is called the latter rain, and is most necessary for the fields and parched lands of Palestine: so that when the grass should swell for the harvest and the wheat should bring forth, it might wither by excessive dryness.

Significat autem verum tempus extremi mensis Aprilis, a quo usque ad messem frumenti, tres menses supersunt. Maius, Junius, Julius. Pro messe, LXX, suo more, vindemiam transtulerunt, quod 272 si recipimus, omnino juxta Orientis omnes regiones et insolitum et impossibile est. Numquam enim in fine mensis Junii, sive in mense Julio, in his provinciis, maximeque in Judaea, pluvias vidimus.

Denique in Regum libris pro signo magno atque portento diebus aestatis et messis, orante Samuele, pluviae concitatae sunt (I Reg. XII). Et superfluum erat nunc comminari mensis Julii siccitatem, in quo numquam pluvias dederat.

Prohibuit autem imbrem, ut non solum indigentiam panum, sed et sitis ardorem et bibendi penuriam sustinerent. In his enim locis in quibus nunc degimus, praeter parvos fontes, omnes cisternarum aquae sunt, et si imbres divina ira suspenderit, majus sitis quam famis periculum est: quod et in diebus Eliae prophetae tribus annis et sex mensibus factum Scriptura commemorat (III Reg. XVII).

Et ne forsitan putarent hoc lege naturae, et astrorum cursu, ac varietate temporum urbibus et populis accidisse, super unam urbem et agros ejus pluere se dicit, et ab altera imbrem suspendere: ut duae et tres civitates pergant ad aliam civitatem, et tamen non satientur aquarum potibus. Cumque haec fecerit, non in poenam, sed in medicinam, increpat in scelere permanentes: et nec sic quidem ad me redistis, dicit Dominus.

Prohibet quoque sive reprimit ab haereticis Dominus pluvias spirituales, et omnem rorem divinae sapientiae; et mandat nubibus suis, ne pluant super eos imbrem ante tres menses messis, sive vindemiae, ut ad fructus mysterii Trinitatis pervenire non possint. Et quomodo sol iste, quem cernimus, annum cursum, donec ad pristinam metam redeat, duodecim explet mensibus, qui singuli tricenis volvuntur diebus, et luna quae Hebraice JARE (), Graece μήνη dicitur, juxta utramque linguam ex suo nomine mensibus nomen dedit, et solis illustratur radiis ab ea parte qua ei vicina est, vel plus vel minus pro varietate temporum lumen accipiens: sic et Ecclesia, veri Solis splendore decorata, duodecim implet apostolorum numerum. Unde et duodecim in Israel appellantur tribus, et in testimonium aeternae memoriae, de Jordanis 273 alveo duodecim lapides auferuntur, ut ponantur in loco secundae circumcisionis (Jos. IV).

Now he signifies the springtime of the end of the month of April, from which until the harvest of grain, three months remain: May, June, July. For "harvest," the LXX, according to their custom, translated "vintage," which (272) if we receive it, is altogether unusual and impossible according to all the regions of the East. For we have never seen rains in these provinces, and especially in Judea, at the end of the month of June or in the month of July.

Finally, in the books of Kings, for a great sign and portent, rains were stirred up during the days of summer and harvest at the prayer of Samuel (1 Sam. 12). And it was superfluous now to threaten the dryness of the month of July, in which He had never given rains.

Now He withheld the rain so that they might suffer not only a want of bread, but also the heat of thirst and a penury of drinking. For in these places in which we now dwell, besides small fountains, all the waters are of cisterns, and if the divine wrath suspends the rains, there is a greater danger of thirst than of hunger: which the Scripture commemorates was done also in the days of Elijah the prophet for three years and six months (1 Kings 17).

And lest they should perhaps think that this had happened to cities and peoples by the law of nature, and by the course of the stars, and by the variety of seasons, He says that He rains upon one city and its fields, and from another He suspends the rain: so that two and three cities go to another city, and yet they are not satisfied by the drinks of waters. And when He has done these things, not for punishment but for medicine, He rebukes those persisting in crime: and not even so have you returned to Me, says the Lord.

The Lord also withholds or restrains spiritual rains from heretics, and all the dew of divine wisdom; and He commands His clouds that they should not rain upon them before the three months of harvest, or of vintage, so that they may not be able to arrive at the fruits of the mystery of the Trinity. And just as this sun which we see completes its annual course in twelve months, until it returns to its pristine goal, which months revolve each in thirty days, and the moon which is called JARE in Hebrew, mene in Greek, according to both languages gave the name to the months from its own name, and is illustrated by the rays of the sun from that part where it is near to it, receiving light either more or less according to the variety of seasons: so also the Church, adorned by the splendor of the true Sun, fulfills the number of the twelve apostles. Whence also twelve tribes are called in Israel, and for a testimony of eternal memory, (273) twelve stones are taken away from the bed of the Jordan, so that they may be placed in the place of the second circumcision (Josh. 4).

Pluit autem Dominus super unam civitatem verae confessionis Ecclesiam, et super alteram non pluit, quae in haereticorum conciliabulis est. Cumque illa imbrem recipiat sempiternum, ista jugi ariditate siccatur: ut qui sitiunt, coacti penuria, veniant ad Domini civitatem, de qua egreditur fons largissimus, qui irrigat torrentem spinarum.

Iste autem est fons qui dicit per Jeremiam: Me dereliquerunt fontem aquae vivae, et foderunt sibi lacus contritos, qui aquas continere non possunt (Jerem. II, 13). Hic fons de uno fonte procedens, triplici unione decurrit: quos fontes Patris et Filii et Spiritus sancti in cervi sitiensis modum Psalmista suspirat, dicens: Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus (Ps. XLI, 1). Cumque duae et tres civitates ad unam perrexerint civitatem, in qua aquae sunt abundantes, spei, fidei, charitatis, non satiabuntur, quia ad divinam gratiam requirendam, non voluntate, sed necessitate venerunt.

(Vers. 9.) Percussi vos in vento urente, et in aurugine. Multitudinem hortorum vestrorum, et vinearumstrarum, oliveta vestra et ficeta vestra comedit eruca, et non redistis ad me, dicit Dominus. LXX: Percussi vos in ardore et in aurugine. Multiplicastis hortos vestros, vineas vestras, et ficus vestras, et oliveta vestra comedit eruca, et ne sic quidem conversi estis ad me, dicit Dominus.

Non solum priora feci, ut vos corrigerem; sed quidquid superfuit siccitati, vento urente percussi et aurugine. Pro vento urente, ἀνεμοφορίαν Aquila et Symmachus et Theodotio interpretati sunt: Septuaginta πύρωσιν, quam nos combustionem possumus dicere. Auruginem autem omnes ἰκτερον similiter transtulerunt, absque Theodotione, qui solus ὠχρίασιν, quae pallorem significat, interpretatus est. Cumque adversum iram Domini multiplicarent hortos et vineas et ficeta et oliveta, omnia eruca consumpsit, de qua in Joel plenius dicitur (Joel. I). 274 Et ne plagis quidem ac malorum pondere ad Deum venire voluerunt.

Quo dicto, confundantur haeretici, qui disciplinam Creatoris, et, ut ita dicam, medicinam, crudelitatem interpretantur. Percutit autem spiritualiter haeticos Dominus exustione ea de qua Paulus apostolus: Melius est, inquit, nubere, quam uri (I Cor. VII, 9). Et princeps apostolorum: Charissimi, nolite peregrinari in ardore, qui ad tentationem vobis accidit (I Pet. IV, 12): et aurugine quae, felle diffuso, ruborem sanguinis in pallorem [Al. pallore] commutat, et nihil in corpore sani esse permittit, intantum ut etiam mella dulcissima amara videantur.

Now the Lord rains upon one city, the Church of true confession, and upon another He does not rain, which is in the assemblies of heretics. And while that one receives eternal rain, this one is dried up by constant aridity: so that those who thirst, compelled by penury, may come to the city of the Lord, from which goes out a most large fountain, which irrigates the torrent of thorns.

Now this is the fountain which says through Jeremiah: "They have forsaken Me, the fountain of living water, and have dug for themselves broken cisterns, which cannot hold waters" (Jer. 2:13). This fountain, proceeding from one fountain, runs down in a triple union: which fountains of the Father and of the Son and of the Holy Spirit the Psalmist sighs for in the manner of a thirsting deer, saying: "As the deer desires the fountains of waters, so my soul desires You, O God" (Ps. 41:1). And when two and three cities have gone to the one city, in which there are abundant waters of hope, faith, and charity, they shall not be satisfied, because they came to seek divine grace not by will, but by necessity.

(Vers. 9.) "I struck you with a scorching wind, and with mildew. The multitude of your gardens and of your vineyards, your olive groves and your fig groves the caterpillar has eaten, and you have not returned to Me, says the Lord." LXX: "I struck you with burning and with mildew. You multiplied your gardens, your vineyards, and your figs, and your olive groves the caterpillar has eaten, and not even so have you returned to Me, says the Lord."

Not only did I do the former things, that I might correct you; but whatever survived the dryness, I struck with a scorching wind and with mildew. For "scorching wind," Aquila and Symmachus and Theodotion interpreted *anemophthorian*: the Septuagint *pyrosin*, which we can call "combustion." But all translated "mildew" similarly as *ikteron*, except for Theodotion, who alone interpreted it as *ochriasin*, which signifies "pallor." And when against the wrath of the Lord they multiplied gardens and vineyards and fig groves and olive groves, the caterpillar consumed them all, concerning which it is spoken more fully in Joel (Joel 1). (274) And not even under the plagues and weight of evils did they wish to come to God.

By which word, let the heretics be confounded, who interpret the discipline of the Creator—and, so to speak, the medicine—as cruelty. Now the Lord strikes the heretics spiritually with that burning about which Paul the apostle says: "It is better to marry than to be burned" (1 Cor. 7:9). And the prince of the apostles: "Dearly beloved, do not be surprised at the burning which has happened to you for a temptation" (1 Pet. 4:12): and with the mildew which, by the diffusion of bile, changes the redness of blood into pallor, and permits nothing in the body to be healthy, so much so that even the sweetest honey seems bitter.

Et qui dudum audiebant in Ecclesia: Gustate et videte quoniam suavis est Dominus: ipsique dicebant: Quam dulcia gutturi meo eloquia tua super mel ori meo (Ps. CXVIII)! vocentur παραπικραίνοντες, et aquae eorum et pluviae non stillent dulcedinem: nec sint de repromissionis terra, quam legimus lacte et melle manantem: sed appellentur Mara, id est, amaritudo. Isti multiplicaverunt sibi hortos, in quos ne sua vinea mutaretur, Naboth [Al. Nabutha] occumbere voluit (III Reg. XXI). Qui enim infirmus est, olera manducet (Rom. XIV).

Et quia semper haeretici tumentes superbia, et incidentes in iudicium diaboli magna sibi promittunt, et bonorum fingunt imagines, ut melli venena commisceant: etiam vineas et oliveta et ficeta habere se jactant; sed vinea eorum vinea Sodomorum est; oliveta eorum non sunt de bonis olivis, sed oleastris, quos Apostolus radicibus bonarum olivarum praecipit inserendos (Rom. XI). Ficeta quoque talia habent, quae calathum pessimarum impleant ficorum, quas Jeremias prae amaritudine comedi non posse testatur (Jerem. XXIX).

And quae cum Dominus venerit, aeterna eis ariditate maledicit (Marc. XI), ut nunquam fructum afferant, ne virore foliorum decipiant transeuntes. Et ut intelligamus hortos haeticorum et vineas et oliveta et ficeta ad malam partem referri, singulis sermonibus addidit, vestra: ut non Dei, sed haeticorum ea esse monstraret: hortos 275 vestros, vineas vestras, oliveta vestra, et ficeta vestra: quae omnia eruca populata est, extremum poenarum omnium: quae non avolat ut locusta, et huc illuc discurrens semesa dimittit; sed permanet perituris frugibus, et tardo lapsu pigrisque morsibus universa consumit. Cumque haec passi sunt, nec sic quidem ad Dominum redire voluerunt.

(Vers. 10.) Misi in vos mortem in via Aegypti, percussi in gladio juvenes vestros usque ad captivitatem equorum vestrorum. Et ascendere feci putredinem castrorum vestrorum in nares vestras, et non redistis ad me, dicit Dominus. LXX: Emisi [Al. Misi] in vos mortem in via Aegypti, et occidi in gladio juvenes vestros cum captivitate equorum vestrorum. Et eduxi in igne castra vestra in ira mea, et ne sic quidem reversi estis ad me, dicit Dominus.

And they who not long ago used to hear in the Church: "Taste and see that the Lord is sweet": and themselves used to say: "How sweet to my throat are Your words, above honey to my mouth" (Ps. 118:103)! are called *parapikrainontes*, and their waters and rains do not drip sweetness: nor are they of the land of promise, which we read flows with milk and honey: but they are called "*Mara*," that is, "bitterness." These have multiplied for themselves gardens, so that their vineyard might not be changed into them, for which Naboth chose to die (1 Kings 21). "For he who is weak, let him eat vegetables" (Rom. 14:2).

And because heretics, always swelling with pride and falling into the judgment of the devil, promise great things to themselves, and feign images of good things so that they may mix poisons with honey: they also boast that they have vineyards and olive groves and fig groves; but their vineyard is the vineyard of the Sodomites; their olive groves are not of good olives, but of wild olives (*oleastris*), which the Apostle commands to be grafted into the roots of good olives (Rom. 11). They also have such fig groves as would fill a basket of the worst figs, which Jeremiah testifies cannot be eaten because of bitterness (Jer. 29).

To which when the Lord has come, He curses them with eternal aridity (Mark 11), so that they may never bear fruit, lest they deceive those passing by with the greenness of their leaves. And so that we may understand that the gardens of the heretics and the vineyards and olive groves and fig groves are referred to the bad part, he added to each word "your": so that he might show them to be not God's, but the heretics': (275) "your gardens, your vineyards, your olive groves, and your fig groves": all of which the caterpillar has laid waste, the extreme of all punishments: which does not fly away like the locust, and running here and there leaves behind half-eaten things; but remains upon the fruits that are to perish, and with a slow slide and lazy bites consumes all things. And when they suffered these things, not even so did they wish to return to the Lord.

(Vers. 10.) "I sent death among you in the way of Egypt, I struck your young men with the sword even to the captivity of your horses. And I made the rot of your camps rise into your nostrils, and you have not returned to Me, says the Lord." LXX: "I sent death among you in the way of Egypt, and I killed your young men with the sword along with the captivity of your horses. And I led out your camps in fire in my wrath, and not even so have you returned to Me, says the Lord."

Per omnia flagella et tormenta eruditur Israel: unde et eo tempore quo ab Aegyptiis auxilia postulabant, mittitur in eos mors, et percutiuntur in gladio juvenes eorum, et equos quos sibi contra Dei praeceptum multiplicaverant, captivitas saeva concludit, ut putredo castrorum et foetor morientis exercitus, viventium nares impleat. Cumque et haec fecerit, ut corripere delinquentes, et emendaret errantes, nec sic quidem redierunt ad eum, dicit Dominus.

Qui non solum illo tempore, sed quotidie mittit mortem in via Aegypti, ut qui Aegyptiam triverit semitam, audiat moriens docentem Apostolum: Quod enim mortuus sum, mortuus sum peccato; quod autem vivo, vivo Deo (Galat. II). Et in alio loco: Si mortui sumus cum Christo, simul etiam vivemus cum eo (Rom. VI, 8). Et iterum: Semper mortificationem Jesu in corpore meo porto (II Cor. IV, 10). Et rursum: Vivo autem jam non ego, sed vivit in me Christus (Gal. II, 20).

Hac morte vivificare nos vult Dominus, ut morientes peccato, vivamus Deo. Morimur autem peccato, quando mortificamus membra nostra super terram, fornicationem, immunditiam, luxuriam, idololatriam et reliqua.

Legimus in Isaia, dumtaxat juxta Septuaginta interpretes: alioquin in Hebraico aliter continetur: Misi mortem in Jacob, et venit super Israel (Isai. IX). Jacob, vocabulum est nascentis corporis; Israel, nomen benedictionis. Quia enim tota nocte luctavit et vicit in certamine (Genes. XXXII), et oriente lucifero 276 dicere potuit cum Apostolo: Nox praecessit, dies appropinquavit (Rom. XIII, 12), propterea Israel, videntis Deum, sortitus est nomen.

Mittitur ergo primum mors in Jacob, ut mortificemus membra nostra super terram, et per mortificationem membrorum corporalium, veniamus ad mortem Israelis, ut omnia perturbationum in nobis incentiva moriantur. Percutit Deus quidquid robustum in malis est, et perversa erigitur juvenia, ne ad senectutem usque perveniat, equosque tradit captivitati, ne per praecipitia labantur inferni: et ascendere facit putredinem castrorum in nares eorum, ut sua peccata cognoscant, et putere sentiant, dicantque cum David: Putruerunt et corruptae sunt cicatrices meae a facie insipientiae meae (Ps. XXXVII, 6). Cumque haec sanantis voto fecerit, nec sic quidem reversi sunt ad eum, dicit Dominus.

(Vers. 11.) Subverti vos sicut subvertit Deus Sodomam et Gomorrhā, et facti estis sicut torris raptus de incendio, et non redistis ad me, dicit Dominus. LXX: Subverti vos sicut subvertit Deus Sodomam et Gomorrhā, et facti estis sicut torris erutus de igne, et ne sic quidem conversi estis ad me, dicit Dominus.

Israel is instructed by all plagues and torments: hence even at that time when they were asking for help from the Egyptians, death is sent among them, and their young men are struck with the sword, and a cruel captivity shuts up the horses which they had multiplied for themselves against God's command, so that the rot of the camps and the stench of the dying army might fill the nostrils of the living. And when He did these things, so that He might correct those who were delinquent and amend those who were wandering, not even so did they return to Him, says the Lord.

Who not only at that time, but daily sends death in the way of Egypt, so that he who has trodden the Egyptian path, dying, may hear the Apostle teaching: "For in that I died, I died to sin; but in that I live, I live to God" (Gal. 2). And in another place: "If we have died with Christ, we shall also live with Him" (Rom. 6:8). And again: "Always bearing about in my body the dying of Jesus" (2 Cor. 4:10). And again: "I live, yet not I, but Christ lives in me" (Gal. 2:20).

The Lord wishes to quicken us by this death, so that dying to sin, we may live to God. Now we die to sin when we mortify our members upon the earth, fornication, uncleanness, lust, idolatry, and the rest.

We read in Isaiah, at least according to the Septuagint interpreters—otherwise it is contained differently in the Hebrew: "I sent death into Jacob, and it came upon Israel" (Isa. 9). Jacob is the name of the body being born; Israel, the name of blessing. For because he wrestled the whole night and conquered in the contest (Gen. 32), and at the rising of the morning star (276) could say with the Apostle: "The night is far spent, the day is at hand" (Rom. 13:12), therefore Israel, which means "seeing God," obtained the name.

Death is therefore sent first into Jacob, so that we may mortify our members upon the earth, and through the mortification of the bodily members, we may come to the death of Israel, so that all the incentives of disturbances in us may die. God strikes whatever is robust in evils, and perverse youth is raised up, lest it reach even to old age, and He delivers the horses to captivity, lest they slip through the precipices of hell: and He makes the rot of the camps rise into their nostrils, so that they may recognize their sins, and feel them to be rotting, and say with David: "My scars have become putrid and corrupt because of my foolishness" (Ps. 37:6). And when He has done these things with the desire of one who heals, not even so have they returned to Him, says the Lord.

(Vers. 11.) "I overthrew you as God overthrew Sodom and Gomorrah, and you have become like a firebrand snatched from the burning, and you have not returned to Me, says the Lord." LXX: "I overthrew you as God overthrew Sodom and Gomorrah, and you have become like a firebrand torn from the fire, and not even so have you returned to Me, says the Lord."

Extrema medicina est, et decem tribuum, et haereticorum, et omnium peccatorum, ut postquam mortem miserit in via Aegypti, et percusserit juvenes eorum gladio, equosque consumpserit, et ascendere fecerit putredinem castrorum in nares eorum, et nec sic quidem ad eum reversi fuerint, subvertat eos sicut subvertit Deus Sodomam et Gomorrha: et cum subversi fuerint, ob similitudinem criminum Sodomaie et Gomorrhae, pessimaque in eis aedificia divinus ignis exusserit, ipsi liberentur quasi torris raptus de incendio.

Et quomodo Lot, Sodoma pereunte, servatus est, amittens substantiam et partem corporis sui, quam intelligimus uxorem (Genes. XIX): sic omnes isti Sodomorum divitias amittentes evadant nudi, juxta illud quod in Apostolo legimus: Si cujus opus manserit quod supraedificavit, mercedem accipiet: si cujus autem opus arserit, detrimentum patietur: ipse autem salvus erit, sic tamen quasi per ignem (I Cor. III, 14, 15). Qui ergo salvatur per ignem, quasi torris de incendio rapitur.

Et ad istiusmodi homines, quos in Evangelio Salvator arguens loquebatur: Si filii essetis Abraham, opera Abraham faceretis (Joan. VIII, 39), 277 Joannes Baptista dicit: Progenies viperarum, quis demonstravit vobis fugere a ventura ira (Matt. III, 7, 8, 9)? facite ergo fructum dignum poenitentiae, et ne velitis dicere intra vos, patrem habemus Abraham. Dico enim vobis, quoniam potest Deus de lapidibus istis suscitare filios Abraham? Igitur et Israel et cuncti haeretici, quia habebant opera Sodomaie et Gomorrhae, subvertuntur ut Sodoma et Gomorrha: ut quasi torris raptus de incendio liberentur. Et hoc est quod in propheta legimus: Restituetur Sodoma in antiquum (Ezech. XVI, 55): ut qui suo vitio Sodomites est, postquam in eo Sodomaie opera arserint, in antiquum restituatur statum.

(Vers. 12, 13.) Quapropter haec faciam tibi, Israel: postquam autem haec [Vulg. hoc] fecero tibi, praeparare in occursum Dei tui, Israel, quia ecce formans montes, et creans ventum, et annuntians homini eloquium suum, faciens matutinam nebulam, et gradiens super excelsa terrae Dominus Deus exercituum nomen ejus. LXX: Propterea sic faciam tibi, Israel: verumtamen quia sic faciam tibi, praeparare ut invoces Deum tuum, Israel. Quia ecce firmans tonitruum, et creans spiritum, et annuntians in homines Christum suum, faciens mane, et nebulam, et ascendens super excelsa terrae: Dominus Deus omnipotens nomen ejus.

It is the extreme medicine, both for the ten tribes, and for heretics, and for all sinners, that after He has sent death in the way of Egypt, and struck their young men with the sword, and consumed the horses, and made the rot of the camps rise into their nostrils, and even so they have not returned to Him, He overthrows them as God overthrew Sodom and Gomorrah: and when they have been overthrown, on account of the similarity of the crimes of Sodom and Gomorrah, and the divine fire has burned up the worst buildings in them, they themselves may be delivered like a firebrand snatched from the burning.

And just as Lot, when Sodom was perishing, was saved, losing his substance and a part of his body, which we understand as his wife (Gen. 19): so all these, losing the riches of the Sodomites, may escape naked, according to that which we read in the Apostle: "If any man's work remains which he has built upon it, he shall receive a reward: but if any man's work burns, he shall suffer loss: but he himself shall be saved, yet so as through fire" (1 Cor. 3:14, 15). He therefore who is saved through fire is snatched like a firebrand from the burning.

And to such men, whom the Savior spoke to rebuking them in the Gospel: "If you were the children of Abraham, you would do the works of Abraham" (John 8:39), (277) John the Baptist says: "Brood of vipers, who has shown you to flee from the coming wrath? (Matt. 3:7, 8, 9) Therefore produce fruit worthy of repentance, and do not wish to say within yourselves, 'We have Abraham as our father.' For I say to you, that God is able to raise up children to Abraham from these stones." Therefore both Israel and all heretics, because they had the works of Sodom and Gomorrah, are overthrown as Sodom and Gomorrah: so that they may be delivered like a firebrand snatched from the burning. And this is what we read in the prophet: "Sodom shall be restored to her ancient state" (Ezek. 16:55): so that he who by his own vice is a Sodomite, after the works of Sodom have burned in him, may be restored to his ancient state.

(Vers. 12, 13.) "Therefore I will do these things to you, Israel: and after I have done this to you, prepare to meet your God, Israel, because behold, He who forms the mountains, and creates the wind, and announces His speech to man, making the morning mist, and walking upon the high places of the earth, the Lord God of hosts is His name." LXX: "Therefore thus I will do to you, Israel: but because I will thus do to you, prepare to invoke your God, Israel. Because behold, He who confirms the thunder, and creates the spirit, and announces His Christ among men, making the morning and the mist, and ascending upon the high places of the earth: the Lord God Almighty is His name."

Pro eo quod nos interpretati sumus, postquam, in Hebraico scriptum est ECEB (עֶבֶב), et Aquila interpretatus est אֶבֶב , id est, postea, et Theodotio novissime, et Septuaginta verumtamen; in Hebraico sic legi potest: Quapropter haec faciam tibi, Israel, postea, id est, multo post tempore, et in novissimis saeculis, ut rursus ab alio principio versus incipiat: Cumque hoc facturus sim tibi, praeparare in occursum Dei tui, Israel. Rursumque in eo loco ubi Septuaginta transtulerunt, praeparare ut invoces Deum tuum, et nos juxta Theodotionem posuimus, praeparare in occursum Dei tui, Symmachus et Quinta Editio transtulerunt, praeparare ut adverseris Deo tuo: quod Hebraice dicitur, HECHIN LACERATH ELOICA ($\text{הֵכִינָה לַעֲרָאֵת אֱלֹהֶיךָ}$). Pro montibus quoque qui Hebraice dicuntur ARIM (אֲרִימִים), soli Septuaginta ἄριμῶν , id est, tonitruum verterunt. Cur autem illi spiritum, et nos dixerimus ventum, qui Hebraice vocatur RUA (רוּחַ), causa manifesta est, 278 quia hoc verbo et ventus et spiritus appellatur.

Quodque sequitur, annuntians homini eloquium suum, cunctis ita ut nos vertimus interpretantibus, soli Septuaginta transtulerunt, annuntians in homines Christum suum: verbi similitudine et ambiguitate decepti. Si enim legamus Christum suum, quod Hebraice dicitur MESSIO (), scribitur per has litteras MEM, SIN, IOB, HETH, et VAU, quod LXX putaverunt. Sin autem ut in Hebraeo est, juxta Aquilam $\aleph_{\frac{1}{2}} \iota_{\frac{1}{2}} \alpha'_{\frac{1}{2}} \aleph_{\frac{1}{2}} \aleph_{\frac{1}{2}}$ » $\alpha'_{\frac{1}{2}} \cdot \hat{\imath} \pm \hat{\imath}_{\frac{1}{2}} \hat{\imath} \pm \hat{\alpha}'_{\frac{1}{2}} \aleph_{\frac{1}{2}} \cdot \hat{\imath} : \acute{\alpha} : \acute{\zeta} :$; juxta Symmachum $\aleph_{\frac{1}{2}} \iota_{\frac{1}{2}} \vdash \alpha'_{\frac{1}{2}} \iota_{\frac{1}{2}} \aleph_{\frac{1}{2}} \cdot \hat{\imath} : \hat{\imath} \pm \hat{\alpha}'_{\frac{1}{2}} \aleph_{\frac{1}{2}} \cdot \hat{\imath} : \acute{\alpha} : \acute{\zeta} :$; juxta Theodotionem, $\aleph_{\frac{1}{2}} \iota_{\frac{1}{2}} \hat{\imath} \gg \alpha'_{\frac{1}{2}} \hat{\imath} \hat{\imath}_{\frac{1}{2}} \hat{\imath} \pm \hat{\alpha}'_{\frac{1}{2}} \aleph_{\frac{1}{2}} \cdot \hat{\imath} : \acute{\alpha} : \acute{\zeta} :$; juxta quintam editionem $\aleph_{\frac{1}{2}} \iota_{\frac{1}{2}} \hat{\imath} \epsilon \hat{\imath} \hat{\imath}_{\frac{1}{2}} \gg \mu \hat{\imath} \hat{\imath} \alpha'_{\frac{1}{2}} \cdot \hat{\imath} \pm \hat{\imath}_{\frac{1}{2}} \hat{\imath} \pm \hat{\alpha}'_{\frac{1}{2}} \aleph_{\frac{1}{2}} \cdot \hat{\imath} : \acute{\alpha} : \acute{\zeta} :$, quae omnia interpretantur, quod sit eloquium ejus, his litteris scribetur, MEM, HE, quod dicitur MA (), hoc est, quod, vel quid. Deinde SIN, IOD, HETH, quod legitur SIA (), id est, eloquium. O autem, quod scribitur per solam litteram VAU, $\hat{\imath} \pm \hat{\alpha}'_{\frac{1}{2}} \aleph_{\frac{1}{2}} \cdot \hat{\imath} : \acute{\alpha} : \acute{\zeta} :$, id est, ejus, significat, simulque commixtum legitur MASIO (), a superiori verbo HE secundam litteram plus habens. De varietate interpretationis diximus, quae molesta erit negligentibus, studiosis grata: nunc ad sensum eorum, quae scripta sunt, transeamus.

Dedi stuporem dentibus vestris, et non redistis ad me, dicit Dominus. Prohibui a vobis imbrem, et plui super civitatem unam, et super alteram non plui, et venerunt duae et tres civitates ad unam ut biberent aquas, et non sunt satiae: et nec sic redistis ad me, dicit Dominus. Percussi vos in vento urente, et aurugine hortos vestros et vineas et oliveta atque ficeta, et non redistis ad me, dicit Dominus. Misi in vos mortem in via Aegypti, et percussi in gladio juvenes vestros, et ascendere feci putredinem castrorum vestrorum in nares vestras, et non redistis ad me, dicit Dominus. Subverti vos sicut subvertit Dominus Sodomam et Gomorrhham, et facti estis quasi torris raptus de incendio, et non redistis ad me, dicit Dominus.

For that which we translated as "afterward," in the Hebrew it is written ECEB, and Aquila translated it hysteron, that is, "afterward," and Theodotion "lastly," and the Septuagint "but"; in Hebrew it can be read thus: "Therefore I will do these things to you, Israel, afterward," that is, a long time after, and in the last ages, so that the verse may begin again from another starting point: "And since I am about to do this to you, prepare to meet your God, Israel." And again in that place where the Septuagint translated "prepare to invoke your God," and we placed according to Theodotion "prepare to meet your God," Symmachus and the Fifth Edition translated "prepare to oppose your God": which is said in Hebrew, HECHIN LACERATH ELOICA. For the mountains also, which are called ARIM in Hebrew, the Septuagint alone turned into bronten, that is, "thunder." But why they said "spirit" and we said "wind," which is called RUA in Hebrew, the reason is manifest, (278) because by this word both "wind" and "spirit" are named.

And what follows, "announcing His speech to man," while all others interpreted as we translated, only the Septuagint translated "announcing His Christ among men": deceived by the similarity and ambiguity of the word. For if we read "His Christ," which is called MESSIO in Hebrew, it is written with these letters: MEM, SIN, IOD, HETH, and VAU, which the LXX thought. But if as it is in Hebrew, according to Aquila ten homilian autou: according to Symmachus to phonema autou: according to Theodotion ton logon autou; according to the fifth edition ten adoleschian autou, all of which are interpreted as "His speech," it is written with these letters: MEM, HE, which is said MA, that is, "what" or "which." Then SIN, IOD, HETH, which we read SIA, that is, "speech." And "O," which is written by the single letter VAU, signifies autou, that is, "His," and read together it is read MASIO, having one more letter HE from the word above. We have spoken of the variety of interpretation, which will be troublesome to the negligent, but pleasing to the studious: now let us pass to the sense of those things which are written.

I gave dullness of teeth to you, and you have not returned to Me, says the Lord. I withheld the rain from you, and I rained upon one city, and upon another I did not rain, and two and three cities came to one that they might drink water, and they were not satisfied: and not even so did you return to Me, says the Lord. I struck you with a scorching wind, and with mildew your gardens and vineyards and olive groves and fig groves, and you have not returned to Me, says the Lord. I sent death among you in the way of Egypt, and I struck your young men with the sword, and I made the rot of your camps rise into your nostrils, and you have not returned to Me, says the Lord. I overthrew you as the Lord overthrew Sodom and Gomorrah, and you became like a firebrand snatched from the burning, and you have not returned to Me, says the Lord.

Idcirco haec faciam tibi, o Israel, ut qui praeterita contempsisti, saltem ad ea quae illaturus sum, corrigaris. Cumque dixerit, haec faciam tibi, quid factururus sit tacet, ut dum ad singula poenarum genera Israel pendet incertus (quae 279 ideo terribiliora sunt, quia omnia suspicantur), agat poenitentiam: ne Deus inferat quae minatur. Postquam autem fecero tibi quae me facturum esse contestor, praeparare ad invocandum Dominum Deum tuum. Omnis enim qui invocaverit nomen Domini, salvus erit (Joel. II). Sive praeparare in occursum Dei tui, ut venientem ad te Dominum, tota aviditate suscipias.

Iste est qui firmat tonitruum, sive montes confirmat, ad cujus vocem coelorum cardines et terrae fundamenta quatiuntur (Eccl. XVI). Iste qui creat spiritum, quem in hoc loco non Spiritum sanctum, ut haeretici suspicantur; sed ventum intelligimus, sive spiritum hominis: quia nemo scit quae sunt in homine, nisi spiritus qui est in eo; et ipse spiritus interpellat pro nobis gemitibus ineffabilibus (Rom. VIII). Vel certe spiritum, animam debemus accipere, secundum illud quod scriptum est: Auferes spiritum eorum, et deficient, et in pulverem suum revertentur (Ps. CIII, 19). Et: Pater, in manus tuas commendo spiritum meum, et hoc dicens exspiravit (Luc. XXIII, 46).

Cumque creaverit spiritum, annuntiat hominibus eloquium suum, sive annuntiat homini eloquium ejus, qui cogitationum secreta cognoscit, et quid latens animus tacito sermone tractet, intelligit, juxta illud quod in Jeremia secundum Hebraicum legimus: Parvum est cor hominis [Al. omnium et hominum] et inscrutabile, quis cognoscet illud? Ego Dominus scrutans cor, et probans renes (Jer. XVII, 9, 10). Quod et in centesimo tricesimo octavo psalmo Scriptura testatur: Imperfectum meum viderunt oculi tui. Et est sensus: Antequam conderer, priusquam deformarer in membra, dum adhuc in semine containerer, viderunt me oculi tui. Et Jeremias audit a Domino: Priusquam te formarem in utero, novi te, et antequam exires de vulva, sanctificavi te, et prophetam in gentibus posui te (Jerem. I, 5). Et evangelista: Videns, ait, Dominus cogitationes eorum (Luc. XI, 17).

Sin autem legerimus, annuntians homini eloquium suum, juxta superius dictum accipiendum, in quo ait: Non faciet Dominus Deus verbum, nisi revelaverit secretum suum servis suis prophetis (Supra, III, 7). Qui autem annuntiat cogitationes hominis, et eloquium ejus, sive suum, ipse est qui facit auroram et 280 diluculum, et complet nubibus omnia, et graditur super excelsa terrarum; cujus nomen est Dominus Deus omnipotens.

Therefore I will do these things to you, O Israel, so that you who have despised the past may at least be corrected by those things which I am about to bring. And when He says, "I will do these things to you," He is silent about what He is about to do, so that while Israel hangs uncertain at each kind of punishment (which (279) are therefore more terrible because all things are suspected), they may do penance, lest God bring what He threatens. But after I have done to you those things which I testify I will do, prepare to invoke the Lord your God. "For everyone who calls on the name of the Lord shall be saved" (Joel 2). Or, prepare to meet your God, so that you may receive the Lord coming to you with all eagerness.

He is the one who confirms the thunder, or confirms the mountains, at whose voice the hinges of the heavens and the foundations of the earth are shaken (Eccl. 16). He who creates the spirit, which in this place we understand not as the Holy Spirit, as heretics suspect, but as the wind, or the spirit of man: because no one knows the things that are in a man, except the spirit which is in him; and the spirit itself intercedes for us with unutterable groanings (Rom. 8). Or certainly we ought to take "spirit" as the soul, according to that which is written: "You take away their spirit, and they fail, and return to their dust" (Ps. 103:29). And: "Father, into Your hands I commend My spirit, and saying this He expired" (Luke 23:46).

And when He has created the spirit, He announces His speech to men, or He announces his speech to the man, who knows the secrets of thoughts, and understands what the hidden mind treats in silent speech, according to that which we read in Jeremiah according to the Hebrew: "The heart of man is small and unsearchable, who shall know it? I the Lord search the heart and test the reins" (Jer. 17:9, 10). Which the Scripture also testifies in the hundred and thirty-eighth psalm: "Your eyes saw my unformed substance." And the sense is: Before I was established, before I was shaped into members, while I was still contained in the seed, Your eyes saw me. And Jeremiah hears from the Lord: "Before I formed you in the womb, I knew you, and before you came out of the vulva, I sanctified you, and I placed you as a prophet among the nations" (Jer. 1:5). And the evangelist says: "The Lord seeing their thoughts" (Luke 11:17).

But if we read, "announcing His speech to man," it is to be taken according to the word said above, in which he says: "The Lord God will not do a word, unless He reveals His secret to His servants the prophets" (Above, 3:7). But He who announces the thoughts of man, and his speech, or His own, is the same one who makes the dawn and the daybreak (280), and fills all things with clouds, and walks upon the high places of the earth; whose name is the Lord God Almighty.

Pro quo in Septuaginta legitur: Annuntians in homines Christum suum: sub qua occasione haeretici, Spiritum sanctum creatum volunt ordine sequente: creans spiritum, et annuntians in homines Christum suum: ut ille creatus sit, hic annuntietur in populis. Quibus respondebimus juxta sensum eorum, et Vulgatam editionem: Qui creator est omnium, et firmat tonitruum, sive fingit montes, consequenter educit ventos de thesauris suis, et quasi universitatis conditor, Filium suum Christum hominibus repromittit. Postquam autem Christus fuerit nuntiatus, tunc nobis veritatis lumen aperitur, non ad perfectum; quia nunc ex parte videmus, et ex parte cognoscimus, et per speculum et imaginem ea quae ventura sunt, contemplamur (I Cor. XIII).

Unde sequitur: faciens mane et nebulam, et ascendens super excelsa terrae. Excelsus enim in excelsis est Dominus, et non habitat in humilibus, qui excelsus est; sed creator montium ascendit in montes, in his qui municipatum habent in coelestibus, et in carne ambulantes non vivunt secundum carnem, sed secundum spiritum.

Quod si juxta Symmachum et Aquilam legerimus: haec faciam tibi, Israel, postea, et cum haec fecero tibi, praepara te adversari Deo tuo, sic intelligendum est: Feci ut te corrigerem, quae praeteritus sermo descripsit, et quia noluisti reverti ad me, faciam tibi, quae meo continentur arcano. Occidisti servos, quos ad te miseram: mittam novissime Filium meum: tu autem juxta consuetudinem tuam, qua semper voluntati Domini restitisti, praepara te ut contradicas et adverseris Deo tuo: juxta illud quod scriptum est: Ecce hic positus est in ruinam, et in resurrectionem multorum, et in signum cui contradicetur (Luc. II, 34). Et hoc dicit, non quo praecipiat quid facere debeat; sed ante praedicat quid sponte facturus sit, quasi increpans et arguens, ut saltem correptus non faciat quod praedictum est.

(Cap. V.---Vers I, 2). Audite verbum istud, quod [Al. quo] ego levo super vos planctum. Domus Israel 281 cecidit: non adjiciet ut resurgat. Virgo Israel projecta est in terram suam, non est qui suscitet eam. LXX: Audite verbum istud, quod ego assumam super vos planctum. Domus Israel cecidit, non adjiciet amplius ut resurgat. Virgo Israel projecta est super terram suam, non est qui suscitet eam.

Quantum ad ordinem litterae pertinet et coeptam historiae veritatem, decem tribus, quae appellantur Israel, ductae in captivitatem, nequaquam in terram suam postea sunt reversae. Virgo autem appellatur populus Israel: non quia in virginitatis permanserit puritate, sed quia quondam instar virginis sit Domino copulatus. Unde et planctum super eum propheta jubetur assumere, quod nequaquam in antiquum restituatur gradum.

For which in the Septuagint it is read: "Announcing His Christ among men": under which occasion the heretics want the Holy Spirit to be created in the following order: creating the spirit, and announcing His Christ among men: so that the former is created, the latter is announced among the peoples. To whom we shall respond according to their sense and the Vulgate edition: He who is the creator of all things, and confirms the thunder, or fashions the mountains, consequently brings out the winds from His treasures, and as the founder of the universe, promises His Son Christ to men. But after Christ has been announced, then the light of truth is opened to us, not perfectly; for now we see in part, and we know in part, and through a glass and an image we contemplate those things which are to come (1 Cor. 13).

Whence follows: "making the morning and the mist, and ascending upon the high places of the earth." For the Lord is high in the high places, and He does not dwell in the lowly, who is high; but the creator of the mountains ascends into the mountains, in those who have their citizenship in the heavens, and walking in the flesh do not live according to the flesh, but according to the spirit.

But if we read according to Symmachus and Aquila: "I will do these things to you, Israel, afterward, and when I have done these things to you, prepare yourself to oppose your God," it is to be understood thus: I did those things to correct you, which the past speech described, and because you did not wish to return to Me, I will do to you those things which are contained in My secret. You killed the servants whom I had sent to you: I will send My Son lastly: but you, according to your custom, by which you have always resisted the will of the Lord, prepare yourself to contradict and oppose your God: according to that which is written: "Behold, this one is set for the fall and the resurrection of many, and for a sign that shall be spoken against" (Luke 2:34). And He says this, not to command what they ought to do, but He foretells what they will do of their own accord, as if rebuking and arguing, so that at least being corrected they may not do what has been foretold.

(Chapter 5.---Verses 1, 2). "Hear this word, which I lift up as a lamentation over you. The house of Israel (281) has fallen: it shall not add to rise again. The virgin Israel has been cast down upon her land, there is no one who may raise her up." LXX: "Hear this word, which I shall take up as a lamentation over you. The house of Israel has fallen, it shall not add any more to rise again. The virgin Israel has been cast down upon her land, there is no one who may raise her up."

As far as the order of the letter pertains and the truth of history begun, the ten tribes, which are called Israel, led into captivity, by no means returned to their land afterward. Now the people of Israel are called "virgin": not because they remained in the purity of virginity, but because they were once joined to the Lord in the likeness of a virgin. Whence also the prophet is commanded to take up a lamentation over them, because they shall by no means be restored to their ancient rank.

Quantum vero ad intelligentiam spiritualem: planctum super omnem Israel, qui Deum mente cernebat, et postea ei servire desivit, assumit propheta, secundum illud quod Ezechieli praecipitur (Ezech. II), ut devoret librum, in quo et intus et foris scriptum erat lamentatio, et carmen, et vae. Intus intellige Salomonis canticum sequens, qui ait: Introduxit me rex in cubiculum suum (Cant. I, 3). Et quadragesimum quartum psalmum, in quo scriptum est: Omnis gloria filiae regis intrinsecus. Foris autem est quidquid in littera legitur, et videtur in cortice, et in medulla spiritus non tenetur.

Itaque et juxta litteram, et juxta tropologiam, in omnibus prophetarum libris scriptus est planctus super eos qui post peccata agunt poenitentiam: Carmen super illos qui nulla peccatorum sorde maculati, cantico et laude sunt digni: Vae super eos qui non agunt poenitentiam; sed juxta duritiam cordis sui thesaurizant sibi iram in die irae.

Si autem, ut diximus, planctus est super eos qui agunt poenitentiam; et poenitentia reddit vulneris sanitatem: quomodo juxta Septuaginta dicitur, Domus Israel cecidit, amplius non resurget. Virgo Israel erravit in terra sua, non est qui suscitet eam? Quod sic solvi potest: Postquam domus Israel sua voluntate corruerit, nequaquam pristinam recipiet dignitatem: postquam virgo Israel erraverit in terra sua, ultra invenire non poterit suscitantem.

Et considera verborum proprietates. Qui 282 domus est, et numeratur in turba, cadere dicitur. Qui autem de numero virginum, si erraverit, ob leve quoque [F. quodque] peccatum non poterit suscitari: non quo non suscitetur, sed nequaquam suscitetur virgo Israel, et nequaquam resurgat Dominus Israel. Non est enim eadem gloria ejus qui semper secutus est Dominum, et ejus qui aberraverit a grege, et postea boni pastoris reportatus est humeris (Luc. XV). Unde et per alium prophetam Dominus ait: Malo poenitentiam peccatoris, quam mortem (Ezech. XVIII, 32). Poenitentia non sanctitati purissimae et Ecclesiae Christi (quae non habet rugam neque maculam), sed morti et inferis comparata fit melior. Haec dicimus, non quo juxta Novatum tollamus spem poenitentiae, sed quo timidiores faciamus eos, et idcirco sollicitos, qui aperta janua poenitentiae, dum sperant futura, perdunt praesentia, et qui absque vulnere poterant permanere, incauti vulnus accipiunt, ut postea dolore crucientur. Multae mansiones sunt apud Patrem meum (Joan. XIV), et stella a stella differt in claritate: ita et resurrectio mortuorum (I Cor. XV): sanctis splendentibus sicut sol et luna, vesper et lucifer. Qui autem post peccatum egerint poenitentiam, pro diversitate meritorum stellis aliis aequabuntur.

But as for spiritual understanding: the prophet takes up a lamentation over all Israel, who used to perceive God with the mind, and afterward ceased to serve Him, according to that which is commanded to Ezekiel (Ezek. 2), that he should devour the book, in which was written within and without lamentation, and a song, and woe. Within understand the following song of Solomon, who says: "The king brought me into his chamber" (Cant. 1:3). And the forty-fourth psalm, in which it is written: "All the glory of the king's daughter is within." But without is whatever is read in the letter, and is seen in the bark, and is not held in the marrow of the spirit.

And so both according to the letter and according to tropology, in all the books of the prophets a lamentation is written over those who after sins do penance: a song over those who, stained by no filth of sins, are worthy of song and praise: woe over those who do not do penance, but according to the hardness of their heart treasure up for themselves wrath in the day of wrath.

But if, as we said, there is a lamentation over those who do penance, and penance restores health to the wound: how is it said according to the Septuagint, "The house of Israel has fallen, it shall not rise any more. The virgin Israel has erred in her land, there is no one who may raise her up"? Which can be solved thus: After the house of Israel has collapsed by its own will, it shall by no means receive its pristine dignity: after the virgin Israel has erred in her land, she shall no longer be able to find one who raises her up.

And consider the properties of the words. He who (282) is a house, and is numbered in the crowd, is said to "fall." But he who is of the number of virgins, if he has erred, on account of even a slight sin he shall not be able to be raised up: not that he is not raised up, but by no means let the virgin Israel be raised up, and by no means let the Lord of Israel rise again. For it is not the same glory for him who has always followed the Lord, and him who has wandered from the flock, and afterward was carried back on the shoulders of the good shepherd (Luke 15). Whence also through another prophet the Lord says: "I desire the penance of the sinner, rather than death" (Ezek. 18:32). Penance, compared not to the purest sanctity and the Church of Christ (which has no wrinkle nor stain), but to death and hell, becomes better. We say these things, not that we might take away the hope of penance according to Novatus, but that we might make those more fearful, and therefore solicitous, who, with the door of penance open, while they hope for future things, lose the present ones, and who could have remained without a wound, incautiously receive a wound, so that afterward they may be tormented with pain. "There are many mansions with My Father" (John 14), and "star differs from star in brightness: so also is the resurrection of the dead" (1 Cor. 15): with the saints shining like the sun and moon, the evening star and the morning star. But those who after sin have done penance, according to the diversity of merits, shall be equaled to other stars.

(Vers. 3.) "For thus says the Lord God: The city out of which a thousand went forth, there shall remain in it a hundred; and out of which a hundred went forth, there shall remain in it ten in the house of Israel." LXX similarly.

The divine speech returns the reasons why the house of Israel falling does not rise, and the virgin Israel wandering, or cast down upon the earth, does not have one who raises her up: "The city," he says, "out of which a thousand went forth, there shall remain in it a hundred; and out of which a hundred went forth, there shall remain in it ten in the house of Israel": so that where once there had been a multitude, on account of the excessive vastness, scarcely a tenth part remains.

And lest sticking entirely to the letter, we leave the mysteries of numbers untouched: that the number seven is holy, even the Sabbath proves, in which God rested from all His works (Gen. 2). And He commands that no servile work be done in it, except only those things which pertain to the soul: and that we carry no burdens in it (Num. 15). Whence (283) also in the solitude he who had collected wood on the Sabbath day, which was to be burned, is condemned by the sentence of the Lord. And seven weeks complete the number of the holy Pentecost: and the Jubilee year of remission and of the clanging trumpets is woven by this number. In the seventh month also the tabernacles are fixed, and the Hebrew, when he has served for six years, shall be set free in the seventh year.

Even secular philosophy knows this, and the books of physicians, of whom Galen, most eloquent and most learned, wrote three books **kriseon kai ton kritikon hemeron** (concerning crises and critical days), in which, showing the power of the number seven, he says that the most burning fevers are resolved on the seventh day: or if the magnitude of the noxious humor and phlegm is so great that it is by no means consumed by the fervor of the first week, the last day of the second week is expected, that is, the fourteenth. But if the disease (**nosos**), to speak according to Hippocrates, conquers this, they pass to the twenty-first day, that is, to the end of the third week: thus from the beginning of the world, with the days established, all labors and troubles rest in the number seven. Finally, both the captivity of the people of Israel and the overthrow of the temple were fulfilled in the seventieth year of desolation, and seven stars according to the number of the days are said to be wandering. Concerning the mysteries of this number Tully [Cicero] tells more fully in the Dream of Scipio: and the **Timaeus** of Plato is a most obscure book, which does not become clearer even by the golden mouth of Cicero.

Sicut igitur Septenarius numerus habet sacramentum suum, sic sanctificatus atque perfectus, et ut ita dicam, verus est numerus, qui unione retinetur, et unius Dei maiestate concluditur [Al. recluditur]. Unde dicit Filius: Ego in Patre, et Pater in me (Joann. XIV, 11): volensque omnes unum esse cum Patre, loquitur ad eum: Pater, da, ut sicut ego et tu unum sumus, sic et isti in nobis unum sint (Ibid. XVII, 21). Prima ergo beatitudo est esse in primo numero, qui unus et verus est; secunda, in secundo, id est, in decade; tertia in tertio, id est, in hecatontade. Sicut enim decas decima unione completur, sic hecatontas ex decem decadibus struitur. Quartus numerus, 284 qui millenario continetur, de decem constat hecatontadibus. Cum igitur quis egerit poenitentiam, de millenario et quarto numero vix revertitur ad centenarium et tertium numerum. Rursum qui in centenario est, vix redit ad secundum primae decadis numerum, atque ita fit ut domus Israel quae corruerat, non possit resurgere, et virgo Israel quae erraverat, in terra non habeat suscitantem: quia qui semel ab unione discesserit, et illam purissimae virginittatis perdiderit gloriam (de qua Apostolus dicit: Zelo enim vos zelo Dei, et statui vos uni viro virginem castam exhibere Christo (II Cor. XI), in qua non est macula neque ruga), pristinum statum et unionis beatitudinem recipere non valebit: et vix ei concedetur, ut de mille revertatur ad centum, et de centum ad decem redeat. Haec breviter sum locutus, ne omnino in hoc capitulo propter numerorum difficultatem fugisse viderer tropologiam.

(Vers. 4, 5.) Quia haec dicit Dominus domui Israel: quaerite me, et vivetis, et nolite quarere Bethel, et in Galgala nolite intrare, et in Bersabee ne transieritis: quoniam [Vulg. non transibitis, quia] Galgala captiva ducetur, et Bethel erit inutilis. LXX: Quia haec dicit Dominus ad domum Israel: querite me, et vivetis, et nolite quaerere Bethel, et in Galgala ne ingrediamini, et super puteum iuramenti non transeatis, quia Galgala captiva ducetur, et Bethel erit quasi non sit.

Moris [Al. mos] est Scripturarum semper adversis laeta subungere, et postquam tristia Deus fuerit comminatus, ad poenitentiam eos quos terruit, provocat, juxta illud quod in Isaia legimus: Vae, gens peccatrix, populus plenus delictis, semen pessimum, filii iniqui (Isai. I, 4). Cumque dixisset, terra vestra deserta, civitates vestrae igne consumptae, regiones vestras coram vobis [Al. in conspectu vestro] alieni comedent, loquitur ad eos meliora promittens: Lavamini, mundi estote: auferte malitias vestras ab animis vestris. Discite benefacere [Al. bonum facere]: quaerite iudicium, iudicate pupillo, justificare viduam: et venite, disputemus, dicit Dominus (Ibid. XVI, 17).

As therefore the number seven has its mystery, so the number that is sanctified and perfect and, so to speak, true, is that which is held in unity, and is enclosed by the majesty of the one God. Whence the Son says: "I am in the Father, and the Father in Me" (John 14:11): and wishing all to be one with the Father, He speaks to Him: "Father, grant that as I and You are one, so also these may be one in Us" (Ibid. 17:21). The first blessedness therefore is to be in the first number, which is one and true; the second, in the second, that is, in the decade; the third in the third, that is, in the hecatontad [hundred]. For just as the decade is completed by the tenth union, so the hecatontad is built from ten decades. The fourth number, (284) which is contained in the millenary, consists of ten hecatontads. When therefore someone has done penance, from the millenary and fourth number he scarcely returns to the centenary and third number. Again he who is in the centenary, scarcely returns to the second number of the first decade, and thus it happens that the house of Israel which had collapsed cannot rise, and the virgin Israel which had wandered has no one on earth to raise her up: because he who has once departed from unity, and has lost that glory of purest virginity (about which the Apostle says: "For I am jealous of you with the jealousy of God, and I have betrothed you to one husband to present a chaste virgin to Christ" (2 Cor. 11), in whom there is no stain nor wrinkle), will not be able to receive the pristine state and the blessedness of unity: and it will scarcely be granted to him that from a thousand he may return to a hundred, and from a hundred return to ten. I have spoken these things briefly, lest I should seem entirely to have fled tropology in this chapter on account of the difficulty of the numbers.

(Verses 4, 5.) For thus says the Lord to the house of Israel: Seek me, and you shall live, and do not seek Bethel, and do not enter into Gilgal, and do not cross over into Beersheba: for [Vulg. you shall not cross over, because] Gilgal shall be led captive, and Bethel shall be useless. LXX: For thus says the Lord to the house of Israel: Seek me, and you shall live, and do not seek Bethel, and do not enter into Gilgal, and do not cross over the well of the oath, because Gilgal shall be led captive, and Bethel shall be as if it were not.

It is the custom of the Scriptures always to subjoin joyful things to adverse ones, and after God has threatened sad things, he provokes to repentance those whom he has terrified, according to what we read in Isaiah: "Woe, sinful nation, a people full of sins, a wicked seed, unrighteous children" (Isa. 1:4). And when he had said, "Your land is desolate, your cities are consumed with fire, strangers devour your regions before you [Al. in your sight]," he speaks to them promising better things: "Wash yourselves, be clean: take away your malices from your souls." Learn to do well [Al. to do good]: seek judgment, judge for the fatherless, justify the widow: and come, let us dispute, says the Lord" (Ibid. 16, 17).

Quomodo ergo in Isaia, quos severa voce terruerat, blanda oratione sustentat: ita et 285 in hoc propheta, quibus dixerat: Domus Israel cecidit, non adjiciet ut resurgat: virgo Israel erravit in terra, non est qui suscitet eam. Non loquitur ad eos, et dicit: Domus Israel, id est, decem tribus, quaerite me et vivetis: quoniam in eo quod me non quaeritis, estis mortui. Cumque quaesieritis, invenietis: et cum inveneritis, vivetis. Et nolite quaerere Bethel, in qua erat vitulus aureus, et Galgalam locum idololatriae, de quo et supra dixi: Omnis malitia eorum in Galgalis (Osee IX, 15). Et in Bersabee non transibitis.

Pulchre in Bersabee, inquit, hoc est ad puteum juramenti, non transibitis: ubi si quando errabat tribus Juda, idola adorare consueverat. Intantum autem simulacrorum cultu furebat Israel, ut nequaquam contentus idolis suis, ad aliena transiret. Denique Galgata, inquit, captiva ducetur, et Bethel erit inutilis, sive penitus non subsistens, cum idola in ea subversa fuerint. De Bersabee omnino tacuit; quia victis decem tribubus, urbs nomine Bersabee, quae erat in tribu Juda illo tempore, nec capta nec destructa est.

Simulque animadvertendum, quod Septuaginta interpretes in praesenti loco nomen Bersabee interpretati sint, dicentes, puteum juramenti, et in posterioribus ipsum nomen posuerunt: Vivit Deus tuus Dan: et vivit via Bersabee. Viam autem Bersabee posuerunt, quod de Israel longo itinere pergebant ad ultimos terminos Judae, qui erant in Geraris, et Aegyptiae solitudini jungebantur, ut idola colerent. Est autem locus in quo habitavit Abraham: et ex eo quod cum Abimelech, datis septem ovibus, in foedus mutuum juraverunt, appellatus est puteus juramenti, sive puteus septimi, propter numerum septem ovium (Genes. XXV): SABE enim utrumque significat.

Praecipit autem secundum leges allegoriae domui Israel, id est, his qui sibi notitiam Dei pollicentur, ut non quaerant Bethel, et non introeant in Galgalam, et non transeant, vel ascendant ad puteum juramenti; sed magis quaerant Deum, et vivant in eo. Quaerunt autem Bethel, quod interpretatur domus Dei, qui dicunt: Templum Domini, templum Domini: et confidunt in aedificiis, de quibus Dominus ad discipulos loquebatur: Venient 286 dies, in quibus non relinquetur lapis super lapidem qui non destruat (Luc. XXI, 6). Et ingrediuntur in Galgalis, qui post adventum Christi rursum cupiunt circumcidi.

Just as therefore in Isaiah, he sustains with a gentle speech those whom he had terrified with a severe voice: so also 285 in this prophet, to those whom he had said: "The house of Israel has fallen, she shall not add to rise: the virgin Israel has wandered in the land, there is no one who may raise her up." Now he speaks to them, and says: House of Israel, that is, the ten tribes, seek me and you shall live: because in that which you do not seek me, you are dead. And when you seek, you shall find: and when you find, you shall live. And do not seek Bethel, in which was the golden calf, and Gilgal, the place of idolatry, about which I also spoke above: "All their malice is in Gilgal" (Hos. 9:15). And you shall not cross over into Beersheba.

Beautifully he says "into Beersheba," that is, to the well of the oath, you shall not cross over: where if ever the tribe of Judah wandered, it had been accustomed to adore idols. Moreover, Israel was so raging with the cult of images, that not at all content with its own idols, it crossed over to foreign ones. Finally he says, "Gilgal shall be led captive, and Bethel shall be useless," or not subsisting at all, when the idols in it shall have been subverted. Concerning Beersheba he was entirely silent; because when the ten tribes were conquered, the city named Beersheba, which was in the tribe of Judah at that time, was neither captured nor destroyed.

And at the same time it is to be noted, that the Seventy interpreters in the present place translated the name "Beersheba," saying, "the well of the oath," and in the later parts they placed the name itself: "The Lord your God lives, Dan: and the way of Beersheba lives." Moreover, they placed "the way of Beersheba" because they went from Israel by a long journey to the last borders of Judea, which were in Gerara, and were joined to the Egyptian solitude, so that they might worship idols. It is, moreover, the place in which Abraham dwelt: and from the fact that with Abimelech, seven sheep having been given, they swore in a mutual covenant, it was called the well of the oath, or the well of the seventh, on account of the number of the seven sheep (Gen. 25): for SABA signifies both.

Moreover, he commands according to the laws of allegory to the house of Israel, that is, to those who promise themselves the knowledge of God, that they should not seek Bethel, and should not enter into Gilgal, and should not cross over or ascend to the well of the oath; but rather seek God, and live in him. Moreover, they seek Bethel, which is interpreted "house of God," who say: "The temple of the Lord, the temple of the Lord": and they trust in buildings, about which the Lord spoke to the disciples: "The 286 days will come, in which there shall not be left stone upon stone that shall not be destroyed" (Luke 21:6). And they enter into Gilgal, who after the coming of Christ desire again to be circumcised.

In Galgalis enim secundo populus circumcisis est. Unde et ipse locus nomen accepit: eo quod abstulerit Dominus opprobrium Aegypti ab eis (Jos. V). Et in Bersabee, inquit, sive ad puteum iuramenti non transibitis: ne illos putetis terminos Judaeae, quos olim secundum litteram Scriptura promiserat a Dan usque Bersabee: nec dicatis ultra cum propheta: Notus in Judaea Deus, in Israel magnum nomen ejus (Psal. LXXV, 1); sed audite cum apostolis: In omnem terram exivit sonus eorum: et in fines orbis terrae verba eorum (Psal. XVIII, 4): quia Galgala, id est, carnis circumcisio, captiva ducetur a vera circumcissione cordis: et Bethel, quam putatis domum Dei, non subsistet, sive, ut melius arbitror, erit inutilis, id est, AVEN: ut nequaquam appelletur domus Dei, sed vocetur domus inutilis, sive idoli.

Aliter: Quaerit Bethel, qui tantum litteram sequitur occidentem, nec sensum, qui Deus est, quaerit in verbis: et intrat in Galgala, qui ad majores entitur revelationes, supernorum sibi scientiam repromittens, transitque, sive ascendit ad puteum, de quo Samaritana haurire cupiens aquas, quae sitim satiare non possent, ignorabat eum, de cujus ventre procedunt flumina salientis aquae in vitam aeternam (Joann. IV).

(Vers 6.) Quaerite Dominum, et vivite: ne forte comburatur ut ignis domus Joseph: et devorabit, et non sit [Vulg. erit] qui exstinguat Bethel. LXX: Quaerite Dominum, et vivite: ne forte succendatur ut ignis domus Joseph: et devoret eam, et non sit qui exstinguat domum Israel.

Quomodo ex persona Dei dicitur: Quaerite me, et vivetis, ita propheta de Domino loquitur, ut quaerant eum, et vivant. In eo enim quod quaerunt Dominum, vivere incipiunt: sin autem non quaesierint eum, et idcirco non vixerint, statim succendetur ut ignis domus Joseph, quam propter Jeroboam, qui de tribu Ephraim et de domo Joseph fuit, decem tribus sentire debemus, quae appellabantur Israel, et ex majore populi parte nomen pristinum possidebant. Duae autem tribus quae regebantur a stirpe David, qui de tribu Juda 287 fuit, vocatae sunt Judas, et possidebant Jerusalem, in qua erat templum Dei. Cumque succensa fuerit domus Joseph, devorabit atque consumet Bethel, de qua superius dixi: Nolite quaerere Bethel, et non erit qui exstinguat, cum a regibus suis fuerit incensa. Pro Bethel in LXX legitur domus Israel, sensum magis quam verbum interpretantibus, ut, succedente rege Jeroboam, et cunctis deinceps regibus qui ei imperio successerunt, ardeant decem tribus, quae appellantur Israel. Iste est ignis qui succenditur, sive resplendet et inflammat domum Joseph, ut consumatur Bethel, de quo alibi dicitur: Ambulate in lumine ignis vestri, et in flamma quam succendistis (Isai. L, 11).

For in Gilgal for the second time the people were circumcised. Whence also the place received its name: because the Lord took away the reproach of Egypt from them (Josh. 5). "And into Beersheba," he says, or "to the well of the oath you shall not cross over": lest you should think those the borders of Judea, which formerly according to the letter the Scripture had promised from Dan to Beersheba: nor should you say further with the prophet: "God is known in Judea, in Israel his name is great" (Ps. 75:1); but hear with the apostles: "Their sound went out into all the earth: and their words into the ends of the world" (Ps. 18:4): because Gilgal, that is, the circumcision of the flesh, shall be led captive by the true circumcision of the heart: and Bethel, which you think the house of God, shall not subsist, or, as I judge better, it shall be useless, that is, AVEN: so that it may by no means be called the house of God, but be called the house of uselessness, or of the idol.

Otherwise: He seeks Bethel who only follows the letter that kills, nor seeks the sense, which is God, in the words: and he enters into Gilgal who strives for greater revelations, promising himself the knowledge of supernal things, and he crosses over, or ascends to the well, from which the Samaritan woman desiring to draw waters, which could not satisfy thirst, was ignorant of him from whose belly proceed rivers of living water springing up into eternal life (John 4).

(Verse 6.) Seek the Lord, and live: lest perhaps the house of Joseph be burned as fire: and it shall devour, and there be no one [Vulg. it shall be] who may extinguish Bethel. LXX: Seek the Lord, and live: lest perhaps the house of Joseph be kindled as fire: and it may devour it, and there be no one who may extinguish the house of Israel.

Just as it is said from the person of God: "Seek me, and you shall live," so the prophet speaks concerning the Lord, that they should seek him, and live. For in that they seek the Lord, they begin to live: but if they should not seek him, and therefore should not live, immediately the house of Joseph shall be kindled as fire, which on account of Jeroboam, who was of the tribe of Ephraim and of the house of Joseph, we ought to understand as the ten tribes, which were called Israel, and from the greater part of the people possessed the pristine name. Moreover, the two tribes which were ruled by the offspring of David, who 287 was of the tribe of Judah, were called Judah, and possessed Jerusalem, in which was the temple of God. And when the house of Joseph shall have been kindled, it shall devour and consume Bethel, about which I spoke above: "Do not seek Bethel," and there shall be no one who may extinguish it, when it shall have been set on fire by its own kings. Instead of Bethel, in the LXX is read "house of Israel," interpreting the sense more than the word, so that, with the succession of King Jeroboam, and all the kings thereafter who succeeded him in that empire, the ten tribes, which are called Israel, may burn. This is the fire which is kindled, or shines and inflames the house of Joseph, that Bethel may be consumed, about which it is said elsewhere: "Walk in the light of your fire, and in the flame which you have kindled" (Isa. 50:11).

Et quia crebro domum Joseph (propter Jeroboam, qui a stirpe David populum Dei separavit, et vaccas fecit aureas in Dan et in Bethel, et dixit, non est pars nobis in David, neque haereditas in filio Jesse [I Reg. XXII, 36]) ad personam haereticorum retulimus, qui sermone composito, decora atque formosa, et ut ita dicam, aurea simulacra finxerunt, et adorant opera manuum suarum, et agriculturae sub vaccarum specie sibi imaginem repromittunt, dicitur ad eos: Quaerite Dominum, et vivite, eum qui dicit: Ego sum via, veritas et vita (Joan. XIV, 16): ut postquam ambulaverint in eo et invenerint veritatem, tunc incipiant vivere qui prius mortui erant. Et nisi hoc fecerint, diaboli comburentur ardoribus: nullusque poterit inveniri de principibus eorum qui et ipsi haeretico igni succensi sunt, qui possit vorantem cuncta flammam restinguere, et praecipue Bethel, quae falsum sibi domus Dei nomen assumit.

(Vers. 8 seq.) Qui convertitis in absinthium iudicium, et justitiam in terra relinquitis, facientem Arcturum et Orionem, et convertentem in mane tenebras, et diem nocte [Vulg. noctem] mutantem. Qui vocat aquas maris, et effundit eas super faciem terrae: Dominus nomen ejus. Qui subridet vastitatem super robustum, et depopulationem super potentem affert. LXX: Qui facit in excelso iudicium et justitiam in terra posuit: qui facit omnia, et transformat et convertit in mane umbram mortis, et diem nocte contenebrat [Al. contenebrans]. Qui vocat aquam maris, 288 et effundit eam super faciem terrae: Dominus Deus omnipotens nomen ejus. Qui dividit contritionem super fortitudinem, et miseriam super munitionem adducit.

Multum in hoc loco ab Hebraica veritate editio Vulgata discordat, sicut absque commonitione nostra ex his quae proposuimus, prudens statim lector intelligit. Itaque exponamus primum juxta Hebraeos, et postea quid nobis videatur in translatione LXX, Christo si meruimus pandente, dicamus domus Joseph, id est, domus Ephraim, ac per hoc regia, et Bethel, sive sicut LXX transtulerunt, domus Israel, id est, et reges et populi, et cultores et idola pariter subvertentur, qui iniquo iudicio Deum ad iracundiam provocaverunt. Et converterunt dulcedinem iudicii in absinthii amaritudinem, quod genus est herbae amarissimae, assumentes iniquitatem, et justitiam relinquentes. Quae sit autem ista justitia, sequens versus ostendit: Facientem Arcturum et Orionem, et convertentem in mane tenebras, et diem nocte mutantem. De quo supra dixerat: Formans montes, et creans ventum, et annuntians homini eloquium suum, faciens matutinam nebulam, et gradiens super excelsa terrae: Dominus Deus exercituum nomen ejus,

And because we have frequently referred the house of Joseph (on account of Jeroboam, who separated the people of God from the offspring of David, and made golden cows in Dan and in Bethel, and said, "There is no part for us in David, nor inheritance in the son of Jesse" [1 Kings 22:36]) to the person of heretics, who with a composed speech have fashioned beautiful and fair, and so to speak, golden images, and adore the works of their own hands, and promise to themselves an image of agriculture under the species of cows, it is said to them: "Seek the Lord, and live," him who says: "I am the way, the truth, and the life" (John 14:16): so that after they shall have walked in him and found the truth, then those who were previously dead may begin to live. And unless they do this, they shall be burned by the heats of the devil: and none of their princes, who themselves are kindled by the heretical fire, can be found who could extinguish the flame devouring all things, and especially Bethel, which assumes to itself the false name of the house of God.

(Verses 8 ff.) You who turn judgment into wormwood, and leave justice on the earth, him who makes Arcturus and Orion, and turns darkness into morning, and changes day into night [Vulg. the night]. He who calls the waters of the sea, and pours them out over the face of the earth: the Lord is his name. He who smiles destruction upon the robust, and brings depopulation upon the powerful. LXX: He who makes judgment on high and placed justice on the earth: he who makes all things, and transforms and turns the shadow of death into morning, and darkens the day with night [Al. darkening]. He who calls the water of the sea, 288 and pours it out over the face of the earth: the Lord God Almighty is his name. He who divides contrition over strength, and brings misery over the fortification.

In this place the Vulgate edition differs much from the Hebrew truth, as the prudent reader immediately understands without our admonition from those things which we have proposed. Therefore let us explain first according to the Hebrews, and afterwards let us say what seems to us in the translation of the LXX, Christ opening it if we have deserved it: the house of Joseph, that is, the house of Ephraim, and through this the royal one, and Bethel, or as the LXX translated, "the house of Israel," that is, both kings and peoples, and cultivators and idols alike shall be subverted, who by an iniquitous judgment have provoked God to wrath. And they turned the sweetness of judgment into the bitterness of wormwood, which is a kind of very bitter herb, taking up iniquity and leaving justice. Moreover, what that justice is, the following verse shows: "Him who makes Arcturus and Orion, and turns darkness into morning, and changes day into night." Concerning which he had said above: "Forming the mountains, and creating the wind, and announcing to man his word, making the morning mist, and walking over the high places of the earth: the Lord God of hosts is his name,"

ipse est Creator Arcturi qui Hebraice CHIMA () dicitur, et a Symmacho et Theodotione, eis pleiada vertitur, quem vulgo Bootem vocant: quodque sequitur, Oriona, qui Hebraice dicitur CHASIL (), Symmachus absolute stellas, Theodotio interpretatus est vesperum: Hebraeus autem, qui nos in Scripturis sanctis erudit, CHASIL interpretari putat splendorem, et significare generaliter astra fulgentia. Quando autem audimus Arcturum et Oriona, non debemus sequi fabulas poetarum, et ridicula ac portentosa mendacia, quibus etiam coelum infamare conantur, et mercedem stupri inter sidera collocare, dicentes (Aeneid. lib. I et III): Arcturum, pluviasque Hyadas, geminosque Triones: Armatumque auro circumspicit Oriona: Sed scire Hebraea nomina, quae apud eos aliter appellantur, vocabulis fabularum 289 gentilium in linguam nostram esse translata, qui non possumus intelligere quod dicitur, nisi per ea vocabula quae usu didicimus et errore combibimus. Unde et in Regum volumine RAPHAÏM () Hebraeum, Graeci titanas transtulerunt: quae apud ethnicos celeberrima fabula est, ex qua in laudes deorum scribunt gigantomachias, et tela Typhoea, et impositum Encelado Aetnam montem, de cuius motu [Al. ad motum] Trinacria contremiscat.

Iste autem Deus creator omnium, qui facit Arcturum et Orionem, noctem in diem et diem in noctem commutat, et aquas maris amarissimas aethereo calore suspensas excolat, et eliquat in dulcem pluviarum saporem, instar medicinalis cucurbitae, quae calore superioris gyri, humorem et sanguinem sursum trahit: ex quo discimus unde sint pluviae. Quodque sequitur: Qui subridet vastitatem super robustum, ad praesens tempus revertitur, et est ordo: Qui Creator est omnium, comminatur etiam captivitatem super Samariam, et depopulationem super potentem adfert: quoniam convertit in absinthium iudicium, et iustitiam relinquit in terra. Ubi nos diximus, qui subridet, Aquila interpretatus est, omeidion. Proprie autem meidiama dicitur, quod nos subrisionem possumus appellare, quando quis irascitur, et apertis paululum labiis subridere se simulat, ut irae ostendat magnitudinem.

Dicamus et juxta LXX. Deus in excelso facit iudicium, quando iudicat veritatem, et reddit unicuique secundum opus suum: et omnis qui imitator et filius ejus esse desiderat, et esse perfectus, sicut Pater ejus perfectus est, qui moratur in coelo (Matt. V), facit in excelso iudicium, et non imitatur eum iudicem, qui Deum non timebat, et hominem non verebatur, et perversitate iudicii, sententiam suam non levabat ad coelum, sed ad humilia detrahebat (Luc. XVIII).

he himself is the Creator of Arcturus, which in Hebrew is called CHIMA and by Symmachus and Theodotion is translated as "into the Pleiades," whom they commonly call Bootes: and that which follows, "Orion," which in Hebrew is called CHASIL, Symmachus interpreted absolutely as "stars," Theodotion as "evening": moreover, the Hebrew who instructed us in the holy Scriptures thinks that CHASIL is interpreted as "splendor," and signifies generally "shining stars." However, when we hear "Arcturus and Orion," we ought not to follow the fables of the poets, and ridiculous and portentous lies, by which they also attempt to defame heaven, and place the reward of debauchery among the stars, saying (Aeneid, books 1 and 3): "Arcturus, and the rainy Hyades, and the twin Triones: and he looks around at Orion armed with gold." 289 But we should know that the Hebrew names, which are called otherwise among them, have been translated into our language by the names of gentile fables, since we cannot understand what is said except through those names which we have learned by use and drunk in by error. Whence also in the volume of Kings the Greeks translated the Hebrew RAPHAIM as "Titans": which is a very famous fable among the ethnics, from which they write "Gigantomachias" in praise of the gods, and the Typhoean weapons, and Mount Etna placed upon Enceladus, from whose movement [Al. at the movement of whom] Trinacria trembles.

Moreover, this God, the creator of all, who makes Arcturus and Orion, changes night into day and day into night, and filters the very bitter waters of the sea suspended by ethereal heat, and clarifies them into the sweet taste of rains, like a medicinal gourd, which by the heat of the upper circuit draws up moisture and blood: from which we learn whence rains come. And that which follows: "He who smiles destruction upon the robust," returns to the present time, and the order is: He who is the Creator of all also threatens captivity upon Samaria, and brings depopulation upon the powerful: because he turns judgment into wormwood, and leaves justice on the earth. Where we said, "he who smiles," Aquila translated as "smiling." Moreover, it is properly called "meidiana," which we can call "smiling," when someone is angry, and with lips slightly opened simulates that he is smiling, that he may show the magnitude of his wrath.

Let us speak also according to the LXX. God makes judgment on high, when he judges the truth, and renders to each according to his work: and everyone who desires to be his imitator and son, and to be perfect, as his Father who dwells in heaven is perfect (Matt. 5), makes judgment on high, and does not imitate that 290 judge who did not fear God, and did not revere man, and by the perversity of judgment did not lift up his sentence to heaven, but dragged it down to humble things (Luke 18).

Et quodque sequitur: et justitiam in terra posuit, juxta illud debemus accipere, quod dederit nobis Christum justitiam suam, et non projecit eam: sed deposuerit in terram, ut, omni iniquitate superata, nos de terrenis coelestes faceret. Ego puto ex hoc loco etiam gentilem poetam furatum 290 fuisse, qui de rusticorum simplicitate et beatitudine edisserens, intulit: Extrema per illos Justitia, excedens terris, vestigia fecit.

Quod autem dicunt, faciens omnia atque transformans, uno verbo Arcturum et Oriona comprehendunt, negligentes proprietatem nominum in Graecum transferre sermonem. Transformat autem Deus omnia, quando facit de terrenis coelestia, et homines Angelorum donat similitudine: quando luna solis fulgore rutilabit, et sol habebit lumen septuplum, quando animalis, et infirmus et corruptibilis homo transformatur in spiritualem et robustum et in incorruptum, mutans gloriam, non naturam: quando intelligentes fulgebunt sicut splendor firmamenti, et implebitur quod scriptum est: Alia gloria solis, alia gloria lunae, alia gloria stellarum. Stella enim a stella differt in claritate: sic et resurrectio mortuorum (I Cor. XV, 41). Quando omnis creatura liberabitur de servitute corruptionis in libertatem gloriae filiorum Dei. Iste Deus qui cuncta transformat, etiam umbram mortis mutat in lucem (Luc. I): quando hi qui sedebant in tenebris et umbra mortis, viderunt lucem magnam, et qui erant filii noctis et tenebrarum, facti sunt filii lucis, et filii diei. Iste est Deus qui etiam diem vertit in tenebras: eorum diem qui dixerunt: Crucifige, crucifige eum (Joan. XIX, 6), aufer de terra talem: quando ab hora sexta in typum Judaicae caecitatis dies in noctem versus est. Et non solum secundum litteram, sed etiam secundum altiore intelligentiam, lux quae eis oriebatur in Lege et prophetis, versa est in tenebras, ignorantibus, quid legant, quid audiant, ut impleatur de illis quod scriptum est: Obscurentur oculi eorum ne videant: et dorsum eorum semper incurva (Psal. LXVIII, 24).

Iste Deus vocat ad se aquam maris, et effundit eam super faciem terrae, de peccatoribus justos faciens. Ad quod exponendum, unum tantum studio brevitatis ponamus exemplum. Paulus apostolus quasi turbo violentes et saeva tempestas, et tumentis maris gurges persequabatur, et opprimere nitebatur Ecclesiam Dei. Qui vocatus a Domino, effusus est super 291 faciem universae terrae, ut praedicaret Evangelium de Jerosolymis usque ad Illyricum, et aedificaret non super alterius fundamentum, ubi jam fuerat praedicatum (Rom. XV); sed usque ad Hispanias tenderet, et a mari Rubro, immo ab Oceano usque ad Oceanum curreret, imitans Dominum suum et solem justitiae, de quo legimus: A summo coelo egressio ejus, et occursus ejus usque ad summum ejus (Ps. XVIII, 7), ut ante eum terra deficeret, quam studium praedicandi.

And that which follows: "and he placed justice on the earth," we ought to receive according to this, that he gave to us Christ his justice, and did not cast it away: but deposited it on the earth, that, all iniquity having been overcome, he might make us heavenly from earthly ones. I think that from this place even the gentile poet stole, who, discussing the simplicity and blessedness of rustics, brought in: "Extreme justice, departing from the lands, made her last footprints among them."

Moreover, as they say, "making all things and transforming," they comprehend Arcturus and Orion in one word, neglecting to translate the property of the names into the Greek language. Moreover, God transforms all things when he makes heavenly things from earthly ones, and grants to men the likeness of Angels: when the moon shall glow with the brightness of the sun, and the sun shall have sevenfold light, when the animal, and weak and corruptible man is transformed into a spiritual and robust and incorrupt one, changing glory, not nature: when those who understand shall shine as the splendor of the firmament, and that which is written shall be fulfilled: "One is the glory of the sun, another the glory of the moon, another the glory of the stars. For star differs from star in clarity: so also the resurrection of the dead" (1 Cor. 15:41). When every creature shall be liberated from the servitude of corruption into the liberty of the glory of the children of God. This God who transforms all things also changes the shadow of death into light (Luke 1): when those who sat in darkness and the shadow of death saw a great light, and those who were sons of night and darkness were made sons of light and sons of the day. This is the God who also turns the day into darkness: the day of those who said: "Crucify, crucify him" (John 19:6), take away such a one from the earth: when from the sixth hour in a type of Jewish blindness the day was turned into night. And not only according to the letter, but also according to a higher understanding, the light which was rising for them in the Law and the prophets was turned into darkness, they being ignorant of what they read, what they hear, so that there may be fulfilled concerning them that which is written: "Let their eyes be darkened that they may not see: and always bow down their back" (Ps. 68:24).

This God calls to himself the water of the sea, and pours it out over the face of the earth, making just men from sinners. For the sake of explaining which, let us place only one example for the sake of brevity. The apostle Paul, like a violent whirlwind and a savage storm, and a surge of the swelling sea, was persecuting and striving to oppress the Church of God. Who, called by the Lord, was poured out over the face of the whole earth, that he might preach the Gospel from Jerusalem even to Illyricum, and build not upon another's foundation where it had already been preached (Rom. 15); but might extend even to the Spains, and from the Red Sea, or rather from the Ocean even to the Ocean might run, imitating his Lord and the sun of justice, about whom we read: "His going out is from the highest heaven, and his circuit even to its summit" (Ps. 18:7), so that the earth would fail before him rather than the zeal for preaching.

Iste Deus et contritionem dividit super fortitudinem, ut eos qui male fortes sunt, imbecilles faciat, et imitari possint Apostolum dicentem: Quando infirmus sum, tunc fortior sum (II Cor. XII). Nam et filii hujus saeculi prudentiores sunt filiis lucis in generatione sua (Luc. XXVI). Fortitudo corporis, imbecillitas animae est: et rursum animae fortitudo, imbecillitas corporis est. Igitur Dominus qui omnia ratione dispensat, et vero facit cuncta iudicio, dividit contritionem super robustum inimicum, ut inducat miseriam super munitionem, quae se erigit contra scientiam Dei. De qua et in Proverbiis legimus: Civitates robustas ingressus est sapiens, et destruxit munitionem, in qua confidebant impii (Prov. XXI, 22). Hoc et ad omnem quidem fortitudinem saecularem; sed proprie contra haereticos facit, qui argumentis et sophismatibus, et arte dialectica, dogmatum falsitatem roborare conantur. Sed destruit eam sapiens vir, et Dei adjutus auxilio, omnem munitionem ostendit esse vanissimam, ut inducat super eam miseriam, et, inclinata superbia, possit cum Apostolo dicere: Miser ego homo, quia me liberabit de corpore mortis hujus (Rom. VII, 24)?

(Vers. 10.) Odio habuerunt in porta corripientem, et loquentem perfecte abominati sunt. LXX: Odio habuerunt in portis arguentem, et verbum sanctum abominati sunt.

Hi super quos Deus subridet vastitatem, et affert in eos populationem, qui in malo robusti sunt, et ad opprimendum potentes, odio habuerunt in porta, id est, in iudicio corripientem: vel me, vel alios prophetas, qui ad eos missi sunt, et loquentem perfecte, sive verbum immaculatum, ut interpretatus est 292 Symmachus, aut sermonem sanctum, ut Theodotio et LXX transtulerunt. In porta autem, juxta veterem Judaici morem, populi fuisse iudicia, et saepe legimus, et crebro interpretati sumus, ut nec agricola ad causam veniens, frequentia civitatis et novo terreretur aspectu, nec urbis habitator longe ab urbe properaret, et subvectionem quaereret jumentorum. Hoc juxta litteram dixerimus. Caeterum grande peccatum est odisse corripientem, maxime si te non odio, sed amore corripiat, si solus ad solum, si assumpto fratre altero, si postea praesente Ecclesia, ut non studio detrahendi, sed emendationis tuae videatur crimen ingerere (Matth. XVIII). Duplices portas, mortis et vitae, vitiorum atque virtutum, saepe in Scripturis legimus, ut illud in Psalmis: Qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion (Isai. IX, 16); haud dubium quin Ecclesiam significet excelsus mons Sion, et civitatem Dei viventis, Jerusalem coelestem, et multitudinem angelorum: et Ecclesiam primitivorum, qui scripti sunt in coelis.

This God also divides contrition over strength, that he may make weak those who are wickedly strong, and they may be able to imitate the Apostle saying: "When I am weak, then I am stronger" (2 Cor. 12). For the sons of this world are more prudent than the sons of light in their generation (Luke 16:8). Strength of the body is weakness of the soul: and again the strength of the soul is weakness of the body. Therefore the Lord who dispenses all things by reason, and makes all things by true judgment, divides contrition over the robust enemy, that he may bring misery over the fortification which raises itself against the knowledge of God. Concerning which we also read in Proverbs: "The wise man has entered robust cities, and destroyed the fortification in which the impious trusted" (Prov. 21:22). This he does both against all secular strength indeed, but properly against heretics, who by arguments and sophisms, and the art of dialectic, strive to strengthen the falsity of dogmas. But the wise man destroys it, and aided by the help of God, shows every fortification to be most vain, that he may bring misery upon it, and, pride having been bowed, he may be able to say with the Apostle: "Miserable man that I am, who shall deliver me from the body of this death" (Rom. 7:24)?

(Verse 10.) They have hated him who reproves in the gate, and they have abominated him who speaks perfectly. LXX: They have hated him who argues in the gates, and they have abominated the holy word.

These upon whom God smiles destruction, and brings depopulation upon them, who are robust in evil and powerful for oppressing, have hated in the gate, that is, in judgment, him who reproves: either me, or other prophets, who were sent to them, and him who speaks perfectly, or the immaculate word, as 292 Symmachus translated, or the holy speech, as Theodotion and the LXX translated. Moreover, that the judgments of the people were in the gate according to the ancient Jewish custom, we both read often and have frequently interpreted, so that neither the farmer coming to a case would be terrified by the frequency of the city and a new sight, nor would the inhabitant of the city hasten far from the city and seek the transport of beasts of burden. This we would say according to the letter. But it is a great sin to hate one who reproves, especially if he reproves you not from hatred but from love, if alone with you alone, if another brother having been taken up, if afterwards with the Church present, so that he may seem to bring the charge not from a zeal for disparaging, but for your emendation (Matt. 18). We often read in the Scriptures of double gates, of death and of life, of vices and of virtues, as that in the Psalms: "You who exalt me from the gates of death, that I may announce all your praises in the gates of the daughter of Zion" (Isa. 9:16); there is no doubt but that the high mountain of Zion signifies the Church, and the city of the living God, the heavenly Jerusalem, and the multitude of angels: and the Church of the firstborn who are written in heaven.

Qui in portis Sion fuerit exaltatus, portas mortis timere non poterit, de quibus Petro Dominus loquebatur: Super hanc petram aedificabo Ecclesiam meam: et portae inferi non praevalerunt adversus eam (Matt. XVI, 18). Portas virtutis manifeste in alio psalmo discimus: Aperite mihi portas iustitiae: ingressus in eas confitebor Domino. Haec porta Domini: iusti intrabunt in eam (Ps. XVII, 19). Denique et Sapientia in portis civitatis confidens dixit: Quanto tempore innocentes obtinuerint iustitiam, non confundentur (Sapient. VI, 11). Ego portas civitatis, hoc est, animae credentis in Christum, puto esse virtutes, per quas ad credentes Christus ingreditur. Et quia non est scriptum in quibus portis oderint corripientem, utrum in malis, an in bonis, nos ad utrumque referamus. In vitiorum portis stantes peccatores arguit propheta, et idcirco detestationi habetur ab eis. Aut certe ipse propheta stat in portis initiisque virtutum, et odio habetur ab his, quos corripit, nec sufficit peccatoribus odisse in portis arguentem, sive corripientem, 293 nisi verbum sanctum abominetur quod de ejus ore profertur. Qui enim non recipit prophetam, non recipit eum qui misit illum (Matt. X). Sin autem verbum sanctum, vel qui perfecte loquebatur, abominati sunt (porro verbum sanctum Dominus est Jesus, de quo dicitur: Non dabis sanctum tuum videre corruptionem [Ps. XV, 10]), omnes Judaei dicentes anathema Jesu, verbum Dei abominantur, quod et perfectum et sanctum et immaculatum est. Abominatio enim peccatori est pietas. Quidquid autem de Judaeis diximus, tam ad ethnicos quam ad haereticos referri potest, quorum alii omnes Scripturas sanctas abominantur, in quibus verbum Dei est: alii dum perverse intelligunt quod legunt, abominationem ponunt in Domo Dei.

(Vers. 11 seqq.) Idcirco pro eo quod diripiebatis pauperem, et praedam electam tollebatis ab eo: domos quadro lapide aedificabitis, et non habitabitis in eis. Vineas amantissimas plantabitis, et non bibetis vinum earum; quia cognovi multa scelera vestra, et fortia peccata vestra, hostes iusti, accipientes munera, et pauperes in porta deprimentes: ideo prudens in tempore illo tacebit, quia tempus malum est. LXX: Propterea quia pugno percutiebatis pauperes, et munera electa accipiebatis ab eis, domos dolatis lapidibus aedificastis, et non habitabitis in eis. Vineas desiderabiles plantastis, et non bibetis vinum earum; quia ego cognovi multas impietates vestras, et fortia peccata vestra: conculcantes justum, accipientes commutationes, et pauperes in portis declinantes: ideo qui intelligit, in tempore illo silebit, quia tempus malum est.

He who shall have been exalted in the gates of Zion will not be able to fear the gates of death, about which the Lord spoke to Peter: "Upon this rock I will build my Church: and the gates of hell shall not prevail against it" (Matt. 16:18). We learn clearly of the gates of virtue in another psalm: "Open to me the gates of justice: entering into them I will confess to the Lord. This is the gate of the Lord: the just shall enter into it" (Ps. 117:19). Finally Wisdom also, trusting in the gates of the city, said: "As long as the innocent shall have obtained justice, they shall not be confounded" (Wisd. 6:11). I think the gates of the city, that is, of the soul believing in Christ, are the virtues through which Christ enters to the believers. And because it is not written in which gates they hated him who reproves, whether in the evil ones or in the good ones, let us refer to both. Standing in the gates of vices, the prophet argues with sinners, and for that reason he is held in detestation by them. Or certainly the prophet himself stands in the gates and beginnings of virtues, and is held in hatred by those whom he reproves; nor is it sufficient for sinners to hate him who argues or reproves in the gates, 293 unless they abominate the holy word which is brought forth from his mouth. For he who does not receive a prophet, does not receive him who sent him (Matt. 10). But if they have abominated the holy word, or him who spoke perfectly (moreover the holy word is the Lord Jesus, concerning whom it is said: "You will not give your holy one to see corruption" [Ps. 15:10]), all the Jews saying "anathema" to Jesus abominate the word of God, which is both perfect and holy and immaculate. For piety is an abomination to the sinner. Moreover, whatever we have said concerning the Jews can be referred both to the ethnics and to the heretics, of whom some abominate all the holy Scriptures in which the word of God is: others, while they perversely understand what they read, place an abomination in the House of God.

(Verses 11 ff.) Therefore, because you were plundering the poor, and taking chosen prey from him: you shall build houses of squared stone, and you shall not dwell in them. You shall plant most beloved vineyards, and you shall not drink their wine; because I have known your many crimes, and your strong sins, enemies of the just, receiving bribes, and depressing the poor in the gate: therefore the prudent man shall be silent in that time, because the time is evil. LXX: Because you were striking the poor with the fist, and were receiving chosen gifts from them, you have built houses of hewn stones, and you shall not dwell in them. You have planted desirable vineyards, and you shall not drink their wine; because I have known your many impieties, and your strong sins: trampling the just, receiving exchanges, and turning away the poor in the gates: therefore he who understands shall be silent in that time, because the time is evil.

Ne forsitan putaret Israel quod propter solam idololatriam hostibus traderetur ad poenam, jungit et caetera, quae, amissa veritatis religione, commiserit. Diripiebatis, inquit, pauperem ut ab eo tolleretis, qui [Al. quae] victui necessaria vix habebat, et quidquid pretiosum videbatis et pulchrum, vestris usibus tradebatis. Unde et ex pretio eorum, quae rapiebatis et tollebatis a paupere, domos quadro lapide aedificastis, ut spoliantes homines, 294 parietes marmoribus vestiretis, quas quia aedificastis de rapinis, et non solum mansioni et tecto, quod exigit humana fragilitas, sed pulchritudini et deliciis praeeparastis, repentina captivitate, vel morte subtracti, non habitabitis in eis. Vineas quoque amantissimas futuris potibus providentes plantastis, et non bibetis ex eis vinum, quia ego universa scelera vestra et peccata cognovi, et peccata fortia, quae meam iracundiam provocarunt. Qui estis hostes iustitiae, sive omnis iusti, et accipitis munera, et pauperes in iudicio deprimitis. Ideo qui pauper et prudens est, cum redemptum iudicem viderit, tacebit in tempore illo, quia tempus malum est. Vel certe ita intelligendum: quid prodest nunc vicina captivitate vestra enumerare peccata, cum jam nullum remedium sit, et muros urbium vestrarum hostilis cingat exercitus?

Possumus hoc ipsum et de haereticis dicere, qui diripiunt pauperem, sive stricta manu percutiunt caput ejus, hoc enim Graece significat katecondylizon, juxta illud quod supra legimus, percutientes in capite pauperem. Non enim percutiunt haeretici nisi pauperem, qui sustinere non potest comminationem: nec in aliis membris, sed in principali cordis et in fidei veritate. Pauperes reor qui simplici contenti fide, haereticorum malitiae non valent respondere. Sed et quidquid boni operis in Dei munera praepararunt, nisi adversariis restiterint, perdent [Al. perderent] tempore pugnae atque certaminis: qui adversarii compositione structuraque verborum aedificant sibi domos, ut tuti maneant et securi. Sed non habitabunt in eis, cum ab ecclesiasticis viris destructae fuerint atque subversae. Et non solum domos aedificant, verum etiam amantissimas quoque et desiderabiles plantant vineas, ut Christi mysteria mentiantur; sed non bibent ex eis vinum, nisi quod est furor draconum insanabilis. Expectavit enim Dominus, ut istae vineae afferrent fructus, et non attulerunt uvam, sed spinas vel labruscam: nec iudicium, sed clamorem, quo contra Deum suum insano 295 ore blasphemant.

Lest perhaps Israel should think that it was delivered to the enemies for punishment only on account of idolatry, he joins also the other things which it committed, having lost the religion of truth. You were plundering, he says, the poor, that you might take from him who [Al. which] scarcely had the necessities for food, and whatever precious and beautiful you saw, you delivered to your own uses. Whence also from the price of those things which you were snatching and taking from the poor, you built houses of squared stone, so that plundering men, 294 you might clothe the walls with marbles, which because you built from robberies, and prepared not only for a dwelling and a roof, which human fragility requires, but for beauty and delights, having been taken away by sudden captivity, or death, you shall not dwell in them. You also planted most beloved vineyards, providing for future drinks, and you shall not drink wine from them, because I have known all your crimes and sins, and strong sins, which provoked my wrath. You who are enemies of justice, or of every just man, and receive bribes, and depress the poor in judgment. Therefore he who is poor and prudent, when he shall have seen the bribed judge, shall be silent in that time, because the time is evil. Or certainly it is to be understood thus: what does it profit now with your captivity nearby to enumerate sins, when there is now no remedy, and a hostile army surrounds the walls of your cities?

We can say this same thing also concerning heretics, who plunder the poor, or strike his head with a clenched hand, for this is what "katecondylizon" signifies in Greek, according to what we read above, "striking the poor on the head." For heretics do not strike except the poor, who cannot sustain the threat: nor in other members, but in the principal part of the heart and in the truth of the faith. I think the poor are those who, content with simple faith, are not able to respond to the malice of the heretics. But also whatever good work they have prepared for the gifts of God, unless they resist the adversaries, they will lose [Al. would lose] in the time of the battle and contest: which adversaries by the composition and structure of words build houses for themselves, that they may remain safe and secure. But they shall not dwell in them, when they shall have been destroyed and subverted by ecclesiastical men. And they not only build houses, but they also plant most beloved and desirable vineyards, so that they may counterfeit the mysteries of Christ; but they shall not drink wine from them, except that which is the incurable fury of dragons. For the Lord expected that these vineyards would bring forth fruits, and they did not bring forth the grape, but thorns or wild grapes: nor judgment, but a cry, by which with an insane 295 mouth they blaspheme against their God.

Ideo autem non habitabunt in domibus suis, et non bibent vinum earum quas plantaverant, vinearum, quia cognovit Dominus multas impietates eorum. Hic cognitio, non juxta illud intelligenda est quod alibi legimus: Cognovit Dominus eos qui ejus sunt (II Tim. II, 19), sed quod nihil Deum lateat, et omnia peccantium secreta cognoscat. Cognovi, inquit, multas impietates: quae non solum multae, sed et fortes sunt, et opprimentes, sive conculcantes ipsam justitiam, vel eum qui justus est. Et accipitis, inquit, commutationem: pro qua omnes similiter exilasma, id est, propitiationem transtulerunt: nos munus diximus; allagma autem juxta idioma Scripturarum pretium dicitur, quod in Evangelio quoque legimus: At quam dabit homo commutationem pro anima sua (Matt. XVI, 26)? Pauperes quoque in portis declinaverunt: sive ut Symmachus interpretatus est, oppresserunt, ut contra judicii veritatem pretio sententiam venderent, incurrentes in illud quod scriptum est: Munera excaecant oculos etiam sapientium (Deut. XVI, 19). Quae accipiunt haeretici, ut austeritatem Scripturarum, quae peccatoribus tormenta denuntiant, vertant in beatitudinem: et cum divitibus prospera quaeque promittant, tantum apud pauperes truculenti sunt et severi. Quando igitur vir ecclesiasticus et prudens atque intelligens multas impietates in ea, quae vocatur domus Dei, esse cognoverit, et non solum multas, sed et fortes, et quae opprimere possint justitiam, et intantum doctorum rabiem processisse, ut accipiant pretium in judicio, et omnia pro muneribus faciant, pauperes quoque devitent in portis, et audire contemnant: taceat in illo tempore, ne det sanctum canibus, et mittat margaritas ante porcos (Matt. VII), qui conversi conculcent eas, et imitetur Jeremiam dicentem: Solus sedebam: quia amaritudine repletus sum (Jer. XV, 17). Et illud in Psalmis: Singularis sum ego donec transeam (Ps. CXL, 10).

296 (Vers. 14, 15.) Quaerite bonum, et non malum, ut vivatis, et erit Dominus Deus exercituum vobiscum sicut dixistis: Odite malum, et diligite bonum, et constituite in portis iudicium, si forte misereatur Dominus Deus exercituum reliquiis Joseph. LXX: Quaerite bonum, et non malum, ut vivatis, et erit sic Dominus Deus omnipotens vobiscum, sicut dixistis: Odio habuimus mala, et dileximus bona, et reddite in portis iudicium, ut misereatur Dominus Deus his qui reliqui sunt de Joseph.

Moreover, therefore they shall not dwell in their houses, and they shall not drink the wine of those vineyards which they had planted, because the Lord knew their many impieties. Here "knowledge" is not to be understood according to that which we read elsewhere: "The Lord has known those who are his" (2 Tim. 2:19), but that nothing is hidden from God, and he knows all the secrets of those who sin. "I have known," he says, "many impieties": which are not only many, but also strong, and oppressing, or trampling upon justice itself, or him who is just. "And you receive," he says, "an exchange": for which all similarly translated "exilasma," that is, "propitiation": we said "bribe"; moreover, "allagma" according to the idiom of the Scriptures is called "price," which we also read in the Gospel: "But what exchange shall a man give for his soul?" (Matt. 16:26). They also "turned away" the poor in the gates: or as Symmachus interpreted, "they oppressed," so that against the truth of judgment they might sell the sentence for a price, running into that which is written: "Gifts blind the eyes even of the wise" (Deut. 16:19). Which heretics receive, so that they may turn the austerity of the Scriptures, which announce torments to sinners, into blessedness: and while they promise all prosperous things to the rich, they are truculent and severe only among the poor. When therefore an ecclesiastical and prudent and understanding man shall have known that there are many impieties in that which is called the house of God, and not only many, but also strong, and which could oppress justice, and that the rage of the teachers has proceeded so far that they receive a price in judgment, and do all things for bribes, and also avoid the poor in the gates, and despise to hear them: let him be silent in that time, lest he give the holy to the dogs, and cast pearls before swine (Matt. 7), who having turned might trample them, and let him imitate Jeremiah saying: "I sat alone: because I am filled with bitterness" (Jer. 15:17). And that in the Psalms: "I am singular until I pass over" (Ps. 140:10).

296 (Verses 14, 15.) Seek good, and not evil, that you may live, and the Lord God of hosts will be with you as you have said: Hate evil, and love good, and establish judgment in the gates, if perhaps the Lord God of hosts may have mercy on the remnants of Joseph. LXX: Seek good, and not evil, that you may live, and thus the Lord God Almighty will be with you, as you have said: We have hated evils, and have loved good things, and return judgment in the gates, so that the Lord God may have mercy on those who are left of Joseph.

Dicitis Deum esse vobiscum, quia sitis filii Abraham; audite quod sequitur: Si filii estis Abrahæ, opera patris vestri facite (Joan. VIII, 39). Quæ sunt opera patris vestri Abrahæ? Diligite bonum, et non malum. Grande peccatum est, non solum facere malum, sed et diligere. Multi peccant, et expleto voluptatis ardore, mordentur conscientia sua, et poenitet eos peccati sui. Qui autem non solum non dolet se fecisse quod malum est, sed in suo scelere gloriatur, iste implet illud quod scriptum est: Peccator cum venerit in profundum impietatis, contemnit (Prov. XVIII, 3). Quaerite ergo bonum, et non malum. Si enim quaesieritis bonum, in eo quod quaeritis bonum, statim repellitis malum. Numquam autem quaereretis bonum, nisi prius repelleretis malum, implentes verba Psalmistæ dicentis: Declina a malo, et fac bonum (Ps. XXXVI, 27). Cumque quaesieritis bonum, et vitaveritis malum, tunc vivetis in eo qui dicit: Ego sum vita (Joan. XIV, 6). Bonum quaerit, qui credit in eum qui in Evangelio loquitur: Ego sum pastor bonus (Ibid., X, 11). Repellit malum, qui fugit eum de quo scriptum est: Mundus in maligno positus est (I Joan. V, 16). Et in oratione Dominica dicit: Libera nos a malo (Matt. VI, 13).

Cumque quaesieritis, inquit, bonum, et non malum, et vixeritis, tunc erit Dominus Deus exercituum vobiscum, sicut dixeratis ideo eum esse vobiscum quia nati essetis de Abraham. Nec sufficit bonum quaerere, malumque non quaerere, nisi ἐπιείκῃσιν (epieikesin) habeatis in 297 utroque, ut primum oderitis malum, deinde diligatis bonum. Odit malum, qui non solum voluptate non vincitur, sed odit opera voluptatis: et diligit bonum, qui non invitus, aut necessitate, aut metu legum facit quod bonum est; sed idcirco quia bonum est, ut mercedem boni operis habeat conscientiam suam [Al. conscientia sua], et dilectionem quam erga bonum possidet. Unde et apostolus: Hilarem, inquit, datorem diligit Deus (II Cor. IX). Non enim omnis eleemosyna placet Deo, nisi quæ cum hilaritate profertur. Cumque oderitis malum, et dilexeritis bonum, constituite in portis iudicium, de quo supra dictum est, ut, iniquitate expulsa, veritas redeat. Et si feceritis hoc, forsitan miserebitur Dominus Deus omnipotens residuis Joseph de tribu Ephraim et de decem tribubus, et captivitatem evadere poterunt.

Quæ omnia possunt et haereticis coaptari, ut deserto errore, quem finxerunt, redeant ad Ecclesiam, et oderint priora dogmata, diligantque in Ecclesia Domini veritatem, et iudicium verum exerceant in portis vitiorum et virtutum, relinquentes illas, et ad has transeuntes, et sperent misericordiam qui ex faucibus diaboli evadere quiverint.

You say that God is with you, because you are the children of Abraham; hear what follows: "If you are the children of Abraham, do the works of your father" (John 8:39). What are the works of your father Abraham? Love good, and not evil. It is a great sin, not only to do evil, but also to love it. Many sin, and when the heat of pleasure has been spent, they are bitten by their own conscience, and they repent of their sin. But he who not only does not grieve that he has done what is evil, but glories in his own crime, he fulfills that which is written: "The sinner when he comes into the depth of impieties, despises" (Prov. 18:3). Seek therefore good, and not evil. For if you seek good, in the very fact that you seek good, you immediately repel evil. You would never seek good, unless you first repelled evil, fulfilling the words of the Psalmist saying: "Turn away from evil, and do good" (Ps. 36:27). And when you have sought good, and avoided evil, then you will live in him who says: "I am the life" (John 14:6). He seeks good who believes in him who speaks in the Gospel: "I am the good shepherd" (Ibid., 10:11). He repels evil who flees from him of whom it is written: "The world is set in the evil one" (1 John 5:16). And in the Lord's Prayer it says: "Deliver us from evil" (Matt. 6:13).

When you have sought, he says, good, and not evil, and you have lived, then the Lord God of hosts will be with you, as you had said that he was with you for that reason because you were born of Abraham. Nor is it enough to seek good, and not to seek evil, unless you have equity (**ἐπιείκην**) in 297 both, so that first you hate evil, then you love good. He hates evil who is not only not conquered by pleasure, but hates the works of pleasure: and he loves good who does not do what is good unwillingly, or by necessity, or by fear of the laws; but for that very reason because it is good, so that he may have as the reward of a good work his own conscience [Alt. his conscience], and the love which he possesses toward the good. Wherefore also the apostle says: "God loves a cheerful giver," he says (2 Cor. 9). For not every alms pleases God, unless it is brought forth with cheerfulness. And when you have hated evil, and loved good, establish judgment in the gates, of which it was said above, so that, iniquity having been expelled, truth may return. And if you do this, perhaps the Lord God Almighty will have mercy on the remnants of Joseph from the tribe of Ephraim and from the ten tribes, and they will be able to escape captivity.

All these things can also be adapted to heretics, so that having deserted the error which they fashioned, they may return to the Church, and hate their former dogmas, and love the truth in the Church of the Lord, and exercise true judgment in the gates of vices and virtues, leaving the former and passing over to the latter, and they may hope for mercy who have been able to escape from the jaws of the devil.

Juxta LXX autem ordine commutato, sic manifestior lectio praesentis capituli reddi potest: Quomodo dixistis, odio habuimus mala, et dileximus bona, sic quaerite bonum et non malum, ut vivatis, et sicut Dominus Deus omnipotens vobiscum, et reddite in portis iudicium, ut misereatur Dominus Deus omnipotens reliquiis Joseph.

(Vers. 16, 17.) Propterea haec dicit Dominus Deus exercituum dominator: In omnibus plateis planctus, et in cunctis quae foris sunt dicitur vae, vae. Et vocabunt agricolam ad luctum, et ad planctum eos qui sciunt plangere. Et in omnibus vineis erit planctus: quia pertransibo in medio tui, dicit Dominus. LXX: Ideo haec dicit Dominus Deus omnipotens: In cunctis plateis planctus: et in omnibus viis dicitur vae, vae. Vocabitur agricola ad luctum, et ad planctum hi qui sciunt lamentationem, 298 et in omnibus viis planctus: quia pertransibo per medium tui, dicit Dominus.

Praecepi ut quaereretis bonum, et non malum, ut viveretis, essetque Dominus vobiscum. Et iterum intuli (ne semel tantum vos monitos diceretis): Odio habete malum, et diligite bonum et restituite iudicium in portis, qui odio habuistis in porta corripientem, ut misereatur Dominus reliquiis Joseph: et quia facere nolulistis, mea praecepta calcantes, et vertistis ad me scapulam recedentem: ideo haec dicit Dominus Deus omnipotens, qui est exercituum Dominus: ubique planctus, ubique moestitia. Agriculae vocabuntur ad luctum, et qui sciunt more provinciae praecinere ad concitandas lacrymas vocabuntur, ut nequaquam in omnibus plateis, sicut supra dictum est, sed in vineis sit planctus atque luctus; ubi quondam fuit materia laetitiae, sit origo lacrymarum. Et haec omnia fient, quia pertransibo, inquit, in medio tui. Verbum Hebraicum, pertransibo, quo eorum lingua dicitur EEBOR (עָבַר), quoties in Scripturis sanctis ex persona Dei ponitur, pro poena accipiendum, ut nequaquam apud eos maneat; sed pertranseat ac relinquat. Unde et in aliis locis secundum interpretationem Aquilae, quando irascitur Deus, furorem suum et iram ἀνυπερθεσίαν (anypertesian) vocat, quae omnia referri possunt ad haereticos, ut quia illa et illa quae justa sunt, facere noluerunt, sit in omnibus plateis eorum luctus. Lata enim et spatiosa via quae ducit ad mortem (Matth. VII): singulique haereticorum et gentilium in sabulis suis atque figmentis habent plateas, quibus consequenter infertur: Et in cunctis quae foris sunt dicitur, vae, vae.

According to the LXX, however, with the order changed, the reading of the present chapter can be rendered more clearly thus: As you have said, we have hated evils, and have loved good things, so seek good and not evil, that you may live, and as the Lord God Almighty is with you, so also return judgment in the gates, so that the Lord God Almighty may have mercy on the remnants of Joseph.

(Verses 16, 17.) Therefore thus says the Lord God of hosts, the ruler: In all the streets there shall be wailing, and in all things that are without it shall be said: Woe, woe! And they shall call the husbandman to mourning, and those who know how to wail to lamentation. And in all the vineyards there shall be wailing: because I will pass through the midst of you, says the Lord. LXX: Therefore thus says the Lord God Almighty: In all the streets wailing: and in all the ways it shall be said: Woe, woe! The husbandman shall be called to mourning, and those who know lamentation to wailing, 298 and in all the ways wailing: because I will pass through the midst of you, says the Lord.

I commanded that you should seek good, and not evil, that you might live, and the Lord might be with you. And again I brought it in (lest you should say that you were warned only once): "Hate evil, and love good, and restore judgment in the gates," you who have hated the one rebuking in the gate, so that the Lord may have mercy on the remnants of Joseph: and because you were unwilling to do it, treading upon my precepts, and you turned to me a receding shoulder: therefore thus says the Lord God Almighty, who is the Lord of hosts: everywhere wailing, everywhere sadness. The husbandmen shall be called to mourning, and those who know how to lead the singing according to the custom of the province to stir up tears shall be called, so that by no means in all the streets, as was said above, but in the vineyards there may be wailing and mourning; where once was the matter of joy, let there be the origin of tears. And all these things shall happen, because I will pass, he says, through the midst of you. The Hebrew word, "I will pass through," which in their language is called *EEBOR* (עָבַר), as often as it is placed from the person of God in the Holy Scriptures, is to be understood for punishment, so that he may by no means remain among them; but may pass through and leave. Wherefore also in other places according to the interpretation of Aquila, when God is angry, he calls his fury and anger *anyperthesian* (*ἀνυπερθεσίαν*), [inexorable], all of which can be referred to heretics, so that because they were unwilling to do those things which are just, there may be mourning in all their streets. For "wide and spacious is the way that leads to death" (Matt. 7): and each of the heretics and gentiles has streets in their sands and fictions, concerning which it is consequently brought in: "And in all things that are without it shall be said: Woe, woe!"

Qui enim in Ecclesia fuerint, non audient vae, quod poenarum ultimum est; sed si forte peccaverint, sumetur super eos lamentum. Ideo autem foris sive in omnibus viis dicitur, vae, vae: quia non habent unam viam quae ducit ad vitam, et quae via regia est, sed pravas atque perversas, et declinantes ad dexteram ac sinistram, dum 299 non audiunt Dominum dicentem: Ne sis justus multum. Et: Perversae sunt viae, quae a sinistris sunt. Incurruntque in duplex vae, carnis et spiritus, praesentis saeculi atque futuri. Cum econtrario ecclesiastici audiant: Gaudete, iterum dico, gaudete (Philip. IV, 4). Sed et agricola vocatur ad luctum (habent enim haeretici agricolas suos, in quorum arvis tribuli nascuntur et spinae), et ad planctum vocantur qui norunt plan gere, vel sua, vel aliena peccata; quanquam et haec in bonam partem possimus accipere, ut vir ecclesiasticus et potens ad poenitentiam provocare, imitetur Dominum suum dicentem: Lamentati sumus, et non planxistis (Luc. VII, 32), et plangat haereticos [Al. haeticum], sicut Saulem regem Israel planxit quondam Samuel (I Reg. XV). Et Apostolus lugere se dicit super eos qui non egerunt poenitentiam (II Cor. XII). In omnibus quoque vineis erit planctus, quia vineae Sodomorum vineae eorum. Et pro vino laetitiae, quod laetificat cor hominis, attulerunt vinum draconum et furorem aspidum insanabilem. Et haec universa patientur; quia pertransibit per medium eorum Dominus, ut non habitet inter eos, nec dicat: Habitabo in eis, et inambulabo. Et: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. XXVIII, 20).

(Vers. 18-20.) Vae desiderantibus diem Domini, ut quid eam vobis? Dies Domini iste tenebrae, et non lux: quomodo si fugiat vir a facie leonis, et occurrat ei ursus, et ingrediatur domum, et innitatur manu sua super parietem, et mordeat eum coluber. Numquid non tenebrae dies Domini, et non lux? caligo, et non splendor in ea? LXX: Vae desiderantibus diem Domini, ut quid hanc vobis diem Domini? Et ea est tenebrae, et non lux. Quomodo si fugiat homo a facie leonis, et incidat in eum ursus, et introeat in domum et innitatur manibus suis super parietem, et mordeat eum coluber. Nonne tenebrae dies Domini, et non lux? et caligo, et non habet splendorem.

For those who shall be in the Church shall not hear "woe," which is the last of punishments; but if perhaps they should sin, lamentation shall be taken up over them. But therefore "woe, woe" shall be said without or in all the ways: because they do not have one way which leads to life, and which is the royal way, but crooked and perverse ways, turning aside to the right and to the left, while 299 they do not hear the Lord saying: "Be not just overmuch." And: "Perverse are the ways which are from the left." And they run into a double woe, of the flesh and of the spirit, of the present age and of the future. While on the contrary the ecclesiastical hear: "Rejoice, again I say, rejoice" (Phil. 4:4). But also the husbandman is called to mourning (for heretics have their husbandmen, in whose fields briars and thorns are born), and to wailing are called those who know how to wail, either for their own or for others' sins; although we can also take these things in a good sense, so that an ecclesiastical and powerful man may provoke to repentance, imitating his Lord saying: "We have lamented, and you have not wailed" (Luke 7:32), and he may wail for heretics [Alt. the heretic], as Samuel once wailed for Saul the king of Israel (1 Sam. 15). And the Apostle says that he mourns over those who have not done penance (2 Cor. 12). Also in all the vineyards there shall be wailing, because their vineyards are the vineyards of Sodom. And instead of the wine of joy, which makes glad the heart of man, they have brought the wine of dragons and the incurable fury of asps. And they shall suffer all these things; because the Lord will pass through the midst of them, so that he may not dwell among them, nor say: "I will dwell in them, and I will walk among them." And: "Behold I am with you all days even to the consummation of the age" (Matt. 28:20).

(Verses 18-20.) Woe to those who desire the day of the Lord! To what end is it for you? That day of the Lord is darkness, and not light: as if a man should flee from the face of a lion, and a bear should meet him, and he should enter into the house, and lean with his hand upon the wall, and a serpent should bite him. Shall not the day of the Lord be darkness, and not light? even thick darkness, and no brightness in it? LXX: Woe to those who desire the day of the Lord! To what end is this day of the Lord for you? And it is darkness, and not light. As if a man should flee from the face of a lion, and a bear should fall upon him, and he should enter into the house and lean with his hands upon the wall, and a serpent should bite him. Is not the day of the Lord darkness, and not light? even thick darkness, and it has no brightness.

Ne de tribu Juda Thecuites propheta omnino homines tribus suae negligere videatur, et ad decem tantum tribus conferre sermonem, ad utrumque regnum; hoc est, Judam et Israel nunc dirigit sermonem vaticinii, quod ex multis 300 quidem aliis, sed praecipue ex eo quod sequitur: Vae qui opulenti estis in Sion, et confiditis in monte Samariae, intelligi potest: Vae igitur Judae Israelique dicentibus: Veniat dies, veniat praedicta captivitas, dummodo quod promittitur per prophetas, etiam restitutionis tempus consequatur. Non est enim tantum mali in captivitatis injuria, quantum boni in his quae post captivitatem Dominus pollicetur: quibus propheta respondit, frustra eos quod longo tempore post futurum est, in adventu Filii Dei post septuaginta annos captivitatis Babyloniae praestolari, quos vastitas atque pauperies et innumerabiles miseriae consequentur. Fugientibus enim, inquit, a facie Nabuchodonosor leonis, occurret Assuerus sub quo Esther narratur historia, sive, destructo Assyriorum et Chaldaeorum imperio, Medi, Persaeque consurgent. Cumque, regnante Cyro, fueritis reversi, et praecipiente Dario, coeperitis aedificare domum Domini, et omnem fiduciam habueritis in templo: ita ut requiescatis in eo, et lassas manus super parietes inclinetis: tunc veniet Alexander rex Macedonum, sive Antiochus cognomento ἐπιφανής, qui moretur in templo, et vos instar colubri mordeat, nequaquam foris in Babylone, et in Susis, sed intra terminos terrae sanctae. Quibus rebus probatur, diem quam concupiscitis, non esse lucis et gaudii, sed tenebrarum atque tristitiae. Haec juxta historiam breviter diximus, ne penitus Judaeorum opinionem relinqueremus intactam.

Caeterum nulli dubium est, omnes nostros diem tenebrarum, diem intelligere judicii, de qua scribit et Sophonias: Juxta est dies Domini magnus, et juxta est et velox nimis: vox diei Domini amara et dura (Sophon. I, 14). Et Isaias: Ecce dies Domini insaniabilis venit, furoris et irae, ponere orbem terrarum desertum, et peccatores perdere ex eo (Isai. XIII, 9). Simulque decutitur confidentia superbiorum, qui, ut apud homines justi appareant, solent diem exspectare judicii, et dicere: Utinam veniat Dominus, utinam nobis liceat dissolvi et esse cum Christo (Philip. I), imitantes Pharisaicum qui in Evangelio loquebatur (Luc. XVIII, 11, 12): Deus, ago gratias tibi, quia non sum sicut caeteri homines, 301 raptores, injusti, adulteri, et sicut hic publicanus. Jejuno bis in sabbato: decimas do omnium quae possideo.

Lest the prophet, a Tekoan from the tribe of Judah, should seem to entirely neglect the men of his own tribe and direct his discourse only to the ten tribes, he now directs the word of prophecy to both kingdoms, that is, to Judah and Israel; which can be understood from many 300 other things, but especially from that which follows: "Woe to you who are opulent in Zion, and trust in the mountain of Samaria," it can be understood: Woe therefore to Judah and Israel who say: Let the day come, let the predicted captivity come, provided that what is promised through the prophets, even the time of restoration, should follow. For there is not as much evil in the injury of captivity as there is good in those things which the Lord promises after the captivity. To whom the prophet replied that they wait in vain for what is to be after a long time, at the coming of the Son of God after seventy years of the Babylonian captivity, which devastation and poverty and innumerable miseries will follow. For to those fleeing, he says, from the face of Nebuchadnezzar the lion, Ahasuerus will meet them, under whom the history of Esther is narrated, or, the empire of the Assyrians and Chaldeans having been destroyed, the Medes and Persians will arise. And when, in the reign of Cyrus, you shall have returned, and at the command of Darius, you shall have begun to build the house of the Lord, and you shall have had all confidence in the temple, so that you rest in it and lean your weary hands upon the walls: then will come Alexander the king of the Macedonians, or Antiochus surnamed *Epiphanes*, who may linger in the temple and bite you like a serpent, by no means without in Babylon and in Susa, but within the borders of the holy land. By which things it is proved that the day which you desire is not of light and joy, but of darkness and sadness. We have said these things briefly according to the history, lest we should leave the opinion of the Jews entirely untouched.

For the rest, it is a doubt to no one that all our people understand the day of darkness to be the day of judgment, concerning which Zephaniah also writes: "The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter and hard" (Zeph. 1:14). And Isaiah: "Behold the day of the Lord comes incurable, of fury and wrath, to lay the earth desert, and to destroy the sinners out of it" (Isa. 13:9). And at the same time the confidence of the proud is shaken, who, so that they may appear just among men, are accustomed to wait for the day of judgment, and to say: "Would that the Lord would come, would that it were permitted to us to be dissolved and to be with Christ" (Phil. 1), imitating the Pharisee who spoke in the Gospel (Luke 18:11, 12): "God, I give thanks to you, because I am not as other men, 301 robbers, unjust, adulterers, and as this publican. I fast twice in the sabbath: I give tithes of all that I possess."

Ex hoc enim ipso quod diem Domini desiderant, et non pertimescunt, digni supplicio judicantur, quia nullus hominum absque peccato est, et astra immunda sunt coram eo (Job. XXV). Et conclusit omnia sub peccato, ut omnium misereretur (Galat. III). Cum igitur nemo possit de Dei judicare iudicio, et de otioso quoque verbo reddituri simus rationem (Matth. XII): et Job quotidie pro filiis suis obtulerit hostias, ne quid forte perversum contra Dominum cogitarent (Job. I), quae temeritas est audire cum Corinthiis: Sine nobis regnatis: atque utinam regnaretis, ut et nos vobiscum regnaremus (I Cor. IV, 8). Certe si eos etiam propria conscientia non remorderet, debuerant imitari Paulum dicentem: Quis scandalizatur, et ego non uror (II Cor. II, 29)? et pro omnibus esse solliciti, ne, quasi amatores sui, ut ipsi regnent, aliorum tormenta desiderarent: quomodo si quis velit capi patriam suam urbemque subverti, ut solus amicitia victorum perfruatur.

Solemus in angustiis et tribulationibus dicere: utinam mihi liceat exire de corpore, et saeculi hujus miseriis liberari, nescientes quia quamdiu in hac carne versamur, habemus locum poenitentiae: si autem recesserimus, audiemus illud Prophetae: In inferno autem quis confitebitur tibi (Ps. VI, 6)? Ista est saeculi tristitia, quae ducit ad mortem, qua Apostolus non vult perire eum qui cum uxore patris fuerat fornicatus (I Cor. V), qua et Judas periit infelix, qui abundantiori absorptus tristitia, proditioni homicideum copulavit (Matth. XXVII), et homicidium omnibus pejus homicidiis: ut ubi putabat remedium, et mortem suspendii finem malorum, ibi leonem et ursum et colubrum reperiret. Quibus nominibus videntur mihi significari vel diversa supplicia, vel ipse diabolus, qui recte et leo et ursus et coluber appellatur. Cumque nos putaverimus Isaiam audire dicentem: Vade, populus meus, intra cubacula tua: claude ostium, abscondere pusillum donec transeat ira Domini (Isai. XXVI, 20), et esse quasi in domo nostra, quasi in inferno requiescere: tunc mordebit nos coluber qui in praesenti loco Nahas, in Job appellatur Leviathan. De cujus 302 natura et terrore multiplici plenius in ipso volumine discimus. In caligine autem et tenebris quae contraria sunt luci et splendori, tormentorum diversitas explicatur.

(Vers. 21, 22.) Odi et projecit festivitates vestras, et non capiam odorem coeluum vestrorum. Quod si attuleritis mihi holocaustomata et munera vestra, non accipiam, et vota pinguium vestrorum non respiciam. LXX: Odio habui et repuli festivitates vestras, nec odorabor in conventionibus vestris. Et si obtuleritis mihi holocausta et sacrificia, non suscipiam, et salutare praesentiae vestrae non respiciam:

For from this very fact that they desire the day of the Lord and do not greatly fear it, they are judged worthy of punishment, because no man is without sin, and the stars are unclean in his sight (Job 25). And he has concluded all under sin, so that he may have mercy on all (Gal. 3). Since therefore no one can judge concerning the judgment of God, and we are to render an account even for an idle word (Matt. 12); and Job daily offered sacrifices for his sons, lest they should perhaps think anything perverse against the Lord (Job 1); what rashness it is to hear with the Corinthians: "Without us you reign" [Alt. you have reigned]: and would that you did reign, that we also might reign with you (1 Cor. 4:8). Certainly if their own conscience did not even bite them back, they ought to have imitated Paul saying: "Who is scandalized, and I am not on fire?" (2 Cor. 11:29) and to be solicitous for all, lest, as if lovers of themselves, so that they themselves might reign, they should desire the torments of others: as if someone should wish his own country to be taken and his city to be subverted, so that he alone might enjoy the friendship of the victors.

We are accustomed in straits and tribulations to say: would that it were permitted to me to go out of the body and to be delivered from the miseries of this age, not knowing that as long as we are turned about in this flesh, we have a place of penance; but if we shall have departed, we shall hear that of the Prophet: "But in hell who shall confess to you?" (Ps. 6:6). That is the sadness of the age which leads to death, by which the Apostle does not wish him to perish who had committed fornication with his father's wife (1 Cor. 5), by which also the unhappy Judas perished, who, absorbed by more abundant sadness, coupled homicide to betrayal (Matt. 27), and a homicide worse than all homicides: so that where he thought was the remedy, and the death of hanging the end of evils, there he might find the lion and the bear and the serpent. By which names it seems to me are signified either diverse punishments, or the devil himself, who is rightly called both lion and bear and serpent. And when we have thought that we hear Isaiah saying: "Go, my people, enter into your chambers: shut the door, hide yourself a little while until the wrath of the Lord passes over" (Isa. 26:20), and to be as if in our house, as if to rest in hell: then the serpent will bite us, who in the present place is called *Nahas*, and in Job is called *Leviathan*. 302 From whose nature and manifold terror we learn more fully in that very volume. Moreover, in the thick darkness and shadows, which are contrary to light and brightness, the diversity of torments is explained.

(Verses 21, 22.) I hate and have rejected your festivities, and I will not receive the odor of your assemblies. For if you bring me your burnt offerings and gifts, I will not accept them, and I will not look upon the vows of your fatlings. LXX: I have hated and repelled your festivities [Alt. solemnities], nor will I smell in your conventions. And if you offer me burnt offerings and sacrifices, I will not receive them, and I will not look upon the health of your presence.

Proprie hoc contra tribum Juda dicitur, et eos qui ex Israel ad Dei caeremonias commigrant, et nihilominus non recedebant de excelsis, colebantque idola, et peccatorum magnitudine Dei sacrificia polluebant. Numquam enim reor quod de oblationibus vitulorum, quas offerebant in Dan et Bethel, dixerit: si obtuleritis mihi holocaustomata et munera vestra, non suscipiam. Odit autem Deus et non solum odit; sed et projecit festivitates eorum, qui fugiunt leonem et incurrunt in ursum, et ingrediuntur domum, et a serpente mordentur, quia non celebrant festivitates Dei, sed festivitates suas, dicente Domino: Odi et projeci festivitates vestras. Et hujusmodi hominum conventum odoremque non suscipit, nec habet in odorem bonae fragrantiae, et omnia eorum munera detestatur, et pinguissima vota non respicit. Quod quidem non solum illius temporis hominibus, sed et nobis accidet, si similia delinquamus, et de rapinis et perjuriis sceleribusque quaesita, Deo nos putemus offerre, et nostra peccata redimere, cum legerimus Zachaeum quidquid rapuerat in quadruplum reddidisse, et de his quae bene quaesierat, mediam obtulisse substantiam (Luc. XIX). Neque enim quod male quaesitum erat in Dei donaria poterat offerre, nisi prius dominis suis redderet, et postea impleret quod scriptum est: Honora Dominum de justis tuis laboribus (Prov. III, 9); et: Redemptio animae viri propriae divitiae (Prov. XIII, 8): de mercede enim meretricis Deus vota non suscipit (Deut. XXIII). Econtrario justus dicere potest: Dirigatur oratio mea, sicut incensum in conspectu tuo (Psal. CXL, 2). Quae oratio Judae proditori versa est 303 in peccatum: non enim habebat bonum odorem; sed opere loquebatur: Putruerunt, et corruptae sunt cicatrices meae, a facie insipientiae meae (Psal. XXXVII, 6).

Quae omnia et de haereticis dicere possumus, qui dum fugiunt leonem, incurrunt in ursum, et ingressi domum, quam putant Ecclesiam Dei, innituntur parietibus, quos ipsi fecerunt, et a serpente mordentur, quorum lucem et diem tenebrae eripiunt et caligo, ita ut palpabiles tenebrae sint, et interficiantur primitiva eorum. Horum Deus odit sacrificia, et a se projicit, et quotiescumque sub nomine Domini fuerint congregati, detestatur foetorem eorum, et claudit nares suas. Odisse autem, et projicere, et non odorari, humana loquitur similitudine, ut nos affectum Dei, nostris sermonibus cognoscamus. Et si obtulerint holocausta, aut videantur jejuna, dare eleemosynas, pudicitiam polliceri, quae holocausta sunt vera, non ea suscipit Dominus, nec dignatur aspicere pinguissimas hostias eorum. Non enim sacrificiorum magnitudinem, sed offerentium merita causasque dijudicat. Unde et vidua, quae in Evangelio (Luc. XXI) in corbonam duo minuta miserat, omnibus a Salvatore praefertur, qui vota pinguissima et hostias medullatas se offerre credebant, de multo dantes parum: cum illa totum quod habuit, obtulisset.

Properly this is said against the tribe of Judah, and those who from Israel had migrated to the ceremonies of God, and nonetheless did not withdraw from the high places, and worshipped idols, and polluted the sacrifices of God by the magnitude of their sins. For I never think that he said concerning the offerings of calves, which they offered in Dan and Bethel: "if you offer me your burnt offerings and gifts, I will not receive them." But God hates and not only hates, but also has rejected the festivities of those who flee the lion and run into the bear, and enter the house and are bitten by the serpent, because they do not celebrate the festivities of God, but their own festivities, the Lord saying: "I hate and have rejected your festivities." And he does not receive the assembly and the odor of men of this sort, nor does he have them as an odor of good fragrance, and he detests all their gifts, and does not look upon the fattest vows. Which indeed will happen not only to the men of that time, but also to us, if we should commit similar things, and should think that we offer to God things sought from robberies and perjuries and crimes, and to redeem our sins, when we have read that Zacchaeus restored fourfold whatever he had snatched, and from those things which he had sought well, he offered half of his substance (Luke 19). For he could not offer in the gifts of God what had been sought evilly, unless he first restored to their owners, and afterward fulfilled what is written: "Honor the Lord from your just labors" (Prov. 3:9); and: "The redemption of a man's soul is his own riches" (Prov. 13:8): for from the hire of a harlot God does not receive vows (Deut. 23). On the contrary, the just man can say: "Let my prayer be directed as incense in your sight" (Ps. 140:2). Which prayer to Judas the betrayer was turned into sin: for he did not have a good odor; but spoke by his work: "My scars have putrefied and are corrupted, from the face of my foolishness" (Ps. 37:6).

All these things we can also say of heretics, who while they flee the lion, run into the bear, and having entered the house, which they think to be the Church of God, they lean upon the walls which they themselves have made, and are bitten by the serpent, whose light and day darkness and thick darkness snatch away, so that there are palpable darknesses, and their firstborn are slain. God hates the sacrifices of these, and rejects them from himself, and as often as they shall have been gathered under the name of the Lord, he detests their stench and closes his nostrils. Moreover, to hate, and to reject, and not to smell, he speaks by a human likeness, so that we may know the affection of God by our own words. And if they should offer burnt offerings, or should seem to fast, to give alms, to promise chastity, which are true burnt offerings, the Lord does not receive them, nor does he deign to look upon their fattest victims. For he does not judge the magnitude of the sacrifices, but the merits and causes of those offering. Wherefore also the widow, who in the Gospel (Luke 21) had put two mites into the treasury, is preferred by the Savior to all who believed they offered very fat vows and marrowy victims, giving a little from much: since she had offered all that she had.

Manifestius et verius haec post adventum Domini dicuntur populo Judaeorum, qui destructo templo et altari, hostias offerre se credunt: quorum Deus odit et projicit festivitates, et non capit odorem coetus eorum, quando congregati dicunt: Crucifige, crucifige talem (Joan. XIX, 6); et: Sanguis ejus super nos et super filios nostros (Matth. XXVII, 25). Et si obtulerint holocausta in synagogis, et munera in concilis satanae, et vota pinguissima, non ea respicit Dominus, sicut non respexit munera Cain (Genes. IV). Qui bene quidem unum Deum colunt, et recte offerunt; sed in eo non respiciuntur, quia non dividunt in Patrem, et Filium et Spiritum sanctum confessionem. Nostra autem munera, id est, Ecclesiae, quae offerimus de primitivis nostris, respicit Deus, sicut respexit quondam sacrificia Abel.

(Vers. 23.) Aufer a me tumultum carminum tuorum, et cantica lyrae tuae non audiam. LXX: Transfer a me sonitum carminum tuorum, et psalmum organorum tuorum non audiam.

Pulchra cantica Levitarum, quibus laudabant Deum, tumultum vocat, sonitumque confusum; quia non est pulchra laudatio in ore peccatoris, et haec eadem idolis offerre quoque consueverant (Eccles. XV). Judaeorum quoque oratio et psalmi, quos in synagogis canunt, et haereticorum composita laudatio tumultus est Domino, et ut ita dicam, grunntus suis, et clamor asinorum, quorum magis cantibus Israelis opera comparantur. Psalmum autem et carmina, lyram et organa, vel juxta litteram accipe in populo Israel, quae olim fiebant in imagine futurorum, vel juxta spiritum in nobis et in haereticis, quae si bonis operibus dirigamus, audiuntur a Domino: si malis, concludit aures suas, impiorum cantica non dignatur audire.

(Vers. 24.) Et revelabitur quasi aqua judicium, et justitia quasi torrens fortis. LXX: Et volvetur sicut aqua judicium, et justitia sicut torrens invius.

Sicut aqua si labatur in pronum, quod prius texerat, nudat, et patere facit omnium oculis: sic judicium Dei atque justitia, quae de suo quondam populo judicavit, patebit omnibus, et feretur instar torrentis fortissimi. Quidquid arripuerit, secum trahit, et sibi obsistere non patitur. Juxta Septuaginta autem volvitur quasi aqua judicium pessimorum; quia non stat in una sententia; sed circumfertur omni vento doctrinae, quod probaverat improbens, et quod prius laudaverat, putans esse nihili.

More clearly and more truly these things are said after the coming of the Lord to the people of the Jews, who, the temple and altar having been destroyed, believe that they offer victims: whose festivities God hates and rejects, and does not receive the odor of their assembly, when gathered they say: "Crucify, crucify such a one" (John 19:6); and: "His blood be upon us and upon our children" (Matt. 27:25). And if they should offer burnt offerings in the synagogues, and gifts in the councils of Satan, and very fat vows, the Lord does not look upon them, just as he did not look upon the gifts of Cain (Gen. 4). Who indeed well worship one God, and rightly offer; but in that they are not looked upon, because they do not divide the confession into Father, and Son, and Holy Spirit. But our gifts, that is, of the Church, which we offer from our firstfruits, God looks upon, just as he once looked upon the sacrifices of Abel.

(Verse 23.) Take away from me the tumult of your songs, and I will not hear the canticles of your lyre. LXX: Transfer from me the sound of your songs, and I will not hear the psalm of your organs.

The beautiful songs of the Levites, with which they praised God, he calls a tumult and a confused sound; because praise is not beautiful in the mouth of a sinner, and they had also been accustomed to offer these same things to idols (Sir. 15). Also the prayer and psalms of the Jews, which they sing in the synagogues, and the composed praise of heretics is a tumult to the Lord, and, so to speak, the grunting of a pig and the shout of donkeys, with whose songs the works of Israel are rather compared. Moreover, take the psalm and songs, the lyre and organs, either according to the letter in the people of Israel, which once happened in the image of future things, or according to the spirit in us and in heretics, which if we direct with good works, are heard by the Lord: if with evil works, he closes his ears, he does not deign to hear the songs of the impious.

(Verse 24.) And judgment shall be revealed as water, and justice as a strong torrent. LXX: And judgment shall be rolled as water, and justice as an impassable torrent.

Just as water, if it glides downward, lays bare what it had previously covered and makes it lie open to the eyes of all: so the judgment of God and justice, which he judged concerning his own people of old, will lie open to all, and will be carried along like a very strong torrent. Whatever it has snatched, it draws with itself, and does not allow itself to be resisted. According to the Seventy, however, the judgment of the worst men is rolled like water; because it does not stand in one opinion, but is carried about by every wind of doctrine, disapproving what it had approved, and thinking to be nothing what it had previously praised.

Justificationes eorum non fluminibus et purissimis fontibus, sed turbidis coenosisque torrentibus comparantur, qui suas aquas non habent; sed de saxis rupibusque et vepribus collectas. Quas qui transire voluerit, statim rapietur in praeceps, et subversis pedibus, dicere non poterit: Statuit supra petram pedes meos (Ps. XXXIX, 3): calcet enim super arenas, quae non habent fundamentum, et cum periclitatus fuerit, loquetur juxta Hebraeos: Torrens transivit super animam meam (Ps. CXXIII, 5). Econtrario de justis legimus, quorum 305 non volvitur sicut aqua iudicium, et justitia non fertur quasi torrens inivius: Cogitationes justorum iudicia (Prov. XII, 5).

(Vers. 25, seqq.) Numquid hostias et sacrificium obtulistis mihi in deserto quadraginta annis, domus Israel? Et portastis tabernaculum Moloc vestro, et imaginem idolorum vestrorum, sidus dei vestri, quae fecistis vobis. Et migrare vos faciam trans Damascum, dixit [Vulg. dicit] Dominus: Deus exercituum nomen ejus.

LXX: Numquid hostias et victimas obtulistis mihi in eremo quadraginta annis, domus Israel, et assumpsistis tabernaculum Melchom, et sidus Dei vestri Repham, figuras eorum quas fecistis vobis. Et transferam vos trans Damascum, dicit Dominus: Deus omnipotens nomen ejus.

Ex hoc loco discimus, omnes hostias et sacrificia quae in deserto obtulit Israel, non Deo obtulisse, sed Moloch regi suo, cujus portaverunt tabernacula, et imaginem idolorum suorum statuarumque venerati sunt. Et quae sit ipsa imago vel idolum, sequenti sermone demonstrat: Sidus dei vestri, quod Hebraice dicitur CHOCAB, id est, Luciferi, quem Sarraceni hucusque venerantur. Quam ob causam migrare eos fecit Dominus trans Damascum, id est, in Assyrios atque Chaldaeos: cujus omnipotentia ex eo quod Dominus Deus exercituum est, demonstratur.

Quaerimus quomodo hostias et sacrificium non Deo obtulerint in deserto; sed regi suo, quem Luciferum nuncupant? Ex eo tempore quo aurum in caput vituli transformatum, dicentes: Isti sunt dii tui, Israel, qui te eduxerunt de terra Aegypti (Exod. III, 24), omnia quae fecerunt, non Deo, sed idolis fecisse monstrantur. Et quod postea quaedam Domino eos legimus obtulisse, non voluntate, sed poenarum fecerunt metu, et eorum interfectione, qui propter idola corruerunt: Dominus autem non ea quae offeruntur, sed voluntatem respicit offerentium.

Their justifications are compared not to rivers and purest fountains, but to turbid and muddy torrents, which do not have their own waters, but those collected from rocks, cliffs, and briars. He who should wish to cross these will immediately be snatched headlong, and his feet being overturned, he will not be able to say: "He set my feet upon a rock" (Ps. 39:3): for he treads upon sands which have no foundation, and when he shall have been endangered, he will speak according to the Hebrews: "The torrent has passed over my soul" (Ps. 123:5). On the contrary, we read of the just, 305 whose judgment is not rolled like water, and justice is not carried like an impassable torrent: "The thoughts of the just are judgments" (Prov. 12:5).

(Verse 25, seqq.) Did you offer sacrifices and offerings to me in the desert for forty years, O house of Israel? And you carried the tabernacle of your Moloch, and the image of your idols, the star of your god, which you made for yourselves. And I will cause you to migrate beyond Damascus, said [Vulg. says] the Lord: the God of hosts is his name.

LXX: Did you offer sacrifices and victims to me in the wilderness for forty years, O house of Israel, and you took up the tabernacle of Melchom, and the star of your God Repham, figures of them which you made for yourselves. And I will transfer you beyond Damascus, says the Lord: the Almighty God is his name.

From this place we learn that all the sacrifices and offerings which Israel offered in the desert, they offered not to God, but to Moloch their king, whose tabernacles they carried, and they venerated the image of their idols and statues. And what that very image or idol is, he demonstrates in the following discourse: "The star of your god," which in Hebrew is called CHOCAB, that is, of Lucifer, whom the Saracens venerate to this day. For which cause the Lord made them migrate beyond Damascus, that is, into the Assyrians and Chaldeans: whose omnipotence is demonstrated from the fact that the Lord is the God of hosts.

We ask how they did not offer sacrifices and offering to God in the desert, but to their king, whom they call Lucifer? From that time when they transformed gold into the head of a calf, saying: "These are your gods, O Israel, who led you out of the land of Egypt" (Exod. 3:24), all that they did is shown to have been done not for God, but for idols. And as for the fact that we later read that they offered some things to the Lord, they did so not by will, but by fear of punishments, and by the slaughter of those who fell because of the idols: the Lord, however, looks not at the things that are offered, but at the will of those offering.

Denique ubicumque occasio 306 fuit, semper corde reversi [Al. versati] sunt in Aegyptum, desiderantes allia et cepe, et cucumeres et carnes Aegyptias, et manna quod de coelo datum est, contemnentes (Num. XI). Quod ut sic intelligamus, Stephanus primus martyr Evangelii, dignus nomine suo, in Apostolorum narrat historia: Et vitulum fecerunt in illis diebus, et obtulerunt hostiam simulacro, et laetabantur in operibus manuum suarum. Convertit autem Deus, et tradidit eos servire militiae coeli, sicut scriptum est in libro Prophetarum: Numquid victimas aut hostias obtulistis mihi annis quadraginta in deserto, domus Israel? Et suscepistis tabernaculum Moloch, et sidus dei vestri Rhemphan, figuras quas fecisti adorare eas, et transferam vos trans Babylonem (Act. VII, 41 seqq.).

Nec putandus est primus martyr errasse, qui [Al. quia] pro eo quod in propheta scriptum est: trans Damascum, dixerit, trans Babylonem. Magis enim intelligentiam quam verbum posuit, quia trans Damascum ducti sunt in Babylonem, sive trans Babylonem. In eo autem loco ubi Lucas posuit Μολῶχ, et in Hebraico scriptum est MELCHECHEM: Aquila et LXX verterunt Μολχὸμ: Symmachus et Theodotio, regis vestris. Pro eo quoque quod in Septuaginta legitur Rephan; Aquila et Symmachus ipsum Hebraicum transferentes, posuerunt CHION, Theodotio ἀμαύρωσιν, id est, obscuritatem. Rursum pro SOCHOTH, Aquila συσκιασμούς, id est, tabernacula: Symmachus et Septuaginta, tabernaculum: Theodotio transtulit, visionem.

Et hoc in omnibus Scripturis sanctis observandum est, apostolos et apostolicos viros in ponendis testimoniis de veteri Testamento, non verba considerare, sed sensum: nec eadem sermonum calcare vestigia, dummodo a sentiis non recedant. Quidquid autem juxta litteram dicitur contra populum Judaeorum, hoc omne refer ad eos qui sub nomine Christi venerantur 307 idola, et prava sibi dogmata confingentes, portant tabernaculum regis sui diaboli, et imaginem statuarum et idolorum suorum. Non enim unum colunt idolum; sed pro varietate doctrinae diversos adorant deos, et sidus dei sui (II Cor. XI). Qui cum sit angelus satanae, transfiguratur in angelum lucis, et cadit de coelo quasi fulgur (Luc. X), et imitatur Christum Antichristus.

Pulchreque intulit, quae fecistis vobis. Non enim ea a Deo acceperunt; sed de propria mente finxerunt. Unde migrare eos faciet Dominus trans Damascum, ut non bibant sanguinem Domini; sed transeant in Babylonem, et audiant per prophetam: Calix aureus Babylon, inebrians omnes gentes (Jer. LI, 7). Damascus enim, ut crebro diximus, interpretatur sanguinem bibens, sive sanguis cilicii, ut per poenitentiam ad bibendum Domini sanguinem provocemur.

Finally, whenever there was an opportunity, they always returned in heart to Egypt, desiring garlic and onions, and cucumbers and Egyptian meats, and despising the manna which was given from heaven (Num. 11). That we may understand it thus, Stephen, the first martyr of the Gospel, worthy of his name, relates in the history of the Apostles: "And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands." But God turned away, and gave them over to serve the host of heaven, as it is written in the book of the Prophets: "Did you offer victims or sacrifices to me for forty years in the desert, O house of Israel?" And you took up the tabernacle of Moloch, and the star of your god Rhemphan, figures which you made to worship them, and I will transfer you beyond Babylon" (Acts 7:41 seqq.).

Nor should the first martyr be thought to have erred, because instead of what is written in the prophet: "beyond Damascus," he said, "beyond Babylon." For he put the understanding rather than the word, because they were led beyond Damascus into Babylon, or beyond Babylon. In that place where Luke put *Μολόχ*, and in Hebrew it is written MELCHECHEM: Aquila and the LXX translated it *Μολχὸμ*: Symmachus and Theodotion, "of your king." Also for what is read in the Seventy as Rephan; Aquila and Symmachus, translating the Hebrew itself, put CHION, Theodotion *ἀμαύρωσιν*, that is, obscurity. Again for SOCHOTH, Aquila put *συσκιασμούς*, that is, tabernacles: Symmachus and the Seventy, tabernacle: Theodotion translated, vision.

And this must be observed in all the holy Scriptures, that the apostles and apostolic men, in citing testimonies from the Old Testament, do not consider the words, but the sense: nor do they tread in the same footsteps of the words, provided they do not depart from the sentences. But whatever is said according to the letter against the people of the Jews, refer all this to those who under the name of Christ worship 307 idols, and fashioning perverted dogmas for themselves, carry the tabernacle of their king the devil, and the image of their statues and idols. For they do not worship one idol; but according to the variety of doctrine they adore different gods, and the star of their god (2 Cor. 11). Who, since he is an angel of Satan, transfigures himself into an angel of light, and falls from heaven like lightning (Luke 10), and the Antichrist imitates Christ.

And he beautifully added: "which you made for yourselves." For they did not receive them from God; but they fashioned them from their own mind. Wherefore the Lord will cause them to migrate beyond Damascus, so that they may not drink the blood of the Lord; but they may pass into Babylon, and hear through the prophet: "Babylon is a golden cup, inebriating all the nations" (Jer. 51:7). For Damascus, as we have often said, is interpreted as "drinking blood," or "blood of sackcloth," so that through penance we may be provoked to drink the blood of the Lord.

(Cap. VI---Vers. 1.) Vae qui opulenti estis in Sion, et confiditis in monte Samariae, optimates, capita populorum, ingredientes pompatice domum Israel.

LXX: Vae qui despiciunt Sion, et confidunt in monte Samariae: vindemiarunt primitias gentium, et ingressi sunt sibi.

Ad Sion, ut supra diximus, et ad montem Samariae, id est, ad duas tribus, quae appellabantur Juda, et ad decem, quae Israelis nomine vocabantur, prophetae sermo confertur, maxime ad eos, qui in utroque populo optimates sunt et principes, et vacant deliciis in exemplum illius divitis purpurati, qui laetabatur 308 in convivio, et in tantam erigebatur superbiam, ut Lazarum ante ostium suum plenum ulceribus indignaretur aspicere, et ne hoc quidem ei tribueret, quod perituum esset ex mensa (Luc. XVI).

Isti sunt capita populorum, qui confidunt in divitiis, et opulenti sunt in Sion, et habent fiduciam in monte Samariae, et ingrediuntur pompatice domum Israel, ut tumorem animi corpus ostendat, et pomparum ferculis similes esse videantur. Juxta leges autem tropologiae et Septuaginta interpretes, Sion refertur ad Ecclesiam, de qua scriptum legimus: Qui exaltat me de porta mortis, ut annuntiem omnes laudationes tuas in portis filiae Sion (Psal. IX, 15). Mons vero Samariae, propter superbiam et jactantiam custodiae mandatorum Dei, intelligitur super haereticis, qui despiciunt Ecclesiam; quia infirma mundi elegit Deus, ut confundat fortia, et stulta, ut perdat sapientiam sapientium, et intelligentiam prudentium reprobet (I Cor. I).

Isti vindemiaverunt primitias gentium, ut sub nomine Christiano introducerent eos in torcularia sua, ubi non calcatur uva, sed perditur: ubi non mustum exprimitur, sed venenum. Et ingressi sunt sibi. Pulchre dixit, sibi: non enim ingressi sunt Deo, sed sibi ingressi sunt. Alioquin Deo magis egressi sunt, dum recedunt de Ecclesia. Quodque sequitur, Domus Israel, juxta Septuaginta, in principio capituli sequentis legendum est; juxta Hebraeos, in fine hujus, quod exposuimus.

(Chapter VI.--Verse 1.) Woe to you who are wealthy in Zion, and trust in the mountain of Samaria, the nobles, the heads of the peoples, who enter pompously into the house of Israel.

LXX: Woe to those who despise Zion, and trust in the mountain of Samaria: they have harvested the firstfruits of the nations, and they have entered for themselves.

To Zion, as we have said above, and to the mountain of Samaria, that is, to the two tribes which were called Judah, and to the ten which were called by the name of Israel, the word of the prophet is directed, especially to those who are nobles and princes in both peoples, and give themselves to delights in the example of that rich man in purple, who rejoiced 308 in feasting, and was raised to such pride that he was indignant to look upon Lazarus before his gate full of sores, and did not grant him even that which was to perish from his table (Luke 16).

These are the heads of the peoples, who trust in riches, and are wealthy in Zion, and have confidence in the mountain of Samaria, and enter pompously into the house of Israel, so that the body may show the swelling of the soul, and they may seem similar to the litters of processions. According to the laws of tropology and the Seventy interpreters, Zion refers to the Church, of which we read written: "Who exalts me from the gate of death, that I may declare all your praises in the gates of the daughter of Zion" (Psalm 9:15). The mountain of Samaria, however, because of pride and boasting in the keeping of God's commands, is understood as regarding heretics, who despise the Church; because God has chosen the weak things of the world to confound the strong, and the foolish things to destroy the wisdom of the wise, and to reject the understanding of the prudent (1 Cor. 1).

These have harvested the firstfruits of the nations, so that under the name of Christian they might introduce them into their winepresses, where the grape is not trodden, but is lost: where not must is expressed, but poison. And they have entered for themselves. He said beautifully, "for themselves": for they did not enter for God, but they entered for themselves. Otherwise, they have rather gone out from God, while they withdraw from the Church. And what follows, "House of Israel," according to the Seventy, is to be read at the beginning of the following chapter; according to the Hebrews, at the end of this one, which we have explained.

LIBER TERTIUS.

309-310 Praepostero ordine atque confuso duodecim prophetarum opus et coepimus, et Christo adjuvante, complebimus. Non enim a primo usque ad novissimum, juxta ordinem quo leguntur, sed ut potuimus, et ut rogati sumus, ita eos disseruimus. Naum, Michaelam, Sophoniam, et Aggaeum, primo φιλοπονοτάταις Paulae ejusque filiae Eustochio προσεφώνησα: secundo in Abacuc duos libros Chromatio Aquileiensi episcopo delegavi: tertio post longi temporis silentium, Abdiam et Jonam tibi (Pammachio) imperanti edisserui: praesenti anno, qui sexti consulatus Arcadii Augusti, et Anitii Probi fastis nomen imposuit, Exsuperio Tolosanae Ecclesiae pontifici Zachariam, et ejusdem urbis Minervio et Alexandro monachis Malachiam prophetam interpretatus sum. Statimque recurrens ad principium voluminis, Osee et Joel, et Amos, tibi negare non potui. Et post gravissimam corporis aegrotationem, dictandi celeritate ostendi temeritatem meam: ut quod alii stylum saepe vertendo non audent scribere, ego committerem casui, qui semper dictantes sequitur, et de ingenio atque doctrina, audaciae periculum facit: quoniam, ut saepe testatus sum, laborem propria scribendi manu ferre non valeo, in explanatione sanctarum Scripturarum, non verba composita, et oratoriis floribus adornata, sed eruditio et simplicitas quaeritur veritatis.

(Vers. 2 seqq.) Transite in Chalane, et videte: et inde ite in Emath magnam, et descendite in Geth Palaestinarum: ad optima quaeque regna horum, si latior terminus eorum termino vestro est. Qui separati estis in diem malum, et appropinquatis solio iniquitatis. Qui dormitis in lectis eburneis, et lascivitis in stratis vestris: qui comeditis agnum de grege, et vitulos de medio armenti: qui canitis ad vocem psalterii. Sicut David putaverunt se habere vasa cantici, bibentes in phialis vinum, et optimo unguento delibuti sunt, et nihil patiebantur super contritione Joseph.

LXX: Domus Israel, transite omnes, et videte in Chalanem, et pertransite inde in Emath Rabba, et descendite in Geth alienigenarum optimas ex omnibus regnis his, si ampliores sunt termini eorum terminis vestris, qui venitis in diem malum, qui appropinquatis et tangitis sabbata mendacia.

BOOK THREE.

309-310 In a preposterous and confused order we began the work of the twelve prophets, and with Christ's help, we will complete it. For we have not discussed them from the first even to the last, according to the order in which they are read, but as we were able, and as we were asked. Nahum, Micah, Zephaniah, and Haggai, I first addressed to the most hardworking Paula and her daughter Eustochium: second, I delegated two books on Habakkuk to Chromatius, bishop of Aquileia: third, after a long time of silence, I discussed Obadiah and Jonah for you (Pammachius) at your command: in the present year, which imposed its name on the fasti through the sixth consulship of Arcadius Augustus and Anicius Probus, I interpreted the prophet Zechariah for Exuperius, pontiff of the Church of Toulouse, and the prophet Malachi for the monks Minervius and Alexander of the same city. And returning immediately to the beginning of the volume, I could not deny Hosea, Joel, and Amos to you. And after a most serious illness of the body, I showed my temerity by the speed of my dictation: so that what others do not dare to write even by frequently turning the pen, I would commit to chance, which always follows those who dictate, and makes a risk of audacity over talent and learning: since, as I have often testified, I am not able to bear the labor of writing with my own hand, and in the explanation of the holy Scriptures, not composed words and those adorned with oratorical flowers are sought, but learning and the simplicity of truth.

(Verse 2 seqq.) Pass over into Calneh, and see; and go from there to Hamath the great, and descend into Gath of the Philistines: to all the best kingdoms of these, if their border is wider than your border. You who are separated for the evil day, and draw near to the throne of iniquity. Who sleep on ivory beds, and are wanton on your couches; who eat the lamb from the flock, and calves from the midst of the herd; who sing to the voice of the psaltery. Like David they thought they had instruments of song, drinking wine in bowls, and they are anointed with the best ointment, and they suffered nothing over the affliction of Joseph.

LXX: House of Israel, pass over all and see in Calneh, and pass through from there to Hamath Rabbah, and descend into Gath of the foreigners, the best of all these kingdoms, if their borders are wider than your borders; you who come to the evil day, who draw near and touch the lying sabbaths.

Qui dormitis in lectis eburneis, et affluitis deliciis in stratis vestris, et comeditis haedos de gregibus, et lactentes vitulos de medio armentorum, qui concrepatis ad vocem organorum: quasi stantia putaverunt, et non quasi fugientia; qui bibitis vinum defaecatum, et primis unguentis ungimini, et nihil patiebamini super contritione Joseph.

Transite omnes in Chalan, quae nunc appellatur Ctesiphon, et transite omnes. Qui sunt isti omnes? utrique illi de quibus supra dixerat: Optimates, capita 311 populorum, et qui opulenti estis in Sion, et confiditis in monte Samariae. Vos igitur transite in Persidis civitatem, et diligenter attendite, et inde pergite in Emath magnam, quae nunc Antiochia nominatur. Magnam autem vocat, ad distinctionem minoris Emath, quae appellatur Epiphania. Unde usque hodie pergentibus Mesopotamiam prima mansio vocatur Emma, corrupto quidem vocabulo; sed pristini nominis vestigia retinens, cujus regio appellatur Reblatha, in qua praesente Nabuchodonosor, regis Judaeae (Al. Judae) Sedechiae interfecti sunt filii, et oculi illius excaecati.

Et descendite, inquit, in Geth Palaestinorum (IV Reg. 25). Vos qui habitatis in monte Sion, et in monte Samariae, descendite ad Palaestinos, qui morantur in campis, et ad optima quaeque regna horum, quae diversis civitatibus subjacent, Gazae et Ascaloni, Azoto, Accaron, et Geth, et videte si latior terminus eorum termino vestro sit, utrum vos, an illi, majores obtineatis provincias: vos, inquam, vos de populo Israel, qui separati estis in diem malum, in diem videlicet captivitatis, et appropinquatis solio iniquitatis, ad iniquum judicem pergentes regem Babylonium. Qui cum haec passuri sitis, nunc dormitis in lectis eburneis, et lascivitis in stratis mollioribus, ut somno libidinem copuletis.

Qui comeditis non ad repellendam famem, et ad sustentandum corpus humanum; sed ad delicias atque luxuriam, ut quidquid in gregibus et in armentis tenerum atque pingue est, vestrae gulae paretis: quibus non sufficit libido penis, et gutturis, et aestuantis cibis aqualiculi, nisi et tiliarum et psalterii et lyrae canticis aures vestras mulceatis, ut quod David fecit in cultum Dei (1 Par. XXIII-XXVI), Levitarum ordines, et organorum reperiens varietates, vos ad voluptatem et luxuriam conferatis. Et bibitis in phialis vinum, non ad satiandam sitim, sed ad opprimendum animum. Et ungimini, non ad labores 312 corporis mitigandos, oleo purissimo, sed unguentis pretiosissimis. Cumque his affluatis, si quos videritis perire de populo, nulla misericordia super infectione eorum flectimini, sed contemnentes quasi bruta animalia, et in suo bestias cruore pereuntes.

Who sleep on ivory beds, and abound in delights on your couches, and eat kids from the flocks, and suckling calves from the midst of the herds; who make a noise to the voice of the organs: they thought they were things that stand, and not as things that flee; you who drink refined wine, and are anointed with the first ointments, and suffered nothing over the affliction of Joseph.

Pass over all into Calneh, which is now called Ctesiphon, and pass over all. Who are these "all"? Both those of whom he had spoken above: the nobles, the heads 311 of the peoples, and you who are wealthy in Zion, and trust in the mountain of Samaria. You therefore pass over into the city of Persia, and attend diligently, and from there proceed to Hamath the great, which is now called Antioch. But he calls it "great," to distinguish it from the lesser Hamath, which is called Epiphania. Wherefore to this day, for those going to Mesopotamia, the first station is called Emmas, with a corrupted word indeed, but retaining the vestiges of the former name, whose region is called Riblah, in which, in the presence of Nebuchadnezzar, the sons of the king of Judea Zedekiah were killed, and his eyes were blinded.

And descend, he says, into Gath of the Philistines (4 Kings 25). You who dwell on mount Zion, and on mount Samaria, descend to the Philistines, who stay in the plains, and to all the best kingdoms of these, which are subject to different cities, Gaza and Ascalon, Ashdod, Ekron, and Gath, and see if their border is wider than your border, whether you, or they, occupy greater provinces: you, I say, you of the people of Israel, who are separated for the evil day, namely the day of captivity, and draw near to the throne of iniquity, going to the iniquitous judge, the Babylonian king. You who, though about to suffer these things, now sleep on ivory beds, and are wanton on soft couches, that you may join lust to sleep.

You who eat not to repel hunger, and to sustain the human body; but for delights and luxury, so that whatever in the flocks and in the herds is tender and fat, you prepare for your gluttony: for whom the lust of the penis, and of the throat, and of the stomach boiling with food is not enough, unless you also soothe your ears with the songs of flutes and of the psaltery and of the lyre, so that what David did for the worship of God (1 Chron. 23-26), finding orders of Levites and varieties of instruments, you employ for pleasure and luxury. And you drink wine in bowls, not to satisfy thirst, but to oppress the soul. And you are anointed, not to mitigate the labors 312 of the body with purest oil, but with the most precious ointments. And while you abound in these things, if you see any of the people perishing, you are bent by no mercy over their death, but despising them like brute animals, and beasts perishing in their own blood.

Hunc eundem sensum etiam Ezechiel propheta sub pastorum ponit exemplo: Qui comedunt lac de ovibus, et vestiuntur lanis, et quidquid primum est devorant, et vulnerata non sanant, confracta non solidant, pereuntia non requirunt (Ezech. XXXIV, 3, 4). Cuncta quae juxta historiae diximus veritatem, secundum Septuaginta interpretes, ad allegoriae nubilum transferamus. Domus Israel, quae a me recessisti, quae confidis in monte Samariae, quae vindemiasti primitias nationum, transi, et vide, et perge ad muros plurimos, hoc enim interpretatur Emath Rabba: atque inde clementer descende in torcular eorum, qui cadunt bibentes: Geth enim et Philistiim hoc resonant.

Et omnia contemplare, praecipueque optima (Al. omnia) regna, vel optimas civitates de omnibus regnis: et considera si plures sint termini eorum quam vestri. Si enim voluerimus mente tractare, et universarum gentium discutere philosophiam, Aegyptiorum, Indorum, atque Persarum, reperiemus angustiores earum terminos sanctarum terminis Scripturarum: In omnem enim terram exivit sonus eorum, et in fines orbis terrae (Al. terrarum) verba eorum (Ps. XVIII).

Isti quibus supra dixerat: Domus Israel, transite omnes, et videte, a qualibus vitiis ad meliora transire jubeantur, sequens sermo describit: Qui veniunt in diem malum, parantes sibi vitio suo diem malum: non quo dies ullus sit malus; sed quo unusquisque paret sibi malum, juxta illud quod in Ecclesiaste legimus: Ne dixeris, dies priores meliores erant mihi quam isti: quoniam non in sapientia interrogas super hoc (Eccl. VII, 11): stultum est enim referre ad tempora, cum in nostra sit potestate, vel bonum diem nobis facere, vel malum. Isti sunt qui appropinquant 313 atque contingunt sabbata mendacia. Quomodo enim circumcisio carnis, et circumcisio cordis appellatur, et sunt in manifesto Judaei, et in occulto, quorum alterum abjicitur, et alterum comprobatur: ita sunt sabbata Domini sancta, et veritate subnixa, et alia non sancta atque mendacia, quae occidentis litterae sequuntur otium.

Quodque sequitur: qui dormitis super lectos eburneos, sic interpretari possumus: Qui athleta est Domini, et exercetur ad luctam, et praeparat se contra adversarias potestates, dormit in nuda humo imitans Jacob (Gen. XXVIII); et ponit sibi lapidem ad caput, quem reprobaverunt aedificantes, et factus est in caput anguli (Ps. CXVII, et Act. IV). Qui vero deliciis vacant atque luxuriae, et omnia causa ventris faciunt, dormiunt in lectis eburneis mortui animalis, et immundis haerent ossibus; et quia pulchra videntur vitia, et praesenti nitore delectant, requiescunt in eorum lectulis, et sopore gravissimo deprimuntur.

The prophet Ezekiel also puts this same sense under the example of shepherds: "Who eat the milk from the sheep, and are clothed with wool, and devour whatever is first, and do not heal the wounded, do not strengthen the broken, do not seek the perishing" (Ezek. 34:3, 4). All these things which we have said according to the truth of history, let us transfer, according to the Seventy interpreters, to the cloud of allegory. House of Israel, you who have departed from me, who trust in the mountain of Samaria, who have harvested the firstfruits of the nations, pass over, and see, and proceed to many walls, for this is the interpretation of Hamath Rabbah: and from there descend mildly into the winepress of those who fall while drinking: for Gath and the Philistines sound this.

And contemplate all things, and especially the best (Al. all) kingdoms, or the best cities of all the kingdoms: and consider if their borders are more than yours. For if we should wish to treat with the mind, and to discuss the philosophy of all the nations, of the Egyptians, Indians, and Persians, we will find their borders narrower than the borders of the holy Scriptures: "For their sound has gone out into all the earth, and their words into the ends of the world" (Ps. 18).

Those to whom he had said above: "House of Israel, pass over all and see," from what vices they are commanded to pass to better things, the following discourse describes: "Those who come to the evil day," preparing for themselves by their own vice an evil day: not that any day is evil; but that each one prepares evil for himself, according to that which we read in Ecclesiastes: "Do not say, the former days were better for me than these: for you do not ask in wisdom concerning this" (Eccl. 7:11): for it is foolish to refer to the times, when it is in our power either to make a good day for ourselves, or an evil one. These are they who draw near 313 and touch the lying sabbaths. For just as there is called a circumcision of the flesh and a circumcision of the heart, and there are Jews in the manifest and in the secret, of which one is rejected and the other approved: so there are the holy sabbaths of the Lord, based on truth, and others not holy and lying, which follow the leisure of the letter that kills.

And what follows: "you who sleep upon ivory beds," we can interpret thus: He who is the Lord's athlete, and is exercised for the struggle, and prepares himself against adversarial powers, sleeps on the bare ground imitating Jacob (Gen. 28); and puts a stone for himself at his head, which the builders rejected, and has been made the head of the corner (Ps. 117, and Acts 4). But those who give themselves to delights and luxury, and do everything for the sake of the belly, sleep on ivory beds of a dead animal, and cling to unclean bones; and because the vices seem beautiful and delight with present splendor, they rest in their beds, and are weighed down by a most heavy sleep.

Isti non comedunt solidum cibum et athleticum, de quo roborantur vires luctantium, sed mollem, et tenerum et sinistrarum partium: quales sunt haedi de gregibus et vituli saginati, et tenelli, immo adhuc lacte nutriti: hoc enim significat *μοσχά* ¹⁾ *ἄ γαλαθηνά*. Concrepant quoque manibus ad vocem organorum et sonitum, ut omnia opera eorum exspectent voluptatem: nihilque faciunt nisi quod ventri procurant et libidini. Nec statim nobis illud prudens lector opponat, et quomodo scriptum est: Flumina concrepent manibus (Ps. XCVII, 8). Et: Omnes gentes, plaudite manibus (Ps. XLVI, 1). Et: Jubilate Deo adiutori nostro (Ps. LXXX, 1). Ibi enim non ad organorum sonitum dicuntur concrepare; sed in laude Dei habere unum consensum.

Post organorum vocem intulit: quasi stantia putaverunt, et non quasi fugientia. Res enim saeculi, et omnia corpora, secundum Epicurum, per momenta fluunt et abeunt, et nihil in suo consistit statu, sed vel crescunt omnia, vel decrescunt, et aquarum more torrentium labuntur in praeceps. Unde et in saeculari litteratura legimus (Virgil. III Georg.): Sed fugit interea, fugit irreparabile tempus.

Et in alio loco (Horat. II Carm., od. 14): Eheu fugaces, Posthume, Posthume, Labuntur anni.

Nihil enim fugacius saeculo rebusque saeculi. Quam dum tenemus amittimus, 314 et per infantiam, pueritiam, juventutem, ac virilem et ingravescentem ac maturam aetatem, annosque ultimos senectutis, in quae septem spatia Philo vitam describit humanam, mutamur, et currimus, et nescientes ad mortis terminos pervenimus.

Quodque sequitur: Qui bibunt defaecatum vinum, proprie referri ad haereticos potest, qui quasdam scripturas probant, quasdam reprobant, defaecata cupientes vina potare: cum in sanctis Scripturis nihil turbidum atque coenosum sit, sed totum de superiori unda purissimum. Isti primis unguuntur unguentis, qui non habentes artem unguentariam, absque ulla scientia Scripturarum, et traditionibus atque doctrina apostolorum, vindicant sibi sacerdotii dignitatem, et unctos Domini dicunt se esse: oleumque purissimum sensus sui faece contaminant. Cumque haec faciant in interfectionem eorum quos deceperunt, nullo dolore cruciantur; sed gaudent in alienis mortibus, et miserorum sanguine delectantur.

These do not eat solid and athletic food, by which the strengths of those struggling are strengthened, but soft and tender and from the left parts: such as are kids from the flocks and fattened calves, and delicate ones, indeed still nourished with milk: for this is what *μοσχάρια γαλαθηνά* means. They also make a noise with their hands at the voice of instruments and the sound, so that all their works look for pleasure: and they do nothing except what they procure for the belly and for lust. Nor let the prudent reader immediately oppose to us how it is written: "Let the rivers clap with their hands" (Ps. 97:8). And: "All you nations, clap with your hands" (Ps. 46:1). And: "Rejoice to God our helper" (Ps. 80:1). For there they are said to clap not at the sound of instruments, but to have one consensus in the praise of God.

After the voice of instruments he added: "they thought they were as standing things, and not as fleeing things." For the things of the world, and all bodies, according to Epicurus, flow and depart by moments, and nothing consists in its own state, but all things either grow or decrease, and in the manner of torrential waters glide headlong. Wherefore also in secular literature we read (Virgil, Georgics 3): "But meanwhile time flees, irreparable time flees."

And in another place (Horace, Odes 2, 14): Alas, Posthumus, Posthumus, the fleeting years glide by.

For nothing is more fleeting than the world and the things of the world. While we hold it we lose it, 314 and through infancy, childhood, youth, and manly and growing and mature age, and the last years of old age, into which seven spaces Philo describes human life, we are changed, and we run, and unknowingly we reach the boundaries of death.

And what follows: "They who drink refined wine," can refer properly to heretics, who approve some scriptures and reject others, desiring to drink refined wines: whereas in the holy Scriptures there is nothing turbid and muddy, but everything is most pure from the upper wave. These are anointed with the first ointments, who not having the art of perfumery, without any knowledge of the Scriptures, and without the traditions and doctrine of the apostles, claim for themselves the dignity of the priesthood, and say they are the Lord's anointed: and they contaminate the purest oil with the dregs of their own sense. And while they do these things for the slaughter of those whom they have deceived, they are tormented by no grief; but they rejoice in the deaths of others, and are delighted with the blood of the wretched.

Sensus iste pulcherrimus in quo dicitur: quasi stantia putaverunt, et non quasi fugientia, in Hebraico non habetur; sed pro eo scriptum est: sicut David putaverunt se habere vasa cantici. Unde videtur mihi ab interpretibus additum, qui in descriptione luxuriae, contra vitia et voluptates hujusmodi sententiam protulerunt, ut non verterent quod scriptum erat, sed de suo, quod sibi videretur, adderent, immo mutarent.

(Vers. 7 seqq.) Quapropter nunc migrabunt in capite transmigrantium, et aufere-
tur factio lascivientium. Juravit Dominus Deus in anima sua, dicit Dominus Deus exercituum: Detestor ego superbiam Jacob, et domos ejus odi, et tradam civitatem cum habitatoribus suis: quod si reliqui fuerint decem viri in domo una, et ipsi morientur; et tollet eum propinquus suus, et comburet eum, ut efferat ossa de domo; et dicet ei qui in penetralibus domus est: Numquid adhuc apud te est? et respondebit, finis est; et dicet ei: Tace, et non recorderis nominis Domini.

LXX: Propterea nunc captivi erunt ab initio fortium, et auferetur hinnitus equorum ex Ephraim; quia juravit Dominus per semetipsum, dicit Dominus Deus virtutum: quia ego abominabor omnem contumeliam Jacob, et regiones ejus odi, et auferam civitatem cum omnibus habitatoribus suis. 315 Et erit, si remanserint decem viri in domo una, et mortui fuerint; et tollent domestici ejus, et conabuntur ut auferant ossa eorum de domo; et dicent his qui praesunt domui: Si adhuc est apud te? et dicet, nequaquam; et dicet, Tace, nec nomines nomen Domini.

Propter superiores causas quas propheticus sermo describit (eorum qui dormiunt in lectis eburneis, et lasciviunt in stratis, et comedunt agnos de grege, et vitulos de medio armenti, et canunt ad vocem psalterii et bibunt in phialis, et optimo unguento delibuti sunt, et insuper nihil patiuntur super contritione populi ejus, qui de Joseph stirpe generatus est), nunc Dominus comminatur, et dicit: Quia ista et ista fecerunt, nunc migrabunt in capite transmigrantium. Et est sensus: Nequaquam in futurum poena differtur, nec de longis post saeculis prophetatur: quod nunc ingruit, nunc venturum est, meus sermo praedicat, eos ituros esse in principio transmigrantium, principes videlicet et potentes, quibus supra dixerat: Audite verbum hoc, vaccae pingues, quae estis in monte Samariae (Supra, IV, 1). Et rursum: Vae qui opulenti estis in Sion, et confiditis in monte Samariae: optimates, capita populorum, ingredientibus pompaticae domum Israel.

That most beautiful sense in which it is said: "they thought they were as standing things, and not as fleeing things," is not found in the Hebrew; but instead it is written: "like David they thought they had vessels of song." Wherefore it seems to me added by the interpreters, who in the description of luxury, brought forth such a sentence against vices and pleasures, so as not to translate what was written, but to add from their own, what seemed good to them, indeed to change it.

(Verse 7 seqq.) Wherefore now they shall migrate at the head of those going into captivity, and the faction of those who are wanton shall be taken away. The Lord God has sworn by his soul, says the Lord God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with its inhabitants: so that if ten men should remain in one house, they also shall die; and his kinsman shall take him up, and shall burn him, that he may carry the bones out of the house; and he shall say to him who is in the inner parts of the house: Is there yet anyone with you? and he shall answer: it is the end; and he shall say to him: Hold your peace, and do not remember the name of the Lord.

LXX: Therefore now they shall be captives from the beginning of the strong, and the neighing of horses shall be taken away from Ephraim; for the Lord has sworn by himself, says the Lord God of hosts: for I will abominate all the insult of Jacob, and I hate his regions, and I will take away the city with all its inhabitants. 315 And it shall be, if ten men should remain in one house, and they should die; and his servants shall take them up, and shall endeavor to carry their bones out of the house; and they shall say to those who preside over the house: Is there yet anyone with you? and he shall say, by no means; and he shall say, Hold your peace, nor name the name of the Lord.

On account of the above causes which the prophetic discourse describes (of those who sleep on ivory beds, and are wanton on their couches, and eat lambs from the flock, and calves from the midst of the herd, and sing to the voice of the psaltery, and drink in bowls, and are anointed with the best ointment, and moreover suffer nothing over the affliction of his people, who are generated from the stock of Joseph), now the Lord threatens, and says: Because they have done this and that, now they shall migrate at the head of those going into captivity. And the sense is: By no means is the punishment deferred for the future, nor is it prophesied of after long centuries: what now assails, what is now about to come, my word predicts, that they will go at the beginning of those going into captivity, namely the princes and the powerful, to whom he had said above: "Hear this word, you fat cows, who are on the mountain of Samaria" (Above, 4:1). And again: "Woe to you who are wealthy in Zion, and trust in the mountain of Samaria: the nobles, the heads of the peoples, who enter pompously into the house of Israel."

Vos qui primi estis divitiis, primi captivitatis sustinebitis jugum, secundum illud quod in Ezechiele scriptum est: A sanctuario meo incipite (Ezech. IX, 6). Non a sanctis, ut plerique aestimant; sed a subversione templi, quod sanctum fuit. Potentes enim potenter tormenta patientur (Sapient. VI), et cui plus creditur, plus exigitur ab eo (Luc. XII). Et auferetur, inquit, factio lascivientium, qui in capiendis voluptatibus unum habuere consensum, et comessationes exercuere ac symbola: hi pariter auferentur, ut quorum una fuit luxuria, una sit poena. Pro quo LXX interpretati sunt, auferetur hinnitus equi de Ephraim: quod in Hebraico non habetur, et ex superfluo disseretur a nobis, cum tropologiam texere coeperimus.

Juravit Dominus in semetipso, sive ut in Hebraeo legimus, in anima sua, juxta illud quod in Isaia scriptum est: Neomenias et sabbata vestra, et dies festos odit anima mea (Isa. I, 13): non quo Deus animam habeat, sed quo humanis loquatur affectibus. 316 Nec mirum si animam habere dicatur, cum etiam membra caetera, quae viliora sunt anima, pedes, manus, et ventrem, et artus caeteros se habere testetur. Quod si opposuerint nobis hi, qui Christum negant humanam habuisse animam; sed in humano corpore Deum fuisse pro anima, audiant in Christo substantiam animae demonstrari: quomodo et membra corporis ejus habuere substantiam. In Deo autem Patre caput et pedes et caetera, quae dicuntur, non sunt membra, sed per eorum vocabula efficientiarum diversitas indicatur: sic et animam non esse substantialem, sed affectum mentis internae, et cogitationum locum, per quem Deus suam indicet voluntatem.

Juravit ergo Dominus, Deus exercituum, id est, Sabaoth (pro quo, virtutum Septuaginta transtulerunt), se detestari superbiam Jacob, et domos ejus odisse. Hic Jacob secundum superius capitulum, ubi scriptum est: Et nihil patiebantur super contritione Joseph, aut decem tribus accipe, aut certe universam domum duodecim tribuum. Et traditurum civitatem cum habitatoribus suis; vel Samariam, vel certe Jerusalem, vel in communi utramque. Quod ad tempus Domini Salvatoris referre possumus; post cujus adventum et passionem detestatus est Deus omnem superbiam, vel injuriam Jacob, qua [Al quia] illum fabri filium et Samaritanum, et habentem daemonium conclamabant (Matth XIII; Joan VIII): idcirco Jerusalem tradita est cum habitatoribus suis Romanis exercitibus.

Et intantum contra eos Dei ira desaevit, ut etiamsi remanserint decem viri in domo una, ipsi quoque moriuntur, et propinquus, sive vicinus comburat cadavera mortuorum, ut efferat ossa de domo sua; quia prae morientium turbis, integra corpora efferri non valeant.

You who are first in riches, shall first sustain the yoke of captivity, according to that which is written in Ezekiel: "Begin from my sanctuary" (Ezek. 9:6). Not from the saints, as most people think; but from the subversion of the temple, which was holy. For the powerful shall suffer torments powerfully (Wisdom 6), and to whom more is entrusted, more shall be required of him (Luke 12). And he says, the faction of those who are wanton shall be taken away, who had one consensus in taking pleasures, and practiced revellings and feasts: these likewise shall be taken away, so that of those whose luxury was one, the punishment may be one. Instead of which the LXX interpreted, the neighing of the horse shall be taken away from Ephraim: which is not found in the Hebrew, and will be discussed by us superfluously when we begin to weave the tropology.

The Lord has sworn by himself, or as we read in the Hebrew, by his soul, according to that which is written in Isaiah: "My soul hates your new moons and your sabbaths and your feast days" (Isa. 1:13): not that God has a soul, but that he speaks with human affections. 316 Nor is it a wonder if he is said to have a soul, since he also testifies that he has the other members, which are viler than the soul: feet, hands, and belly, and the other joints. But if those who deny that Christ had a human soul, but that God was in place of the soul in a human body, should oppose us, let them hear that the substance of the soul is demonstrated in Christ: just as the members of his body had substance. In God the Father, however, head and feet and the rest that are spoken of are not members, but through their names the diversity of efficiencies is indicated: so also the soul is not substantial, but the affection of the internal mind, and the place of thoughts, through which God indicates his will.

Therefore the Lord, the God of hosts, that is, Sabaoth (for which the Seventy translated "of virtues"), swore that he detests the pride of Jacob, and hates his houses. Take this Jacob according to the above chapter, where it is written: "And they suffered nothing over the affliction of Joseph," as either the ten tribes, or certainly the entire house of the twelve tribes. And that he would deliver up the city with its inhabitants; either Samaria, or certainly Jerusalem, or both in common. Which we can refer to the time of the Lord Savior; after whose advent and passion God detested all the pride, or insult of Jacob, by which they cried out that he was the son of a carpenter, and a Samaritan, and one having a demon (Matt XIII; John VIII): therefore Jerusalem was delivered up with its inhabitants to the Roman armies.

And to such an extent did the wrath of God rage against them, that even if ten men should remain in one house, they also should die, and a kinsman, or a neighbor, should burn the corpses of the dead, that he might carry the bones out of his house; because on account of the crowds of those dying, entire bodies could not be carried out.

Cumque jam lassus fuerit asportando, interroget eum qui in penetralibus domus est, utrum supersint quos sibi tradere debeat, et ille respondeat: Finis est, jam non habeo quem tibi tradam ad sepeliendum; et antequam non habere se juret, ille, qui interrogaverat, et foris erat, et non esse cognoverat, imperat ei, et dicit: Tace, et non recorderis nominis Domini. Hoc autem 317 idcirco commemorat, ut ostendat, nec malorum quidem pondere et necessitate compulsos velle nomen Domini confiteri, et in tantam apud Israel oblivionem, Dei venisse vocabulum, ut ne in simplici quidem juramento nomen ejus dignetur audire.

Tenues historiae lineas duximus, nunc allegoriae imprimamus manum. Principes haereticorum, qui propter delicias suas meum populum devorabant, et nihil patiebantur super contritione Joseph, primi ducentur ad poenas, et auferetur hinnitus equi ex Ephraim: qui in Scripturis sanctis dupliciter accipitur, aut in superbiam potentiamque eorum, qui hinniunt, aut in libidinis magnitudinem. In superbiam malorumque consensum, ut ibi: Hi in curribus, et hi in equis (Ps. XIX, 8). Et: Fallax equi ad salutem (Ps. XXXII, 17). Et regibus Israel praecipitur, ne sibi multiplicent equos (Deut. XVII). Et in libro Job, vox equi clangori tubae comparatur (Job. XXXIX). In Zacharia quoque legimus, quod Evangelii testimonio comprobatur, et refertur ad praesentiam Salvatoris: Gaude nimis, filia Sion: praedica, filia Jerusalem. Ecce rex tuus venit tibi justus et Salvator: ipse mansuetus, et ascendens super asinam et pullum asinae: et disperdet quadrigas ex Ephraim, et equos de Jerusalem (Zach. IX, 9).

In libidinis vero magnitudinem, et effrenatum coitus desiderium, ut in Jeremia, qui luxuriosos adulterosque describens, intulit: Unusquisque super uxorem proximi sui hinniebat (Jer. V, 8). Tales equos, Christi adventus, et Dei ira subnervat. Et jurat Dominus per semetipsum (quia majorem per quem juret non habet) se detestari omnes haereticorum contumelias, et universas regiones eorum odisse (Hebr. VI). Quidquid enim loquuntur injuria est, et dignum Dei odio. Et ablaturum civitatem et conciliabula eorum cum his qui habitant, et populum videlicet, et magistros, etiamsi reliqui fuerint decem viri (qui si fuissent in Sodomis et Gomorrhis (Genes. XIX), nequaquam super eas descendisset incendium), omnes esse morituros ea morte, quae ducit ad tartarum, de qua Ezechiel scribit: Anima quae peccaverit, ipsa morietur (Ezech. XVIII).

And when he shall have already become weary from carrying them away, he shall ask him who is in the inner parts of the house whether any remain whom he ought to deliver to him, and he shall answer: It is the end, I no longer have anyone to deliver to you to be buried; and before he can swear that he has no one, he who had asked, and was outside, and had known that there was no one, commands him, and says: Hold your peace, and do not remember the name of the Lord. And he commemorates this for this reason: to show that not even compelled by the weight and necessity of evils do they wish to confess the name of the Lord, and that the name of God has come into such oblivion among Israel, that not even in a simple oath does he deign to hear his name.

We have drawn the thin lines of history, now let us apply the hand of allegory. The princes of the heretics, who on account of their delights devoured my people, and suffered nothing over the affliction of Joseph, shall be the first led to punishments, and the neighing of the horse shall be taken away from Ephraim: which in the holy Scriptures is taken in two ways, either regarding the pride and power of those who neigh, or regarding the magnitude of lust. Regarding pride and the consensus of the wicked, as there: "Some in chariots, and some in horses" (Ps. 19:8). And: "A horse is a deceptive thing for safety" (Ps. 32:17). And the kings of Israel are commanded not to multiply horses for themselves (Deut. 17). And in the book of Job, the voice of the horse is compared to the clangor of a trumpet (Job 39). In Zechariah also we read, what is proved by the testimony of the Gospel, and is referred to the presence of the Savior: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." Behold, your King comes to you, just and having salvation; he is lowly, and riding upon a donkey and a colt, the foal of a donkey; and he shall destroy the chariots from Ephraim, and the horses from Jerusalem" (Zech. 9:9).

But regarding the magnitude of lust, and the unbridled desire for coitus, as in Jeremiah, who describing luxurious and adulterous men, added: "Everyone neighed after his neighbor's wife" (Jer. 5:8). Such horses, the advent of Christ and the wrath of God hamstring. And the Lord swears by himself (because he has no one greater by whom to swear) that he detests all the insults of the heretics, and hates all their regions (Heb. 6). For whatever they speak is an injury, and worthy of God's hatred. And that he would take away the city and their assemblies with those who dwell there, namely the people and the teachers, even if ten men should remain (who if they had been in Sodom and Gomorrah (Gen. 19), by no means would the fire have descended upon them), all are to die with that death which leads to hell, of which Ezekiel writes: "The soul that sins, it shall die" (Ezek. 18).

Istorum ossa sepeliunt propinqui et domestici eorum, de quibus dicitur: Sine, 318 mortui sepeliant mortuos suos (Luc. IX, 60). Et ille qui foris est, et domum non ingreditur mortuorum; sed magis mortuos foras ejicit, imperat ei qui comburit mortuos, et dissolvit in cineres, et eorum ossa comminuit, ut taceat: et purissimum Dei nomen mortuo ore non maculet. Peccatori enim dicit Deus: Quare tu enarras justitias meas, et assumis testamentum meum per os tuum (Ps. XLIX)? Unde et nos providere debemus, ne mortui sepeliamus mortuos; sed ut magis viventes, eos qui sunt mortui, producamus ad vitam. Quod si non fecerimus, imperatur nobis et dicitur: Tace, quia indigni Dei nomine judicamur.

(Vers. 12 seqq.) Quia ecce Dominus mandabit, et percutiet domum majorem ruinis, et domum minorem scissionibus: numquid currere queunt in petris equi, aut arari potest in bubalis? Quoniam convertistis in amaritudinem judicium, et fructum justitiae in absinthium. Qui laetamini in nihili, qui dicitis: Numquid non in fortitudine nostra assumpsimus nobis cornua? Ecce enim suscitabo super vos, domus Israel, dicit Dominus Deus exercituum, gentem, et conterent vos ab introitu Emath, usque ad torrentem deserto.

LXX: Propterea ecce Dominus mandabit, et percutiet domum magnam ruinis, et domum parvam scissionibus. Si persequentur in petris equi: si reticebunt ad feminas? quoniam convertistis in furorem judicium, et fructum justitiae in amaritudinem. Qui laetamini super nullo verbo bono, qui dicit: Nonne in fortitudine nostra habuimus cornua? Quia ecce ego suscitabo super vos, domus Israel, ait Dominus Deus virtutum, gentem, et conterent vos: non ut introeatis in Emath, et usque ad torrentem Occidentis.

Quia in tantam rabiem prosiliistis, ut etiam mortis tempore, et imminentibus malis, nolueritis nomen Domini nominare: ideo mandabit Dominus, et percutiet domum majorem ruinis, et domum minorem scissionibus. Si mandat, quomodo percutit? Si percutit, quomodo mandat? Sed in eo quod mandat et jubet ministris, videtur ipse percutere. Quomodo in jubente Patre et faciente Filio, facit ipse qui jussit, impleto illo versiculo: Ipse dixit, et facta sunt: ipse mandavit et creata sunt (Ps. 148:5). Omnia enim 319 per ipsum facta sunt, et sine ipso factum est nihil, quod factum est (Joan I). Et in Aegypto, ubi primogenita quae ab exterminatore caesa referuntur, se Dominus interfecisse testatur (Exod. XII). Sic et in praesenti loco mandat Dominus, et ipse percutit per ministros domum majorem ruinis, id est, decem tribus, quae appellabantur Israel, et domum minorem scissionibus, duas tribus, quae regebantur a stirpe domus David.

The kinsmen and servants of these bury their bones, of whom it is said: "Let 318 the dead bury their dead" (Luke 9:60). And he who is outside, and does not enter the house of the dead, but rather throws the dead outside, commands him who burns the dead, and dissolves them into ashes, and crushes their bones, that he should be silent: and that he should not stain the most pure name of God with a dead mouth. For God says to the sinner: "Why do you declare my justices, and take my testament through your mouth?" (Ps. 49). Wherefore we also ought to provide, lest we as dead men bury the dead; but that rather as living men, we may lead those who are dead to life. Which if we do not do, it is commanded us and said: "Hold your peace," because we are judged unworthy of the name of God.

(Verse 12 seq.) For behold, the Lord will command, and he will smite the greater house with ruins, and the lesser house with clefts: can horses run upon rocks, or can it be plowed with wild oxen? For you have turned judgment into bitterness, and the fruit of justice into wormwood. You who rejoice in nothingness, who say: Have we not by our own strength taken horns for ourselves? For behold, I will raise up against you, O house of Israel, says the Lord God of hosts, a nation, and they shall crush you from the entrance of Hamath even to the torrent of the desert.

LXX: Therefore behold, the Lord will command, and he will smite the great house with ruins, and the small house with clefts. If horses shall pursue upon the rocks: if they shall keep silence toward the females? for you have turned judgment into fury, and the fruit of justice into bitterness. You who rejoice over no good word, who say: Have we not in our strength had horns? For behold, I will raise up against you, O house of Israel, says the Lord God of hosts, a nation, and they shall crush you: so that you may not enter into Hamath, and even to the torrent of the West.

Because you have broken out into such madness that even at the time of death, and with evils imminent, you were unwilling to name the name of the Lord: therefore the Lord will command, and he will smite the greater house with ruins, and the lesser house with clefts. If he commands, how does he smite? If he smites, how does he command? But in that he commands and orders his ministers, he himself is seen to smite. Just as when the Father commands and the Son acts, he who ordered also acts, that verse being fulfilled: "He spoke, and they were made: he commanded, and they were created" (Ps. 148:5). For all things 319 were made through him, and without him nothing was made that was made (John 1). And in Egypt, where the firstborn are reported to have been struck by the destroyer, the Lord testifies that he himself killed them (Exod. 12). So also in the present place the Lord commands, and he himself smites through his ministers the greater house with ruins, that is, the ten tribes, which were called Israel, and the lesser house with clefts, the two tribes, which were ruled by the offspring of the house of David.

Et nota singulorum proprietates. Israel, quia majora peccaverat, feritur ruinis, et in aeternam traditur captivitatem. Domus autem Juda, in qua erat templum, et quae ex parte peccaverat, LXX annorum captivitate retinetur, et non percutitur ruinis, sed scissionibus. Scissa enim domus sarciri potest: ruinae non tam instaurationem, quam aedificationem desiderant. Cujus utriusque domus ruinas, scissiones, equis et bubalis comparat, quorum priores in petris currere nequeunt, posteriores tam indomiti sunt, ut jugum cervicibus non recipiant, et cum silvestres boves sint, propter feritatem nolint terram vomere scindere. Vos autem cum equi et bubali naturam suam mutare non possint, mutastis naturam Dei, ut dulcem amarum faceretis, et fructum justitiae ejus in absinthium verteretis, quae est herba amarissima.

Qui laetamini in nihili, vel idolis vitulisque aureis, qui nihil sunt, dicente Esther ad Dominum: Ne tradas sceptrum tuum his, qui non sunt (Esther XIV, 11), vel in nihili atque mendacio. Qui propria fortitudine putatis assumpsimus vos cornua et reges et potentiam, quibus ventilaretis inimicos. Quia igitur ista fecistis, ecce ego suscitabo super vos, o domus magna, et domus minor, quae feriendae estis ruinis et scissionibus, id est, o domus Israel et omnes duodecim tribus, gentem saevissimam Assyriorum et Chaldaeorum, quae vos conterat atque subvertat a principio usque ad finem, a capite usque ad caudam, a terminis terrae vestrae, qui solem respiciunt, usque ad torrentem deserti, sive Occidentis, ut LXX transtulerunt, id est, ab Emath, usque ad Rhinocoruram, inter quam et Pelusium rivus 320 Nili, sive torrens de eremo veniens, mare ingreditur.

Emath supra Epiphaniam diximus, quae ab Antiocho cui cognomentum Epiphanes fuit, nomen sortita est. Qui autem putant quod hic domus Israel decem tribus significet, explanare non poterunt, quomodo in comminatione dicatur adversus decem tribus, quod conterendae sint ab Epiphania usque ad terminos Aegypti: quibus terminis, non utique decem tribus, sed omnes duodecim concluduntur, in quibus fuit etiam Judas et Benjamin.

Quidam juxta anagogen, domum magnam et domum minorem, Judaicum populum significari putant, et de gentibus Ecclesiam congregatam. Illi enim magni propter patres vocantur, et legem, et prophetas: nos minores, quia absque Testamento fuimus et mandatis Dei, de quibus et in Cantico legimus: Soror mea parvula est, et ubera non habet (Cant. VIII, 8). Quae domus magna et parva, in unam Dei familiam congregata, si non habuerit disciplinam, et Dei mandata non fecerit, percutietur ruinis et scissionibus.

And note the properties of each. Israel, because it had sinned more greatly, is struck with ruins, and is delivered into eternal captivity. But the house of Judah, in which the temple was, and which had sinned in part, is detained in a seventy-year captivity, and is not struck with ruins, but with clefts. For a cleft house can be patched up: ruins require not so much restoration as a new building. He compares the ruins and clefts of each house to horses and wild oxen, of which the former cannot run upon rocks, and the latter are so untamed that they do not receive the yoke upon their necks, and since they are wild oxen, on account of their ferocity they are unwilling to cleave the earth with the plowshare. But you, although horses and wild oxen cannot change their nature, have changed the nature of God, so that you made the sweet bitter, and turned the fruit of his justice into wormwood, which is a most bitter herb.

You who rejoice in nothingness, or in idols and golden calves, which are nothing, Esther saying to the Lord: "Do not deliver your scepter to those who are not" (Esther 14:11), or in nothingness and a lie. You who by your own strength think you have taken horns and kings and power for yourselves, with which you might toss your enemies. Because therefore you have done these things, behold, I will raise up against you, O great house, and O lesser house, which are to be struck with ruins and clefts, that is, O house of Israel and all twelve tribes, the most savage nation of the Assyrians and Chaldeans, which shall crush and subvert you from the beginning even to the end, from the head even to the tail, from the borders of your land which look toward the sun, even to the torrent of the desert, or of the West, as the LXX translated, that is, from Hamath even to Rhinocorura, between which and Pelusium a stream 320 of the Nile, or a torrent coming from the desert, enters the sea.

Hamath we have said above is Epiphania, which received its name from Antiochus, whose surname was Epiphanes. Those, however, who think that the house of Israel here signifies the ten tribes, will not be able to explain how in the threat it is said against the ten tribes that they are to be crushed from Epiphania even to the borders of Egypt: by which borders, certainly not the ten tribes, but all twelve are concluded, in which were also Judah and Benjamin.

Some, according to anagoge, think that by the great house and the lesser house, the Jewish people are signified, and the Church gathered from the Gentiles. For the former are called great on account of the fathers, and the law, and the prophets: we are lesser, because we were without the Testament and the commands of God, of whom we also read in the Canticle: "My sister is little, and she has no breasts" (Cant. 8:8). Which house, great and small, gathered into one family of God, if it shall not have had discipline, and shall not have done the commands of God, shall be struck with ruins and clefts.

Quotiescumque ergo vel in persecutionibus, vel in haeresibus et schismatibus domus Dei, quae est Ecclesia, corruiat atque laceratur, Dei percutientis ostendit manum: quam si volumus effugere, comparationis audiamus et faciamus exemplum. In petris equi persequi non valent. Petra Christus est (I Cor. X), qui donavit apostolis suis, ut ipsi quoque petrae vocentur: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam (Mat. XVI, 18). Qui in istis petris fuerit, adversariae potestates, quae appellantur equi, de quibus supra diximus, persequi eum non poterunt, cursibus praepeditis, et per singulas petras corrudentibus.

Veniamus et ad aliam similitudinem, juxta consuetudinem nostram, editionem LXX interpretum disserentes, ne si haereamus omnino Hebraico, illuisse lectoris diligentiae, et tacendo de editione Vulgata, frustra eam proposuisse videamur. Aut reticebunt, inquit, in feminis, haud dubium quin equos significet, de quibus supra dixerat. Si persequentur in petris equi. Isti equi, id est, contrariae 321 fortitudines, qui insaniunt ad feminas, quando virilem viderint animum, et Dei fortitudine roboratum, non audent accedere. Quando vero effeminatam mentem, et unguentis et deliciis enervatam, et in muliebrem versam molliem, statim insaniunt, et se tenere non possunt; et gestiunt ad libidinem.

Sequitur: Quia convertistis in furore iudicium. Convertit in furem iudicium, qui iratus iudicat, et dicente Domino: Non accipies personam in iudicio (Deut. XVI, 19). Et in alio loco: Non misereberis pauperis in iudicio; quia Dei iudicium est (Exod. XXIII, 3): ille irata ad iudicandum mente descendit, immo cum causam nesciat, nec iudicii noverit veritatem, ante praeiudicat qualem debeat ferre sententiam: fructum quoque iustitiae, qui dulcissimus est, vertit in amaritudinem. Quod de una virtute diximus, intelligamus et de reliquis, prudentia, fortitudine, temperantia, quarum qui iratus fuerit, fructus capere non poterit, et cum ceperit, amari erunt. Unde dicitur in Isaia: Vae qui dicunt dulce amarum, et amarum dulce (Isai. V, 20). Hoc autem illi dicunt, qui non causas in iudicando, sed personas considerant, et fructum Christi iustitiae, qui est dulcissimus, vertunt in amaritudinem. Quicumque igitur aut consanguinitate, aut amicitia; et e contrario, vel hostili odio, vel inimicitia in iudicando ducitur, pervertit iudicium Christi, qui est iustitia; et fructum illius vertit in amaritudinem. Qui hoc faciunt, laetantur in nullo verbo bono, sive frustra, ut Symmachus transtulit, id est, alogos, et erecti in superbiam dicunt: Nonne in fortitudine nostra habuimus cornua? cum e regione iustus in Domino gloriatur, et dicat: In te inimicos nostros ventilabimus cornu. Et in alio loco: Non enim in arcu meo sperabo, et gladius meus non salvabit me (Psal. XLIII, 6, 7).

Whenever, therefore, whether in persecutions, or in heresies and schisms, the house of God, which is the Church, falls and is torn, it shows the hand of God smiting: which if we wish to escape, let us hear and act upon the example of the comparison. In the rocks horses are not able to pursue. The rock is Christ (1 Cor. 10), who granted to his apostles that they also should be called rocks: "You are Peter, and upon this rock I will build my Church" (Matt. 16:18). He who shall be in these rocks, the adverse powers, which are called horses, of which we have spoken above, shall not be able to pursue him, their courses being hindered, and they falling among the individual rocks.

Let us come also to another similitude, according to our custom, discussing the edition of the LXX interpreters, lest if we stick entirely to the Hebrew, we should seem to have mocked the diligence of the reader, and by keeping silence about the Vulgate edition, to have proposed it in vain. "Or they shall keep silence," he says, "toward the females," no doubt signifying the horses of which he had spoken above. "If horses shall pursue upon the rocks." These horses, that is, contrary 321 powers, which rage after females, when they see a manly soul, and one strengthened by the fortitude of God, they do not dare to approach. When, however, they see an effeminate mind, and one weakened by ointments and delights, and turned into womanly softness, they immediately rage, and cannot contain themselves; and they bound toward lust.

It follows: "Because you have turned judgment into fury." He turns judgment into fury who judges while angry, the Lord saying: "You shall not accept a person in judgment" (Deut. 16:19). And in another place: "You shall not pity a poor man in judgment; for the judgment is God's" (Exod. 23:3): that man descends to judging with an angry mind, nay, since he does not know the cause, nor has known the truth of the judgment, he beforehand prejudices what kind of sentence he ought to bring: the fruit of justice also, which is most sweet, he turns into bitterness. What we have said of one virtue, let us understand also of the rest—prudence, fortitude, temperance—of which he who is angry will not be able to take the fruits, and when he has taken them, they will be bitter. Wherefore it is said in Isaiah: "Woe to those who call sweet bitter, and bitter sweet" (Isa. 5:20). But those say this who do not consider the causes in judging, but the persons, and turn the fruit of Christ's justice, which is most sweet, into bitterness. Whoever, therefore, is led in judging either by consanguinity or by friendship; and on the contrary, either by hostile hatred or by enmities, perverts the judgment of Christ, who is justice; and turns his fruit into bitterness. Those who do this rejoice in no good word, or "in vain," as Symmachus translated, that is, *alogos*, and uplifted in pride they say: "Have we not in our strength had horns?" when on the other hand the just man glories in the Lord and says: "In you we will toss our enemies with the horn." And in another place: "For I will not hope in my bow, and my sword shall not save me" (Ps. 43:6, 7).

Unde et in Exodo juxta Hebraicum, et Aquilae editionem, legimus: Et Moyses nesciebat, quia cornuta erat species vultus ejus (Exod. XXXIV, 29), qui vere dicere poterat: In te inimicos meos cornu ventilo. Legimus et in alio loco: Et exaltabit cornu populi sui: Et: Exaltabit cornu Christi sui (Ps. CXLVIII, 14, et I Reg. II, 10), et cornu altaris, et 322 munda animalia atque cornuta, quae sola offeruntur Deo, quorum interpretatio non hujus est temporis. Ob haec tanta peccata et extremam superbiam, quae iniquitatem loquitur contra Deum, et ponit in excelso os suum, gentem saevissimam Dominus Deus omnipotens se suscitaturum esse dicit, quae conterat, et tribulet eos, immo prohibeat ingredi in Emath, et usque ad torrentem Occidentis. Emath interpretatur murus, aut murata. Vetabuntur itaque ab hac gente saevissima, cui supplicia delegata sunt, confugere ad civitatem munitam, quae est coelestis Jerusalem, ne introeant et salventur: in modum illius capituli quod in Genesi legimus, ubi posuit Deus Cherubim et flammeam rompheam (Genes. II), quae vertitur ad custodiendam viam ligni vitae, ut qui ejectus fuerat de paradiso, nequaquam illuc ingrederetur indignus. Quodque sequitur: Usque ad torrentem Occidentis, de sexagesimo septimo Psalmo interpretabimur, in quo scriptum est: Cantate Domino, psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum: Dominus nomen illi (Psal. LXVII, 5). Nisi enim mala opera in nobis occiderint, Christus non ascendet super nos. Cumque illa occiderint, et Christum habuerimus aurigam: tunc nobis proficientibus et ad meliora pergentibus in eodem psalmo imperabitur: Cantate Deo, psallite Domino qui ascendit super coelum coeli ad Orientem (Psal. LXVII, 33, 34). Unde et in mysteriis, primum renuntiamus ei qui in Occidente est, nobisque moritur cum peccatis, et sic versi ad Orientem, pactum inimus cum sole justitiae, et ei servituros nos esse promittimus. Pro torrente Occidentis, Symmachus interpretatus est, vallem campestrum: Theodotio, torrentem Arabiae: Aquila, torrentem qui est in planitie. Quibus verbis ostenditur nequaquam in eis a murata civitate exclusis, mori posse peccata, nec pervenire illos ad torrentem campestrum et planum sive deserti, qui torrens dicitur voluptatis, juxta illud quod legimus: De torrente voluptatis tuae potabis eos (Psal. XXXV, 9).

(Cap. VII.---Vers. 1-3) Haec ostendit mihi Dominus Deus: Et ecce fctor locustae in principio germinantium 323 serotini imbris, et ecce post serotinum tonsor (sive tonsura) regis. Et factum est cum consummasset comedere herbam terrae, et dixi: Domine Deus, propitius esto, obsecro: quis suscitabit Jacob, quia parvulus est? Misertus est Dominus super hoc: non erit, dixit Dominus.

Wherefore also in Exodus, according to the Hebrew and the edition of Aquila, we read: "And Moses did not know that the appearance of his face was horned" (Exod. 34:29), who could truly say: "In you I toss my enemies with the horn." We read also in another place: "And he shall exalt the horn of his people:" and: "He shall exalt the horn of his Christ" (Ps. 148:14, and 1 Sam. 2:10), and the horn of the altar, and 322 clean and horned animals, which alone are offered to God, the interpretation of which is not for this time. On account of these so great sins and extreme pride, which speaks iniquity against God and sets its mouth in the high place, the Lord God Almighty says that he will raise up a most savage nation, which shall crush and trouble them, nay, prohibit them from entering into Hamath, and even to the torrent of the West. Hamath is interpreted as "wall," or "walled." They shall be forbidden, therefore, by this most savage nation, to which the punishments have been delegated, to flee to the fortified city, which is the celestial Jerusalem, lest they enter and be saved: in the manner of that chapter which we read in Genesis, where God placed Cherubim and a flaming sword (Gen. 3), which is turned to guard the way of the tree of life, so that he who had been cast out of paradise might by no means enter there as an unworthy person. And that which follows: "Even to the torrent of the West," we will interpret from the sixty-seventh Psalm, in which it is written: "Sing to the Lord, say a psalm to his name: make a way for him who ascends upon the sunset: the Lord is his name" (Ps. 67:5). For unless evil works die in us, Christ will not ascend upon us. And when those have died, and we have Christ as our charioteer: then to us progressing and proceeding to better things it will be commanded in the same psalm: "Sing to God, psallite to the Lord who ascends above the heaven of heaven to the East" (Ps. 67:33, 34). Wherefore also in the mysteries, we first renounce him who is in the West, and who dies to us with our sins, and so turned to the East, we enter into a covenant with the sun of justice, and promise that we will serve him. For the torrent of the West, Symmachus interpreted "the valley of the plain": Theodotion, "the torrent of Arabia": Aquila, "the torrent which is in the plain." By which words it is shown that for those excluded from the walled city, sins can by no means die, nor can they arrive at the torrent of the plain and flat or of the desert, which is called the torrent of pleasure, according to that which we read: "You shall give them to drink of the torrent of your pleasure" (Ps. 35:9).

(Chapter VII.--Verses 1-3) These things the Lord God showed to me: And behold, a maker of locusts at the beginning of the shooting up of 323 the lateward rain; and behold, after the lateward rain, a shearer (or shearing) of the king. And it came to pass, when he had finished eating the herb of the land, that I said: O Lord God, be propitious, I beseech you: who shall raise up Jacob, for he is little? The Lord had pity over this: It shall not be, said the Lord.

LXX: Sic ostendit mihi Dominus: Et ecce fetus locustarum veniebat matutinus: et ecce bruchus unus Gog rex. Et erit si compleverit, ut devoret fenum terrae, et dixi: Domine Deus, propitius esto: quis suscitabit Jacob, quoniam modicus est. Poeniteat te, Domine, super hoc: et hoc non erit, dicit Dominus.

Non solum ea quae multa post saecula futura sunt propheticus sermo praedicit, sed et vicina, et quae statim vaticinium consequantur. Solemus enim homines multo plus de nobis, quam de posteris cogitare, dicente Ezechia: Fiat pax in diebus meis (IV Reg. XX). Ut qui viderint rebus expleta quae ante nuntiata sunt, convertantur ad cultum Dei, in cujus prophetis divinationis est veritas. Ostendit igitur Dominus Sennacherib regem Assyriorum cum infinita exercitus multitudine, instar locustae universa tondenti, esse venturum in principio imbris serotini, quando extrema Dei omnipotentis misericordia indigebat Israel: hujus autem locustae fictor et creator est Dominus. Quae locusta venit in principio imbris serotini, quando cuncta virent et parturit omnis ager, et diversarum arborum flores in sui generis poma rumpuntur. Et ut uno sermone indicem quod volo, cunctarum abundantiam rerum, flores arborum, atque herbae segetum pollicentur. Has autem locustas, quae primo vere volitabant, bruchus innumerabilis sequebatur, qui veniebat post imbrem serotinum, et appellabatur tonsor vel tonsura regis eoquod universa vastaverit, et nihil penitus reliquerit herbae virentis in terra. Hunc tonsorem, sive tonsuram, Isaias acutam novaculam vocat (Isai. VII), quae pilos omnes et capillos Israelitici corporis raserit. Cumque, ait, dubitarem, quae esset ista novacula, statim intulit, regem Assyriorum. Novacula igitur et tonsor 324 regis, exercitus Chaldaeorum est, qui in modum bruchi universa populatus est, et non solum fruges, sed ligna, fenum, stipulamque consumpsit. Factum est autem cum consummasset bruchus qui venerat post locustam comedere herbam terrae, et propheta intelligeret quod videbat, ad preces vertitur, et ait: Domine Deus, propitius esto, obsecro. Nolo in subversione populi mei mea verba compleri: nolo me ad hoc electum de pastorum numero, ut ruinam decem tribuum nuntiem. Quis enim poterit suscitare Jacob, nisi tu solus? quo allidente, nullus est qui suscitet. Parvulus est Jacob, et crebra hostium incursione deletus. Cumque ille precaretur, et interioris hominis lacrymas funderet, misertus est Dominus super hoc, et respondit: Non perdam omne genus Israel, reliquiae salvae erunt. Aut certe sic accipiendum: duo pariter futura conspexit. Primum locustam, deinde bruchum. Pro utroque Dominum deprecatus est, et in uno tantum exauditur, ut bruchus usque ad internecionem cuncta non vastet. Locusta autem volitans quaedam devoret, quaedam integra derelinquat.

LXX: Thus the Lord showed me: And behold, a swarm of locusts was coming in the morning; and behold, one cankerworm, Gog the king. And it shall be, if it shall have finished devouring the grass of the earth, that I said: O Lord God, be propitious: who shall raise up Jacob, since he is very small? Let it repent you, O Lord, over this: and this shall not be, says the Lord.

Not only those things which are to be after many centuries does the prophetic word predict, but also those near at hand, and which follow immediately upon the prophecy. For we men are accustomed to think much more of ourselves than of our posterity, Hezekiah saying: "Let there be peace in my days" (2 Kings 20). So that those who shall have seen fulfilled in fact the things which were announced before, may be converted to the worship of God, in whose prophets is the truth of divination. The Lord showed, therefore, that Sennacherib the king of the Assyrians, with an infinite multitude of an army, like a locust shearing all things, would come at the beginning of the lateward rain, when Israel stood in need of the extreme mercy of Almighty God: but of this locust the Lord is the maker and creator. Which locust came at the beginning of the lateward rain, when all things are green and every field is bringing forth, and the flowers of various trees are breaking out into fruits of their own kind. And to indicate in one word what I mean, the flowers of the trees and the herbs of the crops promise an abundance of all things. But these locusts, which were flying about in early spring, an innumerable cankerworm followed, which came after the lateward rain, and was called the shearer or the shearing of the king because it devastated all things, and left nothing at all of green herb in the land. This shearer, or shearing, Isaiah calls a sharp razor (Isa. 7), which shaved all the hairs and locks of the Israelite body. And when, he says, I doubted what that razor was, he immediately added, the king of the Assyrians. The razor, therefore, and the shearer of 324 the king, is the army of the Chaldeans, which in the manner of a cankerworm ravaged all things, and consumed not only the fruits, but the wood, the hay, and the stubble. And it came to pass when the cankerworm which had come after the locust had finished eating the herb of the land, and the prophet understood what he saw, he turned to prayers, and said: "O Lord God, be propitious, I beseech you." I do not wish my words to be fulfilled in the subversion of my people: I do not wish to have been chosen for this from the number of shepherds, that I might announce the ruin of the ten tribes. For who will be able to raise up Jacob, except you alone? when you strike down, there is no one who may raise up. Jacob is little, and deleted by the frequent incursion of enemies. And when he prayed, and poured out the tears of the inner man, the Lord had pity over this, and answered: "I will not destroy the whole race of Israel, the remnants shall be safe." Or certainly it is to be taken thus: he beheld two things about to be together. First the locust, then the cankerworm. For both he entreated the Lord, and in one only is he heard, that the cankerworm should not devastate all things even to extermination. But the flying locust might devour some things, and leave some things intact.

Videntur mihi LXX interpretes, verbum Hebraicum GOZI (), quod interpretatur tonsor, sive tonsura, intellexisse GOG, ZAI litteram VAU arbitantes, et bruchi innumerabilem multitudinem Gog genti saevissimae comparasse, quae terram Judaeam vastatura describitur. Quid autem voluerit Aquila dicere: Ecce serotinus post Gazae regem, cum Gaza verbo Hebraico AZA () appelletur, non satis intelligo, nisi forte ipsum sermonem GOZI () posuit, et paulatim Gazam errore corruptus est.

Dicamus et spiritualiter: qui post opera justitiae (de quibus in propheta dicitur: Seminate vobis in iustitia, et innovate vobis novalia: et ne seminetis super spinas (Osee X, et Jer. IV) graves peccata commiserint, inducitur super eos fetus, vel generatio locustarum veniens matutina, quando transeuntibus noctis tenebris incipiunt sua peccata cognoscere, et quia non egerunt poenitentiam 325 adducitur bruchus, qui appellatur Gog rex: Gog autem in linguam nostram vertitur tectum, superba quaedam et arrogans fortitudo. Cumque terrae nostrae fenum stipulamque consumpserit, quicumque sanctim populo fuerint, veniam precabuntur, et dicent: Domine Deus, propitius esto. Quis enim alius suscitare poterit Jacob (Isa. X)? quis medicorum sanare αἰμοῦρόυσαν, nisi tu solus, ad cujus tactum fimbriae, statim sanitas redit (Luc. VIII)? Parvulus est enim Jacob, sive modici numeri, quia nulla in eis vel pauca virtutum remansere vestigia. Poeniteat te, Domine, super hoc, quod te facturum tuo populo comminatus es. Poenitentiam autem Dei in Scripturis sic debemus accipere, quomodo somnum et iram: non quod Deum poeniteat, aut mutet sententiam, qui loquitur per prophetam: Ego Deus, et non mutor (Mal. III, 6). Et cui nos dicimus: Tu autem idem ipse es, et anni tui non deficient (Ps. CI, 28); sed quod, nobis ad meliora conversis, et ipsum poeniteat sententiae suae, ut nec justo reddat praemia quae promisit, si declinaverit ad iniquitatem, nec peccatori poenas, quas comminatus est, si conversus fuerit ad salutem. Dicitur ad eum qui acturus est poenitentiam: Ne dederis somnum oculis tuis, neque dormitationem palpebris tuis, ut libereris quasi damula de cassibus, et sicut avis ex laqueis (Prov. VI, 4, 5). Qui si Domini primum mandata contempserit, et postea in angustiis constitutus evigilare coeperit, suscitatur Dominum dormientem sibi, et dicit: Exsurge, quare obdormis, Domine (Ps. XLIII, 23)? Econtrario, qui thesaurizaverit sibi iram in die irae, Deum iratum sentiet (Rom. II). Quod si egerit poenitentiam, ira vertetur in misericordiam, et cum perturbationibus nostris atque virtutibus in utramque partem poenarum atque clementiae Dominus commutabitur.

The LXX interpreters seem to me to have understood the Hebrew word GOZI, which is interpreted as "shearer" or "shearing," as GOG, thinking the letter ZAI was VAU, and to have compared the innumerable multitude of the cankerworm to the most savage nation of Gog, which is described as about to ravage the Judean land. But what Aquila wished to say: "Behold the lateward after the king of Gaza," since Gaza is called AZA in the Hebrew word, I do not sufficiently understand, unless perhaps he placed that very word GOZI, and gradually it was corrupted into "Gaza" by error.

Let us also speak spiritually: those who after works of justice (of which it is said in the prophet: "Sow for yourselves in justice, and renew for yourselves the fallow ground: and do not sow upon thorns" (Hosea 10, and Jer. 4)) have committed heavy sins, upon them is brought a swarm or generation of locusts coming in the morning, when the shadows of night passing away they begin to know their sins, and because they did not do penance there 325 is brought the cankerworm, which is called Gog the king: for Gog is translated into our language as "roof," a certain proud and arrogant fortitude. And when it shall have consumed the hay and stubble of our land, whoever shall be holy among the people will pray for pardon, and say: "O Lord God, be propitious." For who else will be able to raise up Jacob (Isa. 10)? what physician can heal her who has the issue of blood, except you alone, at the touch of whose hem health immediately returns (Luke 8)? For Jacob is little, or of small number, because no traces or few traces of virtues remained in them. "Let it repent you, O Lord, over this," which you threatened you would do to your people. But the repentance of God in the Scriptures we ought to take in the same way as sleep and anger: not that God repents, or changes his sentence, who speaks through the prophet: "I am God, and I am not changed" (Mal. 3:6). And to whom we say: "But you are the same yourself, and your years shall not fail" (Ps. 101:28); but that, we being converted to better things, he also "repents" of his sentence, so that he neither renders to the just man the rewards which he promised if he should decline to iniquity, nor to the sinner the punishments which he threatened if he should be converted to salvation. It is said to him who is about to do penance: "Give no sleep to your eyes, nor slumber to your eyelids, that you may be delivered as a doe from the nets, and as a bird from the snares" (Prov. 6:4, 5). Who if he first contemned the commands of the Lord, and afterwards being placed in straits began to wake up, he rouses the Lord who was sleeping for him, and says: "Arise, why do you sleep, O Lord?" (Ps. 43:23). On the contrary, he who shall have treasured up for himself wrath in the day of wrath, shall feel God angry (Rom. 2). But if he shall do penance, wrath shall be turned into mercy, and with our perturbations and virtues the Lord will be changed toward either part of punishments and clemency.

(Vers. 4 seqq.) Haec ostendit mihi Dominus Deus, et ecce vocavit iudicium ignem Dominus Deus: et devoravit abyssum multam et comedet simul partem. Et dixi: Domine Deus: quiesce, obsecro: quis suscitabit Jacob, qua parvulus est? Misertus est Dominus super hoc: sed et istud non erit, dixit Dominus Deus.

LXX: Sic ostendit mihi Dominus Deus, et ecce vocavit 326 iudicium in igne Dominus Deus, et devoravit abyssum multam, et comedit partem, et dixi: Domine Deus, desine, quis suscitabit Jacob, quoniam parvulus est? Poeniteat te, Domine, super hoc, et hoc non fiet, dicit Dominus Deus.

Primum Dominus ostendit prophetae fictorem locustarum in principio germinantium serotini imbris, et post imbrem serotinum, tonsorem regem, sive regis, et ut verbum exprimamus e verbo, tonsuram regis Sennacherib, qua cuncta decem tribuum totonderit atque vastaverit. Nunc idem Dominus ostendit Nabuchodonosor, immo vocat et venire praecipit contra Judam et Jerusalem. Vocat autem, ut templum et Jerusalem igne succendat, et faciat in igne iudicium, de eo qui quondam fuit populus suus. Cumque venisset ignis ad iudicium, ut impleret Domini jussionem, devoravit abyssum multam, et comedit simul partem, cunctas urbes Judaeae, et partem Domini quae vocabatur templum ejus. Cumque hoc propheta vidisset, dixit ad Dominum, non ut supra, propitius esto, obsecro: sed quiesce, vel desine; ut quem coepisse jam viderat, cessare precibus impetraret: praesertim cum nullus sit alius qui jacentem et parvulum et humiliatum Jacob valeat suscitare, nisi Dominus qui potest captos in Chaldaeamque translatos reducere in terram Judam. Quia vero semel juxta Osee prophetam et Psalmistam dicentem: Filii Ephraim intendentes et mittentes arcum, conversi sunt in die belli (Ps. LXXVII, 9), decem tribus ad haereticorum personam retulimus, quae appellabantur Israel, et duas, quibus Judas praeerat, ad Ecclesiam et Ecclesiae peccatores, qui confitentur quidem rectam fidem, sed propter vitiorum sordes purgantibus se indigent flammis: idcirco nunc Dominus ad ignem iudicium vocare se monstrat: ut uniuscujusque opus quale sit ignis probet (I Cor. III), et impleatur illud quod scriptum est: Ambulate in lumine ignis vestri, et in flamma quam succendistis (Isai. L, 11). Unde et ad Babylonem dicitur: Habes carbonem ignis, sedebis super eos; hi erunt tibi in adjutorium (Isai. XLVII, 14, sec. LXX). Et in psalmo, Lingua dolosa et plena mendaciis, igne carbonum dicitur esse purganda: 327 Quid detur tibi, aut quid apponatur tibi ad linguam dolosam? Sagittae potentis acutae, cum carbonibus desolatoriis (Ps. CXIX, 3, 4).

(Verses 4 seqq.) These things the Lord God showed to me, and behold, the Lord God called for judgment by fire: and it devoured the great abyss and it shall eat up a part at the same time. And I said: O Lord God: cease, I beseech you: who shall raise up Jacob, for he is little? The Lord had pity over this: But this also shall not be, said the Lord God.

LXX: Thus the Lord God showed me, and behold, 326 the Lord God called for judgment in fire, and it devoured the great abyss, and it ate up a part, and I said: O Lord God, leave off, who shall raise up Jacob, since he is little? Let it repent you, O Lord, over this, and this shall not be done, says the Lord God.

First the Lord showed to the prophet the maker of locusts at the beginning of the shooting up of the lateward rain, and after the lateward rain, the shearer king, or of the king, and to express word for word, the shearing of king Sennacherib, by which he sheared and devastated all things of the ten tribes. Now the same Lord shows Nebuchadnezzar, nay, he calls and commands him to come against Judah and Jerusalem. But he calls him to set the temple and Jerusalem on fire, and to make judgment in fire concerning those who were once his people. And when the fire had come for judgment, that it might fulfill the command of the Lord, it devoured the great abyss, and at the same time ate up a part—all the cities of Judea, and the part of the Lord which was called his temple. And when the prophet had seen this, he said to the Lord, not as above, "be propitious, I beseech you," but "cease," or "leave off"; so that he whom he had seen already to have begun, he might obtain by prayers that he should stop: especially since there is no other who is able to raise up Jacob lying prostrate and little and humiliated, except the Lord who can bring back those captured and translated into Chaldea into the land of Judah. But because we once, according to the prophet Hosea and the Psalmist saying: "The sons of Ephraim, intending and shooting with the bow, were turned back in the day of battle" (Ps. 77:9), referred the ten tribes, which were called Israel, to the person of the heretics, and the two, over which Judah presided, to the Church and the sinners of the Church, who indeed confess the right faith, but on account of the filth of vices stand in need of purifying flames: therefore now the Lord shows that he calls for judgment by fire: so that the fire may prove what kind each one's work is (1 Cor. 3), and that which is written may be fulfilled: "Walk in the light of your fire, and in the flame which you have kindled" (Isa. 50:11). Wherefore also it is said to Babylon: "You have coals of fire, you shall sit upon them; these shall be for an aid to you" (Isa. 47:14, according to the LXX). And in the psalm, the deceitful tongue and full of lies is said to be about to be purged by the fire of coals: 327 "What shall be given to you, or what shall be added to you for a deceitful tongue? Sharp arrows of the powerful, with desolating coals" (Ps. 119:3, 4).

De his altaris carbonibus desolator carbo duorum Testamentorum forcipe prenditur, et Isaiae labia purgat immunda, ut possit verbum Domini prophetare (Isai. VI). Vocatus autem ignis ad iudicium, devorat primum abyssum, id est, omnia genera peccatorum, ligna, fenum, stipulam, et postea comedit simul partem, hoc est, ad sanctos illius pervenit, qui in peculium Domini et in ejus parte reputantur; tempus enim est ut incipiat iudicium a domo Domini. Et in Ezechiele praecipitur his qui poenas illaturi sunt: A sanctis meis incipite (Ezech. IX). Et in Apostolo legimus: Si cujus opus arserit, detrimentum patietur: ipse autem salvus erit: sic tamen quasi per ignem (I Cor. III). Cumque omnes fuerimus in peccato, et jacuerimus ad sententiae veritatem, miserebitur Dominus nostri, et quia parvuli sumus, resurrectionis nos tempore suscitabit, sive suscitabit per virtutes qui in vitiis jacebamus, hoc Domino promittente, atque dicente: Sed et istud non erit. Pulchre autem dixit, sed et: quia jam supra dixerat: hoc non erit. Non enim in finem irascetur, neque in aeternum comminabitur (Ps. CII). Non secundum peccata nostra fecit nobis, neque secundum iniquitates nostras retribuit nobis. Quantum distat ortus ab occidente, longe fecit a nobis iniquitates nostras. Quomodo miseretur pater filiorum, misertus est Dominus timentibus se.

(Vers. 7 seqq.) Haec ostendit mihi: Et ecce Dominus stabat [Vulg. stans] super murum litum, et in manu ejus trulla caementarii. Et dixit Dominus ad me: Quid tu vides, Amos? Et dixi: Trullam caementarii. Et dixit Dominus: Ecce ego ponam trullam in medio populi mei Israel. Non adjiciam ultra superinducere eum, et demolientur excelsa idoli, et sanctificationes Israel desolabuntur, et consurgam super domum Jeroboam in gladio.

LXX: Sic ostendit mihi Dominus: Et ecce vir stabat super murum adamantinum, et in manu ejus adamas. Et dixit Dominus ad me: Quid tu vides, Amos? Et dixi: Adamantem. Et 328 dixit Dominus ad me: Ecce ego injiciam adamantem in medio populi mei Israel. Nequaquam ultra addam ut pertranseam eum, et dissipabuntur arae risus, et sacrificia Israel desolabuntur, et consurgam super domum Jeroboam in gladio.

Priusquam de adamante disseramus, quem Symmachus et LXX, pro eo quod in Hebraico ENACH () scriptum est, transtulerunt, dicendum est breviter, quod hoc verbum Aquila γάνωσιν, Theodotio τηρόμενον interpretati sunt: quorum alterum stannaturam, alterum tabescentem significat; ut illa sartago (quam legimus in Ezechiele (Cap. IV), in qua populi obsidione vallati, frixura significatur [Al. signetur]), etiam in decem tribubus, et in regno Jeroboam (qui nepos erat Jehu, sub quo prophetia haec cernitur) (IV Reg. I) per stannaturae vocabulum demonstratur.

From these coals of the altar, the desolating coal is taken by the forceps of the two Testaments, and purges the unclean lips of Isaiah, so that he may be able to prophesy the word of the Lord (Isa. 6). But the fire called to judgment devours first the abyss, that is, all kinds of sins—wood, hay, stubble—and afterwards it eats up a part at the same time, that is, it arrives at his saints, who are reputed in the peculium of the Lord and in his part; for it is time that judgment should begin from the house of the Lord. And in Ezekiel it is commanded to those who are about to bring punishments: "Begin from my saints" (Ezek. 9). And in the Apostle we read: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as through fire" (1 Cor. 3). And when we all shall have been in sin, and shall have lain prostrate at the truth of the sentence, the Lord will have mercy on us, and because we are little, he will raise us up at the time of the resurrection, or he will raise us up through virtues who were lying in vices, the Lord promising this and saying: "But this also shall not be." But he said beautifully, "but also": because he had already said above: "this shall not be." For he will not be angry unto the end, nor will he threaten forever (Ps. 102). He has not done to us according to our sins, nor rewarded us according to our iniquities. As far as the east is distant from the west, so far has he removed our iniquities from us. As a father has pity on his sons, so the Lord has pitied those who fear him.

(Verses 7 seqq.) These things he showed to me: And behold, the Lord was standing upon a plastered wall, and in his hand a builder's trowel. And the Lord said to me: What do you see, Amos? And I said: A builder's trowel. And the Lord said: Behold, I will set a trowel in the midst of my people Israel. I will not add to bring it over him anymore, and the high places of the idol shall be demolished, and the sanctifications of Israel shall be desolated, and I will rise up against the house of Jeroboam with the sword.

LXX: Thus the Lord showed me: And behold, a man was standing upon an adamantine wall, and in his hand was adamant. And the Lord said to me: What do you see, Amos? And I said: Adamant. And 328 the Lord said to me: Behold, I will cast adamant in the midst of my people Israel. By no means will I add to pass through him anymore, and the altars of laughter shall be dissipated, and the sacrifices of Israel shall be desolated, and I will rise up against the house of Jeroboam with the sword.

Before we discuss the adamant, which Symmachus and the LXX translated for that which is written in the Hebrew as ENACH, it must be briefly said that Aquila interpreted this word as ganōsin (tinning/brightening), and Theodotion as tēkōmenon (melting): of which one signifies a tinning, the other a melting; so that that frying pan (which we read of in Ezekiel (Chapter 4), in which the people surrounded by siege are signified by a frying), may also be demonstrated in the ten tribes, and in the kingdom of Jeroboam (who was the grandson of Jehu, under whom this prophecy is seen (2 Kings 1)) through the term of tinning.

Dominus itaque cernitur stans supra murum stannatum sive litum, et in manu ejus stannatio sive trulla caementarii, qua solent superinduci parietes, et non solum pulchritudinem accipere, sed et fortitudinem contra injuriam imbrium et creberrimas tempestates. Legimus in Ezechiele (Cap. XIII), Dominum comminantem, quod tempestate et grandine consurgente, nequaquam linat nec vestiat parietem Israel, sed dimittat eam pluviis dissipari. Unde et now dicit ille, de quo scriptum est: Structor maceriae vocabitur, ipse angularis lapis, aedificator domus, quod deponat trullam in medio populi sui Israel, et cessare faciat atque torpere, ut nequaquam ultra superinducat eum, et suo vestiat ac tueatur auxilio. Cumque Dominus protectionem suam, et, ut ita dicam, parietis vestimentum trulla cessante subtraxerit, tunc demolientur excelsa idolorum, quae Hebraice appellantur BAMOTH (), et sanctificationes decem tribuum desolabuntur, ut destruantur Dan et Bethel, in quibus adorabantur vituli aurei.

Diximus ut potuimus quid ab Hebraeis nobis juxta historiae sit traditum veritatem: transeamus ad anagogen, de Xenocrate, qui scribit super lapidum gemmarumque naturis pauca verba ponentes: «Adamas sui nominis lapis est, quem Latine indomitum possumus appellare: eo quod nulli cedat materiae, nec ferro quidem. Nam si ponatur super incudem, et gravi ictu feriatur mallei, antea incus et malleus vulnus accipiunt, quam adamas conteratur. Cumque ignis omnia domet, et universa metalla consumat, reddit adamantem duriores, ut ne parvulum quidem in eo angulum vis nimii ardoris obtundat. Vidi et in auro adamantem magnitudine millii: cumque vicinum consumantur aurum longo usu ac nimia vetustate, solus adamas non atteritur, et nulla lima imminui potest: sed econtrario limam terit, et quidquid attigerit, lineis sulcat. Hic lapis durissimus et indomabilis solo hircorum cruore dissolvitur, et missus in calidum sanguinem, perdit fortitudinem suam. Est autem parvus et indecorus, ferrugineum habens colorem, et splendorem crystalli. Quatuorque adamantis genera describuntur. Primus est Indicus: secundus Arabicus: tertius Macedonicus: quartus Cyprius, pro qualitate regionum plus vel minus duritiam possidentes. Dicitur quoque in electri similitudinem venena deprehendere, et maleficis resistere artibus.»

The Lord therefore is seen standing upon a tinned or plastered wall, and in his hand a tinning or a builder's trowel, by which walls are accustomed to be coated over, and not only to receive beauty, but also strength against the injury of rains and very frequent storms. We read in Ezekiel (Chapter 13) of the Lord threatening that, when a storm and hail arise, he will by no means plaster nor clothe the wall of Israel, but will allow it to be dissipated by the rains. Wherefore also he now says, of whom it is written: "He shall be called the builder of the stone wall," he himself the corner stone, the builder of the house, that he lays down the trowel in the midst of his people Israel, and causes it to cease and to grow torpid, so that he may by no means anymore coat it over, and clothe and protect it with his help. And when the Lord shall have withdrawn his protection, and, so to speak, the clothing of the wall by the trowel ceasing, then shall the high places of the idols be demolished, which are called BAMOTH in Hebrew, and the sanctifications of the ten tribes shall be desolated, so that Dan and Bethel, in which the golden calves were adored, may be destroyed.

We have said as we were able what has been handed down to us by the Hebrews according to the truth of history: let us pass to the anagoge, placing a few words from Xenocrates, who writes upon the natures of stones and gems: 329 "Adamant is a stone of its own name, which in Latin we can call 'untamed': because it yields to no material, not even to iron. For if it be placed upon an anvil, and be struck by a heavy blow of a hammer, the anvil and the hammer receive a wound sooner than the adamant is crushed. And while fire tames all things, and consumes all metals, it renders the adamant harder, so that not even a very small angle in it does the force of excessive heat blunt. I have also seen an adamant in gold of the size of a millet seed: and when the neighboring gold is consumed by long use and excessive age, the adamant alone is not worn away, and can be diminished by no file: but on the contrary it wears away the file, and whatever it touches, it furrows with lines. This most hard and untamable stone is dissolved by the blood of goats alone, and being cast into warm blood, it loses its strength. It is, moreover, small and uncomely, having a rusty color, and the splendor of crystal. And four kinds of adamant are described. The first is Indian: the second Arabian: the third Macedonian: the fourth Cyprian, possessing more or less hardness according to the quality of the regions. It is also said, in the likeness of amber, to detect poisons, and to resist malicious arts."

Talis est Dominus et Salvator: qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo: humilians semetipsum, factus obediens usque ad mortem, mortem autem crucis (Phil. II). De quo Isaias scribit: Non est species illi [Al. illius], neque decor: vidimus eum et non erat pulchritudo: despectum et novissimum hominum, virum dolorum, et scientem ferre infirmitatem (Isai. LIII, 2). Hic stat supra murum adamantinum, id est, super sanctos et apostolos suos, quibus donavit, ut et ipsi adamantes vocarentur, et a nullo superati dicerent: Quis nos separabit a charitate Christi? tribulatio, an angustia, an persecutio, an fames, an nuditas, an periculum, an gladius? Et iterum: Certus sum, quia neque mors, neque vita, neque angeli, neque principatus, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a charitate Dei, quae est in Christo Jesu Domino nostro (Rom. VIII, 35 seqq.). Petrus quoque qui erat fortissimus adamas, portae inferorum non 330 praevaluerunt adversus eum (Matt. XVI). Hic vir et Dominus, qui stat super murum adamantinum, habet in manu sua adamantem, qui nisi Dei teneatur manu, et illius valletur auxilio, omnem perdit fortitudinem, dicente Domino in Evangelio: Nemo potest rapere de manu Patris mei (Joan. X, 29). Et intantum robustus est, ut dicatur ad eum: Si transieris per ignem, flamma non comburet te (Isai. XLIII, 2): quantoque magis tentationibus caeditur, tanto fortior fit, et pro nomine Salvatoris inter flagella laetatur. Cumque a nullo superari queat, solo mortiferae libidinis calore dissolvitur. Haec enim sanguinis hircorum et ipsius hirci dicitur esse natura, ut sit ad libidinem calidissimus, et quod ignis edomare nequeat, solus illius dissolvat cruor. Ponit ergo Dominus hujuscemodi adamantem in medio populi sui Israel, et ultra non transit eum, nec dimittit ut dissipentur arae, quae risu et subsannatione sunt dignae, et omnia haereticorum mysteria domumque Jeroboam, qui primus Dei populum separavit, percutiat gladio, atque subvertat.

(Vers. 10 seqq.) Et misit Amasias sacerdos Bethel ad Jeroboam regem Israel, dicens: Rebellavit contra te Amos in medio domus Israel: Non poterit terra sustinere universos sermones ejus. Haec enim dicit Amos: In gladio morietur Jeroboam: Israel autem captivus migrabit de terra sua. Et dixit Amasias ad Amos: Qui vides, gradere [Al. egredere]: fuge in terram Juda, et comede ibi panem, et ibi prophetabis, et in Bethel non adjicies ultra ut prophetes: quia sanctificatio regis et domus regni est.

Such is the Lord and Savior: who "being in the form of God, thought it not robbery to be equal to God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man: humbling himself, being made obedient unto death, even the death of the cross" (Phil. 2). Of whom Isaiah writes: "There is no form to him, nor comeliness: we saw him and there was no beauty: despised and the last of men, a man of sorrows, and knowing how to bear infirmity" (Isa. 53:2). This one stands upon the adamantine wall, that is, upon his saints and apostles, to whom he granted that they also should be called adamants, and overcome by no one they might say: "Who shall separate us from the charity of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or the sword?" And again: "I am certain, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor fortitude, nor height, nor depth, nor any other creature shall be able to separate us from the charity of God, which is in Christ Jesus our Lord" (Rom. 8:35 seqq.). Peter also who was a most strong adamant, the gates of hell did not prevail against him (Matt. 16). This man and Lord, who stands upon the adamantine wall, has in his hand an adamant, which unless it be held by the hand of God, and be surrounded by his help, loses all strength, the Lord saying in the Gospel: "No one can snatch out of the hand of my Father" (John 10:29). And it is robust to such an extent, that it is said to him: "If you shall pass through the fire, the flame shall not burn you" (Isa. 43:2): and the more it is struck by temptations, the stronger it becomes, and for the name of the Savior it rejoices among the scourges. And since it can be overcome by no one, it is dissolved by the heat of deadly lust alone. For this nature is said to be of the blood of goats and of the goat itself, that it is most hot toward lust, and what fire cannot tame, its blood alone dissolves. The Lord therefore sets an adamant of this kind in the midst of his people Israel, and he does not pass through him anymore, nor allow the altars, which are worthy of laughter and mockery, to be dissipated, and he may strike with the sword and subvert all the mysteries of the heretics and the house of Jeroboam, who first separated the people of God.

(Verses 10 seqq.) And Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying: Amos has rebelled against you in the midst of the house of Israel: the land will not be able to sustain all his words. For thus says Amos: Jeroboam shall die by the sword: and Israel shall be led away captive from its own land. And Amaziah said to Amos: You who see, go [or go out]: flee into the land of Judah, and eat bread there, and there you shall prophesy, and in Bethel you shall not add to prophesy anymore: because it is the sanctification of the king and the house of the kingdom.

LXX: Et misit Amasias sacerdotes Bethel ad Jeroboam regem Israel, dicens: Congregationes facit contra te Amos in medio domus Israel: non poterit terra sustinere omnes sermones ejus. Haec enim dicit Amos: In gladio morietur Jeroboam: Israel autem captivus ducetur de terra sua. Et dixit Amasias ad Amos: Qui vides, egredere [Al. gradere], recede in terram Juda, et ibi vive, et ibi prophetabis: in Bethel autem non adjicies ultra prophetare, quia sanctificatio regis est, et domus regni.

Salomonis proverbium est, immo mandatum: Noli arguere malos, ne oderint te (Prov. IX, 8): Et econtrario de bonis praecepit: Argue sapientem, et diliget te. In alio quoque loco: Qui arguit, inquit, hominis vias, gratiam habebit magis quam is qui loquitur quae delectent (Prov. XXVIII, 23). Itaque 331 et Amos emendationis affectu loquebatur ad populum, et ex sermonibus Dei terribilia minabatur, ut agentes poenitentiam, reverterentur ad Deum et idola desererent. Tunc sacerdos Bethel, in qua erat vitulus aureus, quem constituerat Jeroboam filius Nabath (III Reg. XII), et alii qui illi in imperio successerant, mittit ad Jeroboam nepotem Jehu, qui ei nuntiet, dicens: Rebellavit contra te Amos, sive congregationes facit atque conventus in medio regni tui, Israel, et tanta loquitur, ut terra regni tui verba ejus sustinere non possit. Audet autem mittere ad regem Israel quasi pontifex: metuens ne si populus convertatur ad cultum Dei, ille sacerdotii perdat gloriam. Cumque duo audierit, demolientur excelsa idolis, sive arae risus, et sanctificationes, vel caeremoniae Israel desolabuntur, et consurgam super domum Jeroboam in gladio, eo quod idola penitus destruantur, quibus praeerat Amasias sacerdos, et contra Jeroboam Deus consurgat in gladio, nisi egerit poenitentiam: ille de sua non mandat injuria, ut de regis tantum contumelia dolere videatur. Haec enim, inquit, dicit Amos. Erras, calumniator. In omnibus enim sermonibus suis non quasi ex se propheta loquitur, sed semper praeponit in titulo: Haec dicit Dominus. Igitur quae locutus est Dominus, Amos prophetam dixisse commemorat, ut magis regem provocet ad vindictam. Quae sunt quae dicit Amos? In gladio morietur Jeroboam. Et in hoc mentiris: non enim dixit, morietur; si enim hoc dixisset, videbatur non suscipere poenitentiam; sed, consurget Dominus super domum Jeroboam in gladio: comminans poenam, non inferens. Nec dixit: In gladio morietur Jeroboam: sed, consurgam in gladio super domum Jeroboam. Jeroboam quippe gladio non est mortuus, sed domus ejus, id est, filius Zacharias, Deo percussiente, deletus est. Et Israel, inquit, captivus migrabit de terra sua: adde et caetera, si non egerit poenitentiam.

LXX: And Amaziah sent the priests of Bethel to Jeroboam king of Israel, saying: Amos is making gatherings against you in the midst of the house of Israel: the land will not be able to sustain all his words. For thus says Amos: Jeroboam shall die by the sword: and Israel shall be led away captive from its own land. And Amaziah said to Amos: You who see, go out [or go], withdraw into the land of Judah, and live there, and there you shall prophesy: but in Bethel you shall not add to prophesy anymore, because it is the sanctification of the king, and the house of the kingdom.

It is a proverb of Solomon, nay, a command: "Do not rebuke the wicked, lest they hate you" (Prov. 9:8): and on the contrary he commanded concerning the good: "Rebuke a wise man, and he will love you." In another place also: "He who rebukes," he says, "the ways of a man, shall find favor more than he who speaks things that delight" (Prov. 28:23). Therefore 331 also Amos was speaking to the people with an affection for amendment, and from the words of God he was threatening terrible things, so that doing penance they might return to God and desert the idols. Then the priest of Bethel, in which was the golden calf which Jeroboam the son of Nebat had established (1 Kings 12), and others who had succeeded him in the empire, sends to Jeroboam the grandson of Jehu, to announce to him, saying: "Amos has rebelled against you," or is making gatherings and assemblies in the midst of your kingdom, Israel, and speaks such things that the land of your kingdom cannot sustain his words. But he dares to send to the king of Israel as if he were the high priest: fearing lest if the people should be converted to the worship of God, he should lose the glory of his priesthood. And when he shall have heard two things, the high places of the idols shall be demolished, or the altars of laughter, and the sanctifications or ceremonies of Israel shall be desolated, and "I will rise up against the house of Jeroboam with the sword," because the idols which the priest Amaziah presided over would be utterly destroyed, and God would rise up against Jeroboam with the sword unless he did penance: that man does not report about his own injury, so that he may seem to grieve only for the insult to the king. "For thus," he says, "says Amos." You err, calumniator. For in all his discourses the prophet does not speak as if from himself, but always prefixes in the title: "Thus says the Lord." Therefore what the Lord has spoken, he commemorates that the prophet Amos said, so that he may rather provoke the king to vengeance. What are the things which Amos says? "Jeroboam shall die by the sword." And in this you lie: for he did not say, "he shall die"; for if he had said this, he would seem not to accept penance; but, "the Lord shall rise up against the house of Jeroboam with the sword": threatening punishment, not bringing it. Nor did he say: "Jeroboam shall die by the sword": but, "I will rise up with the sword against the house of Jeroboam." For Jeroboam did not die by the sword, but his house, that is, his son Zechariah, was deleted by God striking him. "And Israel," he says, "shall be led away captive from its own land": add also the rest, if it does not do penance.

Porro Jeroboam vanissima Amasiae mandata contemnens, nihil ad ea quae ille mandaverat voluit respondere: unde ipse sibi assumit auctoritatem sacerdotalis fastigii, et loquatur ad Amos: Qui vides, gradere: fuge in terram Juda. Prophetæ, ut crebro diximus, 332 prius appellabantur videntes, quia quae ventura dicebant, cordis oculis intuebantur. Quaerat prudens lector, quare videntem vocet et nomine prophetali, quem de terra Israel exire compellit? Cui respondendum est: aut cum irrisione eum dicere *κατὰ ἀντίφρασιν*, quod omnia mentiatur: aut quia videbat multos esse in populo, qui cum libenter audirent: propter quod et regi retulit, congregationes facit contra te Amos: aperte injuriam non audet facere, ne audientes laedere videatur. Vade, inquit, in terram Juda, in qua natus es, ubi libenter audiuntur insani: et comede ibi panem tuum, vel ibi vive, aut certe exerce artem tuam per quam tibi reperias cibos, et ibi vaticinare, qui habes multos quos consuevisti seducere: in Bethel autem, in qua ego sum sacerdos, ultra non adjicies prophetare, quia sanctificatio regis est, et domus regni. Et hoc quasi falsus sacerdos loquitur, adulans regali fastigio, ut non dicat: sanctificatio Dei nostri est, et domus idoli; sed sanctificatio regis, et domus regni: hanc habentibus cunctis qui falsos deos colunt consuetudinem, ut superbiam suam regibus imputent, et quod ipsi faciunt, rex fecisse videatur.

Omnia quae de Amasia, et Jeroboam, et Israel, et Amos interpretati sumus, *τροπολογικῶς* ad haereticos referenda sunt: quorum sacerdos Amasias solet interdum mittere ad Jeroboam regem haereticum, atque haereticorum patronum, et sanctos viros ac praecones fidei accusare apud eum, et jubere doctoribus, ne praedicent in Israel, ne contra regis faciunt voluntatem; quia Bethel, hoc est, domus Dei, et falsa Ecclesia sanctificatio regis sit, et domus regni. Solent enim dicere: Imperator nobis communicat, et si quis eis restiterit, statim calumniantur: ergo tu contra imperatorem facis? Augusti mandata contemnis? Et tamen consideremus, quod multi reges Christiani qui persecuti sunt Ecclesiam Dei, et Arianam impietatem in toto orbe fundare conati sunt, vincant in scelere Jeroboam regem Israel. Ille enim falsi sacerdotis mandata despexit, nec ad suggestionem ejus quidquam voluit respondere. Isti autem cum multis Amasiis sacerdotibus suis, fame et penuria, carceribus et exsiliis 333 Amos prophetam et sacerdotes Domini necaverunt.

Furthermore Jeroboam, contemning the most vain commands of Amaziah, did not wish to answer anything to those things which he had commanded: wherefore he himself assumes the authority of the priestly height, and speaks to Amos: "You who see, go: flee into the land of Judah." The prophets, as we have frequently said, 332 were formerly called "seers," because those things which were to come they beheld with the eyes of the heart. Let the prudent reader ask why he calls him by the name of seer and by a prophetic name, whom he compels to go out from the land of Israel? To which it must be answered: either that he says it with mockery kata antiphrasin, because he lies in all things: or because he saw that there were many among the people who were listening gladly: on account of which also he reported to the king, "Amos makes gatherings against you": he does not dare to do an open injury, lest he should seem to hurt those who hear. Go, he says, into the land of Judah, in which you were born, where the insane are gladly heard: and eat your bread there, or live there, or certainly practice your art through which you may find food for yourself, and there prophesy, you who have many whom you have been accustomed to seduce: but in Bethel, in which I am priest, you shall not add to prophesy anymore, because it is the sanctification of the king, and the house of the kingdom. And this he speaks as a false priest, flattering the royal height, so that he does not say: it is the sanctification of our God, and the house of the idol; but the sanctification of the king, and the house of the kingdom: all those who worship false gods having this custom, that they impute their own pride to kings, and what they themselves do, the king seems to have done.

All the things which we have interpreted concerning Amaziah, and Jeroboam, and Israel, and Amos, are to be referred tropologikos to the heretics: whose priest Amaziah is accustomed sometimes to send to Jeroboam the heretical king, and the patron of heretics, and to accuse holy men and heralds of the faith before him, and to command teachers not to preach in Israel, lest they act against the will of the king; because Bethel, that is, "the house of God," and the false Church is the sanctification of the king, and the house of the kingdom. For they are accustomed to say: The Emperor communicates with us, and if anyone resists them, they immediately calumniate: "Therefore do you act against the emperor?" Do you contemn the commands of Augustus? And yet let us consider that many Christian kings who have persecuted the Church of God, and have attempted to ground Arian impiety in the whole world, surpass in wickedness Jeroboam the king of Israel. For he despised the commands of the false priest, nor did he wish to answer anything to his suggestion. But these, with many Amaziahs their priests, by hunger and penury, by prisons and exiles 333 have killed the prophet Amos and the priests of the Lord.

(Vers. 14 seqq.) Et respondit Amos, et dixit ad Amasiam: Non sum propheta ego, et non sum filius prophetae, sed opilio ego sum vellicans sycomoros, et tulit me Dominus cum sequeretur gregem, et dixit ad me [Vulg. addit Dominus]: Vade, propheta ad populum meum Israel, et nunc audi verbum Domini: tu dicis, Non prophetabis super Israel, et non stillabis super domum idoli. Propterea haec dixit [Vulg. dicit] Dominus: Uxor tua in civitate fornicabitur, et filii tui, et filiae tuae in gladio cadent, et humus tua funiculo metietur, et tu in terra polluta morieris, et Israel captivus migrabit de terra sua.

LXX: Et respondit Amos, et dixit ad Amasiam: Non eram propheta ego, neque filius prophetae, sed pastor vellicans sycamina [Al. mora], et tulit me Dominus ex ovibus, et dixit Dominus ad me: Vade, et prophetiza super populum meum Israel, et nunc audi sermonem Domini: tu dicis, Noli prophetare super Israel, et ne congreges audientes contra domum Jacob. Propterea haec dicit Dominus: Uxor tua in civitate fornicabitur, et filii tui et filiae tuae in gladio cadent, et terra tua funiculo dividetur, et tu in terra immunda morieris; Israel autem captivus ducetur de terra sua.

Hoc quod beatos apostolos fecisse Scriptura commemorat, quando denuntiaverunt eis Scribae et Pharisei ne docerent in nomine Jesu; et illi responderunt dicentes: Obedire Deo magis oportet, quam [Al. an] hominibus (Act. IV, 16), etiam Amos prophetam fecisse cognoscimus, qui iubente idolorum pontifice, ne prophetaret; in Bethel, non solum prophetat, et ostendit se magis Deum timere mittentem, quam illum prohibentem; sed audacter et libere ipsi denuntiat supplicia qui vetare conatus est, et Dei impedire sermonem. Non solum, inquit, non sum propheta, sive non eram (quorum alterum humilitatis, alterum veritatis est) nec filius prophetae, nec de prophetali stirpe descendens; sed cum essem armentarius et ruborum mora distringerem, tulit me Dominus sequentem greges. Pro armentario, qui Hebraice dicitur BOCER (), Aquila et Symmachus et Theodotio, et quinta editio βουκόλον transtulerunt, qui armenta pascit; non oves. Soli Septuaginta αἰπόλον dixerunt: qui proprie pastor caprarum 334 appellatur ἀπὸ τοῦ αἰπολίου, quod interpretatur quidem grex, qui in altioribus conversatur: ut ostendat greges caprarum semper rupes et asperas cautes et altiora conscendere. Sed quoniam infert: Et tulit me Dominus ἐκ τῶν προβάτων, id est, de pecoribus, videtur oves magis significare, quam capras: licet in principio Levitici legerimus, et oves et capras, pecorum nomine demonstrari. Ita enim Dominus loquitur: Si obtulerit ἀπὸ τῶν προβάτων, id est, de pecoribus Domino agnum, vel haedum, et ovem, sive capram (Levit. I, 10).

(Verses 14 seqq.) And Amos answered, and said to Amaziah: I am not a prophet, nor am I the son of a prophet, but I am a shepherd plucking sycamores, and the Lord took me as I followed the flock, and the Lord said to me [Vulg. adds Lord]: Go, prophesy to my people Israel, and now hear the word of the Lord: you say, You shall not prophesy over Israel, and you shall not drip over the house of the idol. Therefore thus says the Lord: Your wife shall play the harlot in the city, and your sons and your daughters shall fall by the sword, and your ground shall be measured with a line, and you shall die in a polluted land, and Israel shall be led away captive from its own land.

LXX: And Amos answered, and said to Amaziah: I was not a prophet, nor the son of a prophet, but a shepherd plucking sycamines [Al. mulberries], and the Lord took me from the sheep, and the Lord said to me: Go, and prophesy over my people Israel, and now hear the word of the Lord: you say, Do not prophesy over Israel, and do not gather listeners against the house of Jacob. Therefore thus says the Lord: Your wife shall play the harlot in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by a line, and you shall die in an unclean land; but Israel shall be led away captive from its own land.

This which the Scripture commemorates that the blessed apostles did, when the Scribes and Pharisees denounced them that they should not teach in the name of Jesus; and they answered saying: "It is necessary to obey God rather than men" (Acts 4:16 [Al. or]), we recognize that the prophet Amos also did, who, when the priest of the idols commanded that he should not prophesy in Bethel, not only prophesies; in Bethel, not only prophesies, and shows that he fears God who sends him more than him who prohibits him; but boldly and freely denounces punishments to the very one who tried to forbid him, and to impede the word of God. Not only, he says, am I not a prophet, or I was not (of which one is of humility, the other of truth) nor the son of a prophet, nor descending from a prophetic stock; but when I was a herdsman (*armentarius*) and was gathering the mulberries of the brambles, the Lord took me as I followed the flocks. For herdsman (*armentarius*), which in Hebrew is called *BOCER*, *Aquila* and *Symmachus* and *Theodotion*, and the fifth edition translated as *boukolon*, who feeds herds; not sheep. Only the Seventy said *aipolon*: who is properly called a shepherd of goats 334 from the *aipolon*, which is indeed interpreted as a flock that dwells in higher places: to show that flocks of goats always climb rocks and rough crags and higher places. But since he brings in: "And the Lord took me" *ek tōn probatōn*, that is, "from the cattle," he seems to signify sheep more than goats: although in the beginning of Leviticus we read that both sheep and goats are demonstrated by the name of cattle (*pecorum*). For thus the Lord speaks: "If he shall offer *apo tōn probatōn*, that is, from the cattle to the Lord a lamb, or a kid, and a sheep, or a goat" (Levit. 1:10).

Porro hoc quod ait, vellicans sycamina, quod Aquila interpretatus est, scrutans sycomoros, et Symmachus, habens sycomoros, quidam ita edisserunt, ut sycamina velint appellari genus arborum, quae Palaestinae nascuntur in campestribus, et agrestes afferunt ficus, quae si non vellicentur, amarissimas cariculas faciunt, et a culicibus corrumpuntur. Nobis autem (quia solitudo in qua morabatur Amos, nullam huiusmodi gignit arborem) magis videtur rubos dicere, qui afferunt mora, ac pastorum famem et penuriam consolantur. Utcumque voluerit lector accipere, hoc dicendum est, quod humilem pastorem et rusticum assumpserit Dominus, et miserit ad populum suum Israel, et praeceperit ei, ut egrediens de terra sua, Samariam pergeret: et ibi quae ventura sunt prophetaret. Quia igitur Domino, inquit, iubente ut loquar, tu Amasia dicis mihi: Noli prophetare super Israel, et non stillabis super domum idoli: audi quae contra te Dominus comminetur. Pro domo idoli, in Hebraico scriptum est BETH ISAAC (), id est, domus risus (Isaac enim risus interpretatur), quod LXX transtulerunt, domum Jacob, nomen pro altero nomine, et non rem intelligentes. Rursum ubi nos posuimus, Et non stillabis: Symmachus interpretatus est, non increpabis. Stillare autem prophetas, idiom Scripturarum est: quod non totam Dei simul inferant iram, sed parvas stillas commihatione denuntient. Quia ergo dixisti mihi, non prophetabis, uxor tua in civitate fornicabitur, quod melius interpretatus est Symmachus, *πορνευθήσεται*: non quod ipsa fornicetur, sed quod passivo genere, ab aliis constuprata 335 sustineat fornicationem. Grandis autem dolor, incredibilisque ignominia, quando maritus in media civitate, praesentibus cunetis, uxoris injuriam prohibere non potest. Filii quoque, inquit, tui, et filiae tuae gladio cadent. Non est tantus dolor in filia constuprata; quantus in uxore polluta, nec tantus dolor in uxore occisa, quantus in filiis trucidatis. Maritus enim libentius audit uxorem interfici, quam pollui. Nec hoc sufficit ad injuriam, nisi et terra ipsius funiculo ab hostibus dividatur, et novos cultores recipiat. Ipse quoque Amasias, qui nunc gloriatur in sacerdotii potestate, nequaquam morietur in terra sua, sed ductus in captivitatem morietur in terra quae polluta est idolis, et non ante morietur, nisi populum quem deceperat, servientem videat atque captivum.

Secundum tropologiam, Amasias sacerdos interpretatur robustus et rigidus [Al. frigidus], eo quod rebellis et ferox ecclesiasticum virum et vere prophetam vetet Dei verba proferre et doctrinam, et errantem populum corrigere prohibeat.

Furthermore, this which he says, "plucking sycamines," which Aquila interpreted as "searching sycamores," and Symmachus, "having sycamores," some so explain, that they wish sycamines to be called a genus of trees which grow in the plains of Palestine, and bring forth wild figs, which if they are not plucked, make very bitter dried figs, and are corrupted by gnats. But to us (because the solitude in which Amos dwelled produces no tree of this kind) it seems rather to mean brambles (*rubos*), which bring forth mulberries (*mora*), and console the hunger and penury of shepherds. However the reader may wish to receive it, this must be said, that the Lord assumed a humble shepherd and a rustic, and sent him to his people Israel, and commanded him that, going out from his land, he should go to Samaria: and there prophesy the things which are to come. Therefore because, he says, the Lord commanding that I speak, you Amaziah say to me: "Do not prophesy over Israel, and you shall not drip over the house of the idol": hear what the Lord threatens against you. For "house of the idol," in Hebrew it is written BETH ISAAC, that is, "house of laughter" (Isaac indeed is interpreted "laughter"), which the LXX translated, "house of Jacob," taking one name for another name, and not understanding the matter. Again where we have placed, "And you shall not drip": Symmachus interpreted, "you shall not rebuke." But for prophets to "drip" (*stillare*) is an idiom of the Scriptures: because they do not bring in the whole wrath of God at once, but announce small drops by threatening. Because therefore you said to me, "you shall not prophesy," your wife shall play the harlot in the city, which Symmachus interpreted better, *porneuthesetai*: not that she herself plays the harlot, but that in the passive voice, being defiled by others 335 she suffers harlotry. For it is a great grief, and an incredible ignominy, when a husband in the middle of the city, with all present, cannot prohibit the injury of his wife. Your sons also, he says, and your daughters shall fall by the sword. There is not so much grief in a daughter defiled as in a wife polluted, nor so much grief in a wife killed as in sons slaughtered. For a husband more willingly hears that his wife is killed than polluted. Nor does this suffice for injury, unless his land also be divided by a line by enemies, and receive new cultivators. Amaziah himself also, who now glories in the power of the priesthood, shall by no means die in his own land, but being led into captivity shall die in a land which is polluted with idols, and shall not die before he sees the people whom he had deceived, serving and captive.

According to tropology, the priest Amaziah is interpreted "strong and rigid" [Al. cold], because as a rebel and fierce man he forbids the ecclesiastical man and true prophet to bring forth the words and doctrine of God, and prohibits him from correcting the erring people.

Hujus uxor falsa Ecclesia, patebit fornicationi omnium: et filii ejus ac filiae quas male in errore generavit, Domini mucrone ferientur: humus quoque illius et universa possessio erit pars daemonum, et ipse morietur in terra polluta, quae non habeat habitorem Deum, sed multis pravae religionis contaminetur erroribus, et omnis populus qui falsum sibi nomen assumit Israel, captivus migrabit de terra sua, ut non serviat Deo, sed haereticorum ac daemonum jugo colla submittat.

(Cap. VIII.---Vers. 1 seqq.) Haec ostendit mihi Dominus Deus: Et ecce uncinus pomorum, et dixit: Quid tu vides, Amos? Et dixi: Uncinum pomorum. Et dixit Dominus ad me: Venit finis super populum meum Israel, non adjiciam ultra ut pertranseam eum, et stridebunt cardines templi in die illa, dicit Dominus Deus. Multi morientur, in omni loco projicietur silentium.

LXX: Sic ostendit mihi Dominus Deus: Et ecce vas aucupis. Et dixit: Quid tu vides, Amos? Et dixi, Vas aucupis. Et dixit Dominus ad me: Venit [Al. Veniet] finis super populum meum Israel: non addam ultra 336 ut pertranseam eum; et ululabunt laquearia templi in die illa, dicit Dominus Deus. Multi cadentes erunt: in omni loco injiciam silentium.

Quod Jeremias sub virga cernit vigiliarum, sive nucis (Jerem. I) eo quod vigilaverit super peccata populi sui, ne quasi clausis et conniventibus oculis eorum delicta non viderit: hoc nunc Amos adversus Judam et Israel pariter intuetur sub specie uncini, qui Hebraice appellatur CHELUB () et a LXX in vas aucupis vertitur: cum auceps proprie MOCES () nuncupetur, sicut supra in hoc eodem propheta legimus: Si cadet avis super terram sine aucupe. Et est sensus: Sicut uncino rami arborum detrahuntur ad poma carpenda: ita ego proximum captivitatis tempus attraxi. Et ut sciamus hoc esse, quod dicimus, ipse interpretatur Deus, quid significet visio, quam prophetae ostenderat. Venit finis super populum meum Israel. Quodque sequitur: Non adjiciam ultra ut pertranseam eum, hoc significat, quod iniquitates populi sui ultra non transeat, nec negligat, neque impunita scelera transire permittat. Et ne solum de decem tribubus dicere videretur, intulit: Stridebunt cardines templi, sive laquearia in die illa, dicit Dominus. Hoc autem ὑπερβολικῶς accipiendum est, quod tam grave malorum pondus incumbat: ut ipsi quoque portarum cardines et excelsa laquearia ululent, et incredibilem sentiant vastitatem: quando multi morientur, et captis habitatoribus vel occisis, in omni loco projicietur silentium.

His wife, the false Church, shall be open to the harlotry of all: and his sons and daughters whom he evilly begot in error, shall be struck by the sword of the Lord: his ground also and entire possession shall be the portion of demons, and he himself shall die in a polluted land, which does not have God as an inhabitant, but is contaminated by many errors of a perverse religion, and all the people who assume for themselves the false name of Israel, shall migrate captive from their land, so that they may not serve God, but submit their necks to the yoke of heretics and demons.

(Chapter 8, Verses 1 seqq.) This the Lord God showed to me: And behold, a hook of fruits, and he said: What do you see, Amos? And I said: A hook of fruits. And the Lord said to me: The end has come upon my people Israel, I will not add to pass through them anymore, and the hinges of the temple shall creak in that day, says the Lord God. Many shall die, in every place silence shall be cast forth.

LXX: Thus the Lord God showed to me: and behold, the vessel of a fowler. And he said: What do you see, Amos? And I said: The vessel of a fowler. And the Lord said to me: The end has come [Al. shall come] upon my people Israel: I will not add anymore 336 to pass through them; and the paneled ceilings of the temple shall howl in that day, says the Lord God. Many shall be falling: in every place I will inject silence.

What Jeremiah discerns under the rod of vigils, or of a nut (Jerem. 1) because he watched over the sins of his people, lest as if with their eyes closed and winking he should not have seen their offenses: this Amos now beholds against Judah and Israel alike under the species of a hook, which in Hebrew is called CHELUB (חֶלֶב) and by the LXX is turned into "vessel of a fowler": since fowler (auceps) is properly called MOCES (מוֹצֵס), as we read above in this same prophet: "If a bird falls upon the earth without a fowler." And the sense is: Just as by a hook the branches of trees are drawn down for plucking fruits: so I have drawn the time of captivity near. And that we may know that this is what we say, God himself interprets what the vision signifies which he had shown to the prophet. "The end has come upon my people Israel." And what follows: "I will not add to pass through them anymore," signifies this, that he would not pass through the iniquities of his people anymore, nor neglect them, nor permit unpunished crimes to pass through. And lest he should seem to speak only of the ten tribes, he added: "The hinges of the temple shall creak," or "the paneled ceilings in that day, says the Lord." But this is to be taken hyperbolikōs, that so grave a weight of evils encumbers: that even the hinges of the gates themselves and the high paneled ceilings should howl, and feel an incredible vastation: when many shall die, and with the inhabitants captured or killed, in every place silence shall be cast forth.

Sin autem voluerimus legere pro uncino pomorum vas aucupis, hoc dicendum est, quod quomodo aucupes visco vel retibus aves volantes per aerem, et sublimius discurrantes ad terram detrahit, sic Deus per Sennacherib sive Nabuchodonosor, quos nunc aucupes intelligimus, populum suum prius liberum, et Legis observatione sublimem comprehenderit, vinxerit, transtulerit, enecarit. Non injuste tenduntur retia avibus. Et hoc non solum ad Babyloniae captivitatis tempus referendum est, sed et in adventum Domini Salvatoris, quando dixerunt: Aufer de terra talem: crucifige eum, crucifige eum (Joan. XIX. 15), et perdiderunt alas columbae. Et venit 337 finis super eos, et extrema captivitas, ultraque non pepercit eis Dominus. Et ululaverunt cardines templi, vel laquearia templi, super occisum populum corruentia. Et in omni loco projectum est silentium, habentibus Judaeis Moysen et Prophetas, et non habentibus Verbum Dei: legentibus litteram, et perdentibus spiritum, quando facta est mensa eorum in laqueum, et in retributionem, et ruinam, et excaecati sunt oculi eorum, ut non viderent, et obturatae sunt aures eorum, ut non audirent: et incurvatum est dorsum eorum, ne coelum suspicerent; sed cum Evangelica illa muliere, quae habebat spiritum infirmitatis (Marc. VII), semper terrae incumberent. Et effusa est super eos ira Dei, et furor irae ejus comprehendit illos, ita ut fieret habitatio eorum deserta, et in tabernaculis eorum non esset habitator: quando completum est: Ecce dies veniunt, dicit Dominus, et emittam famem super terram: non famem panis, neque sitim aquae, sed famem audiendi verbum Domini (Infra, v. 11): de quo in posterioribus, si pervenerimus ad calcem, plenius disserendum est. Nos ergo cernentes, quia Deus naturalibus ramis non pepercit, timeamus eadem perpeti, et aucupis laqueos declinemus, dicamusque ad Dominum: Ne taceas, neque compescaris, Deus, et ne sileas a me, et assimilabor descendentibus in lacum (Psal. XXVII, 1). In toto orbe terrarum projectum est silentium Judaeorum: ubicumque fuerint, mussitant potiusquam loquuntur, et cum blasphemia eorum contra Dominum Salvatorem ad coelum usque perveniat, omnis interpretatio Scripturarum muta est et silens, et aures non penetrat audientium.

(Vers. 4, seqq.) Audite hoc qui conteritis pauperem, et deficere facitis egenum terrae, dicentes: quando transibit mensis, et venundabimus merces, et sabbatum, et aperiemus frumentum, ut imminuamus mensuram, et augeamus siclum: et supponamus stateras dolosas, ut possideamus in argento egenos, et pauperes pro calciamentis, et quisquilias frumenti vendamus.

But if we wish to read for "hook of fruits" "vessel of a fowler," this must be said, that just as fowlers with birdlime or nets draw down to the earth birds flying through the air and running about more sublimely, so God through Sennacherib or Nebuchadnezzar, whom we now understand as fowlers, should have apprehended, bound, transferred, and killed his people, previously free and sublime by the observation of the Law. For not unjustly are nets stretched out for birds. And this is not only to be referred to the time of the Babylonian captivity, but also to the advent of the Lord Savior, when they said: "Take away such a one from the earth: crucify him, crucify him" (John 19:15), and they lost the wings of the dove. And the 337 end came upon them, and the extreme captivity, and the Lord spared them no more. And the hinges of the temple howled, or the paneled ceilings of the temple, falling upon the slain people. And in every place silence was cast forth, the Jews having Moses and the Prophets, and not having the Word of God: reading the letter, and losing the spirit, when their table was made into a snare, and into a retribution, and a ruin, and their eyes were darkened so that they should not see, and their ears were stopped so that they should not hear: and their back was bent, lest they should look up to heaven; but with that Evangelical woman who had the spirit of infirmity (Mark 7), they should always encumber the earth. And the wrath of God was poured out upon them, and the fury of his wrath apprehended them, so that their habitation became deserted, and in their tabernacles there was no inhabitant: when it was fulfilled: "Behold the days come, says the Lord, and I will send a famine upon the land: not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord" (Below, v. 11): concerning which in the later parts, if we arrive at the end, it must be more fully discussed. We therefore, discerning that God did not spare the natural branches, let us fear to suffer the same things, and let us decline the snares of the fowler, and let us say to the Lord: "Do not be silent, nor be restrained, O God, and do not be silent from me, and I shall be likened to those descending into the pit" (Psal. 27:1). In the whole world the silence of the Jews is cast forth: wherever they are, they mutter rather than speak, and although their blasphemy against the Lord Savior reaches even to heaven, every interpretation of the Scriptures is mute and silent, and does not penetrate the ears of those who hear.

(Verses 4, seqq.) Hear this, you who crush the poor, and make the needy of the land to fail, saying: When will the month pass, and we shall sell wares, and the sabbath, and we shall open the corn, that we may diminish the measure, and increase the shekel, and substitute deceitful scales, that we may possess the needy for silver, and the poor for shoes, and sell the refuse of the corn?

LXX: Audite haec qui conteritis mane pauperem, et opprimitis egenos de terra, qui dicitis: Quando pertransibit mensis, et negotiabimur: et sabbata, et aperiemus 338 horreum, ut faciamus minorem mensuram et majus pondus: et faciamus stateram iniquam, ut possideamus in pecunia pauperes, et egenum pro calciamentis, et de omni venditione negotiemur.

Ne frustra videatur uncinus pomorum, et vas aucupis esse monstratum, et per haec vicina imminere captivitas, causae offensae Dei breviter describuntur. O tu, Juda, o tu, Israel, audite quae scelera feceritis, de nocte surgentes, pro oratione et hymnis in Deum: studium habetis opprimendi, sive conterendi pauperes, ut fame et egestate confecti auferantur de terra. Qui exspectatis kalendas, ut negotiemini, et usuras augeatis de usuris, et sabbata, ut aperiatis horrea, detisque frumenta amplius recepturi, et Dei solemnitates turpis lucri gratia in vestra compendia vertitis: qui minorem in vendendis mercibus mensuram facitis, et majora pondera in accipiendis, stateramque iniquam, ut possideatis pecunia pauperes, et tam viles habeatis homines, ut impleatis illud, quod supra de vobis dixeram: Pro eo quod vendidistis argento justum, et pauperem pro calciamentis (Supra. II, 6): in tantam lucri rabiem prosilistis, ut non frumenta, quorum esu hominum corpora sustentantur, sed quisquilias et purgamenta frumenti vendatis pauperibus, pulverem et paleas tritico commiscentes. Quod quidem et perversos doctores ac principes, qui absque Dei timore dominantur cleris, de quibus Jeremias loquitur: Cleri eorum non proderunt eis (Jer. XII, 13, juxt. LXX), nonnumquam facere cernimus, qui putant quaestum esse pietatem, et sedentes in templo nummularii proponunt columbas, non in caveis, sed in cathedris quasi magistri, Spiritus sancti dona vendentes: qui faciunt mensuram minorem atque majorem, ut pauperibus, vel parum, vel nihil: divitibus autem et his, de quibus sectantur lucra, in modum concionatorum loquantur sermone longissimo: et propter pecuniam conterant capita pauperum atque conculcent, et non frumentum Domini, quod confirmat cor hominis, sed quisquilias et vilissimum pulverem avidis faucibus ingerant: etiam haec quae nullius sunt pretii venditantes, cum Dominus apostolis praeceperit: 339 Gratis accepistis, gratis date (Matt. X, 8).

(Vers. 7, 8.) Juravit Dominus in superbiam Jacob, si oblitus fuero usque in (Vulg. ad) finem omnia opera eorum. Numquid super isto non commovebitur terra: et lugebit omnis habitator ejus: et ascendet quasi fluvius universus, et ejicietur, et defluet quasi rivus Aegypti.

LXX: Hear these things, you who crush the poor in the morning, and oppress the needy from the land, who say: When will the month pass through, and we shall negotiate: and the sabbaths, and we shall open 338 the storehouse, that we may make the measure smaller and the weight greater: and make an unjust scale, that we may possess the poor for money, and the needy for shoes, and negotiate from every sale?

Lest the hook of fruits and the fowler's vessel should seem to have been shown in vain, and through these the captivity to be imminent and near, the causes of the offense of God are briefly described. O you, Judah, o you, Israel, hear what crimes you have done, rising by night, instead of for prayer and hymns to God: you have a zeal for oppressing, or crushing the poor, so that consumed by hunger and want they may be taken away from the earth. You who wait for the calends, that you may negotiate, and increase usury from usury, and the sabbaths, that you may open the storehouses, and give corn to receive back more, and you turn the solemnities of God into your own gains for the sake of base lucre: who make a smaller measure in selling wares, and greater weights in receiving, and an unjust scale, that you may possess the poor for money, and hold men so vile, that you may fulfill that which I had said above concerning you: "Because you have sold the just for silver, and the poor for shoes" (Above 2:6): you have leaped forward into such a madness of lucre, that you sell to the poor not corn, by the eating of which the bodies of men are sustained, but the refuse and cleansings of the corn, mixing dust and chaff with the wheat. Which indeed we sometimes discern that perverse doctors and princes also do, who dominate the clergy without fear of God, of whom Jeremiah speaks: "Their portions shall not profit them" (Jer. 12:13, according to LXX), who think that piety is a gain, and sitting in the temple as money-changers, they propose doves, not in cages, but in chairs as if masters, selling the gifts of the Holy Spirit: who make the measure smaller and greater, so that for the poor, either little or nothing: but for the rich and those from whom they pursue gains, they speak with a very long discourse in the manner of orators: and for the sake of money they crush the heads of the poor and trample them down, and do not ingest the corn of the Lord, which confirms the heart of man, but ingest refuse and the vilest dust into greedy throats: even selling these things which are of no price, since the Lord commanded the apostles: 339 "Freely you have received, freely give" (Matt. 10:8).

(Verses 7, 8.) The Lord swore against the pride of Jacob: if I shall have forgotten all their works until the end [Vulg. unto]. Shall not the land be moved upon this, and every inhabitant of it mourn: and it shall all rise up as a river, and be cast out, and flow down as the river of Egypt.

LXX: Juravit Dominus contra superbiam Jacob, si obliviscetur in finem omnia opera vestra. Et super his non conturbabitur terra, et lugebit omnis habitator ejus, et ascendet quasi flumen consummatio ipsius: et descendet quasi fluvius Aegypti.

Jurantem Deum saepius Scriptura describit. Primum in Genesi: vocavit Angelus Domini Abraham secundo de coelo, dicens: Per memetipsum juravi, dicit Dominus: quia fecisti verbum hoc, et non pepercisti filio tuo charissimo, benedicens benedicam tibi, et multiplicans multiplicabo te quasi stellas coeli, et sicut arenam quae est in littore maris (Genes, XXII, 16, 17). Et in centesimo nono psalmo: Juravit Dominus, et non poenitebit eum: tu es sacerdos in aeternum secundum ordinem Melchisedech (Psal. CIX, 5). Quod, quicumque est ille qui ad Hebraeos scripsit epistolam, disserens ait: Quoniam neminem habuit per quem juraret majorem, juravit per semetipsum (Supra, IV, 2). Et in hoc eodem propheta supra legimus: Juravit Dominus in sancto suo, sive per sanctos suos: quia ecce dies venient super vos, et tollent vos in armis, sive in contis, et reliqua. Qui ergo prius in sancto suo, sive per sanctos suos juraverat, nunc jurat contra superbiam Jacob: ut si non credunt comminanti, credant juranti in humanam similitudinem: qui juramentum tunc assumunt, quando simplicibus eorum verbis non creditur. Nec mirum est si Deus jurare dicatur, cum dormientibus dormiat, et vigilantibus vigilet: hisque qui sibi thesaurizaverunt iram in die irae, dicatur irasci (Rom. II). Jurat autem, quod non obliviscatur usque in finem operum eorum; superbiam enim Deus resistit, humilibus autem dat gratiam (Jacob. IV); sed omnia memoriter teneat quaecumque peccaverint, et usque ad finem et judicii tempus adducat. Unde poenitentes [Al. patientes] rogant: Ne memineris iniquitatum nostrarum antiquarum (Psal. LXXVIII, 8): praesertim cum adversus superbos ipsa terra moveatur, sive turbetur et lugeat, non colonus et advena, sed habitator ejus: et ascendat sicut fluvius consummatio, et descendat sicut 340 flumen Aegypti: ut qui egerit poenitentiam, ascendat cum fluvio scandente: qui autem perseveraverit in delictis, descendat sicut fluvius Aegypti, et ingressus mare absorbeat. Ac per hoc ostendit superbiam Jacob, contra quam jurat Dominus, aeternis suppliciis devorandam.

(Vers. 9, 10.) Et erit in die illa, dicit Dominus [Vulg. addit Deus]: Occidet sol in meridie, et tenebrescere faciam terram in die luminis: et convertam festivitates vestras in luctum, et omnia cantica vestra in planctum: et inducam super omne dorsum vestrum saccum, et super omne caput calvitium: et ponam eam quasi luctum unigeniti: et novissima ejus quasi diem amarum.

LXX: The Lord swore against the pride of Jacob, if he shall forget all your works unto the end. And upon these the land shall not be disturbed, and every inhabitant of it shall mourn, and its consummation shall rise up as a river: and it shall descend as the river of Egypt.

Scripture often describes God as swearing. First in Genesis: the Angel of the Lord called Abraham a second time from heaven, saying: "By myself I have sworn, says the Lord: because you have done this word, and have not spared your most dear son, blessing I will bless you, and multiplying I will multiply you as the stars of heaven, and as the sand which is on the seashore" (Gen. 22:16, 17). And in the hundred and ninth psalm: "The Lord swore, and he will not repent: you are a priest forever according to the order of Melchizedek" (Psal. 109:4 [Vulg. 5]). Which, whoever it is who wrote the epistle to the Hebrews, discussing says: "Since he had no one greater by whom he might swear, he swore by himself" (Heb. 6:13). And in this same prophet we read above: "The Lord swore in his holy one," or "by his holy ones: because behold the days shall come upon you, and they shall take you away in arms," or "on poles," and the rest. Therefore he who previously had sworn in his holy one, or by his holy ones, now swears against the pride of Jacob: so that if they do not believe him threatening, they may believe him swearing after a human likeness: who then assume an oath when their simple words are not believed. Nor is it a wonder if God is said to swear, since with those who sleep he sleeps, and with those who watch he watches: and to those who have treasured up for themselves wrath in the day of wrath, he is said to be angry (Rom. 2). Moreover, he swears that he will not forget their works until the end; for "God resists the proud, but gives grace to the humble" (James 4:6); but he holds all things in memory whatever they have sinned, and brings them even to the end and the time of judgment. Wherefore the penitent [Al. the patient] ask: "Do not remember our ancient iniquities" (Psal. 78:8 [Vulg. LXXIX, 8]): especially since against the proud the land itself is moved, or disturbed, and mourns, not the tiller and the sojourner, but its inhabitant: and the consummation rises up like a river, and descends like the 340 river of Egypt: so that he who does penance may ascend with the rising river: but he who perseveres in sins may descend as the river of Egypt, and entering the sea be absorbed. And through this he shows that the pride of Jacob, against which the Lord swears, is to be devoured by eternal punishments.

(Verses 9, 10.) And it shall be in that day, says the Lord [Vulg. adds God]: The sun shall set at midday, and I will make the land to grow dark in the day of light: and I will turn your festivities into mourning, and all your songs into lamentation: and I will bring sackcloth upon every back of yours, and baldness upon every head: and I will set it as the mourning for an only-begotten: and its last things as a bitter day.

LXX: Et erit in die illa, dicit Dominus Deus: occidet sol meridie, et contenebrescet super terram in die lux: et convertam solemnitates vestras in luctum, et omnia cantica vestra in planctum: et inducam super omnem lumbum saccum, et super omne caput calvitium: et ponam eam quasi luctum dilecti: et qui cum eo sunt, quasi diem doloris.

Dies illa [Al. diem illam], diem captivitatis significat, quando uterque populus ducetur in Assyrios atque Chaldaeos, quibus prae tristitiae magnitudine occidet sol meridie: et clara omnibus luce, tenebrae cuncta complebunt: quando festivitates eorum et omnia cantica in luctum planctumque conversa sunt. Et super omne dorsum, sive lumbos, accincti sunt cilicio, et juxta consuetudinem veterum lugentium, super capita habuere calvitium: quod et Job in mortibus filiorum fecisse legimus (Job I). Et tanta erit magnitudo luctus atque tristitiae, ut unici filii morientis matrique charissimi vincat dolorem: et omnia planctu et amaritudine compleantur.

Possumus hunc locum et in Domini intelligere passione, quando sol hora sexta retraxit radios suos, et pendentem in cruce Dominum suum spectare non ausus est (Luc. XXIII): quando tenebris cuncta complentibus, festivitates eorum et cantica, Vespasiano Titoque superantibus, in planctum luctumque mutata sunt: quando lacrymarum et poenitudinis et ciliciorum repleta sunt omnia, et capita habuere calvitium, quae prius Nazaraeorum decorata caesarie, comam Domino nutriebant. Tunc primogenitus filius Dei, populus Israel, qui in Unigenitum et vere Filium Dei miserat manum, aeterno luctui traditus est: et novissima ejus, sive qui 341 cum eo erant, amaritudine sunt repleta.

Nunc ergo illis habentibus tenebras, qui repulerunt solem justitiae: nos qui sedebamus in tenebris et in umbra mortis, vidimus lucem magnam (Isai. IX), et illorum universa festivitas ad Ecclesiae translata est mysteria, ut, illis flentibus, nos laudes Domino concinamus. Illi pro zona accinguntur funibus et ciliciis: nobis cum apostolis dicitur: Sint lumbi vestri praecincti [Al. accincti], et lucernae ardentes in manibus vestris (Luc. XII, 35). Nos accincti sumus Christi veritate, implentes illud quod scriptum est: State accincti lumbos vestros in veritate (Ephes. VI, 14). Illi autem pro veritate circumdati sunt diaboli mendacio. Nostrum caput, de quo Salvator loquitur: Vestri autem et capilli capitis numerati sunt (Matt. X, 30), habet comam perpetuam, et in capite nostro, qui Christus est, fortitudinem possidemus, ut interficiamus leonem. Illi autem dormierunt in meretricis synagogae genibus (Judic. XVI), et diabolo tondente derasi, virtutem capitis perdiderunt, amittentes cum robore oculos, de quibus in Ecclesiaste scriptum est: Sapientis oculi in capite ejus: qui autem stultus est, in tenebris ambulat (Eccli. II, 14). Illorum socii versantur in luctu, nostri comites induuntur laetitiae vestimento.

LXX: And it shall be in that day, says the Lord God: the sun shall set at noon, and the light shall grow dark upon the land in the day: and I will turn your solemnities into mourning, and all your songs into lamentation: and I will bring sackcloth upon every loin, and baldness upon every head: and I will set it as the mourning for a beloved one: and those who are with him, as a day of sorrow.

That day [Al. that day] signifies the day of captivity, when both peoples shall be led to the Assyrians and Chaldeans, for whom by the magnitude of sadness the sun shall set at midday: and while there is clear light for all, darkness shall fill all things: when their festivities and all their songs were turned into mourning and lamentation. And upon every back, or loins, they were girt with sackcloth, and according to the custom of the ancients who mourn, they had baldness upon their heads: which we read that Job also did at the deaths of his sons (Job 1). And so great shall be the magnitude of mourning and sadness, that it surpasses the grief for an only son dying and most dear to his mother: and all things shall be filled with lamentation and bitterness.

We can also understand this place in the passion of the Lord, when at the sixth hour the sun withdrew its rays, and did not dare to behold its Lord hanging on the cross (Luke 23): when with darkness filling all things, their festivities and songs, with Vespasian and Titus overcoming, were changed into lamentation and mourning: when all things were filled with tears and penitence and sackcloth, and they had baldness on their heads, which previously decorated with the hair of Nazirites, nourished hair for the Lord. Then the first-born son of God, the people of Israel, who had laid hands on the Only-begotten and truly Son of God, was delivered to eternal mourning: and its last things, or those who 341 were with him, were filled with bitterness.

Now therefore they have darkness, who rejected the sun of justice: we who were sitting in darkness and in the shadow of death, have seen a great light (Isaiah 9), and their entire festivity has been transferred to the mysteries of the Church, so that, while they weep, we may sing praises to the Lord. They for a belt are girt with ropes and sackcloth: to us it is said with the apostles: "Let your loins be girt, and burning lamps in your hands" (Luke 12:35). We are girt with the truth of Christ, fulfilling that which is written: "Stand girt about your loins in truth" (Ephes. 6:14). But they for the truth are surrounded by the lie of the devil. Our head, of which the Savior speaks: "But even the hairs of your head are numbered" (Matt. 10:30), has perpetual hair, and in our head, which is Christ, we possess strength, so that we may kill the lion. But they slept in the knees of the harlot synagogue (Judges 16), and being shaved by the devil shearing, they lost the virtue of the head, losing with their strength their eyes, concerning which it is written in Ecclesiastes: "The eyes of a wise man are in his head: but he who is a fool walks in darkness" (Eccl. 2:14). Their companions are occupied in mourning, our comrades are clothed with the garment of gladness.

(Vers. 11, 12.) Ecce dies veniunt, dicit Dominus, et emittam [Vulg. mittam], famem super terram: non famem panis, neque sitim aquae, sed audiendi verbum Domini. Et commovebuntur a mari usque ad mare: et ab Aquilone usque ad Orientem circuibunt quaerentes verbum Domini, et non invenient. In die illa deficient virgines pulchrae, et adolescentes in siti: qui jurant in delicto Samariae, et dicunt. Vivit deus tuus, Dan, et vivit via Bersabee: et cadent, et non resurgent ultra.

LXX: Ecce dies veniunt, dicit Dominus Deus, et emittam famem super terram: non famem panis, neque sitim aquae, sed famem audiendi verbum Domini. Et commovebuntur aquae de mari usque ad mare: et ab Aquilone usque ad Orientem circuibunt quaerentes verbum Domini, et non invenient. In die illa deficient virgines pulchrae, et juvenes in siti: qui jurant per propitiationem Samariae: qui dicunt: Vivit deus tuus, Dan, et vivit deus tuus, Bersabee: et cadent, et non 342 resurgent amplius.

Aquae in Hebraico non habentur, et propitiatio, quam nos in delictum vertimus, et ab Hebraeis vocatur ASAMATH (), idolum significat: quod principium peccatorum est. Vetus narrat historia, tam Latina quam Graeca, et omnium gentium barbararum, nihil fame durius, quae saepe compellit obsessos humanis vesci carnibus, et in suam saevire naturam: ita ut nec parentes parvulis parcant liberis, et maritalis affectus dudum amatae uxoris membra dilaceret. Si hoc facit fames corporum, quid de fame dicendum est animarum? quae in die resurrectionis Domini oppressit populum Judaeorum, et juncta fami ardentissima sitis, non habentium panem, qui de coelo descendit, et eas aquas, quae de Jesu ventre manarunt. Ablata est ab eis Lex, et Prophetiae aeterno conticuere silentio: moventur a mari ad mare, et ab oceano Britannico, usque ad oceanum Atlanticum, id est, ab Occidente ad Meridiem, et ab Aquilone usque ad Orientem, toto orbe peregrini, verbum Dei non valent invenire. In quo loco interrogabimus Judaeos, quam illam diem significari putent, in qua sustineant famem audiendi verbum Dei: praesertim cum legant Scripturas, et humilitatem sequantur litterae? Quibus ingerimus [Al. ingeremus] famem esse praedictam intelligentiae spiritualis, in qua Christus cernitur, passio Domini et resurrectio reperitur. Circumeunt orbem, et quaerunt verbum Domini, et non inveniunt: quia Verbum Domini negaverunt, quod factum est in manibus omnium prophetarum, quod in principio apud Patrem erat, quod caro factum est, et habitavit in nobis (Joan. I).

(Verses 11, 12.) Behold the days come, says the Lord, and I will send [Vulg. send] a famine upon the land: not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. And they shall be moved from sea to sea: and from the North even to the East they shall go about seeking the word of the Lord, and they shall not find it. In that day the beautiful virgins shall fail, and the young men in thirst: who swear in the sin of Samaria, and say: Your god lives, O Dan, and the way of Beersheba lives: and they shall fall, and shall not rise again anymore.

LXX: Behold the days come, says the Lord God, and I will send a famine upon the land: not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. And the waters shall be moved from sea to sea: and from the North even to the East they shall go about seeking the word of the Lord, and they shall not find it. In that day the beautiful virgins shall fail, and the youths in thirst: who swear by the propitiation of Samaria: who say: Your god lives, O Dan, and your god lives, Beersheba: and they shall fall, and shall not 342 rise anymore.

"Waters" are not found in the Hebrew, and "propitiation," which we have translated into "sin" (delictum), and by the Hebrews is called ASAMATH (אסמת), signifies an "idol": which is the principle of sins. Ancient history relates, both Latin and Greek, and that of all barbarian nations, that nothing is harder than famine, which often compels the besieged to feed on human flesh, and to rage against their own nature: so that neither parents spare their little children, and marital affection tears the limbs of a long-beloved wife. If the famine of bodies does this, what must be said of the famine of souls? which in the day of the resurrection of the Lord oppressed the people of the Jews, and joined to the famine a most burning thirst, not having the bread which descended from heaven, and those waters which flowed from the belly of Jesus. The Law was taken away from them, and the Prophets were silent in an eternal silence: they are moved from sea to sea, and from the British ocean even to the Atlantic ocean, that is, from the West to the South, and from the North even to the East, pilgrims in the whole world, they are not able to find the word of God. In which place we shall ask the Jews, which day they think is signified, in which they suffer a famine of hearing the word of God: especially since they read the Scriptures, and follow the humility of the letter? To whom we suggest that the famine is the predicted one of spiritual intelligence, in which Christ is discerned, the passion of the Lord and the resurrection is found. They go about the world, and seek the word of the Lord, and do not find it: because they denied the Word of the Lord, which was made in the hands of all the prophets, which in the beginning was with the Father, which was made flesh, and dwelt among us (John 1).

In illo tempore defecerunt virgines pulchrae, et adolescentes, sive electi, atque doctores (hoc enim significat BAURIM ()) defecerunt in siti. Virgines pulchras synagogas interpretantur, et electos, magistros populi. Qui cum defecerint, maledictiones Deuteronomii in populo Judaico docent esse completas (Deut. XXVII, XXVIII, XXIX). Hi electi atque doctores juraverunt in idolo Samariae, in vitulis scilicet aureis, et dixerunt: Vivit deus tuus, Dan, in terminis 343 terrae Judaicae, ubi nunc Paneas est, et eo tempore vitulus aureus colebatur: et vivit via Bersabee, quia longo illuc et raro itinere commeabant, propter reges Judae justos pariter et injustos. Et quia hoc fecerunt, idcirco corruent, et non resurgent amplius, id est, non recipient eum statum, quem prius habuerant: Mittit autem Dominus famem in terram super eos, qui terrena sapiunt: et famem non panis, sitimque non aquae, sed audiendi verbum Domini, quando propter peccata populi doctrina deficit [Al. deficit] in Ecclesiis: et a mari usque ad mare, id est, a salsis et amarissimis fluctibus usque ad mare perveniunt: non occurrentes fluminibus, non dulcissimis et variis fontibus, sed rursus ad amara currentes: et ab Aquilone usque ad Orientem, cupientes Aquilonem deserere (qui est ventus durissimus, et ab ignorantibus dexter vocatur) et pervenire ad Orientem, quem reperire non poterunt: quia non recto pergunt itinere, sed deviis circumeunt callibus: viamque regiam non tenentes, curvis ducuntur anfractibus. In illo tempore deficient animae virginales, quas incorruptas Apostolus nominat: et cupit aeternam pudicitiam possidere, scribens ad Corinthios: Despondi enim vos uni viro virginem castam exhibere Christo. Timeo autem ne sicut serpens Evam seduxit astutia sua, ita corrumpantur sensus vestri, et excidant a simplicitate, quae est in Christo (II Cor. X, 2, 3). Et si essent omnes virgines pulchrae vel bonae, numquam dixisset, deficient virgines bonae: sed ad distinctionem malarum virginum bonas posuit, quae sunt sanctae corpore et spiritu. Malae virgines quinque sunt stultae, quae lampadibus suis oleum non paraverunt (Mat. XXIII). Bonae et speciosae virgines illae sunt, quae lumen habuerunt virtutum, et sponsi [Al. sponsae] thalamum ingressae sunt. Deficient autem virgines, quia verbum Domini non invenient. Ex quo intelligimus, quando doctrina non fuerit in Ecclesiis, perire pudicitiam, castitatem mori, omnes 344 abire virtutes: quia non comederunt verbum Domini, quod qui comederit saginatus ejus cibo, audiet per Salomonem: Justus comedens saturat animam suam: animae autem impiorum esurient [Al. esuriunt] (Prov. XIII, 2). Et David qui ad senectutem pervererat, libere decantabat: Juvenis fui, et senui, et non vidi justum derelictum, nec semen ejus quaerens panem (Ps. XXXVI, 26.) Quanti martyres in persecutionibus perierunt fame, et indiguerunt frumento alimentisque istis corporum.

At that time the beautiful virgins failed, and the young men, or the elect, and the teachers (for this is what BAURIM () signifies) failed in thirst. They interpret "beautiful virgins" as the synagogues, and the "elect" as the masters of the people. Who when they fail, they teach that the curses of Deuteronomy are fulfilled in the Jewish people (Deut. 27, 28, 29). These elect and teachers swore in the idol of Samaria, namely in the golden calves, and said: Your god lives, O Dan, in the borders 343 of the Judean land, where now Paneas is, and at that time the golden calf was worshiped: and "the way of Beersheba lives," because they were passing to and fro there by a long and rare journey, on account of the kings of Judah, just and unjust alike. And because they did this, therefore they shall fall, and shall not rise anymore, that is, they shall not receive that state which they previously had: Moreover, the Lord sends a famine into the land upon those who savor earthly things: and a famine not of bread, and a thirst not of water, but of hearing the word of the Lord, when on account of the sins of the people doctrine fails in the Churches: and from sea to sea, that is, from salty and most bitter waves they arrive even to the sea: not meeting rivers, nor most sweet and varied fountains, but running again to bitter things: and from the North even to the East, desiring to desert the North (which is a most hard wind, and is called "right" by those who are ignorant) and to arrive at the East, which they will not be able to find: because they do not proceed by a straight journey, but go about by devious paths: and not holding the royal road, they are led by curved windings. At that time virginal souls shall fail, whom the Apostle names "uncorrupted": and he desires to possess eternal modesty, writing to the Corinthians: "For I have betrothed you to one husband to exhibit a chaste virgin to Christ." But I fear lest as the serpent seduced Eve by his astuteness, so your senses should be corrupted, and fall away from the simplicity which is in Christ (2 Cor. 11:3 [Al. X, 2, 3]). And if all virgins were beautiful or good, he would never have said, "the good virgins shall fail": but for the distinction of evil virgins he placed "good" ones, who are holy in body and spirit. The evil virgins are the five foolish ones, who did not prepare oil for their lamps (Matt. 25 [Al. XXIII]). Those good and comely virgins are those who had the light of virtues, and entered the bridal chamber of the bridegroom. But the virgins shall fail, because they shall not find the word of the Lord. From which we understand that when doctrine shall not be in the Churches, modesty perishes, chocolate dies, all 344 virtues depart: because they have not eaten the word of the Lord, which he who shall have eaten, fattened by its food, shall hear through Solomon: "The just eating saturates his soul: but the souls of the impious shall be hungry" (Prov. 13:25 [Al. XIII, 2]). And David, who had arrived at old age, was freely singing: "I have been young, and have grown old, and I have not seen the just forsaken, nor his seed seeking bread" (Ps. 36:25 [Al. 26]). How many martyrs perished by famine in persecutions, and lacked corn and these nourishments of bodies.

Ergo de eo dicit pane, qui de coelo descendit, quem qui comederit, nec esurire poterit, nec sitire. Deficientibus autem virginibus, et adolescentes deficient, qui prius vicerant mundum; et idcirco deficient, quia jurant in idolo Samariae, quam in haereticorum persona semper accipimus, dicente hoc eodem propheta: Vae qui despiciunt Sion, et confidunt in monte Samariae (Supra VI, 1). Despiciunt enim haeretici Ecclesiam Dei, et confidunt in falsitate dogmatum suorum, erigentes se contra scientiam Dei, scisso populo ejus, dicentes: Non est pars nobis in David, neque haereditas in filio Jesse (III Reg. XII, 16.) Si quis ergo jurat in delicto Samariae, et dicit: Vivit deus tuus, Dan, vivit via Bersabee; iste cadet et resurgere ultra non poterit. Dan tribus in ultimis Judaeorum terminis possessionem invenire non potuit, sicut in libro Judicum (Cap. XVIII), scriptum est, interpretaturque judicium. Bersabee autem pro varietate accentuum vertitur in linguam nostram, puteus juramenti, aut, puteus satietatis, ac septimi. Itaque et haeretici in extremis Scripturarum sanctarum finibus sitient, Dei judicium contemnentes, et desiderantes viam Bersabee, quae fuit in tribu Juda: multaque Ecclesiae imitari sacramenta cupientes, saturatos et repletos esse se dicunt. Quibus apostolus exprobrat Paulus: Jam saturati estis, jam divites facti estis (I Cor. IV, 8), et jurant in nomine Domini, qui semel cadentes, quia deos idolorum, deum arbitrantur suum, amplius non resurgent. Qui autem voluerint agere poenitentiam, 345 et non dixerit: Vivit deus tuus, Dan, et vivit via Bersabee, audient per Jeremiam: Numquid qui cadet (Al. cadit), non resurget: aut qui aversus est, non revertetur (Jerem. VIII, 4).

(Cap. IX.--Vers. 1.) Vidi Dominum stantem super altare, et dixit: Percute cardinem, et commoveantur superliminaria: avaritia enim in capite omnium, et novissimum eorum in gladio interficiam. Non erit fuga eis: fugiet [Vulg. eis, qui fugient], et non salvabitur ex his qui fugerit.

LXX: Vidi Dominum stantem super altare, et dixit: Percute super propitiatorium, et commovebuntur vestibula: et disjice in capita omnium, et reliquos eorum gladio interficiam. Non fugiet ex eis, qui fugerit: et non salvabitur ex illis, qui fuerit resalvatus.

Qui cum Ezechiele et Joanne Baptista apertos viderit coelos (Ezech. I; Mat. III), et velamen, quod positum erat ante faciem Moysi (Exod. XXXIV), ab oculis ejus fuerit ablatum, ut impleatur in eo quod scriptum est: Mandatum Dei lucidum illuminans oculos (Ps. XVIII, 9); iste videbit stantem Dominum super altare, et praecipientem prophetae, sive, ut multi putant, angelo, qui reddendis peccatorum suppliciiis mancipatus est, ut percutiat cardines templi, sive propitiatorium, et commoveantur superliminaria ejus, sive vestibula.

Therefore he speaks of that bread which descended from heaven, which he who eats shall neither be able to hunger, nor to thirst. But with the virgins failing, the young men shall also fail, who previously had overcome the world; and they shall fail for this reason, because they swear in the idol of Samaria, whom we always receive in the person of heretics, this same prophet saying: "Woe to those who despise Zion, and trust in the mountain of Samaria" (Above 6:1). For heretics despise the Church of God, and trust in the falsity of their dogmas, erecting themselves against the knowledge of God, his people being rent, saying: "We have no part in David, nor inheritance in the son of Jesse" (1 Kings 12:16). If anyone therefore swears in the sin of Samaria, and says: "Your god lives, O Dan, the way of Beersheba lives"; that man shall fall and shall not be able to rise again. The tribe of Dan could not find a possession in the furthest borders of the Jews, as it is written in the book of Judges (Chapter 18), and it is interpreted "judgment." But Beersheba, according to the variety of accents, is turned into our language as "well of the oath," or "well of satiety," and "of the seventh." Therefore heretics also shall thirst in the furthest borders of the holy Scriptures, condemning the judgment of God, and desiring the way of Beersheba, which was in the tribe of Judah: and desiring to imitate many sacraments of the Church, they say they are saturated and filled. To whom the apostle Paul reproaches: "Now you are saturated, now you have become rich" (1 Cor. 4:8), and they swear in the name of the Lord, who once falling, because they judge the gods of idols to be their god, shall rise no more. But those who shall wish to do penance, 345 and shall not have said: "Your god lives, O Dan, and the way of Beersheba lives," shall hear through Jeremiah: "Shall he who falls not rise again? Or shall he who has turned away not return?" (Jer. 8:4).

(Chapter 9, Verse 1.) I saw the Lord standing upon the altar, and he said: Strike the hinge, and let the lintels be moved: for avarice is in the head of all, and their last things I will kill with the sword. There shall be no flight for them: he shall flee [Vulg. for them who shall flee], and he shall not be saved from those who shall have fled.

LXX: I saw the Lord standing upon the altar, and he said: Strike upon the propitiatory, and the vestibules shall be moved: and cast down upon the heads of all, and their remains I will kill with the sword. He shall not flee from them who shall flee: and he shall not be saved from them who shall have been re-saved.

He who with Ezekiel and John the Baptist has seen the heavens opened (Ezek. 1; Matt. 3), and the veil which was placed before the face of Moses (Exod. 34) has been taken away from his eyes, so that there may be fulfilled in him that which is written: "The lucid commandment of God illuminating the eyes" (Psal. 18:9 [Vulg. XVIII, 9]); that man shall see the Lord standing upon the altar, and commanding the prophet, or, as many think, the angel, who is assigned to rendering punishments for sins, that he should strike the hinges of the temple, or the propitiatory, and its lintels or vestibules should be moved.

Cumque, ait, templum propter malitiam hominum dissipatum fuerit et destructum, et ira mea a sanctuario meo coeperit, unusquisque cognoscat se non posse evadere, avaritia omnia possidente, et novissima sua esse mortem, nullaque praesidia ad evadendam sententiam Dei posse succurrere: quodque juxta LXX legimus: ut disjiceret in capita omnium, pulchre eorum capita dividuntur, qui ab eo, qui est caput omnium, sua sponte divisi sunt atque dixerunt: Non habemus regem nisi Caesarem (Joan. XIX, 15), qui voce impia clamaverunt: Crucifige, crucifige talem. Et: Sanguis ejus super nos, et super filios nostros. Quae omnia et ad haereticos referre possumus, quorum altare percutitur, et omnes initiationes et sacramenta sacrilega commoventur, qui avaritiam habuerunt in capitibus suis, clamante per eos perdice, et congregante quos non peperit, et faciente divitias absque judicio (Jer. XVII). Unde et novissima ejus sive reliquias Dominus interficiet, ut coeptum capitulum compleatur, et novissimum ejus erit 346 insipiens. Cum autem Dominus percusserit cardines, et induxerit super eos gladium, nullus erit qui possit evadere, et impendentem Domini gladium declinare. Simulque et hoc erit notandum, quod, stante super altare Domino, primum percutitur propitiatorium, sive cardines templi, deinde commoventur vestibula, tertio capita omnium dividuntur, quarto qui reliqui sunt, interficiuntur gladio. Nisi enim superbiam haereticorum suo Dominus calcaverit pede, et perversam sceleratamque doctrinam spirituali mucrone percusserit, et magistros eorum, qui accipiuntur in capitibus, inter se diviserit, atque in bonam partem occiderit, non possunt discipuli vivificari, secundum illud quod scriptum est: Ego occidam, et vivificabo: ego percutiam, et sanabo (Deut. XXXII, 39). Occiduntur et percutiuntur magistri, ut vivificentur discipuli: capita dividuntur, ut caetera membra sanentur.

(Vers. 2 seqq.) Si descenderint usque ad infernum, inde manus mea educet eos: et si ascenderint usque in coelum, inde detraham eos: et si absconditi fuerint in vertice Carmeli, inde scrutans auferam eos: et si celaverint se ab oculis meis in fundo maris, ibi mandabo serpenti, et mordebit eos: et si abierint in captivitatem coram inimicis suis, ibi mandabo gladio, et occidet eos, et ponam oculos meos super eos in malum, et non in bonum. Et Dominus Deus exercituum, qui tangit terram, et tabescit [Vulg. tabescet], et lugebunt omnes habitantes in ea, et ascendet sicut rivus omnis, et defluet sicut fluvius Aegypti.

And when, he says, the temple on account of the malice of men shall have been dissipated and destroyed, and my wrath shall have begun from my sanctuary, let each one know that he cannot escape, with avarice possessing all things, and his last things being death, and no defenses being able to succor for escaping the sentence of God: and that which we read according to the LXX: "that he should cast down upon the heads of all," their heads are beautifully divided, who were spontaneously divided from him who is the head of all and said: "We have no king but Caesar" (John 19:15), who with an impious voice cried out: "Crucify, crucify such a one." And: "His blood be upon us, and upon our children." All which we can also refer to heretics, whose altar is struck, and all sacrilegious initiations and sacraments are moved, who had avarice in their heads, with the partridge crying through them, and gathering those whom it did not bring forth, and making riches without judgment (Jer. 17). Wherefore the Lord shall kill its last things or remains, so that the begun chapter may be completed, and its last thing shall be 346 a fool. But when the Lord shall have struck the hinges, and brought the sword upon them, there shall be no one who can escape, and decline the impending sword of the Lord. And at the same time this will also be to be noted, that, with the Lord standing upon the altar, first the propitiatory is struck, or the hinges of the temple, then the vestibules are moved, thirdly the heads of all are divided, fourthly those who are left are killed with the sword. For unless the Lord shall have trodden under his foot the pride of heretics, and struck the perverse and criminal doctrine with a spiritual sword, and divided their masters among themselves, who are received as the heads, and killed them in a good part, the disciples cannot be quickened, according to that which is written: "I will kill, and I will quicken: I will strike, and I will heal" (Deut. 32:39). The masters are killed and struck, so that the disciples may be quickened: the heads are divided, so that the rest of the members may be healed.

(Verses 2 seqq.) If they descend into hell, from there my hand shall lead them out; and if they ascend up to heaven, from there I will draw them down; and if they are hidden in the top of Carmel, from there searching I will take them away; and if they conceal themselves from my eyes in the bottom of the sea, there I will command the serpent, and he shall bite them; and if they go into captivity before their enemies, there I will command the sword, and it shall kill them, and I will set my eyes upon them for evil, and not for good. And the Lord God of hosts, who touches the earth, and it melts [Vulg. it shall melt], and all that dwell therein shall mourn, and it shall all rise as a river, and flow away as the river of Egypt.

LXX: Si defossi fuerint in inferno, inde manus mea evellet eos: et si ascenderint in coelum, inde detraham illos: si absconditi fuerint in vertice Carmeli, inde [Al. ibi] scrutans auferam eos: et si demerserint se ab oculis meis in profundum maris, ibi mandabo draconi, et mordebit eos: et si abierint in captivitatem ante faciem inimicorum suorum, ibi praecipiam gladio, et interficiet eos, et obfirmabo oculos meos super illos in mala, et non in bona. Et Dominus Deus omnipotens qui tangit terram, et commovet eam, et lugebunt omnes habitatores ejus, et ascendet sicut fluvius consummatio eorum, et descendet sicut flumen Aegypti.

Qui supra dixerat, non erit fuga eis: fugiet, et non salvabitur qui fugerit, nunc ipsam fugam in partes secat, et hyperbolice 347 etiamsi hoc et hoc fecerint, evadere eos non posse testatur. Si descenderint, ait, usque ad infernum, inde manus mea educet eos: non quod ullus ante resurrectionis diem ab inferis retrahatur; sed quod et in inferno positi, in illius potestate sint. Quod super Dathan et Abiron impletum esse cognoscimus, quos viventes terrae hiatus absorbit (Num. XVI). Et si ascenderint, inquit, usque ad coelum, inde detraham eos: quia et Enoch et Elias rapti cum corporibus in coelum (Gen. V; IV Reg. II), Dei reguntur arbitrio. Et cerne proprietates: ad infernum descenditur, ad coelum conscenditur: de inferno educimur, de coelo detrahimur: de Carmelo auferimur, in mari mordemur, in captivitate interficimur. Ipse est enim Dominus vivorum et mortuorum, et iudex omnium rerum, de cuius potestate dicit Propheta: Quo ibo a spiritu tuo? et quo a facie tua fugiam? Si ascendero in coelum, tu illic es: si descendero in infernum, ades (Psal. CXXXVIII, 7, 8). Hoc juxta historiam dicitur, quod qui a Babylonis sive a Romanis victi fuerint, etiamsi se in profundissimis abdiderint specubus, vel maria transire tentaverint, vel inimicis se in captivitatem dederint, nequaquam possint iram Domini declinare.

Referamus autem haec et ad haereticos, qui si descenderint in infernum errorum suorum, et ibi eos manus Domini educet, id est, ab erroribus suis separabit; et si se in mentis superbia levaverint, ut sidera se tangere putent, inde detrahet eos. Et si absconditi fuerint in vertice Carmeli (qui interpretatur circumcisio, sive circumcisionis scientia, et agnus, vel pascua, aut vocatio), ut legem nosse videantur, et habere quamdam scientiae venustatem, scrutans eos Dominus auferet inde, et auferet ab eis etiam quod videntur habere.

LXX: If they are dug into hell, from there my hand shall pluck them out; and if they ascend into heaven, from there I will draw them down; if they are hidden in the top of Carmel, from there [Al. there] searching I will take them away; and if they plunge themselves from my eyes into the deep of the sea, there I will command the dragon, and he shall bite them; and if they go into captivity before the face of their enemies, there I will command the sword, and it shall slay them, and I will fix my eyes upon them for evils, and not for good. And the Lord God almighty who touches the earth, and moves it, and all the inhabitants thereof shall mourn, and their consummation shall rise like a river, and shall descend like the river of Egypt.

He who had said above, "there shall be no flight for them: he shall flee, and he shall not be saved who shall have fled," now cuts that same flight into parts, and hyperbolically testifies that even if they do this and that, they cannot escape. "If they descend," he says, "into hell, from there my hand shall lead them out": not that anyone before the day of resurrection is drawn back from the lower regions; but that even those placed in hell are in his power. We know this was fulfilled in Dathan and Abiron, whom the opening of the earth swallowed alive (Num. 16). "And if they ascend," he says, "into heaven, from there I will draw them down": because both Enoch and Elijah, taken up with their bodies into heaven (Gen. 5; 4 Kings 2), are governed by the judgment of God. And observe the properties: one descends to hell, one ascends to heaven; we are led out of hell, we are drawn down from heaven; we are taken away from Carmel, we are bitten in the sea, we are killed in captivity. For he is the Lord of the living and the dead, and the judge of all things, of whose power the Prophet says: Whither shall I go from thy spirit? and whither shall I flee from thy face? If I ascend into heaven, thou art there; if I descend into hell, thou art present (Psal. 138:7-8). This is said according to the historical sense, that those who have been conquered by the Babylonians or the Romans, even if they have hidden themselves in the deepest caves, or have tried to cross the seas, or have surrendered themselves to the enemies in captivity, can by no means avoid the wrath of the Lord.

But let us refer this also to heretics, who if they descend into the hell of their own errors, even there the hand of the Lord shall lead them out, that is, shall separate them from their errors; and if they lift themselves up in the pride of their minds, so as to think they touch the stars, from there he will draw them down. And if they are hidden in the top of Carmel (which is interpreted as "circumcision" or "knowledge of circumcision," and "lamb," or "meadow," or "vocation"), so that they may appear to know the law and have a certain beauty of knowledge, searching them out, the Lord will take them away from there, and will take away from them even that which they think they have.

Si autem celaverint se in fundo maris, id est, in amaris et salis hujus saeculi fluctibus, vel in abyssu inventionum suarum, mandabit serpenti de quo in Job legimus (Job XL), et mordebit eos, et venenum diaboli interficiet quos Domini verba vivificare non poterant. Et si abierint in captivitatem coram inimicis suis, et facti fuerint servuli perversissimorum daemonum, ibi quoque mandabit gladio, et occidet eos, ut impleatur in eis: Ego occidam, et vivificabo (Deut. XXXII, 39). Et idcirco ponet oculos suos super eos, non in bonum, sed in malum, ut per suppliciorum mala perveniant ad Domini bonitatem.

Et Dominus Deus exercituum, qui tangit terram, et tabescit, et lugebunt omnes habitantes in ea. Haereticorum terra, sive Judaeorum, aut carnalium, tangitur sermone Domini, et tabescit ac solvitur, ut omnes habitantes ejus, id est, qui in suis erroribus commorantur, lugeant et agant poenitentiam. Et ascendet sicut rivus omnis, et defluet sicut fluvius Aegypti: ut quomodo Nilus inundat Aegyptum et totam provinciam aquis contegit, et recessu suo fertilem terram dimittit; ita et sermo Domini mentes eorum qui ante aridi fuerant, occupet, et defluente inundatione verbi, fertilitas Spiritus remaneat.

(Vers. 6.) Qui aedificat in coelo ascensionem suam, et fasciculum suum super terram fundavit: qui vocat aquas maris, et effundit eas super faciem terrae: Dominus nomen ejus.

LXX: Qui aedificat in coelo ascensionem suam, et promissionem suam super terram fundat: qui vocat aquam maris, et effundit eam super faciem terrae: Dominus omnipotens nomen ejus.

Dominus Deus omnipotens, qui respicit, sive tangit terram, et commovet eam, ipse est qui quotidie aedificat in coelo [Al. coelum] ascensionem suam, et dicit in Evangelio: Pater meus usque modo operatur, et ego operor (Joan. V, 17). Et non solum de costa Adam in typum Ecclesiae semel aedificavit Evam (Genes. II), sed quotidie credentes et membra corporis sui aedificat, et de terris ad coelum levat, ut in illis ipse conscendat. Ascendit Dominus in coelum cum Enoch (Genes. V), ascendit cum Elia (IV Reg. II), ascendit cum Moyse, cujus sepulturae locus, quia in coelum ascenderat, in terra non potuit inveniri (Deut. XXXIV). Ascendit cum Paulo qui vas electionis, in apostolum de persecutore mutatus est (II Cor. XII), et de humilibus raptus in sublimia, ita ut ascenderet in coelum tertium, et per Spiritum sanctum et Filium perveniret ad Patrem, et audiret verba ineffabilia, mysterii [Al. mysteria] Trinitatis, quae hominibus audire non licitum est.

But if they conceal themselves in the deep of the sea, that is, in the bitter and salt waters of this world, or in the abyss of their own inventions, he will command the serpent, of whom we read in Job (Job 40), and he shall bite them, and the poison of the devil shall kill those whom the words of the Lord were not able to quicken. And if they go into captivity before their enemies, and are made servants of most perverse demons, even there he will command the sword, and it shall kill them, so that there may be fulfilled in them: "I will kill, and I will quicken" (Deut. 32:39). And for this reason he will set his eyes upon them, not for good but for evil, so that through the evil of punishments they may reach the goodness of the Lord.

"And the Lord God of hosts, who touches the earth, and it melts, and all the inhabitants therein shall mourn." The earth of heretics, or of the Jews, or of the carnal, is touched by the word of the Lord, and it melts and is dissolved, that all its habitantes, that is, those who dwell in their own errors, may mourn and do penance. "And it shall rise as a river, and flow away as the river of Egypt": so that as the Nile inundates Egypt and covers the whole province with waters, and by its retreat leaves the earth fertile; so also the speech of the Lord may cover the minds of those who were previously parched, and when the flood of the word has flowed away, the fertility of the Spirit may remain.

(Verse 6.) He who builds his ascension in heaven, and has founded his bundle upon the earth: who calls the waters of the sea, and pours them out upon the face of the earth: the Lord is his name.

LXX: He who builds his ascension in heaven, and founds his promise upon the earth: who calls the water of the sea, and pours it out upon the face of the earth: the Lord almighty is his name.

The Lord God almighty, who looks upon, or touches the earth, and moves it, he is the one who daily builds his ascension in heaven [Al. heaven], and says in the Gospel: "My Father works until now, and I work" (John 5:17). And not only did he once build Eve from the rib of Adam as a type of the Church (Gen. 2), but daily he builds those who believe and the members of his body, and lifts them from the earth to heaven, so that he himself may ascend in them. The Lord ascended into heaven with Enoch (Gen. 5), he ascended with Elijah (4 Kings 2), he ascended with Moses, the place of whose burial, because he had ascended into heaven, could not be found on earth (Deut. 34). He ascended with Paul who, from a persecutor, was changed into the apostle and chosen vessel (2 Cor. 12), and caught up from the humble to the heights, so that he ascended into the third heaven, and through the Holy Spirit and the Son reached the Father, and heard ineffable words, the mysteries [Al. mystery] of the Trinity, which it is not lawful for men to hear.

Iste ergo qui quotidie ascendit in sanctis, fasciculum suum fundavit super terram, 350 de quo in Evangelio loquitur: Ne timeas, grex parvule, quia complacuit Patri meo habitare in te (Luc. XII, 32). Iste fasciculus una Domini religione constrictus est. Unde et ipsa religio a religando, et in fascem Domini vinciendo nomen accepit. Porro juxta Septuaginta, repromissionem suam fundat [Al. fundavit] super terram, ut omnes illius repromissiones quas sancti prophetae suo ore cecinerunt, non inanem sonum habeant, et cassa solius tropologiae nomina; sed fundentur in terra. Et cum historiae habuerint fundamenta, tunc spiritualis intelligentiae culmen accipiant: ut vere Christus de Virgine natus sit, vere passus sit, vere resurrexerit, vere ascenderit in coelum, et qui in eum credunt, sint fasciculus et repromissio Domini, quae super terram fundata est.

Qui vocat aquas maris, et effundit eas super faciem terrae: Dominus nomen ejus. Aquae maris sunt amarissimae mundi gentes, quas Dominus vocat ad fidem suam, et per apostolos, qui sunt facies terrae, effundit eas, ut nequaquam sint in salsugine maris, sed in terrae dulcedine. Ipsius enim nomen est Dominus, qui sua potestate et imperio facit universa.

(Vers. 7, 8.) Numquid non ut filii Aethiopum vos estis mihi, filii Israel, ait Dominus? Numquid non Israel ascendere feci de terra Aegypti, et Palaestinos de Cappadocia, et Syros de Cyrene? Ecce oculi Domini Dei super regnum peccans, et conteram illud a facie terrae: verumtamen conterens non conteram domum Jacob, dicit Dominus.

LXX: Nonne ut filii Aethiopum vos estis mihi, filii Israel, dicit Dominus? Nonne [Al. Non] Israel eduxi de terra Aegypti, et alienigenas de Cappadocia, et Syros de fovea? Ecce oculi Domini Dei super regnum peccatorum, et auferam illud a facie terrae. Verumtamen non in finem auferam domum Jacob, dicit Dominus.

Pro Cyrene, Aquila et quinta editio ipsum verbum Hebraicum posuerunt CIR (קִיר), Septuaginta foveam, id est, βόθρον, Theodotio parietem, Symmachus Cyrenem: quem et nos in hoc loco secuti sumus. Totam loci hujus quem proposui, et omnium quae hoc capitulo continentur, intelligentiam brevi sermone concludam, usque ad eum locum in quo scriptum est: Qui dicunt, non appropinquabit, et non veniet super nos malum, ut possimus nosse quod dicitur:

This one, therefore, who daily ascends in the saints, has founded his bundle upon the earth, of which he speaks in the Gospel: "Fear not, little flock, for it has pleased my Father to dwell in you" (Luke 12:32). This bundle is bound together by the one religion of the Lord. Whence also religion itself took its name from "binding back" (*religando*), and tying into the bundle (*fasce*) of the Lord. Furthermore, according to the Septuagint, "he founds [Al. has founded] his promise upon the earth," so that all his promises which the holy prophets sang with their mouth, may not have an empty sound, and the vain names of tropology alone; but may be founded on the earth. And when they have the foundations of history, then let them receive the summit of spiritual understanding: so that truly Christ was born of the Virgin, truly he suffered, truly he rose again, truly he ascended into heaven, and those who believe in him are the bundle and promise of the Lord, which is founded upon the earth.

"Who calls the waters of the sea, and pours them out upon the face of the earth: the Lord is his name." The waters of the sea are the most bitter nations of the world, which the Lord calls to his faith, and through the apostles, who are the face of the earth, he pours them out, so that they may no longer be in the saltiness of the sea, but in the sweetness of the earth. For his name is the Lord, who by his power and command does all things.

(Verses 7, 8.) Are you not as the children of the Ethiopians to me, O children of Israel, says the Lord? Have I not made Israel to come up out of the land of Egypt, and the Philistines out of Cappadocia, and the Syrians out of Cyrene? Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: yet destroying I will not destroy the house of Jacob, says the Lord.

LXX: Are you not as the children of the Ethiopians to me, children of Israel, says the Lord? Have I not brought Israel out of the land of Egypt, and the foreigners out of Cappadocia, and the Syrians out of the pit? Behold the eyes of the Lord God are upon the kingdom of sinners, and I will take it away from the face of the earth. Yet I will not take away the house of Jacob to the end, says the Lord.

For Cyrene, Aquila and the fifth edition have placed the Hebrew word itself, *Kir* (קִיר); the Septuagint, "the pit," that is, *bothron* (βόθρον); Theodotion, "the wall"; Symmachus, "Cyrene": whom we also have followed in this place. I will conclude the understanding of this whole place which I have proposed, and of all things which are contained in this chapter, in a brief discourse, up to that place in which it is written: "Who say, the evil shall not approach, and shall not come upon us," so that we may be able to know what is said:

Ego Dominus Deus omnipotens, quem celari (Al. celare) nihil potest, qui tango terram, et movebitur: qui aedifico in coelo ascensionem meam: qui voco aquas maris, et effundo eas super faciem terrae: cujus est nomen Dominus, qui creator sum omnium: cunctas gentes de eodem finxi luto, et aequali sorte generavi. Denique Aethiopes, Palaestinos, Syros atque Judaeos, distantes locis atque corporibus, mortalitatis lege sociavi, et pro arbitrio meo servos meos huc illucque commuto, et in universas provincias transfero. Ne erigamini in superbiam, quod vos de Aegypto eduxerim, et quasi peculiarem populum meum Pharaoni servire non passus sim: hoc idem feci et Palaestinis, quos Septuaginta alienigenas transtulerunt, qui Hebraice appellantur CAPHTHORIM (כַּפְתֹּרִים), ut transferrem eos de Cappadocia, et in Palaestinae regionibus collocarem: Syros quoque, id est, ARAM (אַרָם) transtuli de Cyrene: ex quo qui aequali conditione sunt, aequali sorte reguntur, nec est apud me distantia gentis, sed operum.

Quia vero regnum peccans Judaeorum (loquitur enim de regno decem tribuum, quod Israel dicitur) dixerat: Non serviam, oculi mei super illud sunt, ut auferam de facie terrae, et nequaquam sit regnum, sed per omnes gentes dispersio. Verumtamen non conteram domum Jacob et tribum Juda in finem, de qua nasciturus est Christus, et per quem totius mundi salus ventura est; sed reliquiae salvabuntur.

Refer haec et ad animam quae peccat, et ad domum haereticorum, quorum regnum Dominus conterit, ut nequaquam habeant regnum peccatorum, et regnum peccans de illorum mente depereat; et inde eos ad meliora transfert, et introducit in terram repromissionis, de qua domus Jacob, id est, supplantator vitiorum, non conteritur in finem, sed et in haereticis quod bonum est reservatur. Non enim debemus putare haereticos in finem esse conterendos, cum multi ex eis revertantur ad Ecclesiam, et de domo Jacob quae ante contrita fuerat, fiant columnae et muri Ecclesiae.

(Vers. 9, 10.) Ecce enim ego mandabo, et concutiam in omnibus gentibus domum Israel, sicut concutitur [Addit Vulg. triticum] in cribro, et non cadet lapillus super terram. In gladio morientur omnes peccatores populi mei qui dicunt: Non appropinquabit, et non veniet super nos malum.

LXX: Quia ecce ego praecipio et ventilabo in cunctis gentibus domum Israel, sicut ventilatur in ventilabro, et non cadet contritio super terram. In gladio morientur omnes peccatores populi mei, qui dicunt: Non appropinquabit, neque venient super nos mala.

I the Lord God almighty, from whom nothing can be concealed (Al. to conceal), who touch the earth, and it shall be moved: who build my ascension in heaven: who call the waters of the sea, and pour them out upon the face of the earth: whose name is the Lord, who am the creator of all things: I have formed all nations from the same clay, and have generated them with an equal lot. Finally, I have associated the Ethiopians, the Philistines, the Syrians and the Jews, distant in places and bodies, by the law of mortality, and according to my judgment I change my servants here and there, and transfer them into all provinces. Do not be lifted up in pride, because I brought you out of Egypt, and as my peculiar people did not suffer you to serve Pharaoh: I did this same thing also for the Philistines, whom the Septuagint translated "foreigners," who in Hebrew are called Caphthorim (כְּפֻתָּרִים), to transfer them from Cappadocia, and place them in the regions of Palestine: the Syrians also, that is, Aram (אַרָם), I transferred from Cyrene: from which those who are of equal condition are governed by an equal lot, nor is there any difference of nation before me, but of works.

But because "the sinful kingdom" of the Jews (for he speaks of the kingdom of the ten tribes, which is called Israel) has said: "I will not serve," my eyes are upon it, that I may take it away from the face of the earth, and it may no longer be a kingdom, but a dispersion throughout all nations. Yet I will not destroy "the house of Jacob" and the tribe of Judah to the end, from which the Christ is to be born, and through whom the salvation of the whole world is to come; but a remnant shall be saved.

Refer this also to the soul that sins, and to the house of heretics, whose kingdom the Lord destroys, that they may no longer have a "kingdom of sinners," and "the sinful kingdom" may perish from their mind; and from there he transfers them to better things, and leads them into the land of promise, from which the house of Jacob, that is, the "supplanter" of vices, is not destroyed to the end, but even in the heretics what is good is reserved. For we should not think that heretics are to be destroyed to the end, when many from them return to the Church, and from the "house of Jacob" which was previously destroyed, there are made columns and walls of the Church.

(Verses 9, 10.) For behold I will command, and I will shake the house of Israel in all nations, as [the Vulg. adds wheat] is shaken in a sieve, and there shall not a little stone fall upon the earth. In the sword shall die all the sinners of my people who say: It shall not approach, and the evil shall not come upon us.

LXX: Because behold I command and I will winnow the house of Israel in all the nations, as it is winnowed in a winnowing fan, and no contrition shall fall upon the earth. In the sword shall die all the sinners of my people, who say: It shall not approach, nor shall evils come upon us.

Deus qui mensus est aquas manu, et coelum palmo, et omnem terram concludit pugillo (Isai. XL), ipse pro magnitudine sua, utraque manu tenens margines terrae, quasi cribrum huc illucque concutiet: ut paleis ac sordibus peccatorum in terram cadentibus, purum frumentum remaneat, quod condatur in horrea: sive ut LXX transtulerunt, ventilabrum tenebit in manu, et purgabit aream suam, et triticum condet in horreis, paleas autem comburet igni inextinguibili; de quibus loquitur per Jeremiam: Quid paleis ad frumentum, dicit Dominus (Jer. XXIII, 28)? De hoc eodem sub figura alterius parabola, sagena illa demonstrat, quae mittitur in mare hujus saeculi, et extrahit pisces omnium generum, projectisque malis piscibus, boni tantummodo reservantur (Matth. XIII): ita et Dominus miserabilem domum Israel toto orbe dispersit, et concussit in cribro et ventilavit pala: lapillisque et calculis super terram non cadentibus, morientur in gladio, qui propter sordes et pulverem peccatores populi nominantur. Et hoc patientur quia non credunt vaticinia prophetarum, nec 354 putant esse ventura quae per eos Dominus comminatur. Cumque sibi prospera repromittant, mala postea sustinebunt, e regione sanctis timentibus, et non peccantibus, et idcirco nequaquam morientibus gladio, quia dixerunt: Appropinquabunt nobis mala, et venient super nos supplicia, quae peccata nostra meruerunt, de quo plenius in Jeremia loquitur Deus: Assumam, et loquar super gentem et regnum, ut aedificem et plantem illud. Si fecerit malum in conspectu meo, poenitebit et me boni quod locutus sum ut facerem ei (Jer. XVIII, 9, 10). Cum ergo Dominus concusserit in omnibus gentibus domum Israel, id est, cum omnes gentes fecerit ejus cribrum, ut per amarissima supplicia sordes cadant in terram, et purum Domini triticum remaneat; tunc sciamus et nos in hoc cribro esse concutiendos, ut si quid habemus lapilli et contritionis, non cadat in terram, sed triticum condatur in horreis. Consideremus autem quanta sit Dei potentia, quod totam domum Israel concutiat in omnibus gentibus, et tamen non cadet lapillus unus super terram. Lapillus enim est solida et firma fides, quae nullo doctrinae vento quatitur. Et licet domus Israel concutiat, tamen sanctorum lapillus permanet, nec miscetur terrae.

(Vers. 11 seqq.) In die illa suscitabo tabernaculum David quod cecidit, et reaedificabo aperturas murorum ejus, et ea quae corruerant instaurabo, et reaedificabo illud sicut in diebus antiquis, ut possideant reliquias Idumeae, et omnes nationes, eo quod invocatum sit nomen meum super eos, dicit Dominus faciens haec.

God who has measured the waters with his hand, and the heaven with a span, and encloses all the earth in a fist (Isa. 40), he himself for his greatness, holding both hands on the edges of the earth, will shake it like a sieve here and there: so that with the chaff and filth of sinners falling into the earth, the pure wheat may remain, which is stored in the barns: or as the LXX translated, he will hold the winnowing fan in his hand, and will purge his floor, and store the wheat in the barns, but the chaff he will burn with unquenchable fire; of which he speaks through Jeremiah: "What has the chaff to do with the wheat, says the Lord" (Jer. 23:28)? Concerning this same thing under the figure of another parable, that dragnet demonstrates, which is cast into the sea of this age, and draws out fish of all kinds, and with the bad fish cast away, the good only are reserved (Matt. 13): thus also the Lord dispersed the miserable house of Israel in the whole world, and shook it in a sieve and winnowed it with a shovel: and with the little stones and pebbles not falling upon the earth, those shall die by the sword, who on account of their filth and dust are called the sinners of the people. And they shall suffer this because they do not believe the prophecies of the prophets, nor do they think that those things are to come which the Lord threatens through them. And while they promise themselves prosperous things, they shall afterwards sustain evils, in contrast to the saints who fear and do not sin, and therefore by no means die by the sword, because they said: Evils shall approach us, and punishments shall come upon us, which our sins have deserved, concerning which God speaks more fully in Jeremiah: "I will take up, and I will speak concerning the nation and the kingdom, that I should build and plant it. If it shall have done evil in my sight, I also will repent of the good which I spoke that I would do to it" (Jer. 18:9-10). Therefore, when the Lord shakes the house of Israel in all nations, that is, when he makes all nations its sieve, that through most bitter punishments the filth may fall to the earth, and the pure wheat of the Lord may remain; then let us know that we also are to be shaken in this sieve, so that if we have anything of the "little stone" and of "contrition," it may not fall to the earth, but the wheat may be stored in the barns. But let us consider how great is the power of God, that he shakes the whole house of Israel in all nations, and yet not one "little stone" falls upon the earth. For "the little stone" is the solid and firm faith, which cannot be shaken by any wind of doctrine. And although the house of Israel is shaken, yet the "little stone" of the saints remains, and is not mixed with the earth.

(Verses 11 seqq.) In that day I will raise up the tabernacle of David that is fallen, and I will rebuild the openings of its walls, and those things which had fallen down I will restore, and I will rebuild it as in the days of old: that they may possess the remnants of Idumea, and all nations, because my name has been invoked upon them, says the Lord doing these things.

LXX: In die illa suscitabo tabernaculum David quod ceciderat, et reaedificabo ea quae corruerant, et quae suffossa sunt suscitabo, et instaurabo ea sicut dies antiquos, ut quaerant me reliqui hominum, et omnes gentes super quas invocatum est nomen meum, dicit Dominus faciens haec omnia.

Ubi apostolorum praecedit auctoritas, maxime Petri et Jacobi, quos columnas Ecclesiae Vas electionis vocat (Galat. II), ibi omnis variae explanationis tollenda suspicio est, et quod a tantis viris exponitur, hoc sequendum. In Actibus apostolorum quaestione inter apostolos suscitata, cur homines ex gentibus, 355 Paulus et Barnabas absque circumcisione et observantia sabbati suscepissent, Petrus respondit, ut debuit: cujus sententiam probans Jacobus, haec locutus est: Viri fratres, audite me: Simon enarravit, quemadmodum primum Deus visitavit sumere ex gentibus populum nomini suo, et huic concordant verba prophetarum, sicut scriptum est: Post haec revertar, et aedificabo tabernaculum David quod cecidit, et diruta ejus reaedificabo, et erigam illud: ut requirant caeteri hominum Dominum, et omnes gentes super quas invocatum est nomen meum, dicit Dominus faciens haec: notum a saeculo est Domino opus suum (Act. XV, 13 et seqq.). Hoc igitur tabernaculum David quod ceciderat (cecidemat autem in his qui dicunt, non appropinquabit, et non veniet super nos malum: quos Dominus cribro suo concusserat et probaverat, et quorum aream majestatis suae purgaverat ventilabro, et quicumque peccatores fuerant interfecit gladio) nunc juxta consuetudinem Scripturarum, post tormenta, post poenas, prospera et laeta promittens, suscitaturum esse se dicit, et in resurrectione Domini omnia restituta sunt. Et quod ait, ut possideant reliquias Idumaeae, sive juxta LXX, ut quaerant me reliqui hominum, ambo unum significant. Idumaei enim qui terreni sunt et sanguinei (hoc enim Edom sonat), per agnitionem Domini transierunt in reliquos hominum, ut nequaquam sint homines Edom, sed reliqui homines qui quaerant Dominum. Et omnes nationes, inquit, super quas invocatum est nomen meum: quod impletum cernimus in toto orbe, cum nulla sit natio quae non nomen Domini invocatum habeat, et Christo non serviat, qui de semine est David secundum carnem. Et notemus quod non dixerit absolute omnes nationes, sed omnes nationes super quas invocatum est nomen meum, id est, quae fidem et Christi nominis susceperunt invocationem.

LXX: In that day I will raise up the tabernacle of David which had fallen, and I will rebuild those things which had fallen down, and those which were dug up I will raise up, and I will restore them as the ancient days: that the rest of men may seek me, and all the nations upon whom my name has been invoked, says the Lord doing all these things.

Where the authority of the apostles precedes, especially of Peter and James, whom the "chosen vessel" calls the "columns" of the Church (Gal. 2), there all suspicion of varied explanation is to be removed, and that which is expounded by such great men, this is to be followed. In the Acts of the Apostles, with the question raised among the apostles, why Paul and Barnabas had received men from the nations without circumcision and the observance of the sabbath, Peter responded, as he ought: whose sentence James approving, spoke these things: "Brethren, hear me: Simon has related how God first visited to take from the nations a people for his name, and with this the words of the prophets agree, as it is written: After these things I will return, and I will rebuild the tabernacle of David that is fallen, and its ruins I will rebuild, and I will set it up: that the rest of men may seek the Lord, and all the nations upon whom my name has been invoked, says the Lord doing these things: known from the age is to the Lord his work" (Acts 15:13 seq.). This tabernacle of David, therefore, which had fallen (but it had fallen in those who say, "evil shall not approach, and shall not come upon us": whom the Lord had shaken with his sieve and proved, and whose floor of his majesty he had purged with the winnowing fan, and killed with the sword whoever had been sinners), now according to the custom of the Scriptures, after torments, after punishments, promising prosperous and joyful things, he says that he is about to raise up, and in the resurrection of the Lord all things were restored. And what he says, "that they may possess the remnants of Idumea," or according to the LXX, "that the rest of men may seek the Lord," both mean the same thing. For the Idumeans, who are "earthly" and "blood-colored" (for this is what Edom means), through the knowledge of the Lord have passed into "the rest of men," so that they may no longer be the "men of Edom," but "the rest of men" who seek the Lord. And "all nations," he says, "upon whom my name has been invoked": this we see fulfilled in the whole world, since there is no nation which does not have the name of the Lord invoked upon it, and does not serve the Christ, who is of the seed of David according to the flesh. And let us note that he does not say "all nations" simply, but "all nations upon whom my name has been invoked," that is, those who have received the faith and the invocation of the name of Christ.

(Vers. 14, 15.) Ecce dies veniunt, dicit Dominus, et comprehendet arator messorum, et calcator uvae mittentem semen. Et stillabunt montes dulcedinem et omnes colles culti erunt. Et convertam captivitatem populi mei Israel, et aedificabunt civitates desertas, et habitabunt, et plantabunt vineas, et bibent vinum earum, et facient hortos, et comedent fructus eorum. Et plantabo eos super humum suam, et non evellam eos ultra de terra sua quam dedi eis, dicit Dominus Deus tuus.

LXX: Ecce dies veniunt, dicit Dominus, et apprehendet tritura vindemiam, et variabitur uva in semente. Et stillabunt montes dulcedinem, et omnes coles consiti erunt. Et convertam captivitatem populi mei Israel, et aedificabunt civitates dissipatas, et habitabunt, et plantabunt vineas, et bibent vinum earum, et facient hortos, et comedent fructum eorum. Et plantabuntur super terram suam, et non avellentur amplius de terra sua quam dedi eis, dicit Dominus Deus omnipotens.

Suscitato tabernaculo David quod cecidat, et reaedicatis his quae fuerant lapsa atque subversa, describitur rerum omnium abundantia, quomodo hi qui prius euntes, ibant, et flebant, portantes semina sua, venientes venient cum exultatione, portantes manipulos suos (Psal. CXXV): ut consequatur manipulorum tritura vindemiam, sive arator messorum et uva varietur, ac ducat colorem in tempore seminis: sive, ut verius est, calcator uvae comprehendat sementem, et sic sibi invicem cuncta succedant, ut nulla dies sit absque frumento, vino et gaudio. In illo tempore, plenis torcularibus uva calcabitur, et de Christi ac martyrum sanguine rubentia musta fundentur, et huiusmodi calcator uvae erit seminarium sermonis Dei, ut sanguis eorum magis clamet in mundo, quam clamavit sanguis Abel 357 justis. Quicumque autem merito virtutum suarum ad montana conscenderit, melle sudabit, immo stillabit dulcedinem sermonis Dei, de quo scriptum est: Gustate et videte quam suavis est Dominus (Ps. XXXIII, 9): Et, Quam dulcia eloquia tua gutturi meo, super mel ori meo (Ps. CXVIII, 103). Et omnes colles, qui prius aridi fuerant, consiti erunt sive culti diversis virtutibus, qui ante steriles erant. Et convertam captivitatem populi mei Israel, qui a daemonibus captivi tenebantur, et nequaquam suis erroribus servient, sed aedificabunt civitates dissipatas Ecclesiae, et habitabunt, et plantabunt vineas spiritus, de quibus bibent vinum laetitiae. Et facient hortos diversarum elocutionum, et comedent fructus eorum qui salvantur. Et plantabo eos super humum suam, de qua supra diximus, et non evellam eos ultra de terra sua quam dedi eis.

(Verses 14, 15.) Behold the days come, says the Lord, and the plowman shall overtake the reaper, and the treader of grapes him that sows seed. And the mountains shall drip sweetness, and all the hills shall be tilled. And I will bring back the captivity of my people Israel, and they shall build the abandoned cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, and shall make gardens, and eat the fruits thereof. And I will plant them upon their own soil, and I will no longer pluck them out of their land which I have given them, says the Lord thy God.

LXX: Behold the days come, says the Lord, and the threshing shall overtake the vintage, and the grape shall vary in the sowing. And the mountains shall drip sweetness, and all the hills shall be planted. And I will bring back the captivity of my people Israel, and they shall build the dissipated cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof, and shall make gardens, and eat the fruit thereof. And they shall be planted upon their own land, and they shall be plucked out no more from their land which I have given them, says the Lord God almighty.

With the tabernacle of David raised up which had fallen, and those things rebuilt which had lapsed and been subverted, the abundance of all things is described, how those who previously "going, went and wept, carrying their seeds, coming shall come with exultation, carrying their sheaves" (Psal. 125 [Vulg. CXXV]): so that the threshing of sheaves may follow the vintage, or the plowman the reaper, and the grape may vary and take color in the time of sowing: or, as is more true, the treader of grapes may overtake the sowing, and thus all things may succeed each other in turn, so that no day may be without wheat, wine, and joy. At that time, with full winepresses the grape shall be trodden, and from the blood of Christ and the martyrs red must shall be poured out, and a treader of grapes of this kind shall be the nursery of the word of God, so that their blood may cry out more in the world than the blood of the just Abel cried out (Matt. 23 [Vulg. 357]). Whosoever however by the merit of his virtues shall have ascended to the mountainous places, shall sweat with honey, or rather shall drip the sweetness of the word of God, of which it is written: "Taste and see how sweet the Lord is" (Ps. 33:9 [Vulg. XXXIII]): And, "How sweet are thy elocutions to my throat, above honey to my mouth" (Ps. 118:103 [Vulg. CXVIII]). And all the hills, which previously were parched, shall be "tilled" or "planted" with diverse virtues, which previously were sterile. "And I will bring back the captivity of my people Israel," who were held captive by demons, and they shall no longer serve their errors, but "shall build the dissipated cities" of the Church, and "shall inhabit" them, and "shall plant vineyards" of the spirit, from which they shall "drink the wine" of joy. "And they shall make gardens" of diverse elocutions, and "shall eat the fruits" of those who are saved. "And I will plant them upon their own soil," of which we have spoken above, and "I will no longer pluck them out of their land which I have given them."

Qui enim a Domino plantatus est, et habet Dominum Deum suum, nequaquam potest evelli, si tamen in humo in qua plantatus est permanserit, nec sua voluntate inde avellatur. Hoc autem ex parte impletum videmus, sed perfectius in futuro est implendum, quando erimus in terra viventium, et nequaquam ulli captivitati erimus subjecti, sed erit Deus omnia in omnibus (I Cor. XV), qui est Dominus Deus omnium, cui gloria in saecula saeculorum. Amen.

For he who has been planted by the Lord, and has the Lord as his God, can by no means be plucked out, provided that he remains in the soil in which he was planted, and does not of his own will be plucked out from there. This however we see fulfilled in part, but it is to be fulfilled more perfectly in the future, when we shall be in the land of the living, and shall no longer be subject to any captivity, but "God will be all in all" (1 Cor. 15:28), who is the Lord God of all, to whom be glory for ever and ever. Amen.