SAINT JEROME

Commentary on Ezekiel

Commentariorum in Ezechielem

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S. EUSEBII HIERONYMI STRIDONENSIS PRESBYTERI COMMENTARIORUM IN EZECHIELEM PROPHETAM LIBRI QUATUORDECIM. (C)

LIBER PRIMUS.

1-2 Finitis in Isaiam decem et octo Explanationum voluminibus, ad Ezechiel, quod tibi, et sanctae memoriae matri tuae Paulae, o Virgo Christi Eustochium, saepe pollicitus sum, transire cupiebam, et extremam, ut dicitur, manum operi imponere prophetali: et ecce subito mors mihi Pammachii atque Marcellae, Romanae urbis obsidio, multorumque fratrum et sororum dormitio nuntiata est. Atque ita consternatus obstupui, ut nihil aliud diebus ac noctibus nisi de salute omnium cogitarem: meque in captivitate sanctorum putarem esse captivum, nec possem prius ora reserare, nisi aliquid certius discerem: dum inter spem et desperationem sollicitus pendeo, aliorumque 3-4 malis me crucio. Postquam vero clarissimum terrarum omnium lumen exstinctum est, immo Romani imperii truncatum caput: et, ut verius dicam, in una Urbe totus orbis interiit, obmutui et humiliatus sum, et silui a bonis, et dolor meus renovatus est: concaluit cor meum intra me, et in meditatione mea exarsit ignis (Psal. XXXVIII, 4): nec putavi illam sententiam negligendam: Musica in luctu importuna narratio (Eccli. XXII, 6). Verum quia et tu indesinenter hoc flagitas, et magno vulneri cicatrix paulatim obducitur: Scorpiusque inter Enceladum et Porphyrionem Trinacriae humo premitur, et Hydra multorum capitum contra nos aliquando sibilare cessavit: datumque tempus, quo non haereticorum respondere insidiis, sed Scripturarum expositioni incumbere debeamus, aggrediar Ezechiel prophetam, cujus difficultatem Hebraeorum probat traditio. Nam nisi quis apud eos aetatem sacerdotalis ministerii, id est, tricesimum annum impleverit, nec principia Geneseos, nec Canticum Canticorum, nec hujus voluminis exordium et finem legere permittitur, ut ad perfectam scientiam, et mysticos intellectus, plenum humanae naturae tempus accedat. Quod opus si per Domini misericordiam ad calcem usque perduxero, transibo ad Jeremiam, qui in Lamentationibus suis, sub typo Jerusalem quatuor plagas mundi, quadruplici plangit alphabeto.

FOURTEEN BOOKS OF THE COMMENTARIES ON THE PROPHET EZEKIEL BY SAINT EUSEBIUS JEROME OF STRIDON, PRESBYTER. (C)

BOOK I.

1-2 Having finished the eighteen volumes of Explanations on Isaiah, I desired to pass on to Ezekiel—which I often promised to you, and to your mother Paula of holy memory, O Eustochium, virgin of Christ—and to put, as they say, the final hand to the prophetic work: and behold, suddenly the death of Pammachius and Marcella, the siege of the Roman city, and the falling asleep of many brothers and sisters, was announced to me. And I was so dismayed and stunned that I thought of nothing else day and night but the safety of everyone; and I considered myself a captive in the captivity of the saints, nor could I open my lips sooner, until I might learn something more certain; while I hung anxious between hope and despair, and tortured myself with the evils of others 3-4. But after the brightest light of all lands was extinguished, or rather the head of the Roman empire was cut off: and, to speak more truly, the whole world perished in one City, I was dumb and humbled, and kept silence from good things, and my sorrow was renewed: my heart grew hot within me, and in my meditation a fire blazed up (Ps 38:4 [39:3]): nor did I think that sentence should be neglected: Music in mourning is an untimely tale (Sir 22:6). But because you incessantly demand this, and a scar is gradually drawn over the great wound: and the Scorpion between Enceladus and Porphyrion is crushed by the soil of Trinacria, and the many-headed Hydra against us has finally ceased to hiss: and a time is given to us, in which we ought not to answer the snares of heretics, but to apply ourselves to the exposition of the Scriptures, I will approach the prophet Ezekiel, whose difficulty the tradition of the Hebrews proves. For unless one among them has completed the age of priestly ministry, that is, the thirtieth year, he is permitted to read neither the beginning of Genesis, nor the Song of Songs, nor the beginning and end of this volume, so that the full time of human nature may approach perfect knowledge and mystical understandings. If, through the mercy of the Lord, I bring this work all the way to its heel, I will pass on to Jeremiah, who in his Lamentations, under the type of Jerusalem, laments the four quarters of the world with a fourfold alphabet.

(Cap. I.---Vers. 1.) Et factum est in tricesimo anno, in quarto, in quinta mensis. Tricesimus annus non, ut plerique aestimant, aetatis prophetae dicitur, nec Jubilaei, qui est annus remissionis; sed a duodecimo anno Josiae regis Juda, quando inventus est liber Deuteronomii in templo Dei, usque ad quintum captivitatis annum Joachin cognomento Jechoniae, qui cum matre ductus est in Babylonem, et cum Daniele tribusque pueris, et Ezechiel (quae est tribus Judae prima captivitas) quando stillavit ira Dei super Jerusalem (IV Reg. XXII; II Par. XXXIV; IV Reg. XXIV). Secundum anagogen vero praefiguratur Dominus atque Salvator, qui tringinta annos natus venit ad baptismum (Luc. III), quae in homine perfecta aetas est. Unde et in Numerorum volumine juxta Hebraeos, non, ut in LXX continetur, a vicesimo quinto aetatis anno, sed a tricesimo incipiunt sacerdotes in tabernaculo ministrare (Num. IV). In quod signum praecessit et Joseph, quando in Aegypto esurienti populo frumenta largitus est (Genes. XLI), et Joannes Baptista venit ad fluenta Jordanis, praedicavitque baptismum poenitentiae (Luc. III). Quodque 5 scriptum est, in quarto, pendente sententia, subauditur mense. Statim enim sequitur, in quinta mensis. Quod ut manifestius fieret, supra addidere Septuaginta.

(Vers. 2.) Cum essem in medio captivorum juxta fluvium Chobar, aperti sunt coeli, et vidi visiones Dei in quinta mensis: ipse est annus quintus transmigrationis regis Joachin. Captivum sedisse populum super flumina Babylonis, David prophetat in spiritu: Super flumina Babylonis ibi sedimus et flevimus (Psal. CXXXVII). Chobar autem, aut nomen est fluminis, aut certe, juxta interpretationem suam, qua in grave vertitur, Tygrim significat et Euphratem, et omnia magna et gravissima flumina quae in terra Chaldaeorum esse perhibentur. Apertosque coelos non divisione firmamenti, sed fide credentis intellige: eo quod coelestia sint illi reserata mysteria. Unde et in baptismate Salvatoris, quando Spiritus sanctus in specie columbae descendit super eum, apertos coelos legimus (Matth. III), quibus reseratis, panduntur visiones Dei: non una visio, sed plures, dicente Domino per Prophetam: Ego visiones multiplicabo, et in manibus Prophetarum assimilatus sum (Osee XII, 10). Istae sunt visiones quas omnis Ezechielis prophetia contexuit. Significantiusque juxta Hebraeos et caeteros Interpretes transmigratio dicitur Joachin, et non captivitas, quod LXX transtulerunt. Non enim captus urbe superata; sed voluntate se tradens, ductus est in Babylonem. Igitur Joachin, id est, Jechoniae dicatur prima transmigratio: Sedeciae autem secunda vel extrema captivitas.

(Ch. 1.---Verse 1.) And it came to pass in the thirtieth year, in the fourth, on the fifth of the month. The thirtieth year is not said, as many estimate, of the prophet's age, nor of the Jubilee, which is a year of remission; but from the twelfth year of Josiah, king of Judah, when the book of Deuteronomy was found in the temple of God, up to the fifth year of the captivity of Jehoiachin, surnamed Jeconiah, who was led to Babylon with his mother, and with Daniel and the three boys, and Ezekiel (which is the first captivity of the tribe of Judah) when the wrath of God dripped upon Jerusalem (2 Kings 22; 2 Chr 34; 2 Kings 24). According to the anagoge, however, the Lord and Savior is prefigured, who, born thirty years old, came to baptism (Luke 3), which is the perfect age in man. Whence also in the volume of Numbers according to the Hebrews, the priests begin to minister in the tabernacle not from the twenty-fifth year of age, as is contained in the LXX, but from the thirtieth (Num 4). Into which sign Joseph also preceded, when he bestowed grain on the hungry people in Egypt (Gen 41), and John the Baptist came to the streams of the Jordan, and preached the baptism of repentance (Luke 3). And what is written 5, in the fourth, hanging the sentence, month is understood. For it immediately follows, on the fifth of the month. Which, that it might become more manifest, the Septuagint added above.

(Verse 2.) When I was in the midst of the captives by the river Chebar, the heavens were opened, and I saw the visions of God on the fifth of the month: it is the fifth year of the transmigration of King Jehoiachin. That the people sat captive upon the rivers of Babylon, David prophesies in spirit: By the rivers of Babylon, there we sat down and wept (Ps 137 [136]). Now Chebar, either is the name of a river, or certainly, according to its interpretation, which turns into heavy, signifies the Tigris and the Euphrates, and all the great and very heavy rivers which are reported to be in the land of the Chaldeans. And understand the opened heavens not by a division of the firmament, but by the faith of the believer: because the celestial mysteries are unlocked to him. Whence also in the baptism of the Savior, when the Holy Spirit descended upon him in the form of a dove, we read that the heavens were opened (Matt 3), which being unlocked, the visions of God are spread out: not one vision, but many, the Lord saying through the Prophet: I have multiplied visions, and I was given a similitude in the hands of the Prophets (Hos 12:10). These are the visions which the entire prophecy of Ezekiel has woven. And more significantly, according to the Hebrews and other Interpreters, it is called the transmigration of Jehoiachin, and not captivity, which the LXX have translated. For he was not taken when the city was overcome; but handing himself over voluntarily, he was led to Babylon. Therefore, the first transmigration is said to be of Jehoiachin, that is, Jeconiah: but the second or final captivity is of Zedekiah.

(Vers. 3.) Factum est verbum Domini ad Ezechiel filium Buzi, sacerdotem, in terra Chaldaeorum, secus flumen Chobar. Et Danieli et Ezechieli, qui in Babylone erant juxta flumina, futurorum sacramenta panduntur super aquas, immo in aquis purissimis, ut baptismatis potentia monstraretur. Alioquin et apostolus Paulus quando ab Anania lotus in Domino est, tegentibus prius oculos ejus squamis, caruit caecitate (Act. IX). Et in Genesi, prima quae viverent, de aquis egressa sunt. Illud quoque intelligendum, quod in tricesimo aetatis suae anno Dominus 6 ad baptisma venerit: in quarto mense, qui apud nos vocatur Januarius, et est in anni primus exordio, praeter Nisan mensem novorum, in quo Pascha celebratur. Apud Orientales enim populos, post collectionem frugum, et torcularia, quando decimae deferebantur in templum, October erat primus mensis, et Januarius quartus. Quintam autem diem mensis adjungit, ut significet baptisma, in quo aperti sunt Christo coeli, et Epiphaniorum dies hucusque venerabilis est, non ut quidam putant Natalis in carne, tunc enim absconditus est, et non apparuit. Quod huic tempori congruit, quando dictum est: Hic est Filius meus dilectus, in quo mihi complacui (Matth. III, 17). Porro Buzi in linguam nostram vertitur, spretus atque contemptus: Ezechiel, roboratus a Deo. Quod sic Domino coaptabitur, ut dicamus Creatorem mundi, qui Pater est Salvatoris, ab omnibus haereticis sperni atque contemni, qui vetus non recipiunt Testamentum. Nec mirum robustum Dei esse Dominum: cum ipse sit Dei virtus Deique sapientia.

Et facta est super eum ibi manus Domini. LXX: Et facta est super me manus Domini. Ut cernere visiones Dei et intelligere possimus, manu et fortitudine Dei super nos opus est (I Cor. I). In qua manu et brachio eductus est populus Israel de Aegypto; cujus fortitudinis partem etiam Magi intellexerunt dicentes: Digitus Dei est (Exod. VIII). Et Salvator in Evangelio: Si ego in digito Dei ejicio daemonia (Matth. XII, 28). Pro quo in altero Evangelio scriptum est: Si ego in spiritu Dei ejicio daemonia (Luc. XI, 20).

(Vers. 4.) Et vidi, et ecce ventus turbinis veniebat ab Aquilone, et nubes magna, et ignis involvens, et splendor in circuitu ejus. Et de medio ejus quasi species electri, id est, de medio ignis. LXX: Et vidi, et ecce spiritus auferens (sive attollens) veniebat ab Aquilone, et nubes magna in eo, et ignis micans, et splendor in circuitu ejus. Et in medio ejus quasi visio electri in medio ignis ÷ et splendor in eo **. In consolationem populi transmigrantis, et revelationem sententiae Dei, propheta videt maximam 7 visionem.

(Verse 3.) The word of the Lord came to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar. And to Daniel and Ezekiel, who were in Babylon by the rivers, the sacraments of future things are spread out over the waters, or rather in very pure waters, so that the power of baptism might be shown. Moreover, the apostle Paul, when washed in the Lord by Ananias, scales first covering his eyes, was freed from blindness (Acts 9). And in Genesis, the first things that lived, came out from the waters. This also is to be understood, that in the thirtieth year of his age the Lord 6 came to baptism: in the fourth month, which among us is called January, and is the beginning in the first of the year, besides the new month of Nisan, in which the Passover is celebrated. For among the Oriental peoples, after the collection of the fruits, and the winepresses, when tithes were brought into the temple, October was the first month, and January the fourth. And he joins the fifth day of the month, to signify the baptism, in which the heavens were opened to Christ, and the day of the Epiphanies is venerable up to this point, not as some think the Nativity in the flesh, for then he was hidden, and did not appear. Which precisely fits this time, when it was said: This is my beloved Son, in whom I am well pleased (Matt 3:17). Now Buzi is translated into our language, despised and contemned: Ezekiel, strengthened by God. Which will be thus adapted to the Lord, so that we may say that the Creator of the world, who is the Father of the Savior, is despised and contemned by all heretics, who do not receive the Old Testament. Nor is it a wonder that the Lord is the strong one of God: since he himself is the power of God and the wisdom of God.

And the hand of the Lord was upon him there. LXX: And the hand of the Lord was upon me. That we may be able to see the visions of God and understand them, there is need of the hand and strength of God upon us (1 Cor 1). In which hand and arm the people of Israel were led out of Egypt; a part of whose strength even the Magi understood, saying: It is the finger of God (Exod 8). And the Savior in the Gospel: If I by the finger of God cast out demons (Matt 12:28). For which in the other Gospel it is written: If I by the spirit of God cast out demons (Luke 11:20).

(Verse 4.) And I looked, and behold a whirlwind came from the North, and a great cloud, and a fire infolding it, and brightness was about it. And out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber. LXX: And I saw, and behold a spirit taking away (or lifting up) came from the North, and a great cloud in it, and a shining fire, and brightness was about it. And in the midst thereof as it were the vision of amber in the midst of fire ÷ and brightness in it **. For the consolation of the transmigrating people, and the revelation of the sentence of God, the prophet sees a very great 7 vision.

In cujus interpretatione omnes synagogae Judaeorum mutae sunt, ultra hominem esse dicentium, et de hac, et de aedificatione templi, quod in ultimo prophetiae hujus scribitur, aliquid velle conari. Nos autem quae a majoribus accepimus, et juxta modum ingenioli nostri, spiritualibus spiritualia comparantes, suspicari magis possumus quam explanare, benivolis credemus fidisque [Al. fidelibusque] lectoribus, veniam deprecantes, ut temeritati, immo fidei nescienti mensuram suam, faveant magis quam irascantur. Ac primum sciendum, spiritum auferentem, sive attollentem, quem nos juxta Aquilam interpretati sumus, ventum turbinis, et juxta Symmachum et Theodotionem flatum ac spiritum tempestatis, ab aliis in bonam, ab aliis in contrariam partem accipi. Verbum enim Hebraicum RUA pro locorum qualitate, vel spiritus, vel anima, vel ventus accipitur. Spiritus, ut ibi: Emitte spiritum tuum et creabuntur (Ps. CIII, 30). Anima: Egredietur spiritus ejus et revertetur in terram suam (Ps. CXLV, 4). Ventus: In spiritu violento conteres naves Tharsis (Ps. XLVII, 8). Et alibi: Ignis et sulphur, et spiritus procellarum, pars calicis eorum (Ps. X, 7). Qui ventum et flatum tempestatis legunt, hoc sentiunt: iram et furorem Dei venire ab Aquilone, hoc est Nabuchodonosor, et Jerusalem post sex annos hujus visionis esse capiendam. Cernitur enim visio quinto anno transmigrationis regis Joachin, qui et Sedeciae regnanti in Jerusalem quintus erat, quem legimus post sex similiter annos, id est, anno undecimo imperii sui, urbe capta, ductum in Babylonem. His ergo qui habitabant prope flumen Chobar, et sponte se regi tradiderant, revelatur quod benefecerint obedire sententiae Dei. In brevi enim et Judaeam provinciam, et urbem Jerusalem esse capiendam. Quodque nubes magna describitur, intelligamus eam imbres eversionum super Judaeam, pluviasque allisionum portare. Et involutus ignis monstrat ventura supplicia, et captivitatis mala. Splendorque in circuitu ejus significat Dei aperta judicia. Qui autem in contrariam partem sentiunt, hoc est, bonam, spiritum auferentem, sive 8 extollentem, Spiritum sanctum intelligunt, qui auferat ab hominibus vitia atque peccata, sive jacentes attollat ad sublimia, faciatque recedere ab Aquilone vento frigidissimo, a quo exardescunt mala super omnem terram (Eccles. XLIII); et in Jeremia, olla illa terribilis a facie Aquilonis accenditur (Jerem. I).

In the interpretation of which all the synagogues of the Jews are dumb, saying it is beyond man, to try to attempt anything concerning this, and concerning the building of the temple, which is written in the end of this prophecy. But we, comparing spiritual things with spiritual things, according to what we have received from the ancestors, and according to the measure of our small genius, can rather suspect than explain; we will trust to benevolent and faithful readers, deprecating pardon, that they may favor rather than be angry at our temerity, or rather faith not knowing its measure. And first it is to be known, that the spirit taking away, or lifting up, which we, according to Aquila, have translated whirlwind, and according to Symmachus and Theodotion blast and spirit of tempest, by some is taken in a good sense, by others in a contrary sense. For the Hebrew word RUA[H], according to the quality of the places, is taken for either spirit, or soul, or wind. Spirit, as there: Send forth thy spirit and they shall be created (Ps 104 [103]:30). Soul: His spirit shall go forth and he shall return into his earth (Ps 146 [145]:4). Wind: With a violent spirit thou shalt break the ships of Tarshish (Ps 48 [47]:8). And elsewhere: Fire and brimstone, and storms of winds, shall be the portion of their cup (Ps 11 [10]:7). Those who read wind and blast of tempest, feel this: that the wrath and fury of God comes from the North, that is Nebuchadnezzar, and Jerusalem is to be taken after six years of this vision. For the vision is seen in the fifth year of the transmigration of king Jehoiachin, which was also the fifth for Zedekiah reigning in Jerusalem, whom we read was similarly led into Babylon after six years, that is, in the eleventh year of his empire, the city having been captured. Therefore to these who dwelt near the river Chebar, and had voluntarily handed themselves over to the king, it is revealed that they did well to obey the sentence of God. For in a short time the province of Judea and the city of Jerusalem are to be captured. And that a great cloud is described, let us understand it to carry showers of subversions over Judea, and rains of dashings. And the infolded fire shows the impending punishments, and the evils of captivity. And the brightness around it signifies the open judgments of God. But those who feel in the contrary part, that is, the good, understand the spirit taking away, or 8 lifting up, as the Holy Spirit, who takes away vices and sins from men, or lifts up the prostrate to sublime things, and makes them recede from the North with a very cold wind, by which evils blaze up over all the earth (Sirach 43); and in Jeremiah, that terrible boiling pot is kindled from the face of the North (Jer 1).

Nubem quoque magnam ad personam Christi referunt, qui venit in Aegyptum hujus saeculi super nubem levem: magnamque proprie dici ad comparationem minorum, prophetarum videlicet, et apostolorum omniumque sanctorum, de quibus scriptum est: Et veritas tua usque ad nubes (Ps. XXXV, 6); et: Mandabo nubibus ne pluant super Israel imbrem (Isai. V, 6); et alibi: Nubes pulvis pedum ejus (Naum I, 3); et iterum: Nubes et caligo in circuitu illius (Ps. XCVI, 2). Ignem quoque micantem et splendorem in circuitu ejus, juxta illud accipi quod scriptum est: Deus ignis consumens est (Deut. IV, 24). Ad quem mittendum super terram Salvator venisse se dicit, et in nobis omnibusque credentibus ardere desiderat (Luc. XI); qui cum terrorem peccatoribus inferat atque supplicia, tamen splendore rutilet, et lumine ac fulgore sit plenus. Idcirco nos excoquens, ut puris atque purgatis tribuat laetiora.

(Vers. 5.) Et in medio ejus similitudo quatuor animalium, et hic aspectus eorum: similitudo hominis in eis. Quodque sequitur, Et splendor in eo, obelo praenotandum est. Nisi addidisset Scriptura, dicens: Id est, de medio ignis, propter ambiguitatem verbi errare poteramus, ut putaremus speciem, vel visionem electri esse in medio venti, vel spiritus. Ergo hoc sentiendum, quod in medio ignis et tormentorum Dei, electri similitudo sit, quod est auro argentoque pretiosius; ut post judicium atque tormenta, quae patientibus tristia videntur et dura, pretiosior electri fulgor appareat, dum providentia Dei omnia gubernantur, et quae putatur poena, medicina est.

(Vers. 6.) Et in medio ejus similitudo quatuor animalium, et hic aspectus eorum: similitudo hominis in eis. In medio ejus, subauditur quidem, electri: sed melius ut ignem intelligamus, qui credentibus lumen, incredulis supplicium est. In hujus ergo ignis medio erat 9 similitudo quatuor animalium, similitudo, non natura; quatuorque animalium quae postea dicuntur quadriformia, una similitudo est hominis, ut omnia in mundo rationabilia demonstrentur: Faciamus enim, inquit, hominem ad imaginem et similitudinem nostram (Genes. I). Imago autem et similitudo Dei non est corporis forma, sed mentis: descripta ad similitudinem verae imaginis Christi, qui est imago Dei invisibilis. Hae rationales creaturae in quatuor versantur locis, sive propter quatuor cardines mundi, quibus orbis includitur, sive propter quatuor loca, coelestium, terrestrium, et infernorum, et supercoelestium, de quibus et Paulus apostolus loquitur: Ut in nomine Jesu omne genu flectatur, coelestium, terrestrium, et infernorum (Philip. II, 10). De tribus, Pauli testimonium est. Videamus et quartum.

The great cloud they also refer to the person of Christ, who came into the Egypt of this world upon a light cloud: and that it is properly called great in comparison to lesser ones, namely, the prophets, and apostles and all the saints, of whom it is written: And thy truth unto the clouds (Ps 36 [35]:6); and: I will command the clouds not to rain a shower upon Israel (Isa 5:6); and elsewhere: The clouds are the dust of his feet (Nahum 1:3); and again: Clouds and darkness are round about him (Ps 97 [96]:2). The shining fire also and the brightness round about him, are taken according to that which is written: God is a consuming fire (Deut 4:24). Which the Savior says he came to send upon the earth, and desires to burn in us and all believers (Luke 11); who, though he brings terror and punishments to sinners, yet glows with brightness, and is full of light and splendor. Therefore melting us out, to give us, pure and purged, more joyful things.

(Verse 5.) And in the midst thereof the likeness of four living creatures, and this was their appearance: there was the likeness of a man in them. And what follows, And brightness in it, is to be marked with an obelus. Unless Scripture had added, saying: That is, out of the midst of the fire, on account of the ambiguity of the word we could err, so as to think the appearance, or vision of amber was in the midst of the wind, or spirit. Therefore this is to be felt, that in the midst of the fire and torments of God, there is the likeness of amber, which is more precious than gold and silver; so that after the judgment and torments, which seem sad and hard to those suffering, the splendor of amber may appear more precious, while by the providence of God all things are governed, and what is thought punishment, is medicine.

(Verse 6.) And in the midst thereof the likeness of four living creatures, and this was their appearance: there was the likeness of a man in them. In the midst of it, of amber is indeed understood: but better that we understand the fire, which to believers is light, to unbelievers is punishment. Therefore in the midst of this fire there was 9 the likeness of four living creatures, a likeness, not a nature; and of the four living creatures which are afterwards called quadriform, there is one likeness of man, so that all rational things in the world may be demonstrated: Let us make, he says, man to our image and likeness (Gen 1). Now the image and likeness of God is not the form of the body, but of the mind: described to the likeness of the true image of Christ, who is the invisible image of God. These rational creatures are engaged in four places, whether on account of the four hinges of the world, by which the globe is enclosed, or on account of the four places, of things in heaven, on earth, and under the earth, and above the heavens, of which also the apostle Paul speaks: That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth (Phil 2:10). Concerning three, it is the testimony of Paul. Let us see the fourth also.

Laudate Dominum, coeli coelorum, et aqua quae super coelos est, laudet nomen Domini (Psal. CXLVIII, 5), Rursumque ab Apostolo alia dicuntur coelestia, et alia supercoelestia (I Cor. XV).

(Vers. 7.) Quatuor facies uni, et quatuor pennae uni, et pedes eorum pedes recti, et planta pedis eorum quasi planta pedis vituli, et scintillae quasi aspectus aeris candentis. Et manus hominis sub pennis eorum in quatuor partibus. LXX: Et quatuor facies uni, et quatuor alae uni, et crura eorum recta, et pennati pedes eorum. Et scintillae quasi fulgurans aeramentum, et leves pennae eorum, et manus hominis sub pennis eorum in quatuor partibus eorum. De quatuor animalibus, quorum aspectus erat similitudo hominis (ita dumtaxat ut singula haberent quaternas facies, et quaternas alas, pedesque rectos, et plantam pedis, quasi vestigium pedis vituli, sive, ut interpretatus est Aquila, rotundam, quod LXX penitus omiserunt), de scintillis quoque aeris splendore rutilantibus, et de levibus pennis eorum, quod in Hebraico non habetur, de manu quoque hominis sub alis eorum in quatuor partes, et reliquis quae propheticus sermo describit, conabimur quid nobis videatur dicere, cum opiniones singulorum breviter strinxerimus. Quidam quatuor Evangelia, quos nos quoque in prooemio commentariorum Matthaei secuti 10 sumus, horum animalium putant nominibus designari: Matthaei, quod quasi hominem descripserit: Liber generationis Jesu Christi, filii David, filii Abraham. Leonis, ad Marcum referunt: Initium Evangelii Jesu Christi Filii Dei, sicut scriptum est in Isaia propheta: Vox clamantis in deserto, Parate viam Domini: rectas facite semitas ejus (Isai. XL, 3). Vituli, ad Lucae Evangelium, quod a Zachariae incipit sacerdotio. Aquilae, ad Joannis exordium, qui ad excelsum evolans coepit: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Super quo quid nobis videretur, in supradicto opere diximus, pleniusque in Apocalypsi Joannis (Cap. IV) horum animantium species ac nomina referuntur ad quatuor Evangelia [Al. Evangelistas]. Quibus quomodo possit omnium animalium descriptio coaptari, tentabimus suo loco dicere. Alii vero qui philosophorum stultam sequuntur sapientiam, duo hemisphaeria in duobus templi Cherubim, nos et Antipodas, quasi supinos et cadentes homines suspicantur. Plerique, juxta Platonem, rationale animae, et irascitivum, et concupiscitivum, quod ille λογικὸν et θυμικὸν et ἐπιθυμητικὸν vocat, ad hominem, et leonem ac vitulum referunt: rationem et cognitionem, et mentem, et consilium, eamdemque virtutem atque sapientiam in cerebri arce ponentes: feritatem vero et iracundiam atque violentiam in leone, quae consistat in felle. Porro libidinem, luxuriam, et omnium voluptatum cupidinem in jecore, id est, in vitulo qui terrae operibus haereat.

Praise the Lord, ye heavens of heavens, and let the water that is above the heavens, praise the name of the Lord (Ps 148 [147]:5), And again by the Apostle other things are called celestial, and others super-celestial (1 Cor 15).

(Verse 7.) And four faces to one, and four wings to one, and their feet straight feet, and the sole of their foot as the sole of a calf's foot, and sparks like the appearance of glowing brass. And the hands of a man under their wings in their four parts. LXX: And four faces to one, and four wings to one, and their legs straight, and their feet winged. And sparks like lightning brass, and their light wings, and the hand of a man under their wings in their four parts. Concerning the four living creatures, whose appearance was the likeness of a man (only thus that they each had four faces, and four wings, and straight feet, and the sole of the foot, as the vestige of a calf's foot, or, as Aquila translated, round, which the LXX entirely omitted), concerning also the sparks glowing with the splendor of brass, and concerning their light wings, which is not held in the Hebrew, concerning also the hand of a man under their wings in four parts, and the rest which the prophetic word describes, we will attempt what seems to us to be said, after we briefly touch the opinions of individuals. Some think the four Gospels, which we also followed in the preface of the commentaries of Matthew 10, are designated by the names of these living creatures: of Matthew, because he described him as it were a man: The book of the generation of Jesus Christ, the son of David, the son of Abraham. Of the Lion, they refer to Mark: The beginning of the Gospel of Jesus Christ the Son of God, as it is written in Isaiah the prophet: The voice of one crying in the desert, Prepare ye the way of the Lord: make straight his paths (Isa 40:3). Of the Calf, to the Gospel of Luke, which begins from the priesthood of Zechariah. Of the Eagle, to the beginning of John, who flying up to the highest began: In the beginning was the Word, and the Word was with God, and the Word was God. Upon which, what seemed to us, we have said in the above-mentioned work, and more fully in the Apocalypse of John (Ch. 4) the species and names of these living creatures are referred to the four Gospels [Al. Evangelists]. How the description of all the living creatures can be adapted to them, we will attempt to say in its place. But others who follow the foolish wisdom of the philosophers, suspect the two hemispheres in the two Cherubim of the temple, us and the Antipodes, as supine and falling men. Many, according to Plato, refer the rational of the soul, and the irascible, and the concupiscible, which he calls logikon and thymikon and epithymetikon, to the man, and the lion and the calf: placing reason and cognition, and mind, and counsel, and that same virtue and wisdom in the citadel of the brain: but ferocity and anger and violence in the lion, which consists in the gall. Furthermore lust, luxury, and the desire of all pleasures in the liver, that is, in the calf which cleaves to the works of the earth.

Quartamque ponunt quae super haec et extra haec tria est, quam Graeci vocant *συντήρησιν*, quae scintilla conscientiae in Cain quoque pectore, postquam ejectus est de paradiso, non extinguitur, et qua victi voluptatibus, vel furore, ipsaque interdum rationis decepti similitudine, nos peccare sentimus. Quam proprie Aquilae deputant, non se miscentem tribus, sed tria errantia corrigentem, quam in Scripturis interdum vocari legimus spiritum, qui interpellat pro nobis gemitibus inenarrabilibus (Rom. VIII, 26). Nemo enim scit ea quae hominis sunt, nisi spiritus qui in eo est (I Cor. II, 11). Quem et Paulus ad Thessalonicenses 11 scribens, cum anima et corpore servari integrum deprecatur (I Thess. V). Et tamen hanc quoque ipsam conscientiam, juxta illud quod in Proverbiis scriptum est: Impius cum venerit in profundum peccatorum, contemnit (Prov. XVIII, 13): cernimus praecipitari apud quosdam et suum locum amittere, qui ne pudorem quidem et verecundiam habent in delictis, et merentur audire: Facies meretricis facta est tibi, noluisti [Al. nescis] erubescere (Jerem. III, 3). Hanc igitur quadrigam in aurigae modum Deus regit, et incompositis currentem gradibus refrenat, docilemque facit, et suo parere cogit imperio. Quam disputationem partium animae, id est, hominis, qui minor mundus ab iisdem philosophis appellatur, etiam nos attingemus. Sunt qui simpliciter in quatuor animalibus, juxta Hippocratis sententiam, quatuor arbitrantur elementa mundi monstrari, de quibus constant omnia: ignem, aerem, aquam, terram. Quae quomodo sibi misceantur, et cum singula sint, sibi juncta videantur, invicemque se tangant, et in una persona animantium quatuor species habeant ac figuras, non est propositi operis. Quatuor quoque rotas de terrenis ad sublimia consurgentes, singulis et quadriformibus junctas animalibus, vel eorumdem elementorum commixtionem aestimant, vel quatuor temporum circulum, qui ternis conficitur mensibus, annumque vertentem, qui ab eo quod semper vertatur et in se redeat, nomen acceperit. De quibus pulchre uno versiculo dictum est:

Ver, aestas, autumnus, hyems, et mensis, et annus.

Quodque dicitur: Erat rota in rota, annum in anno significari putant. De quo alius poeta (Virgil. II Georg.):

Atque in se sua per vestigia volvitur annus.

Firmamenti etiam similitudinem crystallo comparatam, coelum hoc quod suspicimus intelligi volunt: sub quo volvuntur et transeunt quatuor animantia. Thronumque coloris sapphiri, et sedentem desuper hominem sub humana similitudine, imperium cuncta regentis omniaque habentis sub pedibus suis, omnipotentiae Dei describi autumant; dicique ad extremum: Haec visio similitudinis gloriae Dei: per quae quasi per picturam quamdam et 12 imaginem, providentiam demonstrari.

And they place a fourth which is above these and outside these three, which the Greeks call synderesis, which spark of conscience was not extinguished even in the breast of Cain, after he was cast out of paradise, and by which, overcome by pleasures, or fury, and sometimes deceived by the very likeness of reason, we feel that we sin. Which they properly depute to the Eagle, not mixing itself with the three, but correcting the three erring ones, which we read in the Scriptures is sometimes called the spirit, which intercedes for us with unutterable groanings (Rom 8:26). For no one knows the things that are of a man, save the spirit which is in him (1 Cor 2:11). Which also Paul writing to the Thessalonians 11 prays may be preserved whole with soul and body (1 Thess 5). And yet this same conscience itself, according to that which is written in Proverbs: The wicked man when he is come into the depth of sins, contemneth (Prov 18:3): we see precipitated in some, and lose its place, who have not even shame and modesty in their faults, and deserve to hear: Thou hadst a harlot's face, thou wouldst not [Al. knowest not how to] blush (Jer 3:3). Therefore God rules this chariot in the manner of a charioteer, and restrains it running with uncomposed steps, and makes it docile, and compels it to obey his empire. Which disputation of the parts of the soul, that is, of man, who is called a lesser world by the same philosophers, we also will touch. There are those who simply think that in the four living creatures, according to the opinion of Hippocrates, the four elements of the world are shown, of which all things consist: fire, air, water, earth. How these are mixed together, and though they are single, seem joined to each other, and touch one another, and in one person of the living creatures have four species and figures, is not of the proposed work. They also esteem the four wheels rising from earthly to sublime things, joined to the single and quadriform living creatures, either to be the commingling of the same elements, or the circle of the four seasons, which is completed in three months each, and the revolving year, which from that which is always turned and returns into itself, has received its name. Of which it is beautifully said in one little verse:

Spring, summer, autumn, winter, and month, and year.

And what is said: There was a wheel in a wheel, they think signifies a year in a year. Of which another poet (Virgil, Georgics 2):

And the year rolls back on itself along its own tracks.

They also want the likeness of the firmament compared to crystal, to be understood as this heaven which we look up to: under which the four living creatures roll and pass. And the throne of the color of sapphire, and the man sitting upon it under human likeness, the empire of him ruling all things and having all things under his feet, they assert describes the omnipotence of God; and that it is said at the end: This the vision of the likeness of the glory of God: through which as through a certain picture and 12 image, providence is demonstrated.

Quodque pedes animantium recti esse dicantur, et planta pedis vituli, seu rotunda, terrena quaeque ad coelestia subvolare, et omnibus angulis amputatis, rotunditatem sequi, quae omnium figurarum pulcherrima est. Scintillas rutilantes, cuncta plena luminis indicare, et manus hominis sub pennis tam ipsius hominis, quam leonis, et vituli, et aquilae: ut ratio cuncta sustentet, ac de humilitate terrena ad coelestia sublevet. Haec et ad Evangelia et ad cuncta quae supra posuimus referre possumus. Audisse me memini quatuor perturbationes, de quibus plenissime Cicero in Tusculanis disputat, gaudii, aegritudinis, cupidinis et timoris, quorum duo praesentia, duo futura sunt, per quatuor significari animalia, de quibus et Virgilius breviter (Aeneid. lib. VI):

Hinc metuunt, cupiuntque, dolent, gaudentque:

quae regi debeant ratione, et potentia Dei; quibusque oppositae sint, immo impositae, virtutes quatuor, Prudentia, Justitia, Fortitudo, Temperantia, ut harum gubernentur arbitrio. Quae quomodo vultibus hominis, leonis, vitulique et aquilae coaptentur, omnino tacuerunt. Super quibus idem philosophus et orator in tribus ad filium officiorum libris disputat. Legi et cujusdam Catinae, quem Syri λεπτὸν, id est, acutum et ingeniosum, vocant, brevem disputatiunculam, putantis castrorum ordinem duodecim tribuum describi in solitudine, ad Orientem et Occidentem, Septentrionem et Meridiem, quae sibi invicem, et charitate, et consanguinitate sociantur, et hoc esse rotam in rota, quae ducantur a spiritu, et nube protegantur in eremo, et columna ignis illuminentur in nocte; nec revertantur in Aegyptum, sed semper ad terram repromissionis ire festinent. Electri autem in medio similitudinem, interpretatur Sancta sanctorum, faciemque hominis refert ad totum Israel; leonis ad regale sceptrum Judae; vituli ad sacerdotalem et leviticam tribum: extra quae sit facies aquilae, vindicta et ultio Dei de coelo cuncta prospiciens, et quae parata sit laniare peccantem, de qua et in Osee dicatur: Sicut aquila super domum 13 Dei (Ose. VIII, 12), id est, templum. Et in hoc eodem propheta (Infra XVII), aquilam magnam magnarum alarum et unguium, quae habeat ductum intrandi in Libanum, Nabuchodonosor intelligi, quem et nunc significet esse venturum, ac super hujuscemodi quadrigam instar aurigae sedere Deum, et facienda, vel non facienda praecipere. Hoc autem, inquit, populo dicitur, qui in Babylone versatur, quod si Deo colla subjecerit, ipsiusque paruerit retinaculis, rursum ejus mereatur auxilium, et terram quam amiserat, recipiat.

And that the feet of the living creatures are said to be straight, and the sole of the foot of a calf, or round, that all earthly things fly up to heavenly things, and all angles being cut off, follow rotundity, which is the most beautiful of all figures. The glowing sparks indicate all things full of light, and the hands of a man under the wings as well of the man himself, as of the lion, and the calf, and the eagle: that reason supports all things, and raises from earthly humility to heavenly things. These we can refer both to the Gospels and to all things which we have placed above. I remember hearing that the four perturbations, of which Cicero very fully disputes in the Tusculans, of joy, sickness, desire and fear, of which two are present, two are future, are signified by the four living creatures, of which also Virgil briefly (Aeneid book 6):

Hence they fear, and desire, grieve, and rejoice:

which ought to be ruled by reason, and the power of God; and to which are opposed, or rather imposed, the four virtues, Prudence, Justice, Fortitude, Temperance, that they may be governed by their arbitration. How these are adapted to the faces of the man, the lion, the calf and the eagle, they have entirely been silent. Concerning which the same philosopher and orator disputes in the three books of duties to his son. I have also read a short disputation of a certain Catinus, whom the Syrians call lepton, that is, acute and ingenious, thinking that the order of the camps of the twelve tribes is described in the desert, to the East and West, North and South, which are associated with each other mutually, both by charity, and consanguinity, and this is the wheel in the wheel, which are led by the spirit, and protected by the cloud in the desert, and illuminated by the pillar of fire in the night; nor do they return to Egypt, but always hasten to go to the land of promise. Moreover he interprets the likeness of amber in the midst, as the Holy of holies, and refers the face of the man to all Israel; of the lion to the royal scepter of Judah; of the calf to the priestly and levitical tribe: outside of which is the face of the eagle, the vindication and vengeance of God looking forth from heaven upon all things, and which is prepared to tear the sinner, of which also it is said in Hosea: As an eagle upon the house of 13 God (Hos 8:1), that is, the temple. And in this same prophet (Below 17), the great eagle of great wings and claws, which has the drawing of entering into Lebanon, is understood as Nebuchadnezzar, whom also now it signifies is to come, and that God sits upon a chariot of this kind like a charioteer, and commands things to be done, or not to be done. But this, he says, is said to the people, who are engaged in Babylon, that if they subject their necks to God, and obey his reins, they may again merit his help, and receive back the land which they had lost.

(Vers. 8, 9.) Et facies er pennas per quatuor partes habebant: junctaeque erant pennae ejus [Vulg. eorum], alterius ad alterum. Non revertebantur cum incederent: sed unumquodque ante faciem suam gradiebatur. Juncta sibi sunt Evangelia haerentque mutuo, et in toto orbe volitantia huc illucque discurrunt: nec habent finem volatus, nec aliquando superantur et recedunt, sed semper ad ulteriora procedunt. Un de et Paulus dicit: Praeteritorum obliviscens, et in futurum me extendens (Philip. III, 13). Hoc idem et de virtutibus animi possumus dicere, et de volatu temporum, commixtioneque elementorum, quod praeterita relinquentes, semper ad priora festinent. Quod autem tempora labantur et fugiant, brevi versiculo demonstratur (Virgil. III Georg.): Sed fugit interea, fugit irreparabile tempus.

Et in carmine lyrico (Horat. Carm. od. 14):

Heu, heu, fugaces, Posthume, Posthume,
Labuntur anni!

(Vers. 10.) Similitudo autem vultus eorum, facies hominis, et facies leonis a dextris ipsorum quatuor: facies autem bovis a sinistris ipsorum quatuor: et facies aquilae desuper [Vulg. silet desuper] ipsorum quatuor. Facies principia dicit Evangeliorum, e quibus homo et leo, hoc est, nativitas Christi, et prophetae vox tonantis in eremo dextras partes tenent. Vituli autem, id est, victimarum et sacerdoti Judaeorum, in sinistris est: quod abolitum transivit ad sacerdotium spirituale, de quo dictum est: Tu es sacerdos in aeternum secundum ordinem Melchisedech (Ps. CIX, 2); ita dumtaxat, ut omnia sibi haereant, unoque corpore censeantur. Aquila autem, quae et super nativitatem et super prophetiam est, quae Domini expletur adventu, et super sacerdotium quod praeteriit, 14 et extra haec omnia est, de nativitate referens spirituali, quomodo Pater in Filio, et Filius in Patre sit. De qua rectissime dicitur: Generationem ejus quis enarrabit (Isai. LIII, 8)? Ista sunt juxta Apocalypsim (Cap. IV), ut ante jam diximus, quatuor animalia plena oculis ante et retro, quorum unum animal simile leoni, et secundum simile vitulo, et tertium habere faciem quasi hominis, et quartum simile aquilae volantis. Ibique dicuntur in modum Seraphim senas habere alas, duabus faciem, et duabus pedes operientia, duabus autem volantia, et nec in die nec in nocte cessantia atque dicentia: Sanctus, sanctus, sanctus Dominus, Deus omnipotens, qui erat, et qui est, et qui venturus est (Apoc. IV, 8).

(Verse 8, 9.) And they had faces and wings on their four sides: and their wings were joined [Vulg. of them], one to another. They returned not when they went: but every one went straight forward. The Gospels are joined to each other and cleave mutually, and flying in the whole world they run hither and thither: nor do they have an end of flight, nor are they ever overcome and recede, but always proceed to further things. Whence also Paul says: Forgetting the things that are past, and stretching forth myself to the future (Phil 3:13). This same thing we can say also concerning the virtues of the mind, and concerning the flight of times, and the commingling of elements, that leaving past things, they always hasten to prior things. Now that times slip away and flee, is demonstrated by a short verse (Virgil, Georgics 3): But meanwhile time flies, irreparable time flies.

And in the lyric poem (Horace, Odes 14):

Alas, alas, Postumus, Postumus, the fleeting
Years slip by!

(Verse 10.) And as for the likeness of their faces, there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox on the left side of all the four: and the face of an eagle over all the four [Vulg. is silent on over]. The face signifies the beginnings of the Gospels, of which the man and the lion, that is, the nativity of Christ, and the voice of the prophet thundering in the desert hold the right parts. Now of the calf, that is, of the victims and the priesthood of the Jews, is on the left: which being abolished passed over to the spiritual priesthood, of which it is said: Thou art a priest forever according to the order of Melchizedek (Ps 110 [109]:4); only thus, that all things cleave to each other, and are censured in one body. Now the eagle, which is both over the nativity and over the prophecy, which is fulfilled by the coming of the Lord, and over the priesthood which has passed away, 14 and is outside all these things, relating concerning the spiritual nativity, how the Father is in the Son, and the Son is in the Father. Concerning which it is most rightly said: Who shall declare his generation (Isa 53:8)? These are according to the Apocalypse (Ch. 4), as we have already said before, four living creatures full of eyes before and behind, of which one living creature is like a lion, and the second like a calf, and the third having a face as it were of a man, and the fourth like a flying eagle. And there they are said in the manner of the Seraphim to have six wings each, with two covering their face, and with two their feet, and with two flying, and neither by day nor by night ceasing and saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come (Rev 4:8).

(Vers. 11.) Et facies eorum et pennae eorum extentae desuper, duae pennae singulorum jungebantur, et duae tegebant corpora eorum. Et supra diximus juncta sibi esse Evangelia et tempora, et omnes rationales creaturas, quatuorque virtutes, ita ut qui una caruerit, omnibus careat. Quodque duae extentae sunt, et in altum se elevant, praedicationem coelestem significat, et omnia ad Dei tendere majestatem. Duae autem quibus teguntur corpora, humana excluditur scientia, nec perfectus praebetur intuitus, dicente Apostolo: Ex parte cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, destruentur ea quae ex parte sunt (I Cor. XIII, 9).

(Vers. 12.) Et unumquodque coram facie sua gradiebatur. Ubi erant impetus spiritus, illuc gradiebantur, nec revertebantur, cum ambularent. Qui aratri stivam tenet, non debet respicere post tergum (Luc. IX, 62), nec imitari uxorem Loth (Genes. XIX), ne incidat in plagam Deuteronomii (Cap. XIX), et pereat ὀπιστοτόνῳ insanabili, quo cecidit et Heli, quia vitio filiorum offenderat Deum (IV Reg. IV): quanto magis quatuor animalia quae plena erant lumine atque pennata, quae sequuntur Spiritum sanctum praecedentem: quae ita per orbem volitant, et se ad excelsa sustollunt, ut corpora sua protegant pennis historiae, nec nobis aspectum tribuant pleniorem? Quod autem secundo dicitur: Non revertebantur cum incederent, utriusque instrumenti indicat sacramentum, quod in quatuor istis animantibus, et Lex, et Evangelium ad futura festinent; 15 et numquam retro motum accipiant.

(Vers. 13, 14.) Et similitudo animalium, et [Vulg. absque et] aspectus eorum quasi carbonum ignis ardentium, et quasi aspectus lampadarum. Haec erat visio discurrens in medio animalium, splendor ignis, et de igne fulgur egrediens. Et animalia ibant et revertebantur in similitudinem fulguris coruscantis. LXX: Et in medio animalium visio, sicut carbonum ignis ardentium, sicut facies lampadarum discurrentium in medio animalium; et splendor ignis, et de igne egrediebatur quasi fulgur. Quodque sequitur: Et animalia currebant et revertebantur quasi species bezec, de editione Theodotionis in Septuaginta additum est: qui, ne contra priores duas sententias propheta dicere videretur, hoc quod putabant esse contrarium, id est, et animalia currebant et revertebantur, silendum putaverunt, ne legenti scandalum faceret. Melius est autem in divinis libris transferre quod dictum est, licet non intelligas quare dictum sit, quam auferre quod nescias. Alioquin et multa alia quae ineffabilia sunt, et humanus animus capere non potest, hac licentia delebuntur.

(Verse 11.) And their faces and their wings were stretched upward, two wings of every one were joined, and two covered their bodies. And we have said above that the Gospels and times are joined to each other, and all rational creatures, and the four virtues, so that he who lacks one, lacks all. And that two are stretched out, and elevate themselves on high, signifies celestial preaching, and that all things tend to the majesty of God. Now the two by which their bodies are covered, human knowledge is excluded, nor is perfect intuition offered, the Apostle saying: We know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away (1 Cor 13:9).

(Verse 12.) And every one of them went straight forward. Whither the impulse of the spirit was, thither they went, and they turned not when they went. He who holds the handle of the plow, ought not to look back (Luke 9:62), nor imitate the wife of Lot (Gen 19), lest he fall into the plague of Deuteronomy (Ch. 19), and perish by an incurable opisthotonos, by which also Eli fell, because by the fault of his sons he had offended God (1 Sam 4): how much more the four living creatures which were full of light and winged, which follow the Holy Spirit preceding: which so fly through the globe, and raise themselves to the highest things, that they protect their bodies with the wings of history, nor afford us a fuller sight? But what is said secondly: They returned not when they went, indicates the sacrament of each instrument, that in these four living creatures, both the Law and the Gospel hasten to future things; 15 and never receive a backward motion.

(Verse 13, 14.) And the likeness of the living creatures, and [Vulg. without and] their appearance as of burning coals of fire, and as the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures went and returned in the likeness of flashing lightning. LXX: And in the midst of the living creatures a vision, as it were of burning coals of fire, as it were the face of lamps running to and fro in the midst of the living creatures; and a bright fire, and out of the fire went forth as it were lightning. And what follows: And the living creatures ran and returned like the appearance of bezec, was added from the edition of Theodotion into the Septuagint: who, lest the prophet should seem to speak contrary to the two former sentences, this which they thought to be contrary, that is, and the living creatures ran and returned, they thought should be kept silent, lest it should make a scandal to the reader. But it is better in divine books to translate what is said, although you do not understand why it is said, than to take away what you do not know. Otherwise even many other things which are unutterable, and the human mind cannot take, will be deleted by this license.

Nos autem hoc dicimus, quod quomodo in Proverbiis in eodem loco scriptum est: Ne respondeas stulto secundum stultitiam suam, ne similis fias (Prov. XXVI, 4, 5); et rursum ponitur quod nobis videtur esse contrarium: Responde stulto secundum stultitiam suam, ne sibi sapiens esse videatur; et utrumque pro temporum et personarum diversitate concordat, dum et stultus contemnitur, quia non recipit sapientiam; et stulta superbia alia decutitur stultitia, juxta quod et Apostolus dicit: Factus sum insipiens, vos me coegistis (II Cor. XII, 11): ita et in hoc loco debere nos quaerere, quare supra secundo dictum sit: Non revertebantur animalia cum incederent; et nunc semel, animalia currebant et revertebantur. Essetque quaestio nisi sequeretur, in similitudinem fulguris coruscantis: quod Hebraico sermone dicitur BEZEC, (), et interpretatus est Symmachus, quasi species radii fulguris. Quomodo igitur crebris micat ignibus aether; et in ictu oculi atque momento discurrunt fulgura et revertuntur, non amittentia matricem, et, ut ita dicam, fontem ignis atque materiam: ita et haec animalia cum inoffenso pergant pede, ad priora festinant. Sin autem conati 16 suo aliquid obsitum viderint, non tam revertuntur, quam contrahunt se, extendenda rursum, et praebitura lumen quod parumper absconderant, ut dent servis cibaria in tempore suo, nec tribuant sanctum canibus, nec mittant margaritas ante porcos (Matth. VII). Unde et Paulus dicit: Lac vobis potum dedi, non escam, necdum enim capere poteratis (I Cor. III, 2). Electioque Judae, et Saulis unctio non arguunt Deum ignorantiae futurorum, sed praesentium monstrant esse judicem (Matth. X). Unde et Apostolis praecipitur, ut si indignam domum salutatione perspexerint, excutiant prius pedes; et pax quam domui dederant, revertatur ad eos. Carbones autem ignis ardentis et lampades in medio animalium discurrentes, de illo loco interpretatae sunt Isaiae: Et comedet ignis sicut foenum materiam, et sanctificabo eos in igne ardente (Isai. V, 24). De quibus et alibi scriptum est: Cadent super eos carbones ignis (Ps. CXXXIX, 11). Et contra labia dolosa, in alio psalmo dicitur: Quod detur tibi aut quid apponatur tibi ad linguam dolosam? Sagittae potentis acutae, cum carbonibus desolatoriis (Psal. CXIX, 3, 4). Et in alio loco: Habes carbones ignis, sedebis supra eos: hi erunt tibi in adjutorium (Isai. XLVII, 14). Quamcumque creaturam aspexerimus, fulgurat Dei notitiam, dum ex creaturis Creator agnoscitur. De medioque animantium splendor ignis, et fulgur egreditur. Si enim Evangelia sibi colliseris, in medio litterae vilisque historiae, Spiritus sancti sacramenta reperies.

But we say this, that as in Proverbs in the same place it is written: Answer not a fool according to his folly, lest thou be made like him (Prov 26:4-5); and again is placed what seems to us to be contrary: Answer a fool according to his folly, lest he imagine himself to be wise; and both agree according to the diversity of times and persons, while both the fool is contemned, because he does not receive wisdom; and foolish pride is shaken down by another folly, according to what the Apostle also says: I am become foolish, you have compelled me (2 Cor 12:11): so also in this place we ought to ask, why above it was said twice: The living creatures returned not when they went; and now once, the living creatures ran and returned. And there would be a question unless it followed, in the likeness of flashing lightning: which in the Hebrew language is called BEZEK, (), and Symmachus translated, like the appearance of a ray of lightning. Therefore as the ether flashes with frequent fires; and in the twinkling of an eye and a moment lightnings run to and fro and return, not losing their womb, and, as I might say, the fountain and matter of fire: so also these living creatures, though they proceed with unoffending foot, hasten to prior things. But if they see anything sown in their 16 attempt, they do not so much return, as contract themselves, to be extended again, and to offer the light which they had hidden for a little while, that they may give food to the servants in their season, nor give the holy thing to dogs, nor cast their pearls before swine (Matt 7). Whence also Paul says: I gave you milk to drink, not meat, for you were not yet able to capture it (1 Cor 3:2). And the election of Judas, and the anointing of Saul do not argue God of ignorance of future things, but show him to be the judge of present things (Matt 10). Whence also it is commanded to the Apostles, that if they perceive a house unworthy of salutation, they should first shake off their feet; and the peace which they had given to the house, should return to them. Now the coals of burning fire and the lamps running to and fro in the midst of the living creatures, have been interpreted from that place of Isaiah: And the fire shall eat the matter like grass, and I will sanctify them in burning fire (Isa 5:24). Concerning which it is also written elsewhere: Coals of fire shall fall upon them (Ps 140 [139]:11). And against deceitful lips, in another psalm it is said: What shall be given to thee or what shall be added to thee to a deceitful tongue? The sharp arrows of the mighty, with desolating coals (Ps 120 [119]:3, 4). And in another place: Thou hast coals of fire, thou shalt sit upon them: these shall be to thee for a help (Isa 47:14). Whatever creature we look upon, flashes the knowledge of God, while from the creatures the Creator is acknowledged. And out of the midst of the living creatures goes forth the splendor of fire, and lightning. For if you collate the Gospels together, in the midst of the letter and the vile history, you will find the sacraments of the Holy Spirit.

(Vers. 15 seqq.) Cumque aspicerem animalia, apparuit rota una super terram juxta animalia habentia [Vulg. habens] quatuor facies. Et aspectus rotarum, et opus earum, quasi visio maris, et una similitudo ipsarum quatuor, et aspectus earum et opera, quasi sit rota in medio rotae. Per quatuor partes earum euntes ibant, et non revertebantur cum ambularent. Statura quoque erat rotis, et altitudo, et horribilis aspectus, et totum corpus plenum oculis in circuitu ipsarum quatuor. LXX: Et vidi, et ecce rota una super terram sequens animalia quatuor. Et aspectus rotarum, et factura earum, quasi species tharsis. Et similitudo in quatuor: et opus earum sicut solet esse rota in rota. In quatuor partes earum ambulabant, et non revertebantur, cum ambularent. Et dorsa earum, et altitudo erat eis. Et vidi eas, et dorsa earum plena oculis in circuitu ipsarum quatuor. Hucusque quatuor animantium quae 17 quaternas habebant facies, pictura describitur, sequentium spiritum, et nubem, quae erat in medio spiritus, nunc per singula animalia singulae ponuntur rotae, quae non erant junctae animantibus, sed sequebantur ea. Sive una rota apparuit super terram, quae, divisa per quatuor, tot habebat facies, quot animalia sequebatur. Tantaque similitudo erat rotarum quatuor sequentium animalia quatuor, ut una rota verissime crederetur. Opusque earum erat atque factura, quasi visio tharsis, quam nos in mare vertimus. Aquila hyacinthum posuit; qui lapis coeli habet similitudinem. Aspectusque earum erat quasi rota in rota, ut non unam rotam crederes, sed alteram alteri copulatam. Per quatuor partes ibant, et non trahebantur, nec revertebantur retrorsum. Qui enim fieri poterat, ut reverterentur, cum sequerentur animalia, quae semper ad priora se tenderent? Statura quoque rotarum et altitudo tanta erat, ut miraculum vdentibus faceret. Totumque corpus et dorsa erant plena lucis in circuitu, ut nullum membrorum aspiceres quod oculos luminis non haberet: qualemque describunt fabulae poetarum Argum fuisse centoculum sive multorum oculorum, quem Juno in pavum vertit ob negligentem custodiam, ut quod miraculum est conditoris Dei, hoc condemnatio esset inulti adulterii. Omnia coelestia, et terrestria, et quidquid sub humanam cadit intelligentiam, Solis rotis volvitur. Solis annuum circulum, per singulos menses luna decurrit. Lucifer qui ipse vesper est, dum ad Orientem, et ad Occidentem rutilus micat, et noctis tenebras parvo temperat lumine, duobus annis eumdem conficit cursum: aliaque astra quatuor quae vocantur errantia, et quidquid fulget in coelo, segetum quoque et arborum, herbarumque varietates per quatuor tempora suis currunt rotis, nihilque aspicimus quod ante non fuerit. Gyrans gyrando vadit spiritus, et in circulos suos revertitur.

(Verse 15 seqq.) And when I looked upon the living creatures, there appeared one wheel upon the earth by the living creatures that have [Vulg. having] four faces. And the appearance of the wheels, and the work of them, was as the vision of the sea, and there was one likeness of them four, and their appearance and works, as it were a wheel in the midst of a wheel. They went going by their four parts, and they returned not when they went. There was also a stature for the wheels, and a height, and a dreadful appearance, and the whole body was full of eyes round about them four. LXX: And I saw, and behold one wheel upon the earth following the four living creatures. And the appearance of the wheels, and their making, as the appearance of tharsis. And the likeness in the four: and their work as a wheel is wont to be in a wheel. In their four parts they went, and they returned not, when they went. And their backs, and there was a height to them. And I saw them, and their backs were full of eyes round about them four. Hitherto the picture of the four living creatures which 17 had four faces each, following the spirit, and the cloud, which was in the midst of the spirit, is described; now wheels are placed separately for each living creature, which were not joined to the living creatures, but followed them. Or one wheel appeared upon the earth, which, being divided by four, had as many faces as the living creatures it followed. And there was such a likeness of the four wheels following the four living creatures, that it might most truly be believed to be one wheel. And their work and making was as the vision of tharsis, which we translated as sea. Aquila placed hyacinth; which stone has the likeness of heaven. And their appearance was as it were a wheel in a wheel, so you would not believe it to be one wheel, but one coupled to another. They went by their four parts, and they were not drawn, nor did they return backward. For how could it be, that they could return, when they followed the living creatures, which always tended to prior things? The stature also of the wheels and their height was so great, that it made a miracle to those seeing. And the whole body and backs were full of light round about, so that you would not look upon any of the members which did not have eyes of light: and such as the fables of the poets describe Argus to have been hundred-eyed or of many eyes, whom Juno turned into a peacock on account of his negligent custody, so that what is a miracle of God the creator, this would be the condemnation of unavenged adultery. All heavenly and earthly things, and whatever falls under human intelligence, is rolled by the wheels of the Sun. The moon runs down the annual circle of the Sun, through each month. Lucifer who is himself vesper, while he flashes glowing to the East, and to the West, and tempers the darkness of the night with a small light, completes the same course in two years: and the other four stars which are called wandering, and whatever shines in heaven, also the varieties of crops and trees, and herbs run by their wheels through the four seasons, and we see nothing which was not before. The spirit goes whirling by whirling, and returns into its circles.

Omnes torrentes vadunt in mare, et mare non ad impletur (Eccles. I, 6, 7). Quare? quia ad fontes 18 suos de matrice abysso revertuntur. Evangeliorum autem, id est, quatuor animalium quae spirant, vivunt, intelligunt, si quis rotam cursumque consideret, in brevi tempore videbit mundum esse completum sermone Apostolico. Rota quoque in rota, vel duorum junctura Testamentorum est, quod indicat scala Jacob (Gen. XXVIII), et forceps Isaiae (Isai. VI), et gladius bis acutus: vel Evangelia sibi cohaerentia, quorum cursus et statura tendit ad coelum, paululumque quid attingit in terra, et semper properans, ad excelsa festinat. De quibus et alibi dicitur: Lapides sancti volvuntur super terrant (Zach. IX, 16); ex quibus aedificatur coelestis Jerusalem. Hoc ipsum puto significare et illud quod in psalmo canitur: Vox tonitrui tui in rota (Psal. LXXVI, 19). Et alibi: Quae inflammat rotam nativitatis (Jac. III, 6). Quae testimonia, quem sensum in suis locis habeant, non hujus est temporis. Totum autem corpus et dorsa plena oculis approbabit, qui viderit nihil esse in Evangeliis quod non luceat, et splendore suo mundum illuminet, ut etiam quae parva putantur et vilia, Spiritus sancti fulgeant majestate.

(Vers. 19 seqq.) Cumque ambularent animalia, ambulabant pariter et rotae juxta ea. Et cum elevarentur animalia de terra, elevabantur simul et rotae. Quocumque ibat spiritus, illuc eunte spiritu, et rotae pariter levabantur, sequentes eum; spiritus enim vitae erat in rotis. Cum euntibus ibant, et cum stantibus stabant: et cum elevatis a terra, pariter elevabantur et rotae sequentes ea: quia spiritus vitae erat in rotis. Quatuor animalia spiritum sequebantur, et nubem quae erat in spiritu. Rursumque rotae cum animalia sequerentur elevantia se de terra, nequaquam animalia, sed spiritum sequebantur, ut ostenderent propriam voluntatem: quia spiritus vitae erat in rotis. Tria autem et in animalibus et in rotis pariter indicantur, cum starent, cum ambularent, cum elevarentur, quae et animalia, et rotae in commune faciebant. Neque enim stantibus animalibus rotae poterant ambulare, nec ambulantibus super terram animalibus, elevare se rotae, 19 sed quorum una erat actio, una erat et requies, et cursus, et elevatio.

All rivers run into the sea, and the sea doth not overflow (Eccles 1:6-7). Why? because to their 18 fountains from the mother abyss they return. But of the Gospels, that is, of the four living creatures which breathe, live, understand, if anyone considers the wheel and the course, in a short time he will see the world to be completed by the Apostolic word. A wheel also in a wheel, is either the junction of the two Testaments, which the ladder of Jacob indicates (Gen 28), and the tongs of Isaiah (Isa 6), and the two-edged sword: or the Gospels cohering to each other, whose course and stature tends to heaven, and little by little what touches on the earth, and always hastening, it hastens to the highest things. Of which also it is said elsewhere: Holy stones shall roll upon the earth (Zech 9:16); out of which the heavenly Jerusalem is built. This same thing I think that also signifies what is sung in the psalm: The voice of thy thunder in a wheel (Ps 77 [76]:19). And elsewhere: Which setteth on fire the wheel of our nativity (James 3:6). Which testimonies, what sense they have in their places, is not of this time. But that the whole body and backs were full of eyes he will approve, who shall see that there is nothing in the Gospels which does not shine, and illuminate the world with its splendor, so that even what are thought small and vile, may fulgurate with the majesty of the Holy Spirit.

(Vers. 19 seqq.) And when the living creatures went, the wheels also went together by them. And when the living creatures were lifted up from the earth, the wheels also were lifted up with them. Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, following it; for the spirit of life was in the wheels. When those went these went, and when those stood these stood: and when those were lifted up from the earth, the wheels also were lifted up together, following them: for the spirit of life was in the wheels. The four living creatures followed the spirit, and the cloud which was in the spirit. And again the wheels, when they followed the living creatures lifting themselves from the earth, by no means followed the living creatures, but the spirit, that they might show their own will: for the spirit of life was in the wheels. Now three things are indicated equally in the living creatures and in the wheels, when they stood, when they walked, when they were lifted up, which both the living creatures and the wheels did in common. For neither could the wheels walk when the living creatures stood, nor could the wheels lift themselves when the living creatures walked upon the earth, 19 but whose action was one, one also was their rest, and course, and elevation.

Secundoque dicitur, quia spiritus vitae erat in rotis: ut nequaquam vas aliquid arbitremur rotarum, quas in carpentis plaustrorum rhedarumque et curruum aspicimus, sed animantia, immo super animantia. Animalis enim homo non percipit ea quae spiritus sunt. Istae ergo rotae, in quibus erat spiritus vitae, omnia ordine faciunt atque mensura, habentque cum animalibus concordiam, sequentes ea, et per ea Spiritum sanctum; immo mediis praetermissis, sancti Spiritus societate gaudentes. Quae omnia juxta priorem intelligentiam, variae interpretationi prudens lector poterit coaptare.

(Vers. 22 seqq.) Et similitudo super caput animalium firmamenti quasi aspectus crystalli horribilis, et extenti super capita eorum desuper. Sub firmamento autem pennae eorum rectae alterius ad alterum. Unumquodque duabus alis velabat corpus suum, et alterum similiter velabatur. Et audiebam sonum alarum, quasi sonum aquarum multarum, quasi sonum sublimis Dei. Cum ambularent, quasi sonus erat multitudinis, ut sonus castrorum, cumque starent, demittebantur pennae eorum. Nam cum fieret vox supra firmamentum quod erat super caput eorum, stabant et submittebant alas suas. Et super firmamentum quod erat imminens capiti eorum, quasi aspectus lapidis sapphiri, similitudo throni, et super similitudinem throni, similitudo quasi aspectus hominis desuper. Ubi nos posuimus, pennae eorum rectae, et quasi sonum, vel vocem sublimis Dei, LXX transtulerunt, alae eorum extentae et volantes; et quasi vocem fortis: quod in Hebraico dicitur SADDAI (). Multaque et in hoc, et in aliis capitulis ab eis praetermissa sunt, quae ob longitudinem ponere supersedi. Quod autem nos manifestius interpretati sumus, alterius ad alterum: unumquodque duabus alis velabat corpus suum, et alterum similiter velabatur, pro quo in Hebraeo scriptum est, mulieris ad sororem suam, vir duabus alis velabat corpus suum, et vir velabatur similiter: ideo post mulierem virum posuit in persona eadem, ne sexum in coelestibus putaremus: cum in uno atque eodem juxta proprietatem Hebraicam, idem et vir et mulier appellatur. Videtur autem super 20 quatuor animalia et rotas totidem, similitudo firmamenti, quod nos appellamus coelum, habens speciem crystalli, quod est purissimum, et ex aquis mundis atque lucentibus, nimio frigore concrescere dicitur: intantum ut etiam gelu constricta aqua, Graeco sermone κρύσταλλος nominetur. Decebat autem in superioribus esse eximiam puritatem, quae cuncta protegat, id est, rationales sapientesque virtutes, et quatuor temporum cursum, et mundi plagas, et rerum omnium ordinem, et Evangelicam praedicationem, quae ex parte intelligitur, et ex parte velatur.

And secondly it is said, because the spirit of life was in the wheels: so that we may by no means think the wheels to be some vessel, which we behold in the wagons of carts and chariots and cars, but living things, yea above living things. For the animal man perceiveth not the things that are of the spirit. Therefore these wheels, in which was the spirit of life, do all things with order and measure, and have concord with the living creatures, following them, and through them the Holy Spirit; yea the middle being passed over, rejoicing in the fellowship of the Holy Spirit. All which things, according to the former intelligence, the prudent reader will be able to adapt to various interpretation.

(Vers. 22 seqq.) And the likeness over the head of the living creatures of a firmament, as the appearance of dreadful crystal, and stretched out over their heads above. And under the firmament their wings were straight, the one toward the other. Every one with two wings covered his body, and the other was covered in like manner. And I heard the sound of their wings, as the sound of many waters, as the sound of the high God. When they walked, it was as the sound of a multitude, like the sound of an army, and when they stood, their wings were let down. For when a voice was made above the firmament that was over their head, they stood, and let down their wings. And above the firmament that was over their head, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it. Where we have placed, their wings were straight, and as the sound, or voice of the high God, the LXX have translated, their wings stretched out and flying; and as the voice of the mighty: which in Hebrew is called SHADDAI (). And many things both in this, and in other chapters have been passed over by them, which on account of length I have omitted to place. But what we have more manifestly translated, the one toward the other: every one with two wings covered his body, and the other was covered in like manner, for which in Hebrew it is written, of a woman to her sister, a man with two wings covered his body, and a man was covered in like manner: therefore after woman he placed man in the same person, lest we should think there is sex in heavenly things: since in one and the same according to the Hebrew propriety, the same is called both man and woman. But there is seen over 20 the four living creatures and as many wheels, the likeness of a firmament, which we call heaven, having the species of crystal, which is most pure, and from clean and shining waters, by excessive cold is said to congeal: insomuch that even water bound by frost is named krystallos in the Greek speech. Now it was fitting that in the higher things there should be excellent purity, which should protect all things, that is, the rational and wise virtues, and the course of the four seasons, and the regions of the world, and the order of all affairs, and the Evangelical preaching, which is understood in part, and is veiled in part.

Voxque auditur alarum volantium, quasi vox aquarum multarum, quae juxta Apocalypsim Joannis (Cap. XVII) populos significant, paulatimque proficiens dicitur quasi vox castrorum, et quasi vox sublimis Dei, quod Hebraice appellatur SADDAI, et juxta LXX, vox verbi; ut universa quae praedicantur in mundo, vocem Filii Dei esse credamus. Stantibus autem animalibus, demittebantur alae eorum. Vocem enim Dei Omnipotentis resonantem in coelestibus ferre non poterant, sed stabant, et mirabantur; et silentio suo, Dei potentiam demonstrabant, qui sedebat super firmamentum. Quod firmamentum his qui deorsum erant, habebat similitudinem crystalli: his autem qui supra, instar lapidis sapphiri videbatur. Quae similitudo sapphiri, thronus erat ejus qui sedebat in similitudinem hominis. Ex quo intelligimus, et firmamentum, et crystallum, et sapphirum, et hominem in similitudine, non in veritate monstrari. Hominem autem Deum Patrem debere intelligi multa docent testimonia. E quibus illud est in Evangelio: Homo quidam plantavit vineam, et locavit eam agricolis (Matth. XXI, 33). Et post paulum: Misit servos, et super omnes filium suum (Ibid., 37). Rursumque: Homo quidam fecit nuptias filio suo (Matth. XXII, 2). Non quod filius excludatur a regno, de quo scripsit Isaias: Vidi Dominum sedentem super thronum excelsum et elevatum (Isai. VI, 1). Et Joannes: Haec autem, inquit, dixit Isaias, quoniam [Al. quando] vidit gloriam Filii Dei (Joan. XII, 41); sed quod in Patre regnet et Filius. Omnia enim Filii Patris sunt, qui est imago Dei Patris invisibilis (Coloss. I, 15). Nam et in Daniele Deus Pater sedens inducitur (Dan. VII), 21 et offertur ei Filius hominis, ut accipiat regnum. Et in Apocalypsi Joannis, eadem de Filio scribuntur (Apoc. III, VII). Et ad pugnam primi martyris Stephani, cernitur stans ad dexteram Patris. De quo canitur in psalmo: Dixit Dominus Domino meo: Sede ad dexteram meam. Donec ponam inimicos tuos scabellum pedum tuorum (Psal. CIX, I, 2). Sicut autem crystallo purissima quaeque atque lucentia in coelestibus demonstrantur, quae nostrum oculatum corpus illuminant: sic in sapphiro, id est, in throno Dei, et super firmamentum quod coelum accipimus, abscondita atque secreta et incomprehensibilia Dei sacramenta monstrantur: Qui posuit tenebras latibulum suum (Psal. XVII, 12), et in nube videtur et in caligine. Unde et in Exodo scribitur: Et sub pedibus Dei erat quasi opus lateris sapphiri, et sicut species firmamenti caeli mundissimi (Exod. XXIV, 10).

And the voice of the flying wings is heard, as the voice of many waters, which according to the Apocalypse of John (Ch. 17) signify peoples, and advancing little by little is called as the voice of an army, and as the voice of the high God, which in Hebrew is called SHADDAI, and according to the LXX, the voice of the word; that we may believe all things which are preached in the world, to be the voice of the Son of God. But the living creatures standing, their wings were let down. For they could not bear the voice of Almighty God resounding in heavenly things, but they stood, and marveled; and by their silence, they demonstrated the power of God, who sat upon the firmament. Which firmament to those who were lower, had the likeness of crystal: but to those who were above, it seemed like the sapphire stone. Which likeness of sapphire, was the throne of him who sat in the likeness of a man. From which we understand, both the firmament, and the crystal, and the sapphire, and the man to be shown in likeness, not in truth. Now that God the Father ought to be understood as the man many testimonies teach. Of which that is in the Gospel: A certain man planted a vineyard, and let it out to husbandmen (Matt 21:33). And a little after: He sent servants, and over all his son (Ibid., 37). And again: A certain man made a marriage for his son (Matt 22:2). Not that the Son is excluded from the kingdom, of whom Isaiah wrote: I saw the Lord sitting upon a throne high and elevated (Isa 6:1). And John: These things, he says, said Isaiah, when [Al. since] he saw the glory of the Son of God (John 12:41); but because the Son also reigns in the Father. For all the things of the Son are the Father's, who is the image of the invisible God the Father (Col 1:15). For also in Daniel God the Father is introduced sitting (Dan 7), 21 and the Son of man is offered to him, that he may receive the kingdom. And in the Apocalypse of John, the same things are written of the Son (Rev 3, 7). And at the passion of the first martyr Stephen, he is seen standing at the right hand of the Father. Of whom it is sung in the psalm: The Lord said to my Lord: Sit thou at my right hand. Until I make thy enemies thy footstool (Ps 110 [109]:1, 2). But as by the crystal whatever is most pure and shining is demonstrated in heavenly things, which illuminate our eyed body: so in the sapphire, that is, in the throne of God, and above the firmament which we accept as heaven, the hidden and secret and incomprehensible sacraments of God are shown: Who made darkness his covert (Ps 18 [17]:11), and is seen in the cloud and in the darkness. Whence also in Exodus it is written: And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the appearance of heaven, when it is clear (Exod 24:10).

Unde et sponsa pulchritudinem sponsi describit in Cantico: Venter ejus quasi tabula eburnea super lapidem sapphirum (Cant. V, 14). Et in Joannis Apocalypsi primum fundamentum jaspidis, secundum sapphiri scribitur (Apoc. XXI). Et in rationali pontificis, in versu et ordine lapidum singulorum, secundus ordo carbunculum habet, et sapphirum, et jaspidem (Exod. XXVIII). De quibus ex parte lapidibus, in Isaiae Explanationibus diximus.

(Vers. 27, 28.) Et vidi quasi speciem electri, velut aspectum ignis intrinsecus ejus per circuitum a lumbis ejus et desuper. Et a lumbis ejus usque deorsum, vidi quasi speciem ignis splendentis in circuitu, velut aspectum arcus cum fuerit in nube in die pluviae. Hic erat aspectus splendoris per gyrum. Haec visio similitudinis gloriae Domini. Similitudo hominis qui sedebat super similitudinem throni, qui thronus habebat similitudinem lapidis sapphiri, a lumbis et desuper, electro comparatur. Quod electrum, et intrinsecus et extrinsecus habebat quasi ignis aspectum. A lumbis vero et deorsum ignis erat resplendens in circuitu; ut ostenderet ea, quae supra lumbos sunt, ubi sensus versatur et ratio, non indigere igne nec flammis, sed pretiosissimo metallo, et purissimo. Ea vero quae a lumbis deorsum, ubi coitus, ubi generatio, ubi incentiva vitiorum purgatione 22 indigere flammarum, ut cum purgata fuerint, habeant sicut arcus similitudinem, quae vulgo Iris dicitur, cum fuerit in nube in die pluviae. Iris enim quae in sancta Scriptura vocatur arcus, et in Apocalypsi Joannis eodem nomine Iris dicitur (Apoc. IV), nisi in pluvia, et in aquosa nube non potest apparere, diversorum colorum, et pulcherrimorum, et sensim in alios transeuntium. Unde et poeta (Virgil. IV Aeneid.):

Mille rapit varios adversa luce colores.

Sed et morem vulgi sequens idem poeta: Cum bibit, inquit, arcus. Ex quo significat numquam arcum apparere, nisi in nube et in aquis. Hic arcus signum est clementiae, et testamenti Dei, quod fecit cum hominibus: ut quando apparuerit in nube, sciamus nos, secundum antiquitatis exemplum, nequaquam perituros esse diluvio (Genes. IX). Ex quo ostenditur post poenas atque supplicia, et purgationem peccatorum, futuram misericordiam, dumtaxat in his qui Deum meruerint videre regnantem. Unde dicitur: Hic erat aspectus splendoris per gyrum. Per gyrum Dei, vel throni, vel omnium quae perspecta sunt. Et haec visio gloriae similitudinis Dei: non quo gloriam Domini viderit, sed similitudinem gloriae ejus. Visio autem omnis haec est: Spiritus elevans, et nubes magna, et quatuor animalia, et rotae totidem sequentes animalia, et spiritum, quae sub firmamento Dei esse meruerunt.

Whence also the spouse describes the beauty of the bridegroom in the Canticle: His belly is as an ivory plate set with sapphires (Cant 5:14). And in the Apocalypse of John the first foundation is written of jasper, the second of sapphire (Rev 21). And in the breastplate of the pontiff, in the row and order of the several stones, the second row has the carbuncle, and the sapphire, and the jasper (Exod 28). Concerning which stones we have spoken in part in the Explanations of Isaiah.

(Vers. 27, 28.) And I saw as it were the appearance of amber, as the appearance of fire within it round about from his loins and upward. And from his loins downward, I saw as it were the appearance of fire shining round about, as the appearance of the rainbow when it is in a cloud on a rainy day. This was the appearance of the brightness round about. This the vision of the likeness of the glory of the Lord. The likeness of a man who sat upon the likeness of a throne, which throne had the likeness of a sapphire stone, from the loins and upward, is compared to amber. Which amber, both within and without had as it were the appearance of fire. But from the loins and downward there was fire shining round about; that it might show that those things, which are above the loins, where sense and reason are conversant, need not fire nor flames, but the most precious and purest metal. But those things which are from the loins downward, where is coition, where is generation, where the incentives of vices, need the purgation 22 of flames, that when they have been purged, they may have a likeness as a rainbow, which in the vulgar is called Iris, when it is in a cloud on a rainy day. For Iris, which in the holy Scripture is called a rainbow, and in the Apocalypse of John is called by the same name Iris (Rev 4), except in rain, and in a watery cloud cannot appear, of diverse colors, and most beautiful, and insensibly passing into others. Whence also the poet (Virgil, Aeneid 4):

She draws a thousand various colors from the opposing light.

But also following the custom of the vulgar the same poet says: When the rainbow drinks. From which he signifies that the rainbow never appears, except in a cloud and in waters. This rainbow is a sign of clemency, and of the testament of God, which he made with humans: that when it shall appear in a cloud, we may know, according to the example of antiquity, that we are by no means to perish by a deluge (Gen 9). From which it is shown that after punishments and torments, and the purgation of sins, mercy will be future, provided in those who have merited to see God reigning. Whence it is said: This was the appearance of the brightness round about. Round about God, or the throne, or all the things which were looked upon. And this the vision of the likeness of the glory of God: not that he saw the glory of the Lord, but the likeness of his glory. Now all this vision is this: The spirit lifting up, and the great cloud, and the four living creatures, and as many wheels following the living creatures, and the spirit, which merited to be under the firmament of God.

Quae postquam elevata sunt, et audierunt vocem quasi aquarum multarum, et quasi verbi sublimis Dei, vocemque castrorum et exercitus, demiserunt alas, et stuporem silentio demonstrarunt: apparuitque sedens super similitudinem sapphiri quasi similitudo hominis, qui a lumbis supra habebat speciem electri, et a lumbis deorsum speciem ignis in circuitu. Post quem terrorem datur signum misericordiae; velut aspectus arcus cum fuerit in nube in die pluviae. De hac visione prolixius diximus quia et obscura est, et a multis varie exponitur. In reliquis quantum fieri potest absque damno sensuum, propter magnitudinem voluminis brevitati studebimus.

(Cap. II.---Vers. 1.) 23 Et vidi, et cecidi in faciem meam, et audivi vocem loquentis. Non est elatus visionum magnitudine, sed conscientia fragilitatis humanae procidit in faciem suam. Unde et apostolus Paulus post ascensionem coeli et paradisi, et auditionem verborum ineffabilium, datum sibi dicit angelum Satanae, qui se colaphizet, ne extolleretur (I Cor. XII). Et Abraham cecidit in faciem, postquam audivit sermones Dei. Et tamen quia non peccato, sed humilitate corruerat, a Domino sublevatur, et verba ejus jubetur audire (Gen. XVII). Sciendum quoque, quod aliud sit in faciem cadere, aliud retrorsum. Abraham, postquam audivit de nativitate Isaac, cecidit in faciem, et risit (I Reg. IV). Heli autem, qui peccaverat, retrorsum cecidit. Et de Dan in Genesi scriptum est: Fiat Dan coluber in semita, mordens plantam equi, et cadet eques retrorsum, salutem expectans Dei (Gen. XLIX, 17, 18). Quia enim ad morsum colubri ceciderat ex equo, propterea Salvatoris exspectat adventum. Et in Evangelio secundum Joannem, qui ad comprehendendum venerant Dominum, postquam ille respondit: Ego sum, ceciderunt retrorsum in terram (Joan. XVIII, 6); sermonem ejus, qui Moysi dixerat: Vade, dic filiis Israel: Qui est, misit me ad vos (Exod. III, 14), minime sustinentes.

Et dixit ad me: Fili hominis, sta super pedes tuos, et loquar tibi [Vulg. tecum]. Jacens sermonem Dei audire non poterat, sed audit cum Moyse: Tu vero hic sta mecum (Exod. XXXIV, 2). Quod et Daniel sibi accidisse commemorat (Dan. X).

(Vers. 2.) Et ingressus est in me spiritus, postquam locutus est mihi, et statuit me supra pedes meos. Et audivi loquentem ad me, et dicentem: Fili hominis. LXX: Et venit ad me spiritus, et assumpsit me, et elevavit, et statuit me super pedes meos: et audivi eum loquentem ad me, et dixit mihi: Fili hominis.

Which after they were lifted up, and heard a voice as of many waters, and as of the word of the high God, and the voice of camps and an army, let down their wings, and demonstrated their stupor by silence: and there appeared sitting upon the likeness of a sapphire as it were the likeness of a man, who from the loins upward had the appearance of amber, and from the loins downward the appearance of fire round about. After which terror a sign of mercy is given; as the appearance of the rainbow when it is in a cloud on a rainy day. Of this vision we have spoken more prolixly because it is both obscure, and is variously expounded by many. In the rest, as much as can be done without loss of senses, on account of the magnitude of the volume we will study brevity.

(Ch. 2.---Vers. 1.) 23 And I saw, and I fell upon my face, and I heard the voice of one that spoke. He is not elated by the magnitude of the visions, but by the conscience of human fragility he falls upon his face. Whence also the apostle Paul after the ascension of heaven and paradise, and the hearing of unutterable words, says that an angel of Satan was given to him, to buffet him, lest he should be exalted (2 Cor 12). And Abraham fell upon his face, after he heard the words of God. And yet because he had fallen not by sin, but by humility, he is raised up by the Lord, and is commanded to hear his words (Gen 17). It is also to be known, that it is one thing to fall upon the face, another backward. Abraham, after he heard of the nativity of Isaac, fell upon his face, and laughed (Gen 17). But Eli, who had sinned, fell backward. And concerning Dan in Genesis it is written: Let Dan be a snake in the way, biting the horse's heels, and the rider shall fall backward, looking for the salvation of God (Gen 49:17, 18). For because by the bite of the snake he had fallen from the horse, therefore he looks for the coming of the Savior. And in the Gospel according to John, they who had come to apprehend the Lord, after he answered: I am he, fell backward to the ground (John 18:6); least of all sustaining the word of him, who had said to Moses: Go, say to the children of Israel: He who is, hath sent me to you (Exod 3:14).

And he said to me: Son of man, stand upon thy feet, and I will speak to thee [Vulg. with thee]. Lying down he could not hear the word of God, but he hears with Moses: But stand thou here with me (Exod 34:2). Which Daniel also commemorates to have happened to him (Dan 10).

(Vers. 2.) And the spirit entered into me, after he spoke to me, and he set me upon my feet. And I heard him speaking to me, and saying: Son of man. LXX: And the spirit came to me, and took me up, and lifted me up, and set me upon my feet: and I heard him speaking to me, and he said to me: Son of man.

Praeceperat prophetae sermo divinus et jusserat: Sta super pedes tuos (Psal XXXIX, 3); sed sine auxilio Dei et adventu Spiritus sancti stare non poterat: propterea ingreditur in eum, sive assumit et suscitat, ut firmo sit gradu, et possit dicere: Statuit supra petram pedes meos (Ephes. VI, 14). Nullumque peccatorem stantem legimus, sed ad sanctos dicitur: State ergo succincti lumbos vestros. Peccator autem illud Deuteronomii 24 meretur audire: Non erit stabile vestigium pedis tui (Deut. XXVIII, 56). Crebro ad Ezechiel dicitur: Fili hominis (Matth. VIII, 20), et ad Daniel raro: quorum uterque in persona ejus qui dixerat: Filius autem hominis non habet ubi caput suum reclinet, captivum populum consolatur, et retrahit ad poenitentiam.

(Vers. 3.) Mitto ego te ad filios Israel, ad gentes apostatrices, quae recesserunt a me. Ipsi et patres eorum praevaricati sunt pactum meum usque ad diem hanc. Nequaquam populum Dei Israel, sed gentes apostatrices vocat eos, qui a Domino recesserunt, non solum patres, sed et filii. Nec peccato patrum filii viderentur obnoxii; sed ut par et patrum et filiorum esset impietas. Porro quod LXX transtulerunt, irritantes me, sive in amaritudinem convertentes, illud significat, quod Deus benignus et dulcis natura nostris vitiis mutetur in amaritudinem. Sicut enim sanctis dicitur: Gustate et videte quoniam suavis est Dominus (Psal. XXXIII, 9); sic peccatores eum amarum sentiunt. Unde et Apostolus bonitatem et severitatem Dei super sanctos et peccatores refert (Rom. XXI). Et de peccatoribus qui jacebant, scriptum est: Dominus erigit elisos, Dominus diligit justos, Dominus solvit compeditos (Psal. CXLV, 8). Sanctis vero stantibus praemia pollicetur.

(Vers. 4.) Et filii dura facie, et indomabili corde sunt, ad quos ego mitto te. Hoc in LXX non habetur. Magnaeque clementiae est ad tales Deum mittere, nec desperare eorum salutem; et confidentiae prophetalis, quod ad tales quoque ire non timeat. Indomabili autem corde, et dura facie, juxta illud debemus accipere quod peccatori dicitur: Nervus ferreus collum tuum, et frons tua aenea (Isai. XLVIII, 6). Qui et in consequentibus arguuntur cordis lapidei, quod Deus evulsurum esse se dicit, et pro illo carneum redditurum: ut mollitie sua, Dei praecepta suscipiat.

(Vers. 5.) Et dices ad eos: Haec dicit Dominus Deus: Si forte vel ipsi audiant, et si forte quiescant: quoniam domus exasperans est, et scient quia propheta fuerit in medio eorum. Simile quid in Jeremia scriptum est: Si forte audiant et agant poenitentiam (Jer. XXVI, 3). Et in Evangelio: Forsitan filium meum verebuntur (Matth. XXI, 37). Loquitur autem haec Deus ambigentis affectu, ut liberum hominis monstret 25 arbitrium, ne praescientia futurorum mali vel boni immutabile faciat quod Deus futurum noverit.

The divine word had commanded and ordered the prophet: Stand upon thy feet (Ps 40 [39]:3); but without the help of God and the coming of the Holy Spirit he could not stand: therefore he enters into him, or takes him up and raises him, that he may be with a firm step, and may be able to say: He hath set my feet upon a rock (Eph 6:14). And we read of no sinner standing, but to the saints it is said: Stand therefore having your loins girt about. But the sinner merits to hear that of Deuteronomy 24: There shall be no resting place for the sole of thy foot (Deut 28:65). Son of man is frequently said to Ezekiel (Matt 8:20), and rarely to Daniel: both of whom in the person of him who had said: But the Son of man hath not where to lay his head, consoles the captive people, and draws them back to penance.

(Vers. 3.) I send thee to the children of Israel, to an apostatizing nation, that hath departed from me. They and their fathers have transgressed my covenant even unto this day. He by no means calls them the people of God Israel, but apostatizing nations, who have departed from the Lord, not only the fathers, but also the sons. Nor that the sons should seem obnoxious to the sin of the fathers; but that the impiety both of the fathers and of the sons might be equal. Furthermore what the LXX translated, provoking me, or turning to bitterness, signifies that, that God benign and sweet in nature is changed into bitterness by our vices. For as to the saints it is said: O taste and see that the Lord is sweet (Ps 34 [33]:9); so sinners feel him bitter. Whence also the Apostle relates the goodness and severity of God over saints and sinners (Rom 11). And concerning sinners who lay down, it is written: The Lord raiseth up them that are cast down, the Lord loveth the just, the Lord looseth them that are fettered (Ps 146 [145]:8). But to the saints standing he promises rewards.

(Vers. 4.) And the children are of a hard face, and of an untamable heart, to whom I send thee. This is not had in the LXX. And it is of great clemency to send God [or a prophet of God] to such, and not to despair of their salvation; and of prophetical confidence, that he fears not to go also to such. But by untamable heart, and hard face, according to that we ought to accept what is said to the sinner: Thy neck is an iron sinew, and thy forehead of brass (Isa 48:4). Who also in the following things are argued of a heart of stone, which God says he will pluck out, and for it will restore one of flesh: that by its softness, it may receive the precepts of God.

(Vers. 5.) And thou shalt say to them: Thus saith the Lord God: If perhaps even they may hear, and if perhaps they may rest: because it is a provoking house, and they shall know that there hath been a prophet in the midst of them. Something similar is written in Jeremiah: If perhaps they may hear and do penance (Jer 26:3). And in the Gospel: Perhaps they will reverence my son (Matt 21:37). Now God speaks these things with the affection of one doubting, that he may show the free 25 free will of man, lest the foreknowledge of future evil or good should make immutable what God knows will be.

Non enim quia ille ventura cognoscit, necesse est nos facere quod ille praescivit: sed quod nos propria voluntate sumus facturi, ille novit futurum quasi Deus.

(Vers. 6.) Tu ergo, fili hominis, non timeas eos, neque [Vulg. ne] sermones eorum metuas, quoniam increduli et subversores sunt tecum. LXX: Et tu, fili hominis, non timeas eos, nec a facie eorum formides: quoniam insanient, et congregabuntur contra te in circuitu. Licet dura cervice sint, et corde indomabili, tamen mea sunt fortiora praecepta. Nec te putes esse deceptum, si mittaris ad eos qui te loquentem non audiant. Ecce praedico tibi quod insaniant, et congregentur adversum te, et circumdent te, nullum tibi effugium relinquentes. Hoc autem facient, quia increduli sunt, et Dei imperia contemnentes.

Et cum scorpionibus habitas. Verba eorum ne timeas, et vultus eorum ne formides, quia domus exasperans est. Qui possint ferire, qui arcuato percutere vulnere, et aculeo fistulato, ut eadem plaga et cutem aperiat, et venena diffundat. Unusquisque pro moribus suis sortitur vocabulum. Scribis et Pharisaeis dicitur: Generatio viperarum (Matth. XXIII, 33). Et de Herode qui versipellis erat: Ite et dicite vulpi huic (Luc. XIII, 32). Et pseudoprophetae in hoc eodem Propheta vulpibus comparantur. Et nunc corde indomabili scorpiones esse dicuntur. Unde et in Evangelio legimus: Omnes qui ante me venerunt, fuerunt fures et latrones, et non audierunt eos oves (Joann. X, 8). Et quomodo oves perditae domus Israel audierunt adversarios? Ex quo ostenditur, eos qui audierint fures et latrones, ovium vocabulum perdidisse, et alia assumpsisse nomina, ut non quasi oves perierint, sed quasi viperae, vulpes et scorpiones.

(Vers. 7, 8.) Et loqueris verba mea ad eos: si forte audiant, et timeant, vel quiescant, quoniam irritatores sunt. Tu autem, fili hominis, audi quod ego loquor [Vulg. quaecumque loquor] ad te. Non ergo cessandum, licet mali sint, quibus loquimur; quin secundum Apostolum (II Tim. IV), opportune, importune verbum Dei praedicemus, quia potest 26 fieri, ut et durus corrigatur ad mollitiem, et qui obediens est, mutata voluntate non audiat.

Noli esse exasperans, sicut domus exasperatrix est. Semel diximus exasperationem, sive irritationem, Septuaginta amaritudinem ponere. Quod ergo dicit, hoc est: Non debes eos imitari, ad quos corrigendos mitteris, ne peccatum simile similem mereatur et poenam.

Aperi os tuum, et comede quae ego do tibi. Dignum te, inquit, praebe sermonibus meis, et cibum suscipe spiritualem, ut quomodo in Evangelio dicitur: Qui habet aures audiendi, audiat (Luc. VIII, 8); et hic dicatur: Qui habet apertum os ad comedendum, comedat. Unde et Psalmistae Dominus loquitur: Aperi os tuum, et implebo illud (Psal. LXXX, 11). Et ille respondit: Os meum aperui, et attraxi spiritum (Psal. CXVIII, 131).

For not because he knows things to come, is it necessary that we do what he foreknew: but what we are about to do by our own will, he knows will be as God.

(Vers. 6.) Thou therefore, son of man, fear them not, and dread not [Vulg. neither] their words, because they are incredulous and subverters with thee. LXX: And thou, son of man, fear them not, nor be afraid of their face: for they will be mad, and will be gathered together against thee round about. Although they be of a hard neck, and of an untamable heart, yet my precepts are stronger. Nor think thyself to be deceived, if thou be sent to those who will not hear thee speaking. Behold I foretell thee that they will be mad, and will be gathered together against thee, and will surround thee, leaving thee no escape. But this they will do, because they are incredulous, and condemning the commands of God.

And thou dwellest with scorpions. Fear not their words, and be not dismayed at their looks, for it is a provoking house. Who can strike, who can pierce with a curved wound, and a hollow sting, that the same stroke may both open the skin, and pour in poisons. Every one according to his manners is allotted a name. To the Scribes and Pharisees it is said: Generation of vipers (Matt 23:33). And of Herod who was a turnskin: Go and tell that fox (Luke 13:32). And false prophets in this same Prophet are compared to foxes. And now they of untamable heart are said to be scorpions. Whence also in the Gospel we read: All that ever came before me, were thieves and robbers, and the sheep heard them not (John 10:8). And how did the lost sheep of the house of Israel hear the adversaries? From which it is shown, that they who heard the thieves and robbers, lost the name of sheep, and assumed other names, that they might perish not as sheep, but as vipers, foxes and scorpions.

(Vers. 7, 8.) And thou shalt speak my words to them: if perhaps they may hear, and fear, or rest, for they are provokers. But thou, son of man, hear what I speak [Vulg. whatsoever I speak] to thee. We must not therefore cease, although they be evil, to whom we speak; but according to the Apostle (2 Tim 4), out of season, in season let us preach the word of God, because it can 26 happen, that both the hard be corrected to softness, and he who is obedient, having changed his will may not hear.

Be not thou provoking, as the provoking house is. Once we said that for provoking, or irritation, the Seventy put bitterness. What therefore he says, is this: Thou oughtest not to imitate them, to correcting whom thou art sent, lest like sin merit also like punishment.

Open thy mouth, and eat what I give thee. Render thyself worthy, he says, to my words, and receive spiritual food, that as in the Gospel it is said: He that hath ears to hear, let him hear (Luke 8:8); so here it may be said: He that hath an open mouth to eat, let him eat. Whence also the Lord speaks to the Psalmist: Open thy mouth wide, and I will fill it (Ps 81 [80]:10). And he answered: I opened my mouth, and drew in breath (Ps 119 [118]:131).

Et apostolus Paulus, qui habebat in se thesauros sapientiae et scientiae, et in quo Christus Dominus loquebatur, scribit Corinthiis: Os meum apertum est ad vos, o Corinthii (II Cor. VI, 11). Et de Salvatore Matthaeus refert: Aperiens os suum, docebat discipulos (Matth. V, 2).

Et vidi, et ecce manus missa ad me. Pro manu missa, extentam Septuaginta transtulerunt. Quae mittitur et extenditur ad eos, qui beneficia consequuntur. Contrahitur autem ab his quibus loquitur per prophetam: Numquid abbreviata et contracta est manus Domini (Isa. L, 2)? Et in Psalmo: Ut quid avertis manum tuam, et dexteram tuam de medio sinu tuo in finem (Psal. LXXIII, 11)? Denique extendit in passione pennas suas, suscepitque discipulos, et portavit illos in humeris suis, et locutus est: Tota die expandi manus meas ad populum non credentem (Isa. LXV, 2), ut congregaret filios Israel, sicut gallina congregat pullos sub alas suas: et extensione manuum Moysi, Israel superat Amalec (Exod. XVII).

(Vers. 9.) In qua erat involutus liber, et expandit illum coram me, et [Vulg. qui] erat scriptus intus et foris: scriptaeque erant in eo lamentationes, et carmen, et vae. Et dixit ad me: Fili hominis, quodcumque inveneris, comede. Pro involuto libro, Septuaginta capitulum libri transtulerunt. In manu Domini sedenti super thronum, quae missa est et extenta. De quo et in Psalmis dicitur: In capitulo libri scriptum est de me (Psal. XXXIX, 8). Capitulum 27 intelligamus exordium. Iste liber involutus atque signatus, scriptusque intus et foris, vel ante et post, tantae difficultatis fuit, ut nullus potuerit neque in coelo, neque in terra, neque subtus terram aperire illum et legere, nisi solus leo de tribu Juda, radix David et Jesse, quem Joannes in Apocalypsi devorasse se dixit (Apoc. V), non totum, sed in capitulo, id est, in principio. Neque enim fieri potest, ut humana natura totos libri hujus thesauros devoret. Et expandit illum coram propheta, et legendum cognoscendumque praebuit, qui in Isaia populo non eredenti dicitur esse signatus (Isai. XXIX). Usque hodie enim velamen Judaeis in veteri positum est Testamento. Scriptusque erat ante et retro; de futuris et de praeteritis. Vel certe foris, in historiae littera, intus, intelligentia spirituali, de qua et Psalmista: Omnis, inquit, gloria filiae regis ab intus (Psal. XLIV, 14). Scriptaeque erant in eo tam intus quam foris lamentationes, et carmen, et vae. Lamentationes, de his qui ad poenitentiam provocantur, sicut Samuel et Apostolus Paulus plangebant atque lugebant Saul et Corinthios, quos salvare cupiebant (II Par. XVI; II Cor. XII). Carmen super his, qui Dei digni sunt testimonio, et quibus Psalmista praecipit: Cantate Domino canticum novum (Psal. XCV et XCVII, 1). Porro vae super illis qui penitus desperantur, et cum venerint in profundum peccatorum, contemnunt (Prov. XVIII).

And the apostle Paul, who had in himself the treasures of wisdom and knowledge, and in whom Christ the Lord spoke, writes to the Corinthians: Our mouth is open to you, O ye Corinthians (2 Cor 6:11). And Matthew relates of the Savior: Opening his mouth, he taught his disciples (Matt 5:2).

And I saw, and behold a hand was sent to me. For a hand sent, the Seventy translated stretched out. Which is sent and stretched out to those, who obtain benefits. But it is drawn back from those to whom he speaks by the prophet: Is the hand of the Lord shortened and drawn back (Isa 50:2)? And in the Psalm: Why turnest thou thy hand, and thy right hand out of the midst of thy bosom for ever (Ps 74 [73]:11)? Finally he stretched out his wings in the passion, and received his disciples, and carried them on his shoulders, and spoke: I have spread forth my hands all the day to an unbelieving people (Isa 65:2), that he might gather together the children of Israel, as a hen gathers her chickens under her wings: and by the stretching out of the hands of Moses, Israel overcomes Amalec (Exod 17).

(Vers. 9.) In which was a book rolled up, and he spread it before me, and [Vulg. which] it was written within and without: and there were written in it lamentations, and a canticle, and woe. And he said to me: Son of man, whatsoever thou shalt find, eat. For a book rolled up, the Seventy translated a chapter of a book. In the hand of the Lord sitting upon the throne, which was sent and stretched out. Of which also in the Psalms it is said: In the chapter of the book it is written of me (Ps 40 [39]:7). Let us understand the chapter 27 the exordium. That book rolled up and sealed, and written within and without, or before and behind, was of so much difficulty, that no one could either in heaven, or on earth, or under the earth open it and read it, except only the lion of the tribe of Juda, the root of David and Jesse, which John in the Apocalypse said he had devoured (Rev 5), not the whole, but in the chapter, that is, in the beginning. For neither can it be, that human nature should devour all the treasures of this book. And he spread it before the prophet, and gave it to be read and known, which in Isaiah is said to be sealed to the unbelieving people (Isa 29). For until this day the veil is placed upon the Jews in the Old Testament. And it was written before and behind; concerning future things and concerning past things. Or certainly without, in the letter of the history, within, by spiritual intelligence, of which also the Psalmist: All, he says, the glory of the king's daughter is from within (Ps 45 [44]:13). And there were written in it as well within as without lamentations, and a canticle, and woe. Lamentations, concerning those who are provoked to penance, as Samuel and the Apostle Paul mourned and bewailed Saul and the Corinthians, whom they desired to save (1 Sam 16; 2 Cor 12). A canticle upon those, who are worthy of the testimony of God, and to whom the Psalmist commands: Sing ye to the Lord a new canticle (Ps 96 [95]:1 and 98 [97]:1). Furthermore woe upon those who are entirely despaired of, and when they have come into the depth of sins, condemn (Prov 18).

(Cap. III.---Vers. 1.) Comede volumen istud, et vade [Vulg. vadens], loquere filiis [Vulg. ad filios] Israel. Nisi ante comederimus apertum volumen, docere non possumus filios Israel. Denique et David postquam ipse misericordiam consecutus est: Docebo, inquit, iniquos vias tuas, et impii ad te convertentur (Psal. L, 15).

(Vers. 2.) Et aperui os meum, et cibavit me volumine illo. Et dixit ad me: Fili hominis. Ego, inquit, aperui os meum, quia mihi dictum est: Aperi os tuum, et comede. Et, aperto ore, Dominus largitus est cibos; ut initia voluntatis in nobis sint, et perfectionem beatitudinis a Domino consequamur. Non est enim volentis neque currentis, sed miserentis Dei (Rom. IX, 16). Attamen et velle et currere, nostri arbitrii est. Pro aperui, Septuaginta transtulerunt, aperuit, ut 28 subaudiatur Deus: quia ipse et aperuit os prophetae, et cibavit eum.

(Vers 3.) Venter tuus comedet; et viscera tua complebuntur volumine illo, quod ego do tibi. LXX: Os tuum comedet, et venter tuus implebitur capitulo isto tibi dato. Principia lectionis, et simplicis historiae, esus voluminis est. Quando vero assidua meditatione in memoriae thesauro librum Domini condiderimus, impletur spiritualiter venter noster, et saturantur viscera, ut habeamus cum apostolo Paulo viscera misericordiae (Coloss. III), et impleatur ille venter, de quo Jeremias loquitur: Ventrem meum, ventrem meum ego doleo: et sensus cordis mei conturbant me (Jerem. IV, 19).

Et comedi illud, et factum est in ore meo sicut mel dulce. Loquitur et David: Quam dulcia gutturi meo eloquia tua, super mel ori meo (Psal. CXVIII, 103). Et alibi: Judicia Domini vera, desiderabilia super aurum et lapidem pretiosum multum; et dulciora super mel et favum (Psal. XVIII, 10, 11). Et Samson favum mellis in ore leonis invenit (Judic. XIV); et Dominus post resurrectionem partem assi piscis comedit et favum (Luc. II). Et in Proverbiis de ape dicitur, quamquam hoc Hebraea non habeant exemplaria: Vade ad apem, et disce quomodo operatrix sit, et opus suum castum faciat: cujus laboribus reges et imperiti pro sanitate abutuntur (Prov. VI, 8, sec. LXX): quod operati sunt Moyses et prophetae, et evangelistae, et apostoli; ut quicumque rex fieret, cujus cor in manu Dei est, dulcibus fruatur cibis. Qui vero simplex et absque serpentis astutia habet innocentiam columbarum, simplici fide credat atque salvetur: quia ubique insidiae sunt, et saepe diabolus transfigurat se in angelum lucis (II Cor. II): melque distillat de labiis mulieris meretricis, dulcia repromittens ut venena interserat (Prov. V).

(Ch. 3.---Vers. 1.) Eat this volume, and go [Vulg. going], speak to the children [Vulg. to the children] of Israel. Unless we first eat the open volume, we cannot teach the children of Israel. Finally David also after he himself obtained mercy: I will teach, he says, the unjust thy ways, and the wicked shall be converted to thee (Ps 51 [50]:15).

(Vers. 2.) And I opened my mouth, and he fed me with that volume. And he said to me: Son of man. I, he says, opened my mouth, because it had been said to me: Open thy mouth, and eat. And, my mouth being opened, the Lord bestowed the foods; that the beginnings of the will may be in us, and we may obtain the perfection of beatitude from the Lord. For it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Rom 9:16). But yet both to will and to run, is of our free will. For I opened, the Seventy translated, he opened, that 28 God may be understood: because he himself both opened the mouth of the prophet, and fed him.

(Vers. 3.) Thy belly shall eat; and thy bowels shall be filled with that volume, which I give thee. LXX: Thy mouth shall eat, and thy belly shall be filled with this chapter given thee. The beginnings of reading, and of the simple history, is the eating of the volume. But when by assiduous meditation we shall have laid up the book of the Lord in the treasure of memory, our belly is filled spiritually, and our bowels are satiated, that we may have with the apostle Paul the bowels of mercy (Col 3), and that belly may be filled, of which Jeremiah speaks: My belly, my belly, I am in pain: and the senses of my heart are troubled (Jer 4:19).

And I ate it, and it became in my mouth like sweet honey. David also speaks: How sweet are thy words to my palate, more than honey to my mouth (Ps 119 [118]:103). And elsewhere: The judgments of the Lord are true, desirable above gold and much precious stone; and sweeter than honey and the honeycomb (Ps 19 [18]:9-11). And Samson found a honeycomb of honey in the mouth of the lion (Judg 14); and the Lord after the resurrection ate part of a broiled fish and a honeycomb (Luke 24 [2]). And in the Proverbs concerning the bee it is said, although the Hebrew exemplars have not this: Go to the bee, and learn how she is a worker, and makes her work chaste: whose labors kings and private men abuse for health (Prov 6:8, sec. LXX): which Moses and the prophets, and the evangelists, and the apostles worked; that whosoever should become king, whose heart is in the hand of God, might enjoy sweet foods. But he who simple and without the astuteness of the serpent has the innocence of doves, let him believe with simple faith and be saved: because everywhere there are snares, and often the devil transfigures himself into an angel of light (2 Cor 11 [14]): and honey distills from the lips of a harlot woman, promising sweet things that she may intersert poisons (Prov 5).

(Vers. 5.) Et dixit ad me: Fili hominis, vade et ingredere [in Vulg. non est et ingredere] ad domum Israel, et loqueris verba mea ad eos. Cui dicitur: Vade et ingredere ad domum Israel, ostenditur non fuisse cum populo peccatore; licet in eisdem videretur super flumen Chobar finibus commorari. Scriptum est enim: Et ego eram in medio transmigrationis juxta flumen Chobar. Separata enim erat prophetae conversatio, et iniquorum offendebatur aspectu. Hoc idem faciebat et Moyses (Exod. XXXIII), procul a castris multitudinis figens tabernaculum: 29 quod cum fuisset ingressus, descendebat columna nubis, et stabat ante ostium tabernaculi.

(Vers. 5, 6.) Non enim ad populum profundi sermonis, et difficilis [Vulg. ignotae] linguae tu mitteris, ad domum Israel, neque ad populos multos, et ignoti sermonis, quorum non possis audire sermonem. Et si ad illos mitterem te, ipsi audirent te. Quoniam illi ad te nolunt venire, tu perge ad eos. Non enim habent sani opus medico, sed male habentes (Luc. V, 31). Neque potes dicere: Non possum loqui ad eos, quia linguae alterius sunt, et invicem nobis barbari sumus, nec mutuum possumus audire sermonem. Quid loquar de uno populo? Si ad diversas te mitterem nationes, tamen auctoritas et potentia mea omnem difficultatem vinceret. Atque utinam tempus instaret, quod ad omnes missurus sum nationes, quo et linguarum daturus sum gratias, ut praedicent apostoli mei, et totum mundum a diversitate linguarum, una fide meo subdant jugo; facilius illi audirent, qui profundi sunt altique sermonis, et nihil habent de levitate Judaica, sed gravi et solido ingrediuntur pede, et cum ignotae sint linguae, notae fidei sunt. Unde sequitur: Et si ad illos mitterem te, ipsi audirent te. Denique postea misit, et omnes pariter crediderunt. Unde Paulus et Barnabas loquuntur ad Judaeos [Al. eos]: Vobis quidem oportuerat praedicari verbum Dei: sed quia noluistis suscipere sermonem, ecce convertimur ad gentes (Act. XIII, 46). Et de centurione dicitur: Neque in Israel tantam fidem inveni (Matth. VIII, 10).

(Vers. 7.) Domus autem Israel nolunt audire te, quia nolunt audire me. Omnis quippe domus Israel attrita fronte est et duro corde. Ne contristeris, ait, si te audire noluerint. Idcirco te non audient: quia me audire contemnent: juxta quod et Salvator aiebat: Qui vos non recipit, me non recipit (Ibid., X, 40). In quo aperte liberum monstratur arbitrium. Et duae redduntur causae, quare non audiant: quia perversae, inquit, sunt voluntatis, et attrita fronte, sive, ut Septuaginta verterunt, contentiosi sunt: et subauditur, quod saepe ad salutem provocati, noluerunt audire.

(Vers. 5.) And he said to me: Son of man, go and enter [in Vulg. there is no and enter] to the house of Israel, and thou shalt speak my words to them. He to whom it is said: Go and enter to the house of Israel, is shown not to have been with the sinful people; although he seemed to tarry among them upon the river Chobar in the borders. For it is written: And I was in the midst of the transmigration by the river Chobar. For the conversation of the prophet was separated, and he was offended by the sight of the unjust. Moses also did this same thing (Exod 33), pitching his tabernacle far from the camp of the multitude: 29 which when he had entered, the pillar of the cloud descended, and stood before the door of the tabernacle.

(Vers. 5, 6.) For thou art not sent to a people of a profound speech, and of a difficult [Vulg. unknown] tongue, to the house of Israel, nor to many peoples, and of an unknown speech, whose speech thou canst not hear. And if I were to send thee to them, they would hear thee. Because they will not come to thee, proceed thou to them. For they that are whole need not the physician, but they that are sick (Luke 5:31). Neither canst thou say: I cannot speak to them, because they are of another tongue, and we are mutually barbarians to one another, nor can we hear each other's speech. What shall I speak of one people? If I were to send thee to diverse nations, yet my authority and power would overcome all difficulty. And I would that the time were present, which I am about to send to all nations, in which I am also about to give the graces of tongues, that my apostles may preach, and from the diversity of tongues, may subdue the whole world by one faith to my yoke; more easily would they hear, who are of a profound and deep speech, and have nothing of Jewish levity, but walk with a grave and solid foot, and although they are of an unknown tongue, they are of a known faith. Whence it follows: And if I were to send thee to them, they would hear thee. Finally afterward he sent, and all equally believed. Whence Paul and Barnabas speak to the Jews [Al. them]: To you it behooved us to preach the word of God first: but because you rejected it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles (Acts 13:46). And of the centurion it is said: I have not found so great faith in Israel (Matt 8:10).

(Vers. 7.) But the house of Israel will not hear thee, because they will not hear me. For all the house of Israel are of a brazen forehead and a hard heart. Be not saddened, he says, if they will not hear thee. Therefore they will not hear thee: because they will condemn to hear me: according to what also the Savior said: He that receiveth not you, receiveth not me (Ibid., 10:40). In which freewill is openly shown. And two causes are rendered, why they will not hear: because they are of a perverse will, he says, and of a brazen forehead, or, as the Seventy have turned it, they are contentious: and it is understood, that often provoked to salvation, they would not hear.

(Vers. 8, 9.) Ecce dedi faciem tuam valentiorem faciebus eorum, et frontem tuam duriorem 30 frontibus eorum. Ut adamantem, et ut silicem dedi faciem tuam. Ne timeas eos, neque metuas a facie eorum, quia domus exasperans est. Et dixit ad me. Domus Israel attritae frontis est, et procacis audaciae, et duro sic corde, ut scorpionibus comparetur. Ideo dedi tibi vultum durissimum, et frontem quae nullo pudore superetur. Ex quo discimus, interdum gratiae esse Dei impudentiae resistere, et cum res poposcerit, frontem fronte concutere. Hoc autem tribuitur, ne nostra verecundia et humanus pudor pertimescat insidias aemulorum.

(Vers. 10.) Fili hominis, omnes sermones meos quos loquar ad te, assume in cor tuum, et auribus audi. Iste est cibus voluminis, et haec sunt verba quibus pro diversitate audientium, vel lamenta, vel carmen, vel vae hominibus loquitur [Al. loquimur]. Et tamen notandum, quod ante sermones Dei in nostro corde condendi sunt audiendique et intelligendi diligentius; et sic ad populum proferendi.

(Vers. 11.) Vade, ingredere ad transmigrationem (sive captivitatem), ad filios populi tui, et loqueris ad eos, et dices eis: Haec dicit Dominus Deus: si forte audiant et quiescant: Et Dominus noster venit ad populum Judaeorum, mittente Patre, ut praedicaret captivis remissionem, et impleretur in eo quod scriptum est: Ascendens in altum, captivam duxit captivitatem: dedit dona hominibus (Psal. LXVII, 19).

(Vers. 12.) Et assumpsit me spiritus, et audivi post me vocem commotionis magnae: Benedicta gloria Domini de loco suo. Deus de quo scriptum est: Assumens mansuetos Dominus (Psal. CXLVI, 6), ipse assumpsit et prophetam, qui non erat in carne, sed in spiritu, et ambulans in spiritu, carnis opera non implebat: spiritus enim Dei erat in eo. Quamobrem et terrena contemnens rapitur a spiritu, et audit post se vocem commotionis magnae, praeteritorum obliviscens, et in futurum se extendens, ut inimicorum insidias post tergum relinqueret. Tale quid et in Exodo legimus (Exod. XXIV), quando Pharao et omnis exercitus ejus persequebatur Israel, et angelus in columna nubis deseruit priora castrorum; venitque post tergum, et tota nocte stetit inter Israel et Aegyptios: 31 ut, perterritis adversariis, audiret Israel: Benedicta gloria Domini de loco suo. Locus autem Domini est omnis in quibus hospitium invenit. Aut certe Filius locus est Patris, sicut et Pater locus est filii, dicente Domino Salvatore: Ego in Patre, et Pater in me (Joan. XIV, 11).

(Vers. 8, 9.) Behold I have made thy face stronger than their faces, and thy forehead harder 30 than their foreheads. As an adamant, and as flint have I made thy face. Fear them not, neither be dismayed at their presence, for it is a provoking house. And he said to me. The house of Israel is of a brazen forehead, and of petulant audacity, and of so hard a heart, that it is compared to scorpions. Therefore I have given thee a most hard countenance, and a forehead which is overcome by no shame. From which we learn, sometimes it is of the grace of God to resist impudence, and when the matter demands, to strike forehead with forehead. But this is bestowed, lest our modesty and human shame fear the snares of rivals.

(Vers. 10.) Son of man, all my words that I speak to thee, receive in thy heart, and hear with thy ears. This is the food of the volume, and these are the words by which according to the diversity of the hearers, either laments, or a canticle, or woe is spoken [Al. we speak] to men. And yet it is to be noted, that first the words of God are to be laid up in our heart and to be heard and understood more diligently; and so to be brought forth to the people.

(Vers. 11.) Go, enter to the transmigration (or captivity), to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord God: if perhaps they may hear and rest: And our Lord came to the people of the Jews, the Father sending him, that he might preach remission to the captives, and there might be fulfilled in him what is written: Ascending on high, he led captivity captive: he gave gifts to men (Ps 68 [67]:18).

(Vers. 12.) And the spirit took me up, and I heard behind me a voice of a great commotion: Blessed be the glory of the Lord from his place. God of whom it is written: The Lord taketh up the meek (Ps 147:6 [146:6]), himself also took up the prophet, who was not in the flesh, but in the spirit, and walking in the spirit, did not fulfill the works of the flesh: for the spirit of God was in him. Wherefore also condemning earthly things he is caught up by the spirit, and hears behind him a voice of a great commotion, forgetting the things that are past, and extending himself to the future, that he might leave the snares of enemies behind his back. Such a thing also we read in Exodus (Exod 14 [24]), when Pharaoh and all his army pursued Israel, and the angel in the pillar of the cloud forsook the front of the camp; and came behind their back, and stood all the night between Israel and the Egyptians: 31 that, the adversaries being terrified, Israel might hear: Blessed be the glory of the Lord from his place. Now the place of the Lord is every one in whom he finds a lodging. Or certainly the Son is the place of the Father, as also the Father is the place of the Son, the Lord the Savior saying: I am in the Father, and the Father in me (John 14:11).

Hoc idem significat et Michaeas: Ecce Dominus egredietur de loco suo, et descendet super excelsa terrae, et commovebuntur montes subter eum, et valles tabescent sicut cera a facie ignis, et sicut aqua quae defertur in praeceps (Mich. I, 3, 4). Descendente enim Domino Salvatore, et proficiscente de Patre, excelsa terrae montesque commoti sunt, et inferiora vallium liquefacta. Potest locus esse gloria Domini, et lux inaccessibilis, de qua Apostolus loquitur: Qui solus habet immortalitatem, et lucem habitat inaccessibilem (I Tim. VI, 16). Quando praeterita judicia Domini animo revolvimus, audimus vocem post tergum commotionis magnae. Quando futura corde meditamur, auditur vox de prioribus, et ex his quae ante sunt.

(Vers. 13.) Et vocem alarum animalium percutientium alteram ad alteram, et vocem rotarum sequentium animalia, et vocem commotionis magnae. Pro eo quod subauditur, ἀπὸ κοινοῦ juxta Hebraicum: audivi post me vocem commotionis magnae, et audivi vocem alarum animalium, et vocem rotarum, addidere LXX: Et vidi vocem alarum animalium percutientium alteram ad alteram, et reliqua juxta illud quod in Exodo legitur: Et videbat omnis populus vocem Dei (Exod. XX, 18): ut vocem quae veniebat post tergum, audierit propheta: quae autem ante se erat, viderit. Sed melius et verius est, auditam vocem intellexisse, quam visam, tam alarum percutientium se mutuo, quam rotarum, de quibus supra diximus, et commotionis magnae quae Dei iram super Israel populum venturam esse monstrabat.

Vers. 14. Spiritus quoque levavit me, et assumpsit me, et abii amarus in indignatione spiritus mei. LXX: Et spiritus elevavit me, et suscepit me, et abii sublimis in impetu spiritus mei. Postquam elevatus a spiritu est, et assumptus ab eo, tunc in indignatione et in amaritudine spiritus sui abiit quo ferebatur, intelligens indignationem Dei, et quid significaret visio, mente pertractans. 32 Sive sublimis ipso spiritus sui impetu ferebatur, cupiens ire quo Dominus imperabat. Spiritum autem ejus, non Spiritum sanctum, sed spiritum hominis intelligamus, de quo in multis locis dicitur, ut in Isaia: De nocte consurgit spiritus meus ad te, Deus (Isai. XXVI, 9). Transferturque propheta (non ut quidam aestimant) in spiritu, sed in ipso corpore, quod et de Abacuc juxta Theodotionem legimus (Dan. XIV).

This same thing Micheas also signifies: Behold the Lord will come forth out of his place, and will come down upon the high places of the earth, and the mountains shall be moved under him, and the valleys shall melt as wax before the fire, and as waters that run down a steep place (Mic 1:3, 4). For the Lord the Savior descending, and proceeding from the Father, the high places of the earth and the mountains were moved, and the lower parts of the valleys were melted. The place can be the glory of the Lord, and the inaccessible light, of which the Apostle speaks: Who only hath immortality, and inhabiteth light inaccessible (1 Tim 6:16). When we revolve in our mind the past judgments of the Lord, we hear a voice behind our back of a great commotion. When we meditate on future things in our heart, a voice is heard from the former things, and from these things which are before.

(Vers. 13.) And the voice of the wings of the living creatures striking one against another, and the voice of the wheels following the living creatures, and the voice of a great commotion. For that which is understood, ἀπό κοινοῦ according to the Hebrew: I heard behind me the voice of a great commotion, and I heard the voice of the wings of the living creatures, and the voice of the wheels, the LXX added: And I saw the voice of the wings of the living creatures striking one against another, and the rest according to that which is read in Exodus: And all the people saw the voice of God (Exod 20:18): that the prophet heard the voice which came behind his back: but saw that which was before him. But it is better and truer, to have understood the heard voice, than the seen, as well of the wings striking each other mutually, as of the wheels, of which we have spoken above, and of the great commotion which demonstrated the anger of God about to come upon the people of Israel.

Vers. 14. The spirit also lifted me up, and took me up, and I went bitter in the indignation of my spirit. LXX: And the spirit lifted me up, and took me up, and I went aloft in the impetus of my spirit. After he is lifted up by the spirit, and taken up by him, then in the indignation and in the bitterness of his spirit he went whither he was carried, understanding the indignation of God, and handling in his mind what the vision signified. 32 Or he went aloft by the very impetus of his spirit, desiring to go whither the Lord commanded. But let us understand his spirit, not the Holy Spirit, but the spirit of man, of which in many places it is said, as in Isaiah: My spirit seeketh thee early in the morning, O God (Isa 26:9). And the prophet is transferred (not as some esteem) in the spirit, but in the body itself, which also we read of Habacuc according to Theodotion (Dan 14).

(Vers. 15.) Manus enim Domini erat mecum confortans me. Et veni ad transmigrationem ad acervum novarum frugum, ad eos qui habitabant juxta flumen Chobar. Et sedi ubi illi sedebant, et mansi ibi septem diebus maerens in medio eorum. LXX: Et manus Domini facta est super me fortis, et intravi ad captivitatem sublimis. Et circuivi habitantes super fluvium Chobar, qui erant ibi: Et sedi ibi septem diebus conversans in medio eorum. Pro eo quod nos vertimus, acervum novarum frugum, Aquila, Symmachus, et Theodotio ipsa verba posuere Hebraica THEL ABIB (): quod Septuaginta transtulerunt, sublimis et circuivi; melius esse credentes aliquid dicere, quam imponere quod lectori faceret quaestionem. Nos autem ab Hebraeis didicimus, Thel abib significare, quando nova frumenta, vel hordea congregantur, et post famem et penuriam, antequam terantur in area, spem ciborum aliquam repromittunt. Ita et Israel parvus et tenuis, qui habitabat in ripis Chobar fluminis, quasi reviviscens, ortusque de terra, sementem Judaici populi promittebat. Manus autem Domini fit super prophetam, confortans eum, ut possit nomen speculatoris accipere, et docere quod didicit. Septemque prius diebus versatur inter eos, videns cuncta quae gererent, ut postea sciret quae corriperet. Moeret autem, sive conversatur in medio eorum, videns scelera, et justam Dei pro peccatorum iniquitate sententiam. Pro eo quod nos diximus, maerens, et in Hebraeo scriptum est MASMIM (), Theodotio transtulit, admirans, ut stuporem Prophetae iniquitates eorum cernentis exprimeret. Aquilae vero secunda editio, quam Hebraei κατὰ ἀκρίβειαν nominant, transtulit: ἠρεμάζων, id est, quiescens, et seorsum positus, ut fuisse quidem in medio 33 captivorum, sed ab eis separatum mente, monstraret.

(Vers. 16, 17.) Cum autem pertransissent septem dies, factum est verbum Domini ad me, dicens: Fili hominis, speculatorem dedi te domui Israel, et audies de ore meo verbum, et annuntiabis eis ex me. Qui speculator futurus est, et Dei verba populo narraturus, multo tempore debet quiescere, et dolere ad ea quae videat: nihilque habere eorum in conscientia, quae in aliis correpturus est.

(Vers. 18, 19.) Si dicente me ad impium: Morte morieris, non annuntiaveris ei, neque locutus fueris ut avertatur a via sua impia, et vivat: ipse impius in iniquitate sua morietur; sanguinem autem ejus de manu tua requiram. Si autem annuntiaveris impio, et ille non fuerit conversus ab iniquitate, et a via sua impia: ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti. Duo sunt impii, sive iniqui, ut LXX transtulerunt. Unus qui nihil audit a speculatore, et in sua impietate moritur; cujus sanguis de speculatoris quaeritur manibus.

(Vers. 15.) For the hand of the Lord was with me strengthening me. And I came to the transmigration to the heap of new fruits, to them that dwelt by the river Chobar. And I sat where they sat, and I remained there seven days mourning in the midst of them. LXX: And the hand of the Lord was made strong upon me, and I entered to the captivity aloft. And I went round about them that dwelt upon the river Chobar, who were there: And I sat there seven days conversing in the midst of them. For that which we have turned, the heap of new fruits, Aquila, Symmachus, and Theodotion put the very Hebrew words THEL ABIB (): which the Seventy translated, aloft and I went round about; believing it to be better to say something, than to impose what would make a question for the reader. But we have learned from the Hebrews, that Thel abib signifies, when the new wheats, or barleys are gathered, and after famine and penury, before they are threshed in the floor, they promise some hope of foods. Thus also the small and thin Israel, who dwelt on the banks of the river Chobar, as if reviving, and springing from the earth, promised the seed of the Jewish people. But the hand of the Lord becomes upon the prophet, strengthening him, that he might be able to receive the name of watchman, and teach what he learned. And first he is conversant among them for seven days, seeing all things which they did, that afterward he might know what he should correct. But he mourns, or converses in the midst of them, seeing crimes, and the just sentence of God for the iniquity of sinners. For that which we have said, mourning, and in the Hebrew is written MASHMIM (), Theodotion translated, admiring, that he might express the stupor of the Prophet discerning their iniquities. But the second edition of Aquila, which the Hebrews name κατὰ ἀκρίβειαν, translated: ἠρεμάζων, that is, resting, and placed apart, that he might show that he was indeed in the midst 33 of the captives, but separated from them in mind.

(Vers. 16, 17.) But when seven days were passed, the word of the Lord came to me, saying: Son of man, I have made thee a watchman to the house of Israel, and thou shalt hear the word out of my mouth, and shalt declare it to them from me. He who is going to be a watchman, and is going to narrate the words of God to the people, ought to rest a long time, and to grieve at those things which he may see: and to have nothing of those things in his conscience, which he is going to correct in others.

(Vers. 18, 19.) If when I say to the wicked: Thou shalt surely die, thou declare it not to him, nor speak to him that he may be turned from his wicked way, and live: the same wicked man shall die in his iniquity; but I will require his blood at thy hand. But if thou declare it to the wicked, and he be not converted from his iniquity, and from his wicked way: he indeed shall die in his iniquity, but thou hast delivered thy soul. There are two wicked, or unjust, as the LXX translated. One who hears nothing from the watchman, and dies in his impiety; whose blood is sought from the watchman's hands.

Alter, cui speculator annuntiat, et ille audire contemnens, suo vitio moritur: ita dumtaxat, ut speculator a culpa alienus sit. Ex quo intelligimus ideo Dominum impio comminari, et dicere: Morte morieris, ut avertatur a via sua impia, et vivat. Comminatio enim non in homines, sed in peccata [Al peccatores] est, nec in eos qui convertuntur a vitiis, sed qui in peccato permanent. Magnumque discrimen est, Dei tacere sermones, ob triplicem causam: vel propter timorem, vel propter pigritiam, vel propter adulationem. Unde et Isaias: Vae, inquit, mihi misero, quia tacui (Isa VI, 5). Quodque sequitur: Tu autem animam tuam liberasti, illud Apostolicum sonat: Si cujus opus arserit, damnum patietur, ipse autem salvus erit: sic tamen quasi per ignem (I Cor. III, 14); ut probet utrum speculator externus a causa sit mortis ejus qui periit, an reus. Opus enim magistri, salus discipuli est.

(Vers. 20, 21.) Sed et si conversus justus a justitia sua fecerit iniquitatem, ponam offendiculum coram eo. Ipse morietur, quia non annuntiasti ei; in peccato suo morietur, et 34 non erunt in memoria justitiae ejus quas fecit: sanguinem vero ejus de manu tua requiram. Sin autem tu annuntiaveris justo, ut non peccet justus, et ille non peccaverit: vivens vivet, quia annuntiasti ei, et tu animam tuam liberasti. Sicut impios, vel iniquos duos legimus: Unum, qui non audivit, et periit; alterum, qui audivit, et perseveravit in nequitia: sic duo justi sunt, unus qui non audivit, et periit; alter qui audivit, et conversus ad poenitentiam, salvavit animam suam. Notandumque quod possit justus cadere; et si habuerit magistrum, ad meliora converti. Et bona igitur opera indigent assiduo praeceptore, ne lapsus ab optimo cursu, retrahat pedem. Et impius quidem, vel iniquus si conversus non fuerit, in impietate et iniquitate sua morietur. Justus autem si fecerit impietatem atque peccatum, non statim moritur; sed ponitur offendiculum coram eo, sive tormentum; et ut Theodotio dixit, infirmitas: ut torqueatur, et planam viam non inveniat, et intelligat se languidum, de quibus et Apostolus dicit: Ideo infirmantur multi apud vos, et dormiunt multi (Ibid; XI, 30. Prodest enim justo intelligere delictum suum, conscientiaeque tormentum, et dicere cum Psalmista: Conversus sum in aerumna mea, dum mihi infigitur spina (Ps. XXXI, 4). Et quomodo impio non sunt obviae iniquitates, si avertatur a via sua impia et vivat: sic justo non prosunt antiquae justitiae, si novis facinoribus opprimatur. Quod autem intulit: Ipse morietur, quia non annuntiasti ei, subauditur, potuisse eum vivere, si speculator magisterque docuisset.

The other, to whom the watchman declares, and he despising to hear, dies by his own vice: thus provided, that the watchman is alien from fault. From which we understand therefore the Lord to threaten the wicked, and to say: Thou shalt surely die, that he may be turned from his wicked way, and live. For the threat is not against humans, but against sins [Al. sinners], nor against those who are converted from vices, but who remain in sin. And there is a great danger, to be silent of the words of God, on account of a threefold cause: either on account of fear, or on account of laziness, or on account of flattery. Whence also Isaiah: Woe, he says, is me miserable, because I was silent (Isa 6:5). And that which follows: But thou hast delivered thy soul, sounds that Apostolic: If any man's work burn, he shall suffer loss, but he himself shall be saved: yet so as by fire (1 Cor 3:15); that he may prove whether the watchman is external from the cause of the death of him who perished, or guilty. For the work of the master is the salvation of the disciple.

(Vers. 20, 21.) Moreover if a just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him. He shall die, because thou hast not given him warning; he shall die in his sin, and 34 his justices which he hath done, shall not be remembered: but I will require his blood at thy hand. But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul. As we read of two wicked, or unjust men: One, who did not hear, and perished; the other, who heard, and persevered in wickedness: so there are two just men, one who did not hear, and perished; the other who heard, and being converted to penance, saved his soul. And it is to be noted that a just man can fall; and if he shall have a master, he can be converted to better things. And good works therefore need an assiduous preceptor, lest having slipped from the best course, he draw back his foot. And the wicked man indeed, or the unjust if he shall not be converted, shall die in his impiety and iniquity. But the just man if he shall commit impiety and sin, dies not immediately; but a stumblingblock is laid before him, or a torment; and as Theodotion said, infirmity: that he may be tormented, and may not find a plain way, and may understand himself to be languid, of which the Apostle also says: Therefore are there many infirm and weak among you, and many sleep (1 Cor 11:30). For it profits the just man to understand his offense, and the torment of his conscience, and to say with the Psalmist: I am turned in my anguish, whilst the thorn is fastened in me (Ps 32 [31]:4). And as iniquities do not hinder the wicked man, if he be turned from his wicked way and live: so ancient justices do not profit the just man, if he be oppressed by new crimes. But what he added: He shall die, because thou hast not given him warning, it is understood, that he could have lived, if the watchman and master had taught him.

(Vers. 22.) Et facta est ibi [Vulg. tacet ibi] super me manus Domini, et dixit ad me: surgens egredere in campum, et ibi loquar tecum. Quod ex Hebraeo transtulimus, ibi, et in LXX non habetur, significanter positum est, nec dubium quin locum significet. Supra enim legimus: Et veni ad transmigrationem ad acervum novarum frugum, ad eos qui habitabant juxta fluvium Chobar (Supra, III, 15). Recteque ei cui dixerat, sedi, jubetur ut surgat. Et qui ingressus fuerat ad transmigrationem, audit, egredere: 35 non in confragosas valles, non in praeruptas rupes, sed in campi latitudinem quae possit capere gloriam Domini. Unde et Corinthiis dicitur: Dilatamini (I Cor. VI, 13). Quando ingreditur ad captivos, de quibus dictum est, quod insaniant et persequantur eum, forti manu indiget, ut possit resistere, et furorem persequentium sustinere. Quando autem egreditur in campum, fit quidem super eum manus Domini: quia absque illius adjutorio exire non poterat, sed non additur fortis. Ad videndam enim gloriam Dei, non ad pugnandum egreditur. Et hoc animadvertendum, quod in medio captivorum sedentium, ipse sedens Propheta gloriam Domini non viderit.

(Vers. 23.) Et surrexi [Vulg. surgens] et egressus sum in campum, et ecce ibi gloria Domini stabat, quasi gloria quam vidi juxta fluvium Chobar. Jubente Domino, ingreditur, et jubente egreditur, sedetque cum sedentibus; quia stantem illum numerus captivorum audire non poterat. Egressusque in campi latitudinem, vidit stantem gloriam Domini, quam prius viderat ambulantem, et elevantem se, et interdum stantem. Quia juxta fluvium saeculi hujus Chobar, qui interpretari potest [Al. interpretatur] gravissimus, gloria cernebatur: quod significat, omnem mundi hujus gloriam praeterfluere, et gradum stabilem non habere. Gloria autem Domini stans, et perseverans, cum stante Propheta videtur in campo: quae in medio captivorum, nec stare poterat, nec videri.

(Vers. 24.) Et cecidi in faciem meam, et ingressus est in me spiritus, et statuit me super pedes meos: et locutus est mihi, et dixit ad me: Ingredere, et includere in medio domus tuae. Stantem gloriam Domini ferre non sustinens, cecidit in faciem suam, ut ab ingrediente in eum spiritu levaretur. Qui spiritus statuit eum super pedes suos, et locutus est ei, dicens: Intra et includere in medio domus tuae. Et est sensus: Quia corroboratus es aspectu Dominicae majestatis, nullum timeas, nec aliquem pertimescas; sed revertere in domum tuam: vel ad necessitates corporis, ut quidam putant, vel in signum futurae obsidionis. Et quomodo Isaias discalciatus et nudus (Isai. XX), trium annorum captivitatem, et nuditatem 36 populi nuntiavit, ita et tu clausus domo, opere ipso propheta vicinam obsidionem urbis Jerusalem.

(Vers. 22.) And the hand of the Lord was [Vulg. is silent was] upon me there, and he said to me: Arise and go forth into the plain, and there I will speak to thee. That which we translated from the Hebrew, there, and which is not had in the LXX, is significantly put, nor is there doubt but that it signifies a place. For above we read: And I came to the transmigration to the heap of new fruits, to them that dwelt by the river Chobar (Above, 3:15). And rightly to him to whom he had said, I sat, it is commanded that he arise. And he who had entered to the transmigration, hears, go forth: 35 not into rugged valleys, not into precipitous rocks, but into the breadth of a plain which can contain the glory of the Lord. Whence also it is said to the Corinthians: Be ye also enlarged (2 Cor 6:13). When he enters to the captives, of whom it is said, that they are mad and persecute him, he needs a strong hand, that he may be able to resist, and to sustain the fury of the persecutors. But when he goes forth into the plain, the hand of the Lord indeed becomes upon him: because without his help he could not go out, but strong is not added. For he goes forth to see the glory of God, not to fight. And this is to be animadverted, that in the midst of the sitting captives, the Prophet himself sitting did not see the glory of the Lord.

(Vers. 23.) And I arose [Vulg. arising] and went forth into the plain, and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar. The Lord commanding, he enters, and commanding he goes forth, and sits with the sitting; because the number of captives could not hear him standing. And having gone forth into the breadth of the plain, he saw standing the glory of the Lord, which before he had seen walking, and lifting itself up, and sometimes standing. Because by the river of this world Chobar, which can be interpreted [Al. is interpreted] most heavy, the glory was discerned: which signifies, that all the glory of this world flows by, and has not a stable step. But the glory of the Lord standing, and persevering, is seen with the standing Prophet in the plain: which in the midst of the captives, could neither stand, nor be seen.

(Vers. 24.) And I fell upon my face, and the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in, and shut thyself up in the midst of thy house. Not sustaining to bear the standing glory of the Lord, he fell upon his face, that he might be lifted up by the spirit entering into him. Which spirit set him upon his feet, and spoke to him, saying: Enter and shut thyself up in the midst of thy house. And the sense is: Because thou art corroborated by the sight of the Divine majesty, fear no one, nor dread anyone; but return into thy house: either to the necessities of the body, as some think, or for a sign of the future siege. And as Isaiah unshod and naked (Isa 20), announced a captivity of three years, and the nakedness 36 of the people, so also thou shut up in thy house, prophesy by the work itself the neighboring siege of the city Jerusalem.

(Vers. 25, 26.) Et tu, fili hominis: ecce data sunt super te vincula, et ligabunt te eis, et non egredieris de [Vulg. in] medio eorum, et linguam tuam adhaerere faciam palato (vel gutturi) tuo, et eris mutus, nec ut vir objurgans eos [A Vulg. abest eos]: quia domus exasperans est. Quod in domo clauditur, quod vinculis alligatur, quod non egreditur ad eos, inter quos habitat, sed inter multitudinem captivorum, solitudinem carceris patitur (ut supra dixi) obsidionis indicium est, quod clausa Jerusalem atque circumdata ab exercitu Chaldaeorum, nullum habitantium foras exire permittet. Haec est olla de qua Jeremias loquitur (Jerem. I), et ipse hic Propheta in consequentibus; in qua carnes populi consumuntur. Quod autem lingua Prophetae palato vel gutturi cohaeret et mutus effectus, auctoritatem non habet increpantis, causa perspicua est: quia inquit, domus exasperans est. Et est sensus: Tantae sunt amaritudinis, et tantae adversus Deum contentionis, ut objurgantem non mereantur audire. Ex quo perspicuum est, ubi multitudo fuerit peccatorum, indignos esse peccantes, qui a Domino corrigantur.

(Vers. 27.) Cum autem locutus fuero tibi, aperiam os tuum, et dices ad eos: Haec dicit Dominus Deus: Qui audit, audiat: et qui quiescit, quiescat: quia domus exasperans est. Illud quod in Ecclesiaste legimus: Tempus tacendi, et tempus loquendi (Eccles. III), etiam in sermone prophetico comprobatur: quod ejusdem sit sapientiae et tacere et loqui pro tempore, et dare conservis suis in tempore suo cibaria. Unde et Isaias ad populum non credentem: Tacui, numquid semper tacebo? dicit Dominus (Isai. LXV). Qui igitur ob multitudinem peccatorum diu clausum os tenuit: quia vidit aliquos posse converti, de quibus dictum est: Qui audit audiat, et qui a malis quiescit quiescat, et desinat: idcirco aperto ore, et non propria voluntate, sed Domini jussione loquitur ad populum. Id autem quod nos posuimus: Qui audit audiat: et qui quiescit, quiescat: pro quo LXX interpretati sunt: Qui audit audiat: et qui incredulus est, incredulus sit: secunda Aquilae editio ita transtulit: Qui audit 37 audietur: et qui relinquit, relinquetur. Et est sensus: Qui habet dabitur ei: qui autem non habet, etiam id quod videtur habere auferetur ab eo (Marc. IV, 25).

Et tu, fili hominis, sume, tibi laterem, et pones eum coram te, et describes in eo civitatem Jerusalem, et ordinabis adversus eam obsidionem, et aedificabis munitiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in giro.

(Vers. 25, 26.) And thou, O son of man: behold bands are laid upon thee, and they shall bind thee with them, and thou shalt not go forth from the [Vulg. into the] midst of them, and I will make thy tongue cleave to the roof of thy mouth (or to thy throat), and thou shalt be dumb, and not as a man that reproveth them [From Vulg. them is absent]: for it is a provoking house. That he is shut in the house, that he is bound with bands, that he does not go forth to them, among whom he dwells, but suffers the solitude of a prison among the multitude of captives (as I said above) is a sign of the siege, because Jerusalem shut up and surrounded by the army of the Chaldeans, will permit none of the inhabitants to go out of doors. This is the pot of which Jeremiah speaks (Jer 1), and this Prophet himself in the following; in which the fleshes of the people are consumed. But that the tongue of the Prophet cleaves to his palate or throat and is made dumb, has not the authority of one rebuking, the cause is perspicuous: because, he says, it is a provoking house. And the sense is: They are of so much bitterness, and of so much contention against God, that they do not merit to hear one rebuking. From which it is perspicuous, that where there shall have been a multitude of sins, sinners are unworthy to be corrected by the Lord.

(Vers. 27.) But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbeareth, let him forbear: for it is a provoking house. That which we read in Ecclesiastes: A time to keep silence, and a time to speak (Eccles 3), is also approved in prophetical speech: that it is of the same wisdom both to be silent and to speak for the time, and to give foods to his fellow servants in his time. Whence also Isaiah to the unbelieving people: I have been silent, shall I always be silent? saith the Lord (Isa 65 [42]). He therefore who on account of the multitude of sins kept his mouth shut for a long time: because he saw that some could be converted, of whom it is said: He that heareth let him hear, and he that forbeareth from evils let him forbear, and cease: therefore with open mouth, and not by his own will, but by the command of the Lord he speaks to the people. But that which we have put: He that heareth let him hear: and he that forbeareth, let him forbear: for which the LXX have interpreted: He that heareth let him hear: and he that is unbelieving, let him be unbelieving: the second edition of Aquila translated thus: He that heareth 37 shall be heard: and he that forsaketh, shall be forsaken. And the sense is: Him that hath [it] shall be given to him: but he that hath not, even that which he seemeth to have shall be taken away from him (Mark 4:25).

And you, son of man, take a tile, and you shall lay it before you, and you shall describe on it the city of Jerusalem, and you shall lay siege against it, and you shall build forts, and you shall cast a mount, and you shall set camps against it, and you shall place battering rams round about.

Sicut prius diximus: Intra et includere in medio domus tuae, et ecce data sunt super te vincula, et ligabunt te, et non egredieris, typum esse prophetam futurae obsidionis urbis Jerusalem: ita nunc Geometrica jubetur in latere arte describere, ipsumque laterem poni in conspectu prophetae, ut postquam descripserit in pulvere Jerusalem, omnem adversum eam pingat obsidionem; adumbrans munitiones, et comportatos aggeres, et coronam vallantis exercitus, et arietes in circuitu, per quae omnia urbes capi solent. Munitiones dicuntur, quibus urbs clauditur, ne quis obsessorum possit effugere: comportati aggeres, quibus vallum fossaeque complentur: castra, militum custodiae per circuitum: arietes quibus murorum fundamenta quatiuntur, et lapidum junctura dissolvitur. Hoc autem dicitur, ut significetur urbis Jerusalem sub Sedecia vicina captivitas: cujus anno undecimo et rex, et civitas capta est. Pro latere, qui Graece dicitur genere feminino ἡ πλίνθος Symmachus manifestius interpretatus est πλίνθιον quem nos laterculum et abacum appellare possumus. In cujus pulvere solent geometrae γραμμὰς id est, lineas, radiosque describere. Ex quo quidam volunt, non absurdum esse etiam hujus doctrinae habere scientiam (illa exempla replicantes, quod Jesus filius Nave exploratores miserit, qui terram describerent (Jos. II) quae proprie vocatur Geometria: et Angelus in Zacharia habuerit funiculum Geometricum ad Jerusalem metiendam (Zach. II). Et quod nunc jubetur Propheta Jerusalem in pulvere describere (quae apud eos proprie appellatur *σκηνογραφία*) possumus laterem et in sugillationem Israelis accipere, quod in luto, et latere servierit Pharaoni (Exod. I). Sive ut urbs, quam putabant esse firmam et inexpugnabilem, fragilissimo lateri comparetur, qui ad tactum aquae illico solvitur, ut de qua prius dictum est: numquid petra 38 durissima, vel [Al. quia] deserti mons est filiae Sion, vertatur in laterem, qui inundatione Babylonia corrumpatur; juxta illud quod scriptum est: Propterea adducet Dominus super vos aquas multas et fortes, regem Assyriorum (Isa. VIII, 7).

Et tu sume tibi sartaginem ferream: et pones eam murum [Vulg. in murum] ferreum inter te, et inter civitatem, et obfirmabis faciem tuam ad eam, et erit in obsidionem, et circumdabis eam. Signum domui Israel est.

Just as we said before—"Go in and shut yourself up in the midst of your house, and behold, bonds are laid upon you, and they shall bind you, and you shall not go out"—that the prophet is a type of the future siege of the city of Jerusalem, so now he is commanded to describe with geometric art on the tile, and the tile itself is to be placed in the prophet's sight, so that after he has described Jerusalem in the dust, he may depict the entire siege against it, sketching out the fortifications, the raised mounds, the ring of the besieging army, and the battering rams round about, by all of which means cities are wont to be taken. Fortifications are what the city is enclosed with, so that none of the besieged can escape; raised mounds are what the rampart and ditches are filled with; camps are the guards of soldiers round about; battering rams are what the foundations of the walls are shaken with, and the joints of the stones are broken apart. This, however, is said so that the imminent captivity of the city of Jerusalem under Zedekiah might be signified, in whose eleventh year both the king and the city were captured. For "tile" (latere), which in Greek is feminine, ἡ πλίνθος, Symmachus more clearly translated as πλίνθιον, which we can call a small tile (laterculum) or a tablet (abacum). In the dust of which, geometers are accustomed to draw γραμμάς, that is, lines and rays. From this, some maintain that it is not absurd to also have knowledge of this doctrine (recalling those examples, that Joshua son of Nun sent spies to describe the land (Josh. 2), which is properly called Geometry; and that the Angel in Zechariah had a geometric cord to measure Jerusalem (Zech. 2)). And because the Prophet is now commanded to describe Jerusalem in the dust (which among them is properly called σκηνογραφία), we can also take the tile as a reproach to Israel, because it served Pharaoh in clay and brick (Exod. 1). Or, so that the city, which they thought to be firm and impregnable, might be compared to a most fragile tile, which dissolves immediately at the touch of water; so that what was said of it before—"is the rock of the daughter of Zion a most hard stone, or [alt. because it is] a mountain of the desert?"—might be turned into a tile, which is destroyed by the Babylonian flood; according to that which is written: "Therefore the Lord will bring upon you the many and strong waters, the king of the Assyrians" (Isa. 8:7).

And you, take for yourself an iron pan, and you shall place it as an iron wall [Vulgate: in murum, "for a wall"] between you and the city, and you shall set your face against it, and it shall be in a state of siege, and you shall surround it. It is a sign to the house of Israel.

Quod supra diximus, et ipsum prophetam, et descriptionem lateris, munitionibus, aggere, arietibusque circumdantem [Al. circumdatis], in signum praecedere obsidendae Jerusalem, hoc nunc manifestius dicitur, post multa quae media sunt: Signum est domui Israel, sartago ferrea, quae instar muri inter prophetam et urbem ponitur, grandem iram demonstrat Dei, quae nullis precibus fatigetur, nec flectatur ad misericordiam. Sicut enim omnia metalla ferrum domat, nihilque eo durius est, sic incredibilia scelera Jerusalem, Deum natura mollem suo vitio fecerunt esse durissimum. Sartago quoque dicitur medius inter populum et Deum murus oppositus, ut ostendat omnem multitudinem in brevi esse frangendam, redigendamque ad nihilum. Obfirmatio autem vultus contra urbem, severitatis indicium est: juxta illud quod alibi scriptum legimus: Facies Domini super facientes mala; ut disperdat de terra memoriam eorum (Ps. XXXIII, 17).

(Vers. 4 seqq.) Et tu dormies super latus tuum sinistrum, et pones iniquitates domus Israel super eo, numero dierum quibus dormies super illud, et assumes iniquitatem eorum. Ego autem dedi tibi annos iniquitatis eorum, numero dierum trecentos, et nonaginta dies, et portabis iniquitatem domus Israel. Et cum compleveris haec, dormies super latus tuum dextrum secundo, et assumes iniquitatem domus Juda quadraginta diebus. Diem pro anno, diem, inquam, pro anno dedi tibi.

Quaeramus qui sint anni trecenti nonaginta, qui pro diebus totidem supputentur, quibus in sinistro latere propheta dormierit vinctus atque constrictus; ita ut in latus se alterum non moveret, captivitatem et miserias decem tribuum, id est, Israelis ostendens. Et qui alii quadraginta anni, quibus pro Juda et iniquitatibus ejus in dextro jacuerit latere, sive ut narrat sancta Scriptura, dormierit, de Israel hoc dicendum est, 39 quod sub rege Phacee filio Romeliae, qui undevicesimus regnavit in Israel annis viginti, venit Teglatphalasar rex Assur (IV Reg. XV), et cepit Ajon, et Abel, domum Maacham, et Janoe, et Cedes, Azor et Galaad, et Galilaeam, et universam terram Nephthalim, et transtulit eos in Assyrios. Post quem regnavit in Israel Osee filius Ela annis novem, captusque est cum omni Samaria a Salmanassar rege Assyriorum, et translatus est in Elam, et Abor fluvios Gozam in civitatibus Medorum. Sexto autem Ezechiae regis anno, ut sancta Regum narrat historia (Ibid., XVII), captus est Osee: a quo si per ordinem supputemus, quot annis Israel fuerit in angustia et jugo pressus captivitatis, sic invenire poterimus. A sexto anno usque ad vicesimum nonum (tot enim Ezechias regnavit annis) supputantur anni viginti quatuor: cui successit Manasses, regnavitque annis quinquaginta quinque.

What we said above—that both the prophet himself and the description on the tile, surrounding it with fortifications, a mound, and battering rams [alt. with these things having been surrounded], precede as a sign of the impending siege of Jerusalem—is now said more clearly, after many intervening things: "It is a sign to the house of Israel." The iron pan, which is placed like a wall between the prophet and the city, demonstrates the great wrath of God, which is not wearied by any prayers, nor bent to mercy. For just as iron subdues all metals, and nothing is harder than it, so the incredible crimes of Jerusalem have, by their own fault, made God, who is by nature gentle, become most hard. The pan is also said to be a wall set between the people and God, to show that the entire multitude is soon to be broken and reduced to nothing. Moreover, the setting of the face against the city is an indication of severity, according to that which we read written elsewhere: "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Ps. 33:17).

And you shall lie upon your left side, and you shall place the iniquities of the house of Israel upon it, for the number of the days that you shall lie upon it, and you shall take upon yourself their iniquity. For I have given you the years of their iniquity, according to the number of the days, three hundred and ninety days, and you shall bear the iniquity of the house of Israel. And when you have completed these, you shall lie upon your right side a second time, and you shall take upon yourself the iniquity of the house of Judah for forty days. A day for a year, a day, I say, for a year have I given to you.

Let us inquire what are the three hundred and ninety years, which are reckoned for as many days, during which the prophet slept on his left side, bound and constrained, so that he could not move to the other side, showing the captivity and miseries of the ten tribes, that is, of Israel. And what are the other forty years, during which he lay on his right side for Judah and its iniquities, or as Holy Scripture narrates, *slept*; concerning Israel this must be said: that under king Pekah son of Remaliah, who was the nineteenth to reign in Israel for twenty years, Tiglath-pileser king of Assyria came (2 Kings 15), and took Ijon, and Abel, Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria. After him, Hoshea son of Elah reigned in Israel for nine years, and he was captured with all of Samaria by Shalmaneser king of the Assyrians, and was carried away to Halah, and to the Habor, rivers of Gozan, in the cities of the Medes. Now, in the sixth year of king Hezekiah, as the holy history of the Kings narrates (Ibid., 17), Hoshea was captured: from which point, if we compute in order how many years Israel was in distress and pressed by the yoke of captivity, we will be able to find it thus. From the sixth year to the twenty-ninth (for Hezekiah reigned that many years), twenty-four years are reckoned; he was succeeded by Manasseh, who reigned for fifty-five years.

Post hunc Amon regnavit annis duobus. Post quem Josias annis triginta et duobus. Cui successit Joacim, qui et Eliacim cognominatus est, et regnavit annis undecim. Post quem Joachin cognomento Jechonias, qui statim ductus est in captivitatem, regnavitque pro eo Sedecias annis undecim, sub quo capta est Jerusalem templumque destructum. Fiunt itaque a prima captivitate Israel, quae facta est sub rege Phacee usque ad undecimum annum Sedeciae, quo Templum desolatum est, anni centum sexaginta [Al. septuaginta] quatuor. A secunda, quando captus est Osee, et omnis subversa Samaria, anni centum triginta quinque [Al. octoginta].

Fueruntque desolationis templi anni septuaginta, qui additi primae captivitati, faciunt annos ducentos triginta quatuor. In secundo enim Darii regis Persarum anno templum exstructum est a Zorobabel filio Salathiel, et Jesu filio Josedec, prophetantibus Aggaeo et Zacharia, qui regnavit annis triginta sex: unoque sublato, adduntur anni ejus triginta quinque. Post quem regnavit Xerxes filius Darii, annis viginti. 40 Post quem Artabanus mensibus septem. Et Xerxes, qui cognominabatur Μακρόχειρ, annis quadraginta. Post quem Xerxes mensibus duobus, et Sogdianus mensibus septem [Al. quatuor]. Cui successit Darius cognomento Νόθος, qui regnavit annis decem et novem. Post quem Artaxerxes cognomento Μνήμων [Al. Memnon], Darii et Parisatidis filius, regnavit annis quadraginta, qui ab Hebraeis Assuerus appellatur; sub quo Mardochei et Esther narratur historia (Esther VIII): quando omnis populus Judaeorum de mortis periculo liberatus, recepit pristinam libertatem. Fiuntque a secundo anno Darii usque ad extremum annum Assueri, anni centum quinquaginta quinque, menses quatuor. Qui additi superioribus annis ducentis triginta quatuor, faciunt annos trecentos octoginta novem, et menses quatuor.

Dextri autem lateris dormitio, id est annorum quadraginta, facile supputantur. Post Eliacim enim qui cognominatus est Joacim, regnavit filius ejus Joachin cognomento Jechonias mensibus tribus. Quo regnante, «ascenderunt servi Nabuchodonosor regis Babylonis, in Jerusalem, et circumdata est munitionibus: venitque Nabuchodonosor rex Babylonis ad civitatem, cum servi ejus oppugnarent eam. Et egressus est Joachin rex Juda ad regem Babylonis, ipse et mater ejus, et servi ejus, et principes ejus, et eunuchi ejus, et suscepit eum rex Babylonis anno octavo regni sui, et protulit omnes inde thesauros domus Domini, et thesauros domus regiae.» Et post paululum: «Transtulit omnem Jerusalem, et universos principes, et omnes fortes exercitus, decem millia in captivitatem, et omnem artificem, et inclusorem, nihilque relictum est, exceptis pauperibus populi terrae (Ibid.).»

After him, Amon reigned for two years. After whom, Josiah for thirty-two years. He was succeeded by Jehoiakim, who was also called Eliakim, and he reigned for eleven years. After him, Jehoiachin, surnamed Jechoniah, who was immediately led into captivity, and Zedekiah reigned in his place for eleven years, under whom Jerusalem was captured and the temple destroyed. Thus, from the first captivity of Israel, which happened under king Pekah, until the eleventh year of Zedekiah, when the Temple was desolated, there are one hundred and sixty-four [Al. seventy] years. From the second, when Hoshea was captured and all Samaria was overthrown, one hundred and thirty-five [Al. eighty] years.

And there were seventy years of the temple's desolation, which, added to the first captivity, make two hundred and thirty-four years. For in the second year of Darius, king of the Persians, the temple was built by Zerubbabel son of Shealtiel, and Jeshua son of Jozadak, while Haggai and Zechariah were prophesying; he [Darius] reigned for thirty-six years: and with one taken away, his thirty-five years are added. After him reigned Xerxes, son of Darius, for twenty years. After him, Artabanus for seven months. And Xerxes, who was surnamed *Macrocheir*, for forty years. After him, Xerxes for two months, and Sogdianus for seven [Al. four] months. He was succeeded by Darius, surnamed *Nothus*, who reigned for nineteen years. After him, Artaxerxes, surnamed *Mnemon* [Al. Memnon], son of Darius and Parysatis, reigned for forty years; he is called Ahasuerus by the Hebrews, under whom the story of Mordecai and Esther is narrated (Esther 8), when the entire Jewish people, delivered from the peril of death, received their former liberty. And from the second year of Darius to the last year of Ahasuerus, there are one hundred and fifty-five years and four months. Which, added to the previous two hundred and thirty-four years, make three hundred and eighty-nine years and four months.

The sleeping on the right side, however, that is, for forty years, is easily computed. For after Eliakim, who was surnamed Jehoiakim, his son Jehoiachin, surnamed Jechoniah, reigned for three months. While he was reigning, "the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and it was surrounded with fortifications: and Nebuchadnezzar king of Babylon came to the city, while his servants were besieging it." "And Jehoiachin king of Judah went out to the king of Babylon, he and his mother, and his servants, and his princes, and his eunuchs, and the king of Babylon took him in the eighth year of his reign, and he brought out from there all the treasures of the house of the Lord, and the treasures of the king's house." And a little after: "He carried away all Jerusalem, and all the princes, and all the mighty men of the army, ten thousand into captivity, and every craftsman and smith, and nothing was left, except the poor of the people of the land (Ibid.)."

Quo capto cum infinita populi multitudine, et cunctis opibus Jerusalem, regnavit Sedecias annis undecim: sub quo capta urbs, templumque destructum est. Cujus solitudo usque ad secundum Darii annum, permansit annis septuaginta.

41 Tricesimo autem desolationis templi anno, Cyrus regnavit in Persis, subverso Astyage rege Medorum: qui juxta prophetiam Isaiae (Isai. XLV), quinquaginta ferme hominum millia de tribu Juda remisit in Jerusalem, et vasa templi quae Nabuchodonosor asportaverat, et caetera quae Ezrae narrat historia (III Esdrae I). Sicut igitur in Israel, hoc est, decem tribubus a Phacee rege Israel, sub quo Salmanasar Israelitici populi multa vastavit, usque ad quadragesimum annum Assueri, supputamus annos trecentos nonaginta, quando universi Judaici populi persecutio mitigata est: sic a primo anno Jechoniae, quando magna pars Jerusalem translata est in Babylonem, usque ad primum Cyri regis Persarum annum, qui desolationis templi erat annus tricesimus, supputantur anni quadraginta, sub quo Judaeorum laxata captivitas est, et libertas populo reddita.

Quidam trecentos nonaginta annos Israelis, et quadraginta Judae jungentes, faciunt annos quadringentos triginta, et volunt eos impleri a baptismate Salvatoris, usque ad consummationem mundi. Alii vero, et maxime Judaei, a secundo anno Vespasiani, quando Jerusalem a Romanis capta, templumque subversum est, supputari volunt in tribulatione, et angustia, et captivitatis jugo populi constituti, annos quadringentos triginta; et sic redire populum ad pristinum statum: ut quomodo filii Israel quadringentis triginta annis fuerunt in Aegypto, sic et in eodem numero finiatur extrema captivitas: scriptumque esse in Exodo: Habitatio autem filiorum Israel, qua habitaverunt in terra Aegypti, anni quadringenti triginta. Et iterum: Factum est post annos quadringentos triginta, egressus est omnis exercitus Domini nocte.

Satisque miror cur Vulgata exemplaria centum nonaginta annos habeant, et in quibusdam scriptum sit, centum quinquaginta: cum perspicue et Hebraicum, et Aquila, Symmachusque et Theodotio, trecentos nonaginta annos teneant; et apud ipsos LXX, qui tamen non sunt scriptorum vitio depravati, idem numerus reperiatur.

Difficillimam quaestionem, et ne dicam superbe, a nullo 42 explanatam, non tam nostri scientia, quam Domini gratia exposuisse nos credimus, impleto illo, quod ipse pollicitus est: Quaerite, et invenietis: petite et accipietis: pulsate et aperietur vobis (Matth. VII, 7).

After he was captured with an infinite multitude of the people and all the wealth of Jerusalem, Zedekiah reigned for eleven years, under whom the city was captured and the temple was destroyed. Its desolation lasted for seventy years, until the second year of Darius.

Now, in the thirtieth year of the temple's desolation, Cyrus reigned in Persia, after overthrowing Astyages, king of the Medes; who, according to the prophecy of Isaiah (Isaiah 45), sent back to Jerusalem nearly fifty thousand men of the tribe of Judah, and the vessels of the temple which Nebuchadnezzar had carried away, and the other things which the history of Ezra narrates (1 Esdras 1). Therefore, just as in the case of Israel, that is, the ten tribes, from Pekah king of Israel, under whom Shalmaneser devastated many of the Israelite people, up to the fortieth year of Ahasuerus, we compute three hundred and ninety years, when the persecution of the entire Jewish people was mitigated; so from the first year of Jechoniah, when a great part of Jerusalem was carried away to Babylon, up to the first year of Cyrus king of the Persians, which was the thirtieth year of the temple's desolation, forty years are computed, under whom the captivity of the Jews was relaxed and liberty was restored to the people.

Some, joining the three hundred and ninety years of Israel and the forty of Judah, make four hundred and thirty years, and they wish these to be fulfilled from the baptism of the Savior until the consummation of the world. Others, however, and especially the Jews, wish the four hundred and thirty years to be computed from the second year of Vespasian, when Jerusalem was captured by the Romans and the temple was overthrown, with the people established in tribulation, distress, and the yoke of captivity; and that thus the people will return to their former state: so that just as the children of Israel were in Egypt for four hundred and thirty years, so also the final captivity may end in the same number; and that it is written in Exodus: *Now the sojourning of the children of Israel, who dwelt in the land of Egypt, was four hundred and thirty years.* And again: *It came to pass after four hundred and thirty years, all the host of the Lord went out by night.*

And I wonder enough why the Vulgate copies have one hundred and ninety years, and in some it is written one hundred and fifty, when clearly both the Hebrew, and Aquila, Symmachus, and Theodotion, hold to three hundred and ninety years; and among the Septuagint themselves, those which have not been corrupted by the fault of scribes, the same number is found.

We believe that we have explained this most difficult question—and lest I speak proudly, explained by no one—not so much by our own knowledge as by the grace of the Lord, fulfilling that which He Himself promised: *Seek, and you will find; ask, and you will receive; knock, and it will be opened to you* (Matt. 7:7).

Qui autem voluerit supputare a prima captivitate quae facta est sub Manahen filio Gaddi rege Israel, qui regnavit in Samaria annis decem (IV Reg. XV): quando venit Phul rex Assyriorum in terram Israel, et mille talenta accepit argenti; et post eum alios duos annos Phacce, quos [Al. qui] regnavit in Israel, inveniet, vicesimo octavo anno regis Assueri compleri trecentos nonaginta annos, quando Esther fertur historia: quod et credibilius est. Neque enim finito imperio Assueri, sed adhuc regnante eo, Israel jugum gravissimae servitutis abjecit.

(Vers. 7.) Et ad obsidionem Jerusalem convertes faciem tuam, et brachium tuum erit exertum [Vulg. extentum], et prophetabis adversum eam. LXX: Et ad conclusionem Jerusalem parabis faciem tuam, et brachium tuum roborabis, et prophetabis super eam. Praeparatione vultus opus est ac robore, et confirmatione exerti brachii atque nudati, ut non solum voce, sed et gestu, et habitu prophetantis, urbis obsidio demonstretur.

(Vers. 8.) Ecce circumdedi te vinculis, et non te convertes de latere tuo in latus alterum, donec compleas dies obsidionis (vel conclusionis) tuae. Sinistrae partes, quia sine templo, et notitia Dei fuerant in Samaria, delegantur Israeli; dextrae, Judae, in quo [Al. qua] Dei cultus et religio. Et notandum quod in altero sit poena peccantium, in altero virtutis exercitatio. Nec convertit se de altero in alterum latus, ut nulla cruciatuum requies indicetur; donec impleatur supradictorum dierum perfecta conclusio. Quod dies prophetae, hoc annus est patientibus (Genes. XXIX). Et quos annos putabat Laban, Jacob erant quasi pauci dies. Non solum autem in suppliciis varietas est pro diversitate meritorum; sed in bonorum quoque retributione, agni in dextra, et haedi stant in sinistra. Unde et in alio loco scriptum est: Cor sapientis in dextra ejus, cor autem stulti in sinistra ejus (Eccli. X, 1). Alia sunt Domini vincula, quibus in salutem ligamur; 43 alia diaboli, quibus decem et octo annis ligaverat mulierem in Evangelio (Luc. XIII). Unde et funibus peccatorum uorum unusquisque constringitur (Prov. V, 22). Quae solvit Dominus per typum Lazari suscitati, qui fasciolis, et institis vinctus jacuerat in sepulcro (Joan. XI).

But whoever wishes to compute from the first captivity which took place under Menahem son of Gaddi, king of Israel, who reigned in Samaria for ten years (2 Kings 15), when Pul king of the Assyrians came into the land of Israel and received a thousand talents of silver; and after him the other two years of Pekah, who [Al. which] reigned in Israel, will find that the three hundred and ninety years are completed in the twenty-eighth year of king Ahasuerus, when the story of Esther is said to have occurred, which is also more credible. For it was not at the end of Ahasuerus's empire, but while he was still reigning, that Israel threw off the yoke of most grievous servitude.

(Verse 7) And you shall turn your face toward the siege of Jerusalem, and your arm shall be bared [Vulgate: stretched out], and you shall prophesy against it. LXX: And you shall prepare your face for the enclosure of Jerusalem, and you shall strengthen your arm, and you shall prophesy over it. There is need for preparation of the countenance and for strength, and for the confirmation of a bared and uncovered arm, so that the siege of the city may be demonstrated not only by voice, but also by the gesture and bearing of the one prophesying.

(Verse 8) Behold, I have bound you with chains, and you shall not turn from your one side to the other, until you complete the days of your siege (or enclosure). The left side, because they were without the temple and the knowledge of God in Samaria, is assigned to Israel; the right side, to Judah, in which [or: where] the worship and religion of God were. And it should be noted that on the one side is the punishment of sinners, on the other the exercise of virtue. Nor does he turn from one side to the other, so that no rest from the torments is indicated, until the perfect conclusion of the aforementioned days is fulfilled. What is a day for the prophet, this is a year for those who suffer (Genesis 29). And the years that Laban reckoned, for Jacob were like a few days. Moreover, not only is there variety in punishments according to the diversity of merits, but also in the retribution of the good, the lambs stand on the right, and the goats on the left. Whence it is also written in another place: The heart of the wise is in his right hand, but the heart of the fool is in his left (Ecclesiastes 10:2). The bonds of the Lord, by which we are bound for salvation, are one thing; the bonds of the devil, by which he had bound the woman in the Gospel for eighteen years, are another (Luke 13). Whence also, each one is held fast by the cords of his own sins (Proverbs 5:22). These the Lord looses through the type of the risen Lazarus, who had lain in the tomb bound with bandages and strips of cloth (John 11).

(Vers. 9 seqq.) Et tu sume tibi frumentum, et hordeum, et fabam, et lentem, et milium, et vitiam: et mittes ea in vas unum, et facies tibi panes numero dierum quibus dormies super latus tuum: trecentis et nonaginta diebus comedes illud. Cibus autem tuus quo vesceris, erit in pondere viginti stateres in die: a tempore usque ad tempus comedes illud. Et aquam in mensura bibes sextam partem Hin, a tempore usque ad tempus bibes illud. Et quasi subcinericium hordeaceum comedes illud, et stercore humano operies illud in oculis eorum.

Quam nos vitiam interpretati sumus, pro quo in Hebraeo dicitur CHASAMIM (): Septuaginta Theodotioque posuerunt ὄλυραν, quam alii avenam, alii sigalam putant. Aquilae autem prima editio et Symmachus ζέας, sive ζείας interpretati sunt: quas nos vel far, vel gentili Italiae Pannoniaeque sermone, spicam, speltamque dicimus.

In vase quoque Septuaginta addidere fictili, jubetur autem propheta famem futuram, et inopiam populi Israel opere demonstrare.

Sicut enim in rerum omnium penuria, non quaeruntur ciborum diversitates et deliciae; sed quomodo venter impleatur: sic nunc propheta frumentum, et hordeum, fabam, lentem, et milium, avenamque mittit in unum vas, facitque trecentos nonaginta panes, quos per singulos dies comedat: qui panes habent vicenos siclos, id est, stateres.

Siclus autem, id est, stater, habet drachmas quatuor. Drachmae autem octo, Latinam unciam faciunt: ita ut unus panis decem uncias habere dicatur, quo trahitur magis anima quam sustentatur.

Sterilitatem cibi, aquae auget sterilitas. Sextam enim partem mensurae Hebraicae, quae appellatur HIN, jubetur per singulos dies bibere. Porro HIN duos χόας Atticos facit: 44 quos nos appellare possumus duos sextarios Italicos, ita ut HIN mensura sit Judaici sextarii, nostrique castrensis, cujus sexta pars facit tertiam partem sextarii Italici.

Qui cibus et potus juxta inclytum Oratorem non vires tribuit, sed mortem prohibet.

Quod autem dicit: A tempore usque ad tempus comedes, vel bibes, illud, a vespere usque ad vesperam significat: licet quidam male ab anno usque ad annum intelligi putent. Ipsique panes instar hordeacii panis subcinericii fiunt. Diciturque ei, ut humano stercore operiat eos, non ignorantibus his qui comessuri sunt (solet quippe inscitia miserias temperare) sed videntibus, et in oculis eorum, ut ante aspectus horrorem, quam gustus nauseam sustineat.

"And you, take for yourself wheat and barley, and beans and lentils, and millet and vetch; and you shall put them into one vessel, and you shall make for yourself loaves for the number of days that you shall sleep upon your side: for three hundred and ninety days you shall eat it. And your food which you shall eat shall be by weight twenty staters a day: from time to time you shall eat it. And you shall drink water by measure, the sixth part of a Hin; from time to time you shall drink it. And you shall eat it as a barley ash-cake, and you shall cover it with human dung in their sight."

What we have translated as "vetch" (*vitiam*), for which in Hebrew is said CHASAMIM, the Septuagint and Theodotion have put *olyran*, which some think is "oats" and others "rye." But the first edition of Aquila and Symmachus translated it as *zeas* or *zeias*, which we call either *far* or, in the common speech of Italy and Pannonia, *spica* and *spelta*.

The Septuagint also added "of earthenware" to "in a vessel," and the prophet is ordered to demonstrate by his action the future famine and want of the people of Israel.

For just as in a scarcity of all things, a diversity and delicacy of foods are not sought, but rather how the belly may be filled, so now the prophet puts wheat, and barley, beans, lentils, and millet, and oats into one vessel, and makes three hundred and ninety loaves, which he is to eat one per day; which loaves weigh twenty shekels, that is, staters.

A shekel, that is, a stater, contains four drachmas. Eight drachmas, however, make a Roman ounce, so that one loaf is said to have ten ounces, by which life is rather drawn out than sustained.

The scarcity of water increases the scarcity of food. For he is ordered to drink daily the sixth part of a Hebrew measure, which is called a HIN. Furthermore, a HIN makes two Attic *choes*, which we can call two Italian *sextarii*, so that a HIN is the measure of a Judean sextarius, and of our military one, the sixth part of which makes a third of an Italian sextarius.

This food and drink, according to the renowned Orator, does not give strength, but prevents death.

And when it says: "From time to time you shall eat" or "drink it," it means from evening to evening, although some wrongly think it is to be understood as from year to year. And the loaves themselves are made like a barley ash-cake. And he is told to cover them with human dung, not with those who are to eat them being ignorant (for ignorance is wont to temper miseries), but with them seeing, and in their sight, so that he might endure the horror of the sight before the nausea of the taste.

Notandum quoque, quod juxta numerum dierum sinistri lateris, trecenti nonaginta subcinericii panes jubeantur fieri, et per singulos dies comedi; et de quadraginta dierum dextri lateris panibus omnino taceatur: ut occulte sancta Scriptura insinuet, non eamdem poenam populi esse peccatoris, si tamen notitiam habeat Dei, et ejus qui a religione veri Dei omnino discesserit.

Possumus autem et hoc dicere juxta intelligentiam spiritualem, quod Judaicus populus post offensam Dei usque hodie subcinericios panes comedat mixtos frumento, hordeo, faba, lente, milio, et avena; quorum alter hominum, alter jumentorum cibus est.

In eo enim quod videntur in unum Deum credere, habent aliquid et frumenti. Quod autem Filium negant, hordeo jumentorum pascuntur et fabis, quibus comedentium venter inflatur, et mens opprimi dicitur: intantum ut Pythagoraeis quoque cibus detestabilis sit.

Propter lentem Esau primogenita perdidit (Genes. XXV).

Milium rusticorum, et agrestium, et altilium cibus est.

Avena, sive vitia et olyra, bruta pascuntur animalia.

Quod autem scribitur, juxta LXX, Elias fugiens Jezabel invenisse panem ὀλυρίτην, subcinericium (III Reg. XIX), persecutionis et penuriae signum est.

Unde et a corvis pascitur, ut quia 45 cibum non invenerat in Israel, nationum quae immundae erant, pasceretur alimentis.

Lex quoque ipsa quam legunt, et non intelligunt, subcinericius panis est, et opertus humano stercore. Quamobrem et Paulus apostolus lucra Legis, et pristinarum caeremoniarum observantiam dicit se habuisse sicut stercora, ut Christum lucrifaceret (Philipp. III).

(Vers. 13 seqq.) Et dixit Dominus: Sic comedent filii Israel panem suum pollutum inter gentes, ad quas ejiciam eos. Et dixi, ah, ah, ah, Domine Deus: Ecce anima mea non est polluta, et morticinium, et laceratum a bestiis non comedi ab infantia mea usque nunc, et non est ingressa in os meum omnis caro immunda. Et dixit ad me: Ecce dedi tibi fimum, boum pro stercoribus humanis, et facies panem tuum in eo. Prophetas juxta Zachariam (Zach. III) viros esse portentosos, qui suis operibus futura portendant, et de quibus loquitur Deus: In manibus Prophetarum assimilatus sum (Osee XII, 10), in multis locis creberrime legimus. Sicut igitur Ezechiel panem comedit in stercore: sic et filii Israel, vel omnis populus Judaeorum, sive ut alii putant, decem tribus comedent [Al. comedebant] panem pollutum in nationibus: licet ad eos non sit comminatio, qui jam ejecti sunt; sed ad eos qui ejiciendi sunt de terra repromissionis. Quod cum Propheta didicisset, juxta Aquilam tertio detestatus est, ah, ah, ah.

It should also be noted that, according to the number of days of the left side, three hundred and ninety ash-cakes are ordered to be made and eaten one per day; and concerning the loaves for the forty days of the right side, there is complete silence, so that Holy Scripture might secretly suggest that the punishment is not the same for a sinful people, if it nevertheless has knowledge of God, and for one who has departed entirely from the religion of the true God.

We can also say this, according to the spiritual understanding (*intelligentiam spiritualem*), that the Jewish people, after their offense against God, eat to this day ash-cakes mixed with wheat, barley, beans, lentils, millet, and oats; of which one is food for men, the other for beasts of burden.

For in that they seem to believe in one God, they have something of wheat. But because they deny the Son, they are fed with the barley of beasts of burden and with beans, by which the belly of those who eat them is inflated, and the mind is said to be oppressed, to such an extent that it is a detestable food even to the Pythagoreans.

For lentils Esau lost his birthright (Gen. 25).

Millet is the food of rustics, and country folk, and fattened fowl.

Oats, or vetch and spelt, are fed to brute animals.

But that it is written, according to the Septuagint, that Elijah, fleeing from Jezebel, found a spelt ash-cake (1 Kings 19), is a sign of persecution and scarcity.

Hence he is also fed by ravens, so that because he had not found food in Israel, he might be fed with the sustenance of the nations which were unclean.

The Law itself, which they read and do not understand, is an ash-cake and covered with human dung. For which reason the apostle Paul also says that he considered the gains of the Law and the observance of former ceremonies as dung, that he might gain Christ (Phil. 3).

(Vers. 13 seqq.) And the Lord said: Thus shall the children of Israel eat their bread defiled among the Gentiles, to whom I will cast them out. And I said, Ah, ah, ah, O Lord God: Behold, my soul hath not been defiled, and from my infancy even until now I have not eaten that which died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth. And he said to me: Behold, I have given thee cows' dung for man's dung, and thou shalt make thy bread thereon. According to Zachariah (Zech. III), we frequently read in many places that the prophets are men of portent, who by their actions portend future events, and of whom God speaks: I have been represented in the hands of the Prophets (Hos. XII, 10). Just as Ezekiel ate bread on dung: so too the children of Israel, or the whole people of the Jews, or, as others think, the ten tribes will eat defiled bread among the nations: although the threat is not directed to those who have already been cast out; but rather to those who are about to be cast out from the land of promise. When the Prophet learned this, according to Aquila he expressed abhorrence a third time, ah, ah, ah.

Juxta Symmachum vero et LXX, respondit μηδαμῶς, quod Latine dicitur nequaquam. Pro quo Theodotio transtulit: O Domine Deus. Ne putemus eum contradicere Domini imperio; sed causas reddere, immo deprecari, cur hoc facere non possit. Denique impetrat quod rogavit, et sententiae austeritas mitiori imperio temperata est. Quaeritur cur Ezechiel faciliora renuerit: et Osee scorto statim fuerit copulatus (Ibid., I), nec contradixerit, immo nec responderit, castum habere se corpus, neque commixtione meretricis debere maculari, dicente Apostolo: Qui adhaeret meretrici, unum cum ea corpus efficitur (I Cor. VI, 16). Ex quo ostenditur figuram fuisse Synagogae, vel Ecclesiae, non vere juxta litteram perpetratum: quod ipsum exponentes prophetam plenius disseruimus. Morticinium dicitur, quod absque effusione sanguinis amittit vitam, et in quo moritur anima, laceratum a bestiis, quod Graece appellatur 46 θηριάλωτον. Quod autem pro humano stercore, boum conceditur fimus, leviora significantur mala: dum jubentur quidem coctum in bubulo stercore comedere panem; sed ab humani stercoris longe esse immunditia: et usque hodie in populo Judaeorum servatur ista sententia, ut non comedant panem suum in humano stercore. Neque enim idolis serviunt, nec varia daemonum portenta venerantur; sed in fimo bubulo: dum omnia propter carnem et ventrem, et terrae hujus bona operantur, secundum quod dicitur: Qui fecerit ea, vivet in eis (Levit. XVIII, 5; Deut. IV). Nos autem terrena contemnimus, et non solum humani stercoris calcamus cibos, ac terrenas delicias putamus esse pro nihilo, sed comedimus panem qui de coelo descendit (Joan. VI), et fruimur illo cibo, de quo Psalmista decantat: Panem Angelorum comedit homo (Psal. LXXVII, 25); nequaquam Aegyptiis carnibus, sed mannae tenuitate viventes.

(Vers. 16, 17.) Et dixit ad me: Fili hominis, ecce ego conteram baculum panis in Jerusalem, et comedent panem in pondere, et in sollicitudine, et aquam in mensura et angustia bibent; ut deficientibus pane et aqua, corruat unusquisque ad fratrem suum, et contabescant in iniquitatibus suis. Verbum Hebraicum MATE (), prima Aquilae editio baculum, secunda et Symmachus Theodotioque στερέωμα, id est, firmamentum interpretati sunt.

According to Symmachus indeed and the LXX, he answered μηδαμῶς, which in Latin is expressed as nequaquam (by no means). For this Theodotion translated: O Lord God. We should not think that he is contradicting the command of the Lord; but rather giving reasons, or indeed deprecating, why he cannot do this. Finally he obtains what he asked for, and the severity of the sentence is tempered by a milder command. It is asked why Ezekiel refused the easier things: and Hosea was immediately coupled with a harlot (Ibid., I), and did not contradict, nor indeed answer that he had a chaste body and ought not to be stained by connection with a prostitute, as the Apostle says: He who is joined to a prostitute becomes one body with her (I Cor. VI, 16). From which it is shown that it was a figure of the Synagogue, or the Church, and not truly perpetrated according to the letter: which we have discussed more fully in expounding the prophet himself. Morticinium (that which dies of itself) is called that which loses life without shedding of blood, and in which the soul dies, laceratum a bestiis (torn by beasts), which in Greek is called θηριάλωτον (taken by wild beasts). But that cow's dung is granted instead of human dung, signifies lighter evils: while they are indeed commanded to eat bread baked on cow's dung; but are to be far from the uncleanness of human dung: and even to this day this sentence is preserved among the Jewish people, that they do not eat their bread on human dung. For they do not serve idols, nor do they venerate the various portents of demons; but on cow's dung: while they do all things for the sake of the flesh and the belly, and the goods of this earth, according to what is said: He who does them shall live by them (Lev. XVIII, 5; Deut. IV). But we despise earthly things, and not only do we trample on the food of human dung, and think earthly delights to be as nothing, but we eat the bread which came down from heaven (John VI), and we enjoy that food of which the Psalmist sings: Man ate the bread of Angels (Ps. LXXVII, 25); by no means living on Egyptian flesh, but on the simpleness of manna.

(Vers. 16, 17.) And he said to me: Son of man, behold I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure and in distress; so that, bread and water failing, every man may fall against his brother, and they may pine away in their iniquities. The Hebrew word MATE (), the first edition of Aquila translated as staff (baculum), the second and Symmachus and Theodotion as στερέωμα, that is, firmamentum (firmament/support).

Quod autem opere futurum esse monstraverat, et sermone demonstrat, omnisque sinistri et dextri lateris dormitio, et subcinericii panis, sexque specierum varietate commixti, mundi mala significans, illo tendit, ut inediam ciborum in Jerusalem, et aquae penuriam incredibilem protestetur: ita ut unusquisque corruat ad fratrem suum, ab alio auxilium sperans, quod in se esse non pervidet [Al. praevidet]. Natura enim hominum est, ut prementibus malis et angustiarum pondere, in proximo magis quam in se habeant fiduciam: contabescuntque in iniquitatibus suis, dum pro iniquitatibus cuncta patiuntur. Vereorque ne ista panis contritio etiam in nostra inveniatur Jerusalem, in qua visio pacis cernitur, quem conterit Dominus quando irascitur, et indignos nos suo judicat pane. Atque utinam saltem in pondere eum et sollicitudine mereamur accipere, et arentem linguam nimia siccitate, extremus Lazari 47 digitus irroret (Luc. XVI). Deficiente autem pane et aqua Ecclesiae, corruet vir contra fratrem suum, et ubique discordia est, scindentibus nobis Christi tunicam, quam nec milites in passione Salvatoris scindere ausi sunt (Joan. XIX); et contabescentibus in iniquitatibus nostris, dum Dei justitiam non habemus. Scriptum est in Jeremia quod parvuli, id est, vulgus Ecclesiae petierint panem, et non fuerit qui eis frangeret (Thren. IV, 4). Paulus vero qui vir 48 Ecclesiae erat, et sciebat Christum panes fregisse legales, ac dedisse discipulis erogandos, loquitur confidenter: Panem quem frangimus, nonne communicatio est Corporis Christi? (I Cor. X, 16.) Baculumque vel fortitudinem panis comedere non possunt, qui lacte infantiae indigent, nec valent accipere solidum cibum. Nihilque ita vescentis animum roborat, quomodo panis vitae, de quo scriptum est: Et panis confirmat cor hominis (Psal. CLXXXIII, 15).

Now what he had shown was to happen by deed, he also demonstrates by word, and all the sleeping on the left and right side, and the bread baked under ashes, mixed from a variety of six kinds, signifying the evils of the world, tends to this: to protest the famine of food in Jerusalem, and the incredible shortage of water; so that every man may fall against his brother, hoping for help from another, which he does not see [Var. foresee] in himself. For it is the nature of men, that when pressed by evils and the weight of distress, they have more trust in their neighbor than in themselves: and they pine away in their iniquities, while they suffer all things for their iniquities. And I fear lest this breaking of bread be found also in our Jerusalem, in which the vision of peace is discerned, which the Lord breaks when he is angry, and judges us unworthy of his bread. And I wish that we might at least merit to receive it by weight and with care, and that the extreme tip of Lazarus' finger might bedew our dry tongue in extreme thirst (Luke XVI). But when the bread and water of the Church fail, man will fall against his brother, and discord is everywhere, while we tear the tunic of Christ, which not even the soldiers dared to tear at the passion of the Savior (John XIX); and while we pine away in our iniquities, as long as we do not have the justice of God. It is written in Jeremiah that the little ones, that is, the common people of the Church, asked for bread, and there was no to break it for them (Lam. IV, 4). But Paul, who was a man of the Church, and knew that Christ had broken the legal breads, and given them to the disciples to distribute, speaks confidently: The bread which we break, is it not the partaking of the Body of Christ? (I Cor. X, 16.) And they cannot eat the staff or the strength of bread, who need the milk of infancy, nor are they able to take solid food. And nothing so strengthens the mind of the eater, as the bread of life, of which it is written: And bread strengthens the heart of man (Ps. CIII [CIV], 15).

LIBER SECUNDUS.

47 Secundi explanationum in Ezechiel voluminis, o virgo Christi Eustochium, istud est exordium.

(Cap. V.---Vers. 1 seqq.) Et tu, fili hominis, sume tibi gladium acutum, quasi novaculam tonsorum (sive radentem pilos), et trahe per caput tuum, et barbam tuam, et assumes tibi stateram ponderis, et divides eos. Tertiam partem igne combures in medio civitatis, juxta completionem dierum conclusionis [Vulg. obsidionis], et tertiam partem concides gladio in circuitu ejus; tertiam vero aliam disperges in ventum, et gladium nudabo post eos. Et sumes inde parvum numerum, et ligabis eos in summitate pallii, et ex eis rursum tolles, et projicies eos in medium ignis, et combures eos. Ex eo egredietur ignis in omnem domum Israel. Pro tribus partibus capillorum et pilorum, quarum una comburitur in medio civitatis, alia conciditur gladio in circuitu ejus, tertia vento huc illucque rapienda dispergitur, de qua parum assumitur, et ligatur in ora pallii, et rursum modicum quid partis tertiae emittitur in ignem, de quo egreditur flamma in omnem domum Israel, LXX quatuor partes interpretati sunt. Comque dixissent: Quartam partem igni combures in medio civitatis, et quartam concides gladio in 48 circuitu ejus, et quartam disperges in ventum, quia remanebat eis quarta pars alia, addiderunt de suo: Et quartam partem assumes, et combures eam in medio civitatis: quasi non sit ipsa quae prima, et aliud quid in prima dixerit, aliud in ista quae addita est. Denique et in consequentibus aenigma capillorum in tres partes divisorum, ipse Dominus edisserit per Prophetam, dicens: Tertia tui pars peste morietur, et fame consumetur in medio tui, famem et pestilentiam ignem esse significans; et tertia tui pars gladio cadet in circuitu tuo, foris caedes ac bella describens. Tertiam vero, inquit, partem tuam in omnem ventum dispergam, eos esse demonstrans qui ducendi sunt in captivitatem. Post quos dicit se nudare vel effundere gladium suum, ut nec captivitas novissimum sit malorum; sumereque de ipsis dispersis atque captivis, et ligare in summitate pallii sui eos qui de captivitate redituri sunt in Jerusalem, et ex ipsis quoque tollere aliquam partem, et igni flammaque consumere, significans Macedonas, sub 49 quibus habitatores Judaeae, et praecipue Jerusalem dura perpessi sunt.

BOOK TWO.

47 Of the second volume of the explanations on Ezechiel, O virgin of Christ Eustochium, that is the exordium.

(Chap. 5.---Vers. 1 seqq.) And thou, son of man, take thee a sharp sword, as a barber's razor (or shaving hairs), and cause it to pass over thy head, and thy beard, and thou shalt take thee a balance to weigh in, and thou shalt divide them. A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the conclusion [Vulg. siege], and a third part thou shalt cut with the sword round about it; but the other third part thou shalt scatter to the wind, and I will draw out the sword after them. And thou shalt take thereof a small number, and shalt bind them in the skirt of thy cloak, and of them thou shalt take again, and shalt cast them into the midst of the fire, and shalt burn them. Out of it shall come forth a fire into all the house of Israel. For the three parts of the hairs of the head and of the beard, of which one is burned in the midst of the city, another is cut with the sword round about it, the third is scattered to the wind to be snatched hither and thither, of which a little is taken, and bound in the edge of the cloak, and again a little something of the third part is cast forth into the fire, from which a flame goes forth into all the house of Israel, the LXX interpreted four parts. And since they had said: A fourth part thou shalt burn with fire in the midst of the city, and a fourth thou shalt cut with the sword 48 round about it, and a fourth thou shalt scatter to the wind, because there remained to them another fourth part, they added of their own: And a fourth part thou shalt take, and shalt burn it in the midst of the city: as if it were not that very one which was the first, and he had said one thing in the first, another in that which is added. Finally also in the following the enigma of the hairs divided into three parts, the Lord himself expounds through the Prophet, saying: A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee, signifying famine and pestilence to be the fire; and a third part of thee shall fall by the sword round about thee, describing slaughters and wars without. But a third part, he says, of thee I will scatter into every wind, demonstrating them to be those who are to be led into captivity. After whom he says he will draw out or pour out his sword, that not even captivity may be the last of evils; and that he will take of those very dispersed and captives, and bind in the skirt of his cloak those who have to return from captivity into Jerusalem, and of them also he will take some part, and consume them with fire and flame, signifying the Macedonians, under 49 whom the inhabitants of Judaea, and especially of Jerusalem suffered hard things.

Quod autem dicit, ex eo, id est, populo Judaeorum; sive, juxta LXX, ex ea; ut subaudiatur, urbe Jerusalem, egredietur ignis in omnem domum Israel: Machabaeorum narrat historia, quod quaedam pars Judaeorum se tradiderit Antiocho Epiphani, et eum ad persecutionem populi concitaverit, et multa alia quae in eadem scribuntur historia, et in Josephi voluminibus, praecipueque dissensione Hircani et Alexandri, per quorum occasionem Cneus [Al. consul] Pompeius cepit Jerusalem, et Romanae ditioni subdidit: posteaque [Al. quae postea] sub Tito et Vespasiano urbs capta est, templumque subversum. Et post quinquaginta annos, sub Aelio Hadriano usque ad solum incensa civitas atque deleta est, ita ut pristinum quoque nomen amiserit. Quomodo autem in caesarie et barba pulchritudinis ac virilitatis indicium est, quae si radantur, foeda nuditas apparet, et universi corporis pars extrema, atque ut ita dicam emortua, in capillis atque pilis est: ita Jerusalem et populus ejus emortuus, et a vivo Dei corpore separatus, fami ac pestilentiae et caedi, et gladio, captivitati ac dispersioni traditur. De qua dispersione, sub figura capillorum aliqua pars ligatur in summitate pallii, ut modicum quid rursum tradatur incendio, de quo infinita flamma ac pene universa devastans, egreditur in omnem domum Israel.

(Vers. 5 seqq.) Haec dicit Dominus Deus: Ista est Jerusalem: in medio gentium posui eam, et in circuitu ejus terras; et contempsit judicia mea, ut plus esset impia quam gentes, et praecepta mea ultra quam terrae quae in circuitu ejus sunt. Judicia enim mea projecerunt, et in praeceptis meis non ambulaverunt. Jerusalem in medio mundi sitam, hic idem Propheta testatur, umbilicum terrae eam esse demonstrans. Et Psalmista nativitatem exprimens Domini: Veritas, inquit, de terra orta est (Ps. XLVIII, 12). Ac deinceps passionem: Operatus est, inquit, salutem in medio terrae (Ps. LXXIII, 12). A partibus enim Orientis cingitur plaga quae appellatur Asia. A partibus Occidentis, ejus quae vocatur Europa. A meridie et austro, Libya et Africa. A Septentrione, Scythis, Armenia atque Perside et cunctis Ponti nationibus. In medio igitur gentium 50 posita est, ut qui erat notus in Judaea Deus (Ps. LXXV), et in Israel magnum nomen ejus, omnes in circuitu nationes illius sequerentur exempla, quae gentium circa se positarum impietatem secuta, vicit etiam ipsas in scelere suo.

But what he says, out of it, that is, the people of the Jews; or, according to the LXX, out of her; that it may be understood, the city of Jerusalem, shall come forth a fire into all the house of Israel: the history of the Machabees narrates, that a certain part of the Jews delivered themselves to Antiochus Epiphanes, and stirred him up to the persecution of the people, and many other things which are written in the same history, and in the volumes of Josephus, and especially the dissension of Hyrcanus and Alexander, through the occasion of whom Cneus [Al. consul] Pompey took Jerusalem, and subjected it to the Roman dominion: and afterwards [Al. which afterwards] under Titus and Vespasian the city was taken, and the temple subverted. And after fifty years, under Aelius Hadrian the city was burned even to the ground and deleted, so that it also lost its pristine name. Now as in the hair and the beard is the indication of beauty and virility, which if they be shaved, a foul nakedness appears, and the extreme part of the whole body, and so to say mortified, is in the hairs: so Jerusalem and its people being mortified, and separated from the living body of God, is delivered to famine and pestilence and slaughter, and the sword, to captivity and dispersion. Of which dispersion, under the figure of the hairs some part is bound in the skirt of the cloak, that a little something may again be delivered to the fire, from which an infinite flame and almost devastating the whole, goes forth into all the house of Israel.

(Vers. 5 seqq.) Thus saith the Lord God: This is Jerusalem: I have set her in the midst of the nations, and the countries round about her; and she hath contemned my judgments, so as to be more impious than the nations, and my precepts more than the countries that are round about her. For they have cast off my judgments, and have not walked in my precepts. That Jerusalem is situated in the midst of the world, this same Prophet testifies, demonstrating her to be the navel of the earth. And the Psalmist expressing the nativity of the Lord: Truth, he saith, is sprung out of the earth (Ps 84:12). And then the passion: He hath wrought, he saith, salvation in the midst of the earth (Ps 73:12). For from the left of the East she is girded by the region which is called Asia. From parts of the West, of that which is called Europe. From the south and austen, Libya and Africa. From the North, Scythia, Armenia and Persia and all the nations of Pontus. In the midst therefore of the nations 50 she is set, that since God was known in Judaea (Ps 75), and his name great in Israel, all the nations round about her might follow her examples, who having followed the impiety of the nations set about her, overcame even them in her wickedness.

Quod pulchre interpretatus est Symmachus: Haec, inquiens, Jerusalem, quam in medio nationum posui, et circa eam regiones, commutavit judicia mea impietatibus quas didicit a gentibus, et justificationes meas a regionibus quae sunt in circuitu ejus: quia legitima mea reprobaverunt, et in judiciis meis non ambulaverunt. Illud autem quod dixere Septuaginta: Justificationes meas inique ex gentibus, et legitima mea de regionibus quae sunt in circuitu ejus, non habere consequentiam, etiam me tacente, perspicuum est.

(Vers. 8, 9.) Idcirco haec dicit Dominus Deus: Quia superastis gentes quae in circuitu vestro sunt: in praeceptis meis non ambulastis, et judicia mea non fecistis, et juxta judicia gentium quae in circuitu vestro sunt, non estis operati: ideo haec dicit Dominus Deus: Ecce ego ad te, et ipse ego faciam in medio tui judicia in oculis gentium. Et faciam in te quae non feci, et quibus similia ultra non faciam, propter omnes abominationes tuas. Pro eo quod nos interpretati sumus: Quia superastis gentes quae in circuitu vestro sunt, Symmachus transtulit: Quia multitudo vestra fuit ex gentibus, quae in circuitu vestro sunt. Aquilae secunda editio: Eo quod numerati estis in gentibus quae in circuitu vestro sunt. Porro Septuaginta: Quia occasio vestra de gentibus quae in circuitu vestro sunt. Et est sensus, vel superasse Jerusalem sceleribus suis cunctas in circuitu nationes, vel multitudinem ejus, non populum Israel, sed turbam caeterarum gentium esse dicendam. Aut certe in numerum caeterarum gentium, quae in circuitu ejus sunt, eos esse conversos, sive omnem occasionem habuisse de gentibus, quas magis in bonam partem docere debuerint. Quid, inquit, causer quod in praeceptis meis non ambulaveritis, et judicia mea non feceritis, cum etiam omnes in circuitu nationes viceritis scelere vestro, et non feceritis quae illi naturali lege scripta in cordibus suis saepe fecerunt? Idcirco non per Angelos, neque per aliquos ministros, sed ipse ego faciam in te judicia mea videntibus cunctis quae ante 51 non feci, et ultra non faciam. Dicens autem judicia, ostendit sententiae veritatem, ne ira mensuram poenarum videatur excedere. Nec fecit in ulla natione talia qualia fecit in Jerusalem: Quia servus qui novit voluntatem domini sui et non facit eam, vapulabit multis (Luc. XII, 48). Potentesque potenter tormenta patientur (Sap. VI, 7). Et similia, inquit, ultra non faciam. Pulchre dixit, similia non faciam. Multo enim post interfectionem Christi duriora facturus est. Aliud est enim coluisse interdum idola propter quae ante puniti sunt, et aliud Dei Filium trucidasse.

Which Symmachus beautifully interpreted: This, saying, Jerusalem, which I have placed in the midst of the nations, and the regions about her, hath changed my judgments with the impieties which she hath learned from the nations, and my justifications from the regions which are round about her: because they have reprobated my statutes, and have not walked in my judgments. But that which the Seventy said: My justifications iniquitously from the nations, and my statutes from the regions which are round about her, not to have consequence, even I being silent, is perspicuous.

(Vers. 8, 9.) Therefore thus saith the Lord God: Because ye have surpassed the nations that are round about you: and have not walked in my precepts, and have not done my judgments, and have not worked according to the judgments of the nations that are round about you: therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and the like to which I will do no more, because of all thy abominations. For that which we have interpreted: Because ye have surpassed the nations that are round about you, Symmachus translated: Because your multitude was from the nations, which are round about you. The second edition of Aquila: In that ye are numbered among the nations which are round about you. Furthermore the Seventy: Because your occasion is from the nations which are round about you. And the sense is, either that Jerusalem by her wickednesses surpassed all the nations round about, or that her multitude is to be said not the people of Israel, but the crowd of the other nations. Or certainly that they had been turned into the number of the other nations, which are round about her, or had had every occasion from the nations, which they ought rather to have taught in a good part. Why, he saith, should I complain that ye have not walked in my precepts, and have not done my judgments, since ye have overcome even all the nations round about by your wickedness, and have not done what they have often done by the natural law written in their hearts? Therefore not by Angels, nor by any ministers, but I myself will do in thee my judgments all seeing which before 51 I have not done, and further I will not do. But saying judgments, he shows the truth of the sentence, lest anger seem to exceed the measure of punishments. Nor hath he done in any nation such things as he hath done in Jerusalem: Because the servant who knoweth the will of his lord and doth it not, shall be beaten with many stripes (Luke 12:47). And the mighty shall be mightily tormented (Wisd 6:7). And the like, he saith, I will do no more. Beautifully he said, the like I will not do. For long after the killing of Christ he is about to do harder things. For it is one thing sometimes to have worshipped idols for which they were punished before, and another to have butchered the Son of God.

(Vers. 10.) Idcirco patres comedent filios in medio tui, et filii comedent patres suos: et faciam in te judicia, et ventilabo universas reliquias tuas in omnem ventum. Ad id quod supra dixerat: Quia superastis gentes quae in circuitu vestro sunt, sive, pro eo quod occasio vestra est ex gentibus quae in circuitu vestro sunt, in praeceptis meis non ambulastis, et judicia mea non fecistis, tertio retulit ideo. Primum ita: Ideo haec dicit Dominus Deus: ecce ego ad te, et ipse ego faciam in medio tui judicia. Secundo: Ideo patres comedent filios in medio tui. Tertio: Ideo vivo ego, dicit Dominus Deus; nisi pro eo quod sanctum meum violasti in omnibus offensionibus tuis, et reliqua. Attamen notandum, quod ubi decora sunt et honesta, ac pro merito eorum qui ea sustinent, seipsum Deus facere profitetur. Ubi autem tristia et non digna Deo, dicit quidem fieri, sed non a se, ut in praesenti: Ideo patres comedent filios in medio tui, et filii comedent patres suos. Non enim dixit, ego faciam ut patres comedant filios suos in medio tui, et filii comedant patres suos. Quod autem decorum erat, nec Dei majestati videbatur indignum, ipsum se dicit facere. Sequitur enim: Et Faciam in te judicia, et ventilabo universas reliquias tuas in omnem ventum. Tale quid et in maledictis Deuteronomii in venire poterimus, et praecipue in loco illo: Glorificantes me glorificabo, qui autem me despiciunt, ad nihilum deducentur (Deut. XXVIII). Eos enim qui se glorificant, ipse glorificat. Qui autem eum despiciunt, non a Domino despicientur, vel deducentur ad nihilum (hoc enim sequebatur ut diceret) sed absolute, deducentur ad nihilum: non a Deo, 52 sed pro meritis suis atque peccatis. Legimus in Regum volumine, famis necessitate cogente, a matre filium devoratum (IV Reg. VI). Josephus quoque in obsidione Jerusalem, multa hujuscemodi facta commemorat. Quando autem patres filios comederint, vel filii patres, nulla narrat historia, nisi forte in multis necessitatis malis, etiam haec facta esse credendum sit. Potest hoc ipsum referri et ad nostram Jerusalem: quando magistri contra discipulos, id est, patres contra filios, et discipuli contra magistros, id est, filii adversum patres, seditione mutua concitantur, et impletur illud quod per Apostolum dicitur: Si autem invicem mordetis et accusatis, videte ne ab invicem consumamini (Gal. V, 15). Unde et Propheta mystico sermone cantabat: Cum appropinquarent adversum me qui affligunt me, ut comederent carnes meas (Ps. XXVI, 2). Et Job simile quid loquitur: Si autem dixerunt ancillae meae: Quis det nobis de carnibus ejus ut comedamus (Job XXXI)?

(Vers. 10.) Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter all thy remnant into every wind. To that which he had said above: Because ye have surpassed the nations that are round about you, or, for that your occasion is from the nations which are round about you, ye have not walked in my precepts, and have not done my judgments, a third time he replied therefore. First thus: Therefore thus saith the Lord God: behold I come against thee, and I myself will execute judgments in the midst of thee. Secondly: Therefore the fathers shall eat the sons in the midst of thee. Thirdly: Therefore as I live, saith the Lord God; unless because thou hast violated my sanctuary in all thy offenses, and the rest. Yet it is to be noted, that where things are comely and honest, and according to the merit of those who sustain them, God professes himself to do them. But where things are sad and unworthy of God, he says indeed that they are done, but not by himself, as in the present: Therefore the fathers shall eat their sons in the midst of thee, and the sons shall eat their fathers. For he said not, I will cause the fathers to eat their sons in the midst of thee, and the sons to eat their fathers. But what was comely, nor seemed unworthy of the majesty of God, that he himself says he does. For it follows: And I will execute judgments in thee, and I will scatter all thy remnant into every wind. Some such thing we shall be able to find also in the curses of Deuteronomy, and especially in that place: Glorifying me I will glorify, but those who despise me shall be brought to nothing (Deut 28). For those who glorify him, he himself glorifies. But those who despise him, shall not be despised by the Lord, or brought to nothing (for this followed that he should say) but absolutely, they shall be brought to nothing: not by God, 52 but for their merits and sins. We read in the volume of Kings, that compelling necessity of famine, a son was devoured by his mother (2 Kings 6). Josephus also in the siege of Jerusalem, commemorates many things of this kind done. But when fathers ate their sons, or sons their fathers, no history narrates, unless perhaps in the many evils of necessity, even these things are to be believed out to have been done. This very thing may be referred also to our Jerusalem: when masters against disciples, that is, fathers against sons, and disciples against masters, that is, sons against fathers, are stirred up by mutual sedition, and that is fulfilled which is said by the Apostle: But if ye bite and devour one another, take heed that ye be not consumed one of another (Gal 5:15). Whence also the Prophet sang in mystical discourse: When they that afflict me draw nigh against me, to eat my flesh (Ps 27:2). And Job speaks some such thing: If my maidservants have said: Who can give us of his flesh that we may be filled (Job 31:31).

Et super magistris, qui lucra sectantur de discipulis, salutisque eorum nullam curam gerunt, dicitur: Qui devorant populum meum sicut cibum panis (Ps. LII, 5). De quibus et Apostolus: Et comedunt, inquit, domos viduarum (Luc. XX; Matth. XXIII). Possumus patres qui comederint filios, et filios qui comederint patres, non solum in Babylonia, sed et in Romana obsidione intelligere. Illud autem quod dicitur: Et ventilabo universas reliquias tuas in omnem ventum, magis ad Romanam pertinet captivitatem, quando in toto orbe terrarum dispersi sunt. Et haec est in omnem ventum capillorum barbaeque dispersio.

(Vers. 11.) Idcirco vivo ego, dicit Dominus Deus: nisi pro eo quod sanctum meum violasti in omnibus offensionibus tuis, et in cunctis abominationibus tuis: ego quoque confringam (sive, juxta LXX, abjiciam) te, et non parcet oculus meus, et non miserebor. Proprie hoc ad Jerusalem dicitur, quia sancta mea violasti me deserens, et in templo meo idola coluisti, ego quoque confringam omnia idola tua, et conteram atque concidam, sive abjiciam te, quia prius abjecisti me: et non parcet oculus meus cum te videro, fami, gladio, servituti colla submittere: nec miserebor; quia misericordiam meam non mereris. Scriptum est enim: Beati misericordes, quoniam ipsi misericordiam consequentur (Matth. V, 7). 53 Hoc idem et in Ecclesia intelligendum est, quod magistris et Sacerdotibus, qui egerint negligenter, possit Deus quotidie dicere: Quia sancta mea violastis in cunctis offensionibus vestris, et in universis abominationibus quae egistis, ego quoque vos conteram atque confringam, reddamque per me quod in meum populum perpetrastis. De quo contra pastores hic idem Propheta plenius loquitur (Infra, XXXIV), quod lanis ovium operiantur et lacte vescantur et caseo, et fractum pecus ac morbidum non requirant.

(Vers. 12, 13.) Tertia tui pars peste morietur, et fame consumetur in medio tui, et tertia tui pars gladio cadet in circuitu tuo. Tertiam vero partem tuam in omnem ventum dispergam, et gladium evaginabo post eos. Et implebo [Vulg. complebo] furorem meum, et requiescere faciam indignationem meam in eis, et consolabor, et scient quia ego Dominus locutus sum in zelo meo, cum implevero indignationem meam in eis. Septuaginta quia supra quatuor partes posuerant, quas in descriptione incendii, gladii et dispersionis tres tantum esse sermo propheticus approbavit, ut superfluo una pars incendii in duas partes divideretur, in hoc quoque loco eamdem primam partem diviserunt in duas, ut dicerent: Quarta pars tui morte atteretur, et quarta pars tui fame consumetur in medio tui, et quarta pars tui cadet in circuitu tuo, et quartam partem tui in omnem ventum dispergam: licet hoc quod posuimus: Et quarta pars tui in gladio cadet, de Theodotionis editione sub asteriscis additum sit.

And concerning masters, who follow after gains from disciples, and bear no care of their salvation, it is said: Who devour my people as they eat bread (Ps 14:4). Of whom also the Apostle: And they eat up, he says, the houses of widows (Luke 20, Matt 23). We are able to understand fathers who ate sons, and sons who ate fathers, not only in the Babylonian, but also in the Roman siege. But that which is said: And I will scatter all thy remnant into every wind, pertains more to the Roman captivity, when they were dispersed in the whole orb of the earth. And this is the dispersion of the hairs and beard into every wind.

(Vers. 11.) Therefore, as I live, says the Lord God: because you have violated my holy place with all your offenses and with all your abominations, I also will break you (or, according to the LXX, cast you away), and my eye shall not spare, and I will have no mercy. Properly this is said to Jerusalem, because "you have violated my holy things by deserting me, and you have worshipped idols in my temple; I also will break all your idols, and I will crush and cut them to pieces, or I will cast you away, because you first cast me away: and my eye shall not spare when I see you submit your necks to famine, sword, and slavery: nor will I have mercy; because you do not deserve my mercy." For it is written: Blessed are the merciful, for they shall obtain mercy (Matt. 5:7). 53 This same thing is to be understood also in the Church, that to masters and priests who have acted negligently, God can say daily: Because you have violated my holy things in all your offenses and in all the abominations which you have done, I also will crush and break you, and I will return through myself what you have perpetrated against my people. Concerning which this same Prophet speaks more fully here against the shepherds (Infra, 34), that they are covered with the wool of the sheep and eat the milk and cheese, and do not seek the broken and diseased flock.

(Vers. 12, 13.) A third part of you shall die with the pestilence, and with famine shall they be consumed in the midst of you; and a third part of you shall fall by the sword round about you. But a third part of you I will scatter into every wind, and I will draw out a sword after them. And I will accomplish [Vulg. complete] my fury, and I will cause my indignation to rest upon them, and I will be comforted; and they shall know that I the Lord have spoken in my zeal, when I have accomplished my indignation in them. Because the Seventy had previously set down four parts, which in the description of the fire, the sword, and the dispersion the prophetic discourse proved to be only three—so that one part of the fire was superfluously divided into two parts—in this place also they divided that same first part into two, so that they said: A fourth part of you shall be worn away by death, and a fourth part of you shall be consumed by famine in the midst of you, and a fourth part of you shall fall round about you, and a fourth part of you I will scatter into every wind: although this which we have set down, "And a fourth part of you shall fall by the sword," was added from Theodotion's edition under asterisks.

Perspicuum est autem ut Hebraea veritas continet, tres esse partes. De quarum prima dicatur: Et tertia tui pars peste morietur, et fame consumetur in medio tui. Multoque melius fuerat transferre quod scriptum est, quam rei male translatae patrocinium quaerere. Nec hoc dicimus ab illis factum, quibus vetustas auctoritatem dedit: sed per multa saecula scriptorum atque lectorum vitio depravatum. Quamquam et Aristeus et Josephus, et omnis schola Judaeorum, quinque tantum libros Moysi a Septuaginta 54 translatos asserant. De quo capitulo quia supra diximus, nunc omittendum videtur. Hoc tantum addam, quod necessarium est in eo quod ait: Et implebo furorem meum, et requiescere faciam indignationem meam in eis, et consolabor, et scient quia ego Dominus locutus sum in zelo meo, cum implevero indignationem meam in eis; quomodo sentiendus sit furor, et indignatio et zelus Dei, saepe exposuimus, quod humanis Deus loquatur affectibus: non quo ipse irascatur, sed quo nos per poenas atque cruciatus Deum sentiamus iratum.

(Vers. 14.) Et dabo te in desertum; quodque sequitur: et in opprobrium gentibus quae in circuitu tuo sunt, in Septuaginta non habetur: pro quo addiderunt de suo, et filias tuas in circuitu tuo. Rursumque juxta utramque editionem, in conspectu omnis praetereuntis. Prodest autem Jerusalem omnia in ea vitia desolari, et ad desertum redigi, et sua eam peccata cognoscere, ut quae caeteris gentibus in exemplum virtutum esse debuerat, sit exemplum miseriarum. Filias autem ejus, urbes vel viculos intelligere possumus, sive Ecclesias in toto orbe dispersas, ut quicumque hujus peregrinus est saeculi, et dicit cum Psalmista: Advena sum, et peregrinus sicut omnes patres mei (Ps. XXXVIII, 12); et de quo dicitur: Non dixerunt qui praeteribant: Benedictio Domini super vos (Ps. CXXVIII, 8), videat opprobrium ejus et doleat.

(Vers. 15.) Et eris opprobrium et blasphemia, exemplum et stupor in gentibus in circuitu tuo sunt. Pro quo in Septuaginta legitur: Et erit στενακτὴ, id est gemibilis. Et de Theodotione additum est, 55 καὶ δηλαϊστὴ; cujus verbi notitiam non habemus. Pro quo tres alii interpretes, blasphemiam transtulerunt, quae in Hebraico dicitur GEDDUPHA (). Sequitur: Cum fecero in te judicia in furore, et indignatione, et in increpationibus irae quae ego Dominus locutus sum.

It is clear, however, as the Hebrew truth contains, that there are three parts. Concerning the first of which it is said: And a third part of you shall die with the pestilence, and with famine shall they be consumed in the midst of you. And it would have been much better to translate what was written than to seek patronage for a poorly translated thing. Nor do we say this was done by those to whom antiquity gave authority: but that it was corrupted through many centuries by the fault of writers and readers. Although Aristeas and Josephus, and the whole school of the Jews, assert that only the five books of Moses were translated by the Seventy. Concerning which chapter, because we spoke above, it seems it should be omitted now. I will only add what is necessary regarding that which he says: And I will accomplish my fury, and I will cause my indignation to rest upon them, and I will be comforted, and they shall know that I the Lord have spoken in my zeal, when I have accomplished my indignation in them; how fury, and indignation, and the zeal of God are to be understood, we have often explained: that God speaks with human affections—not that he himself is angry, but that we, through punishments and torments, feel God is angry.

(Vers. 14.) And I will make you a desert; and that which follows: and a reproach among the nations that are round about you, is not held in the Seventy: for which they added from their own, and your daughters round about you. And again, according to both editions, in the sight of every passer-by. But it is profitable for Jerusalem that all the vices in her be made desolate, and reduced to a desert, and that she know her own sins, so that she who ought to have been an example of virtues to the other nations, may be an example of miseries. Her daughters, however, we can understand as cities or villages, or the Churches dispersed in the whole world, so that whoever is a pilgrim of this age, and says with the Psalmist: I am a stranger, and a pilgrim like all my fathers (Ps. 39:12); and of whom it is said: They who passed by did not say: The blessing of the Lord be upon you (Ps. 129:8), may see her reproach and grieve.

(Vers. 15.) And you shall be a reproach and a blasphemy, an example and an astonishment among the nations that are round about you. For which in the Seventy is read: And it shall be στενακτὴ, that is, groaning. And from Theodotion was added, 55 καὶ δηλαϊστὴ; of which word we have no knowledge. For which three other interpreters translated blasphemy, which in Hebrew is called GEDDUPHA (). It follows: When I shall have done judgments in you in fury, and indignation, and in rebukes of wrath which I the Lord have spoken.

Gemitu autem dignam Jerusalem, cum offenderet Deum, ut faceret in ea judicia in furore et indignatione, testatur et Paulus, qui dicit: Eramus natura filii irae, sicut et caeteri (Ephes. II, 3). Et iterum: Qui sumus in hoc tabernaculo, ingemiscimus aggravati (II Cor. V). Loquimurque cum Jerusalem: iram Domini sustinebo, quoniam peccavi ei. Δηλαϊστὴν vel δηλαίαν, quidam infelicem et miseram: alii perspicuam et expositam ad miserias intelligi volunt.

(Vers. 16.) Quando misero sagittas famis pessimas [Vulg. addit in eos], quae erunt mortiferae: et quas mittam ut disperdam vos, et famem congregabo super vos, et conteram firmamentum (vel baculum) panis. Famem et pestilentiam, et bestias pessimas, et quidquid aliud malorum sustinemus in saeculo, propter nostra venire peccata manifestum est. Unde et fames illa, quae facta memoratur in Ruth (Ruth I), et in Regum volumine sub Elia (III Reg. XVII), quando tribus annis, et sex mensibus coelum clausum est, et sub Elisaeo (IV Reg. VI), cujus incredibilem inopiam repentina abundantia compensavit, Dei judicio missa est. Quod non solum tunc in Jerusalem factum est, sed et in nostra fit Jerusalem, in qua propter magnitudinem peccatorum, primum fames mittitur audiendi sermonem Dei. Deinde famem mors sequitur; ut qui non audivimus: Gustate et videte quoniam suavis est Dominus (Ps. XXXIII, 9), postea sentiamus: Mors peccatorum pessima est (Psal. XXII). De firmamento et baculo panis, supra diximus (Supra, IV).

(Vers. 17.) Et immittam in vos famem, et bestias pessimas usque ad internecionem: et pestilentia, et sanguis transibunt per te, et gladium inducam super te: ego Dominus locutus sum. Bestias pessimas induci super terram solitudinis, quae fame et gladio, et peste vastata est, praesentia quoque ostendunt tempora: quando familiaria animalia canes [Al. familiare animal canis], in dominorum carnes rabie concitantur [Al. concitatur], et ursis ac lupis cunctisque aliis generibus bestiarum terra completur: pestilentiamque et sanguinem transire per eam, morbum gladiumque significat. Sed et in nostram Jerusalem mittuntur bestiae pessimae, quando tradimur in passiones ignominiae, et in reprobum sensum et conscientiam peccatorum, quae excruciant atque dilacerant animum nostrum (Rom. I). Dissensiones, haereses, schismata, aemulationes, invidiae, tristitiae, detractiones, desideria mala, avaritia, quae est radix omnium malorum (II Cor. XII), bestiae pessimae sunt. Quae cum fuerint in nobis, meremur audire: Corripiet te praevaricatio tua (Jerem.) Precamurque et dicimus: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII, 19).

But that Jerusalem is worthy of groaning when she offended God, so that He should do judgments in her in fury and indignation, Paul also testifies, who says: We were by nature children of wrath, even as others (Ephes. 2:3). And again: We who are in this tabernacle, do groan being burdened (2 Cor. 5). And we speak with Jerusalem: I will bear the wrath of the Lord, because I have sinned against Him. Δηλαϊστὴν or δηλαίαν, some wish to be understood as unhappy and wretched: others as clear and exposed to miseries.

(Vers. 16.) When I shall send the evil arrows of famine [Vulg. adds upon them], which shall be deadly: and which I will send that I may destroy you, and I will gather famine upon you, and I will break the firmament (or staff) of bread. That famine and pestilence, and evil beasts, and whatever other evils we sustain in the age, come because of our sins is manifest. Whence also that famine, which is remembered to have happened in Ruth (Ruth 1), and in the volume of Kings under Elijah (1 Kings 17), when for three years and six months the heaven was closed, and under Elisha (2 Kings 6), whose incredible lack a sudden abundance compensated, was sent by the judgment of God. Which not only then happened in Jerusalem, but also happens in our Jerusalem, in which because of the magnitude of sins, first famine is sent of hearing the word of God. Then death follows famine; so that we who did not hear: Taste and see that the Lord is sweet (Ps. 34:8), may afterwards feel: The death of sinners is most evil (Ps. 34:21). Concerning the firmament and staff of bread, we spoke above (Supra, 4).

(Vers. 17.) And I will send upon you famine, and evil beasts even unto destruction: and pestilence and blood shall pass through you, and I will bring the sword upon you: I the Lord have spoken. That evil beasts are brought upon the land of solitude, which has been wasted by famine and sword and pestilence, the present times also show: when domestic animals, dogs, are stirred up by madness against the flesh of their masters, and the land is filled with bears and wolves and all other kinds of beasts: and that pestilence and blood pass through it signifies disease and the sword. But also into our Jerusalem are sent evil beasts, when we are delivered into passions of ignominy, and into a reprobate sense and conscience of sins, which torment and tear our soul (Rom. 1). Dissensions, heresies, schisms, emulations, envies, sadnesses, evil detractions, evil desires, avarice, which is the root of all evils (2 Cor. 12 [actually 1 Tim 6:10]), are evil beasts. When these shall be in us, we deserve to hear: Thy prevarication shall correct thee (Jerem. 2:19). And we pray and say: Deliver not the soul that confesses to thee unto the beasts (Ps. 74:19).

(Cap. VI.---Vers. 1 seqq.) Et factus est sermo Domini ad me dicens: Fili hominis, pone faciem tuam ad montes Israel, et prophetabis ad eos. Et dices: Montes Israel, audite verbum Domini Dei. Haec dicit Dominus Deus montibus et collibus, rupibus et vallibus. Quod saepe in hoc Propheta dicitur Adonai Dominus, propter Graecos et Latinos, qui Hebraeae linguae non habent scientiam, breviter exponendum videtur. ADONAI unum nomen est de decem vocabulis Dei, et significat Dominum, quo saepe et in hominibus utimur. Denique et Sara vocans Abraham dominum suum, hoc vocabat nomine (Gen. XVIII). Et ubi dicitur Domine mi rex, Adonai (Exod. XXVIII) scriptum est. Quando igitur duo, Domini et Domini juncta sunt nomina, prius nomen commune est, secundum proprie Dei, quod appellatur ἄῤῥητον () id est, ineffabile, quod et scriptum fuit in lamina aurea, quae erat in fronte pontificis. Montes autem Israel, qui simulacris daemonum fuerant occupati, non auribus, sed imperio ac potentia conditoris suum audiunt et intelligunt Creatorem. Quomodo mare vidit et fugit, Jordanis conversus est retrorsum (Ps. CXIII): non utique carnis oculis quibus carebat. Et ad mare dicitur: Tace, obtumesce (Marc. IV, 39). Et ventorum flatibus imperatur; jubeturque vermi, qui Jonae percussit umbraculum (Jon. IV). Et de eadem terra scriptum est: Qui respicit terram, et facit eam tremere (Ps. CIII, 32). Ad quos Propheta loquitur indicans idola destruenda et aras, universasque caeremonias 57 quibus prius idolis servierant conterendas. Possumus montes Israel et principes accipere eos, qui potentia, sapientiaque, et scientia ac divitiis praecellebant. Et hoc animadvertendum, quod obfirmatur quidem facies, et ponitur contra montes: sed nequaquam solis montibus, sed et collibus loquitur, et rupibus et vallibus, in quibus inferior dignitas, et gradus prudentiae scientiaeque cognoscitur. Videntur mihi tropologice montes esse, qui ad perfectam scientiam pervenerunt; colles, qui paulo inferiores sunt; rupes, qui nullam habentes scientiam, et tantum in conversatione fidentes, aliqua sibi de Scripturarum interpretatione praesumunt, habentes juxta Apostolum zelum Dei, sed non secundum scientiam (Rom. X; Jacob. III); valles autem appellari novissimos in Ecclesia, qui et vita et scientia inferiores, tamen de conventu familiae Dominicae non recedunt. Qui omnes verbum Dei jubentur audire, ut unusquisque pro suo modulo, et sensu intelligat quid Dominus praecipiat.

(Chap. VI.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, set thy face towards the mountains of Israel, and thou shalt prophesy to them. And thou shalt say: Ye mountains of Israel, hear the word of the Lord God. Thus saith the Lord God to the mountains and to the hills, to the rocks and to the valleys. Because in this Prophet "Adonai Dominus" is often said, for the sake of the Greeks and Latins, who do not have knowledge of the Hebrew language, it seems it should be briefly explained. ADONAI is one name from the ten words for God, and signifies Lord, which we often use also among men. Finally, Sarah also calling Abraham her lord, called him by this name (Gen. XVIII). And where it is said, My lord king, Adonai (Exod. XXVIII) is written. When therefore two names are joined, Lord and Lord, the first name is common, the second is proper to God, which is called ἄῤῥητον (), that is, ineffable, and which was written on the golden plate, which was on the forehead of the pontiff. But the mountains of Israel, which had been occupied by the images of demons, not with ears, but by the command and power of the Maker hear and understand their Creator. Just as the sea saw and fled, Jordan was turned back (Ps. CXIII): certainly not with eyes of flesh, which it lacked. And to the sea it is said: Peace, be still (Mark IV, 39). And it is commanded to the blasts of the winds; and it is ordered to the worm, which struck Jonah's booth (Jon. IV). And concerning the same earth it is written: Who looks upon the earth, and makes it tremble (Ps. CIII, 32). To whom the Prophet speaks, indicating that the idols and altars are to be destroyed, and all the ceremonies 57 with which they had formerly served the idols are to be crushed. We can understand the mountains of Israel also as those princes, who excelled in power, and wisdom, and knowledge and riches. And this must be noticed, that the face is indeed strengthened, and set against the mountains: but he speaks by no means only to the mountains, but also to the hills, and to the rocks and to the valleys, in which an inferior dignity, and a degree of prudence and knowledge is recognized. Tropologically, it seems to me that the mountains are those who have arrived at perfect knowledge; the hills, those who are a little inferior; the rocks, those who having no knowledge, and trusting only in conversation, presume to themselves some interpretation of the Scriptures, having, according to the Apostle, a zeal for God, but not according to knowledge (Rom. X; James III); but the valleys are called the lowest in the Church, who are inferior both in life and knowledge, yet do not depart from the assembly of the Lord's family. All of whom are commanded to hear the word of God, so that each one according to his measure and sense may understand what the Lord commands.

(Vers. 4, 5.) Ecce ego inducam super vos gladium, et disperdam excelsa vestra. Et demoliar aras vestras, et confringentur simulacra vestra, et dejiciam interfectos vestros ante idola vestra. Et dabo cadavera filiorum Israel ante faciem simulacrorum vestrorum: et dispergam ossa vestra circa aras vestras in omnibus habitationibus vestris. Montibus dicitur [Al. dicit] Israel quod disperdat Deus excelsa eorum, in quibus adorabant homines fictos deos, et aras simulacraque confringat, et cultores eorum in conspectu fanorum interfici faciat; ut jaceant cadavera mortuorum ubi prius jacebant hostiae; et dispergantur ossa, non montium, sed eorum qui jacebant in montibus, in circuitu ararum, et in cunctis urbibus viculisque Israel. Hoc juxta litteram. Alioquin et super eos qui eriguntur in superbiam, et de quibus Apostolus loquitur: Scientia inflat, charitas autem aedificat (I Cor. VIII, 1), inducitur gladius, ut omnia eorum simulacra, quae de suo finxerunt animo, conterantur, et interfecti jaceant, et mortuos se esse sentiant, nihil sibi simulacra sua atque figmenta prodesse cernentes. Quodque dispergere se dicit ossa montium circa aras, fortissimos quosque eorum a se mutuo 58 indicat separandos. Prodest enim perversae scientiae malos a malis dividi. Et ut illi qui consensu pessimo aedificabant turrem, pro utilitate propria dissipati sunt, divisaeque linguae eorum (Gen. XI), ne consensus pessimus pejores eos faceret; ita ossa montium dispergentur [Al. dispergantur], ut vanos conatus suos intelligant. Hoc quod nos posuimus: Et dabo cadavera filiorum Israel ante faciem simulacrorum vestrorum, in Septuaginta non habetur.

(Vers. 6, 7.) Urbes desertae erunt, et excelsa demolientur; et dissipabuntur et interibunt arae vestrae, et confrigentur et cessabunt idola vestra, et conterentur delubra vestra, et delebuntur opera vestra. Et cadet interfectus in medio vestri, et scietis quia ego Dominus. Causa perspicua cur urbes montium deserendae sint: scilicet ut demoliantur excelsa, araeque et idola destruantur, et delubra pereant, et omnis simulacrorum cultura desistat; cadantque interfecti in medio montium; et sciant quoniam ipse sit Dominus. Per quae occasio nobis datur, spiritualem magis intelligentiam sequi, ut urbes haereticorum, quae interpretantur Ecclesiae, et excelsa superbiae eorum, et arae perversorum dogmatum confringantur, et idola pereant, quae de suo sibi corde simularant, et conterantur delubra, non templa, quae contra templum Domini surrexerant, Graecoque sermone appellantur τεμένη, id est, fana atque delubra et omnia opera montium conterantur, quae [Al. quia] non opera Dei sunt, sed magistrorum falsae scientiae.

(Vers. 4, 5.) Behold, I will bring a sword upon you, and I will destroy your high places. And I will demolish your altars, and your idols shall be broken, and I will cast down your slain before your idols. And I will give the carcasses of the children of Israel before the face of your idols: and I will scatter your bones about your altars in all your habitations. It is said to the mountains of Israel that God destroys their high places, in which men worshipped gods made by hand, and breaks the altars and idols, and causes their worshippers to be slain in the sight of the fanes; so that the carcasses of the dead may lie where formerly the victims lay; and the bones may be scattered, not of the mountains, but of those who lay in the mountains, in the circuit of the altars, and in all the cities and villages of Israel. This is according to the letter. Otherwise, also upon those who are lifted up in pride, and of whom the Apostle speaks: Knowledge puffs up, but charity edifies (1 Cor. 8:1), the sword is brought, so that all their idols, which they fashioned from their own mind, may be crushed, and they may lie slain, and feel themselves to be dead, seeing that their idols and figments profit them nothing. And that he says he scatters the bones of the mountains about the altars, indicates that all the strongest of them are to be separated from one another. For it is profitable for perverted knowledge that the evil be divided from the evil. And just as those who by a most evil consensus were building the tower were dissipated for their own benefit, and their tongues divided (Gen. 11), lest the most evil consensus make them worse; so shall the bones of the mountains be scattered, that they may understand their vain efforts. This which we have set down: And I will give the carcasses of the children of Israel before the face of your idols, is not held in the Seventy.

(Vers. 6, 7.) The cities shall be desolate, and the high places shall be demolished; and your altars shall be dissipated and shall perish, and your idols shall be broken and shall cease, and your delubra shall be crushed, and your works shall be blotted out. And the slain shall fall in the midst of you, and you shall know that I am the Lord. The cause is clear why the cities of the mountains are to be deserted: namely, so that the high places may be demolished, and the altars and idols destroyed, and the delubra perish, and all culture of idols cease; and the slain may fall in the midst of the mountains; and they may know that he himself is the Lord. By which occasion is given to us to follow rather a spiritual understanding, so that the cities of the heretics, which are interpreted as Churches, and the high places of their pride, and the altars of their perverted dogmas may be broken, and the idols perish, which they had fashioned for themselves from their own heart, and the delubra be crushed—not temples, which had risen up against the temple of the Lord, and in the Greek discourse are called τεμένη, that is, fanes and delubra—and all the works of the mountains be crushed, which are not the works of God, but of the masters of false knowledge.

Cumque ceciderint interfecti in medio montium, vel quos ipsi montes interfecerant, vel Ecclesiastici viri, qui eos male viventes in salutem suam occiderant: tunc finis erit montium superborum, ut cognoscant quod ipse sit Dominus. Potest autem fieri ut de uno populo montium Israel, aliis interfectis, cognoscant alii. Pestilente enim flagellato, stultus astutior erit (Prov. XIX, 25).

(Vers. 8.) Et relinquam in vobis eos qui fugerint gladium in gentibus, cum dispersero vos in terras: et recordabuntur mei liberati vestri in gentibus, ad quas captivi ducti sunt. Illud quod Dominus loquitur ad Eliam: Reliqui mihi septem millia virorum qui non curvaverunt genu Baal (III Reg. XIX, 18): et Paulus apostolus scribit: Et nunc in hoc tempore reliquiae secundum electionem gratiae 59 salvae factae sunt (Rom. XI, 5), potest huic capitulo convenire. Et Apostoli enim, qui erant de semine Israel, et gladium fugerant, idcirco sunt reservati, ut dispergerentur in terras [Al. terris], et in gentibus Evangelium praedicarent, ac recordarentur in gentibus Dei, in quibus captivitatis tempore versabantur. Potest autem et hoc dici, quod ideo aliqui de captivitate Judaica reservati sint [Al. reservandi sunt], ut in gentibus recordarentur nominis ejus, illiusque potentiam praedicarent. De haereticorum quoque populis, qui evadere potuerint gladium perditionis eorum, et pessimam factionem, quae contra Deum fuerat concitata, huc illucque dispersi, recordabuntur nominis Dei, agentes poenitentiam, et captos se a viris ecclesiasticis exsultabunt.

(Vers. 9, 10.) Quia contrivi cor eorum fornicans et recedens a me, et oculos eorum fornicantes post idola sua. Et displicebunt sibimet super malis, quae fecerant in universis abominationibus suis. Et scient quia ego Dominus non frustra locutus sum, ut facerem eis malum hoc. Multa de hoc capitulo a LXX praetermissa sunt, illudque mutatum, juravi cordi eorum fornicanti: pro quo nos posuimus: contrivi cor eorum fornicans. Juravit autem atque decrevit se facturum esse quae opere monstravit; sive contrivit fornicans cor et recedens a Deo, eorum de quibus per Osee Dominus loquitur: Spiritu fornicationis seducti sunt (Osee IV, 12). Et oculos fornicantes post idola, per quorum fenestras mors intrasse perhibetur. Quam ob causam et in Daniele duo presbyteri praeceperunt revelari Susannam, ut nudati corporis decore fruerentur (Dan. XIII). Nor did the Lord speak in vain, that He would do evil or evils, when at His threat they do penance who were subject to the sentence.

And when the slain shall have fallen in the midst of the mountains, either those whom the mountains themselves had slain, or Ecclesiastical men, who had killed them for their own salvation as they were living evilly: then shall be the end of the proud mountains, so that they may know that he himself is the Lord. It can happen, moreover, that from one people of the mountains of Israel, some being slain, others may know. For when the pestilent man is scourged, the fool will be wiser (Prov. 19:25).

(Vers. 8.) And I will leave in you those who have fled the sword among the nations, when I shall have scattered you into the lands: and your liberated ones shall remember me among the nations to which they were led captive. That which the Lord speaks to Elijah: I have left to me seven thousand men who have not bowed the knee to Baal (1 Kings 19:18): and the Apostle Paul writes: And now at this time a remnant according to the election of grace has been saved (Rom. 11:5), can agree with this chapter. For the Apostles also, who were of the seed of Israel and had fled the sword, were therefore reserved, so that they might be scattered into the lands and preach the Gospel among the nations, and might remember God among the nations in which they were living at the time of captivity. This also can be said, that some were reserved from the Judaic captivity for this reason: so that in the nations they might remember His name, and preach His power. Also from the peoples of the heretics, those who were able to escape the sword of their perdition and the most evil faction which had been stirred up against God, being scattered here and there, shall remember the name of God, doing penance, and shall rejoice at being captured by Ecclesiastical men.

(Vers. 9, 10.) Because I have crushed their heart which was fornicating and receding from me, and their eyes which were fornicating after their idols. And they shall be displeased with themselves over the evils which they had done in all their abominations. And they shall know that I the Lord have not spoken in vain, that I should do this evil to them. Much of this chapter was passed over by the LXX, and that part was changed, "I have sworn to their fornicating heart": for which we have set down: "I have crushed their fornicating heart." But He swore and decreed that He would do what He showed by work; or He crushed the fornicating heart and that which was receding from God, of those concerning whom through Hosea the Lord speaks: They have been seduced by the spirit of fornication (Hosea 4:12). And the fornicating eyes after idols, through whose windows death is said to have entered. For which cause also in Daniel the two elders commanded Susanna to be revealed, so that they might enjoy the beauty of her naked body (Dan. 13). Nor did the Lord speak in vain, that He would do evil or evils, when at His threat they do penance who were subject to the sentence.

Sin autem cor durum sit et indomabile, ne per poenas quidem sentiens beneficia corrigentis, dicitur ad eos: Sine causa percussi filios vestros: disciplinam non recepistis. (Jer. II, 30). Prodest autem et haereticis, ut conteratur cor eorum, thesaurus pessimus dogmatum perversorum, quia recessit a Domino, et fornicantes oculi post adinventiones suas. Qui cum Domini fuerint recordati, displicebunt sibi in universis abominationibus suis, et intelligentes verae fidei veritatem, scient quia ipse sit 60 Dominus. Qui idcirco saepe infert tribulationem, quae patientibus perniciosa videtur et pessima, ut ad poenitudinem convertantur.

(Vers. 11.) Haec dicit Dominus Deus: percute manu tua, et allide pedem tuum, et dic: heu! ad omnes abominationes malorum domus Israel. Magnitudinem peccatorum jubetur Propheta manibus pedibusque ac sermone monstrare, ut gestu corporis ac indignatione vocis, habitum stupentis mirantisque et plorantis ostendat. Quomodo enim si quando novum aliquid mirandumque conspicimus, tam corpore quam animo perhorrescimus, ita ut complaudamus manus, et pedes allidamus ad terram, et vocem inclinemus ad fletum; sic nunc oculis animi propheta cernens ventura supplicia, ad universas abominationibus malorum domus Israel loquitur quae sequuntur. Percutimus spiritualiter manu, quando a malis nos operibus separamus. Allidimus pedem, quando non gradimur itinere peccatorum. Plangimus atque ploramus, quando nobis displicent quae geruntur. Quod ostenditur verbo, heu. Pro quo Aquila interpretatus est ἃ ἃ, Symmachus *σχετλίασον*, quod significat lamentare, vel plange. LXX et Theodotio εὖγε, quod magis insultantis est quam plangentis.

Qui gladio, fame et peste ruituri sunt. Haec est autem causa plangendi, quod habitatores montium, et ararum idolorumque cultores gladio, fame et peste ruituri sunt. Qui variis ducuntur erroribus, et quotidie mutant fidem, circumferunturque omni vento doctrinae: isti caeduntur gladio, et dividuntur in partes, unitatem Ecclesiasticae fidei relinquentes. Qui vero spirituales non habet cibos, fame moritur, nesciens eum qui dixit: Ego sum vita (Joan. XIV, 6). Porro qui vel singulis, vel pluribus deditus vitiis, ab eis non potest separari, quasi quondam veterno pestilentiae [Al. quadam uterina pestilentia] corruit.

But if the heart be hard and indomitable, not even through punishments feeling the benefits of the corrector, it is said to them: In vain have I struck your sons: you have not received discipline (Jerem. 2:30). It is profitable also for heretics that their heart be crushed, that most evil treasure of perverted dogmas, because it has receded from the Lord, and their fornicating eyes after their own inventions. Who when they shall have remembered the Lord, shall be displeased with themselves in all their abominations, and understanding the truth of the true faith, shall know that he himself is the Lord. Who for this reason often brings tribulation, which seems ruinous and most evil to those suffering it, so that they may be converted to repentance.

(Vers. 11.) Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas! to all the abominations of the evils of the house of Israel. The Prophet is commanded to show the magnitude of the sins with hands and feet and discourse, so that by the gesture of the body and the indignation of the voice, he may show the habit of one astonished and wondering and weeping. For just as if when we behold something new and wonderful, we are horrifed as much in body as in soul, so that we clap our hands and stamp our feet on the ground, and incline our voice to weeping; so now the prophet, seeing with the eyes of his mind the coming punishments, speaks to all the abominations of the evils of the house of Israel what follows. We strike spiritually with the hand when we separate ourselves from evil works. We stamp the foot when we do not walk in the way of sinners. We lament and weep when what is done displeases us. Which is shown by the word, "Alas" (heu). For which Aquila translated ἀὶ ἀὶ, Symmachus *σχετλίασον*, which signifies lament or weep. The LXX and Theodotion εὖγε, which is more of one insulting than of one weeping.

Those who are to fall by the sword, famine, and pestilence. And this is the cause of weeping, that the inhabitants of the mountains, and the worshippers of altars and idols, are to fall by the sword, famine, and pestilence. Those who are led by various errors, and daily change their faith, and are carried about by every wind of doctrine: these are cut down by the sword, and are divided into parts, leaving the unity of the Ecclesiastical faith. But he who does not have spiritual foods, dies of famine, not knowing him who said: I am the life (John 14:6). Furthermore, he who is devoted either to single or to many vices, and cannot be separated from them, falls as if by a certain old age of pestilence [Al. a certain uterine pestilence].

(Vers. 12.) Qui longe est, peste morietur: qui autem prope est, gladio corruet, et qui relictus fuerit atque circumdatus [Vulg. et obsessus], fame morietur, et implebo [Vulg. complebo] indignationem meam in eis. Qui obsidionem urbis effugerit, et ad deserta migraverit, peste morietur; qui prope fuerit, cadet 61 hostium gladio. Quem autem circumdederit hostilis exercitus, fame inleribit et penuria: in hisque omnibus implebitur indignatio Dei, ut cognoscant qui remanserint, quia ipse sit Dominus. Qui ab Ecclesia quoque recesserit, statim peste morietur. Qui sciolus sibi videtur et diligens, nisi caverit, gladio ferietur inimici. Qui simplici contentus fide, instar brutorum animantium versatur quidem in Ecclesia, sed tamen in nullo bono opere proficit; nec imitator est formicae, quae in messe praeparat sibi cibos atque comportat, iste fame morietur, et in his omnibus implebitur ira Domini.

(Vers. 13.) Et scietis quia ego Dominus, cum fuerint interfecti vestri in medio idolorum vestrorum, per circuitum ararum vestrarum in colle excelso [Vulg. in omni colle]: in cunctis summitatibus montium, et subter omne lignum nemorosum, et subter universam quercum frondosam: locum ubi accenderunt thura redolentia universis idolis suis. Perspicuum est juxta litteram, et interpretatione non indiget, quod in montibus Israel, et in excelsis collibus, inter ipsa idolorum altaria lucosque quia appellantur ligna nemorosa, Israeliticus sit caesus exercitus, ut ubi peccaverant, ibi punirentur. Juxta anagogen sequamur ordinem propositum. Quando magistri haereticorum ab Ecclesiasticis viris, qui instructi sunt scientia Scripturarum, contriti fuerint atque superati, videmus interfectos perversorum dogmatum jacere inter simulacra quae finxerant, et eos qui se elevabant contra scientiam Dei, stratos in montibus collibusque subtus omne lignum nemorosum; qui habebant verba pompatica, umbramque foliorum, et poma bonorum operum non habebant; qui erant sub omni quercu frondosa, quae non affert fructus hominum, sed porcorum: ubi accenderunt thura redolentia non Deo, sed idolis suis. Nec dicere poterant quod de Noe scriptum est: Odoratus est Dominus odorem bonae fragruntiae (Gen. VIII, 21): et id quod Paulus loquitur: Christi bonus odor sumus Deo in omni loco (II Cor. II, 15). Quomodo autem sanctus odore suo delectat Deum: sic peccatur ex cujus persona psalmus ille cantatur: Computruerunt et corruptae sunt cicatrices meae, a facie insipientiae meae (Ps. XXXVII, 6), accendit idolis suis thura foetentia. Id quod nos interpretati sumus, in cunctis 62 summitatibus montium: et post paululum: Et subter universam quercum frondosam, LXX reliquerunt.

(Vers. 12.) He that is far off shall die of the pestilence; but he that is near shall fall by the sword, and he that shall be left and surrounded [Vulg. and besieged] shall die of famine, and I will accomplish [Vulg. complete] my indignation in them. He who shall have fled the siege of the city and migrated to the deserts shall die of the pestilence; he who was near shall fall by the sword of the enemies. But he whom the hostile army shall have surrounded shall perish of famine and penury: and in all these things the indignation of God shall be accomplished, so that they who remain may know that he himself is the Lord. He who also shall have receded from the Church shall immediately die of the pestilence. He who seems to himself knowledgeable and diligent, unless he takes heed, shall be struck by the sword of the enemy. He who, content with simple faith, like brute animals, indeed dwells in the Church, but nevertheless profits in no good work; nor is an imitator of the ant, which in the harvest prepares and carries together foods for itself, he shall die of famine, and in all these things the wrath of the Lord shall be accomplished.

(Vers. 13.) And you shall know that I am the Lord, when your slain shall be in the midst of your idols, round about your altars upon the high hill [Vulg. on every hill]: on all the tops of the mountains, and under every leafy tree, and under every thick oak: the place where they burned sweet-smelling incense to all their idols. It is clear according to the letter, and does not need interpretation, that in the mountains of Israel, and on the high hills, among the very altars and groves of idols because they are called leafy trees, the Israelite army was slain, so that where they had sinned, there they might be punished. According to the anagoge, let us follow the proposed order. When the masters of heretics shall have been crushed and overcome by Ecclesiastical men, who are instructed in the knowledge of the Scriptures, we see the slain of perverted dogmas lying among the idols which they had fashioned, and those who lifted themselves up against the knowledge of God, prostrate in the mountains and hills under every leafy tree; who had boastful words, and the shadow of leaves, and did not have the fruits of good works; who were under every thick oak, which does not bring forth fruits for men, but for pigs: where they burned sweet-smelling incense not to God, but to their idols. Nor were they able to say what is written of Noah: The Lord smelled the odor of a good fragrance (Gen. 8:21): and that which Paul speaks: We are the good odor of Christ to God in every place (2 Cor. 2:15). But just as the holy man delights God with his odor: so the sinner, from whose person that psalm is sung: My scars have putrefied and are corrupt, by the face of my foolishness (Ps. 38:5), burns foul-smelling incense to his idols. That which we interpreted, in all the tops of the mountains: and a little after: And under every thick oak, the LXX left out.

(Vers. 14.) Et extendam manum meam super eos, et faciam terram desolatam, et destitutam a deserto Deblatha, in omnibus habitationibus eorum et scient quia ego Dominus. O montes Israel, cum interfecti vestri ceciderint in medio ararum idolorumque vestrorum in omni colle excelso, in cunctis montium summitatibus; cumque complevero lucos vestros cadaveribus mortuorum, in quibus quondam accenderunt thura idolis suis redolentia, tunc extendam manum meam ad ultionem, quae fuerat hucusque contracta, et redigam universam terram Israel in solitudinem, a deserto Deblatha, quae est in terra Emath, quae hodie vocatur Epiphania Syriae, in cunctis habitationibus eorum; ut omnibus pateat nihil esse inter solitudinem et mare Magnum, quod non hostilis mucro consumpserit. Multi putant eumdem esse locum, de quo in Jeremia scriptum est: Et apprehenderunt Sedeciam in deserto quod est juxta Jericho, et omnis comitatus ejus diffugit ab eo. Cumque comprehendissent regem, adduxerunt eum ad regem Babylonis in Reblatha, quae est in terra Emath (Jer. XXXIX, 5). Potest et ob vicinam similitudinem DALETH et RES, Hebraicarum litterarum, quae parvo apice distinguuntur, vel Deblatha vel Reblatha appellari. Juxta mysticos autem intellectus, extendit Dominus manum suam super omnes qui haeretico fuerant errore decepti, ut terram eorum, quae interpretatur Ecclesia, faciat desolatam a deserto Deblatha, quod in lingua nostra παλάθην, hoc est, massam ficorum sonat, caricarumque inter se compactarum, ut postquam in simulata dulcedine, quae non erat terrae cultae, sed solitudinis, amaritudinem, repererint, tunc cognoscant, quia ipse sit Dominus. Mel enim distillat de labiis mulieris meretricis, quae ad tempus impinguat vescentium fauces, et postea amarius felle reperitur (Prov. V, 3, 4). Hoc significant et duo calathi ficorum, qui positi sunt in Jeremia contra faciem templi (Jer. XXIV): unus ficorum optimarum, et unus pessimarum: quorum alter ad Ecclesiam Christi refertur, alter ad congregationem malignantium.

(Cap. VII.---Vers. 1, 2.) Et factus est sermo Domini ad me, dicens: Et tu, fili hominis, haec dicit Dominus Deus terrae Israel: Finis, venit finis super quatuor alas terrae. Quas nos plagas mundi interpretati sumus: Orientem videlicet et Occidentem, Meridiem et Septentrionem. De quibus alis et Isaias loquitur: Domine, ab alis sive finibus terrae portenta audivimus (Isa. XXIV, 16), quae in toto orbe per apostolos gerebantur. Et de sanctis scriptum est: Si dormieritis inter medios cleros pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri (Ps. LXVII, 14).

(Vers. 14.) And I will stretch out my hand upon them, and will make the land desolate, and abandoned from the desert of Deblatha, in all their dwellings: and they shall know that I am the Lord. O mountains of Israel, when your slain shall have fallen in the midst of your altars and your idols on every high hill, on all the tops of the mountains; and when I shall have filled your groves with the carcasses of the dead, in which they once burned sweet-smelling incense to their idols, then I will stretch out my hand for vengeance, which had been hitherto withheld, and I will reduce the entire land of Israel into a solitude, from the desert of Deblatha, which is in the land of Hamath (Emath), which today is called Epiphania of Syria, in all their dwellings; so that it may be clear to all that there is nothing between the solitude and the Great Sea which the hostile sword has not consumed. Many think it is the same place of which it is written in Jeremiah: And they apprehended Zedekiah in the desert which is near Jericho, and all his retinue fled from him. And when they had apprehended the king, they brought him to the king of Babylon in Reblatha, which is in the land of Hamath (Jer. 39:5). It can be called either Deblatha or Reblatha because of the close similarity of Daleth and Res, Hebrew letters, which are distinguished by a small point. According to mystical understandings, however, the Lord stretches out his hand over all who had been deceived by heretical error, so that he may make their land, which is interpreted as the Church, desolate from the desert of Deblatha, which in our language sounds as palathên, that is, a mass of figs, and of dried figs pressed together among themselves, so that after they have found bitterness in a simulated sweetness, which was not of cultivated land but of solitude, they may then know that he himself is the Lord. For honey drips from the lips of a harlot woman, which for a time fattens the throats of those eating, and afterwards is found to be more bitter than gall (Prov. 5:3, 4). This is also signified by the two baskets of figs, which are placed in Jeremiah before the face of the temple (Jer. 24): one of the best figs, and one of the worst: of which one refers to the Church of Christ, the other to the assembly of the wicked (malignantium).

(Chap. VII.---Vers. 1, 2.) And the word of the Lord came to me, saying: And you, son of man, thus says the Lord God of the land of Israel: The end, the end is come upon the four wings of the earth. These we have interpreted as the regions of the world: namely the East and the West, the South and the North. Of which wings Isaiah also speaks: Lord, from the wings or ends of the earth we have heard wonders (Isa. 24:16), which were being carried out in the whole world by the apostles. And of the saints it is written: If you sleep among the middle of the lots, the wings of a silvered dove, and the back parts of her back in the paleness of gold (Ps. 68:13).

Unde et Dominus cum appropinquasset et vidisset Jerusalem, flevit et dixit: Quoties volui congregare filios tuos, sicut gallina congregat pullos suos sub alas suas, et noluisti (Matth. XXIII, 37)? Iste est qui in Deuteronomii cantico expandens alas suas suscepit eos, et assumpsit eos in humeris suis (Deut. XXXII). Quidam spirituales alas terrae, quibus ad coelestia subvolamus, quatuor ponit genera credentium: domum Aaron, et domum Levi, et domum Israel, et timentes Dominum. De quibus et Psalmista canit: Domus Israel, benedicite Dominum: domus Aaron, benedicite Dominum: domus Levi, benedicite Dominum; qui timetis Dominum, benedicite Dominum (Psal. CXXXIV, 19-21). In Aaron sacerdotium; in Levi, aedituos et ministros; in Israel, cunctum populum; in timentibus Dominum proselytos intelligens. Nos autem simpliciter explanandum putamus, quod post comminationem montium Israel, ad omnem terram Israel, sive decem, sive duodecim tribuum sermo propheticus dirigatur: et nequaquam propheta futura praenuntiet, sed jam ingruentem videat captivitatem. Quinto enim anno Sedeciae coepit Ezechiel in Babylone prophetare captivis; et anno nono venit Nabuchodonosor et obsedit Jerusalem: cepitque eam anno undecimo Sedeciae. Ex quibus perspicuum est venisse finem et appropinquasse, non super montes et colles rupesque et valles, sed super quatuor plagas terrae ex omni parte Israel: non omnis terrae: quod si dixisset, de toto mundo credi poterat; sed terrae simpliciter, quod significat Israelis. Sic enim coeperat: Haec dicit Dominus Deus terrae Israel: Finis, venit finis super quatuor plagas terrae.

(Vers. 3, 4.) Nunc finis super te, et mittam [Vulg. emittam] furorem meum in te, et judicabo te juxta vias tuas, et ponam contra te omnes abominationes tuas. Et non parcet oculus meus super te, et non miserebor: sed vias tuas ponam super te, et abominationes tuae in medio tui erunt: et scietis quia ego Dominus. In hoc capitulo juxta LXX Interpretes ordo mutatus est atque confusus: ita ut prima novissima sint, et novissima, vel prima vel media, ipsaque media nunc ad extrema, nunc ad principia transferantur. Ex quo nos et ipsum Hebraicum et caeteros secuti interpretes ordinem posuimus veritatis. Ad terram igitur Israel sermo dirigitur, quod venerit super eam finis et consummatio, et emittat Dominus furorem suum in eam, non injustum, et tantum de indignatione venientem; sed plenum aequitatis atque rationis: ut judicet eam secundum vias suas, et ostendat illi omnes abominationes suas: ut recordetur operum suorum, et intelligat quid male [Al. mali] gesserit. Quod autem dicit: Non parcet oculus meus super te, et non miserebor,

From where also the Lord, when he had approached and had seen Jerusalem, wept and said: How often have I wanted to gather your children, as a hen gathers her chicks under her wings, and you would not (Matt. 23:37)? He is the one who in the canticle of Deuteronomy, spreading his wings, received them, and took them up on his shoulders (Deut. 32). Some place the spiritual wings of the earth, by which we fly up to celestial things, as four kinds of believers: the house of Aaron, and the house of Levi, and the house of Israel, and those who fear the Lord. Of which the Psalmist also sings: House of Israel, bless the Lord: house of Aaron, bless the Lord: house of Levi, bless the Lord; you who fear the Lord, bless the Lord (Ps. 135:19-21). Understanding in Aaron the priesthood; in Levi, the temple attendants and ministers; in Israel, all the people; in those who fear the Lord, the proselytes. We, however, think it should be explained simply, that after the threatening of the mountains of Israel, the prophetic word is directed to all the land of Israel, whether of ten or twelve tribes: and by no means does the prophet foretell future things, but he sees the captivity already rushing in. For in the fifth year of Zedekiah, Ezekiel began to prophesy to the captives in Babylon; and in the ninth year Nebuchadnezzar came and besieged Jerusalem: and he took it in the eleventh year of Zedekiah. From which it is clear that the end has come and has approached, not upon the mountains and hills and rocks and valleys, but upon the four regions of the earth from every part of Israel: not of all the earth: because if he had said it, it could have been believed of all the world; but of the land simply, which signifies of Israel. For thus he had begun: Thus says the Lord God of the land of Israel: The end, the end is come upon the four regions of the earth.

(Vers. 3, 4.) Now the end is upon you, and I will send [Vulg. emit] my fury into you, and I will judge you according to your ways, and I will set against you all your abominations. And my eye shall not spare over you, and I will not have mercy: but I will set your ways upon you, and your abominations shall be in the midst of you: and you shall know that I am the Lord. In this chapter, according to the LXX Interpreters, the order has been changed and confused: so that the first things are the last, and the last are either the first or middle, and the middle themselves are transferred now to the ends, now to the beginnings. Because of which, following both the Hebrew itself and the other interpreters, we have set the order of truth. Therefore the speech is directed to the land of Israel, that the end and consummation has come upon it, and the Lord sends forth his fury into it, not an unjust one, and coming only from indignation; but one full of equity and reason: that he may judge it according to its ways, and show to it all its abominations: so that it may remember its works, and understand what evil things it has done. But what he says: My eye shall not spare over you, and I will not have mercy,

quasi clementissimus medicus incidere cupiens putridas carnes, et cariosa vulnera adurere cauterio, non parcit, ut parcat: non miseretur, ut magis misereatur; ne quid putridum vivasque carnes sui vicinia corrupturum, remaneat in corpore. Percutit autem Dominus quem diligit, et castigat omnem filium quem recipit (Hebr. XII, 6). Cujus intelligentiae illud est: Ego percutiam, et ego sanabo (Deut. XXXII, 39). Omnis enim medicina ad tempus habet amaritudinem, sed postea fructus doloris, sanitate monstratur. Tale quid et per Amos loquitur Deus: Quoniam vos cognovi de universis tribubus terrae: idcirco ulciscar super omnia peccata vestra. Novit enim Dominus eos qui ejus sunt (Amos III, 2). Et vias [Al. egressum], inquit (II Tim. II), illius totiusque vitae gressum, abominationesque, et maculas ponam in medio ejus: ut ante oculos peccatricis quae pro sanitate punitur, pristina peccata ponantur. Cumque hoc fecerit Dominus, scient qui cruciati sunt, quod ipse sit Dominus. Hoc ipsum sonat et illud testimonium: Ulciscar Jacob secundum vias suas, et juxta adinventiones ejus reddam illi (Osee XII, 2).

(Vers. 5, 6.) Haec dicit Dominus Deus: Afflictio una, afflictio ecce venit: finis venit, venit finis. Evigilavit adversum te, ecce venit. Venit contractio [Vulg. contritio] super te, qui habitas in terra. Haec in Septuaginta non habentur, sed in editione eorum de translatione 65 Theodotionis sub asteriscis addita sunt. Nos autem sequamur Hebraicum. Pro afflictione, quam juxta Symmachum, qui interpretatus est *κάκωσιν* perspicuitatis causa posuimus: et in Hebraico et in Graeco *κακία*, vel *πονηρία* scribitur: id est, malitia. Dicitur [Al. Dicit] autem quod extremum peccatorum terrae Israel tempus advenerit: ut jam non effugiat sententiam Dei, quam longo tempore merebatur. Et quia necdum compleverat peccata sua, propterea differebatur supplicium; secundum illud quod scriptum est: Necdum enim completa sunt peccata Amorrhaeorum (Genes. XV, 16). Unde et Dominus ad Judaeos: Et vos, ait, implete mensuram patrum vestrorum (Matth. XXIII, 32). Venit tibi ergo miseria; venit afflictio, venitque captivitas. Et ne putes me rursum futura minitari, ostendo digito atque demonstro. Ecce venit, finis venit, venit finis. Qui hucusque dormitare tibi videbatur et quiescere, evigilavit contra te repente atque surrexit. Venit contractio, quae in Hebraico dicitur SEPHPHIRA , et quam Aquila interpretatus est *προσκόπησιν*, id est, contemplationem et prospectionem, quam semper pavida tibi venire metuebas; et quam interpretatus est Theodotio *πλοκὴν*, id est, ordinem contextumque malorum omnium. Porro quod dicitur super te qui habitas in terra, juxta illud Apocalypseos Joannis debemus accipere: Vae super omnes qui habitant in terra (Apoc. VIII, 13). Sanctus enim non est habitator terrae, sed advena atque peregrinus;

is as if a most merciful physician, desiring to cut away putrid flesh, and to burn decayed wounds with a cautery, does not spare, so that he may spare: he does not have mercy, so that he may have more mercy; lest anything putrid, which would corrupt the living flesh by its vicinity, should remain in the body. For the Lord strikes him whom he loves, and chastises every son whom he receives (Heb. 12:6). Of this understanding is that: I will strike, and I will heal (Deut. 32:39). For all medicine has bitterness for a time, but afterwards the fruit of the pain is shown by health. God speaks something similar through Amos: Since I have known you out of all the tribes of the earth: therefore I will take vengeance upon all your sins. For the Lord knows those who are his (Amos 3:2). And the ways [Al. departure], he says (2 Tim. 2), and the step of that whole life, and the abominations and stains I will place in the midst of it: so that before the eyes of the sinning woman who is punished for health, her former sins may be placed. And when the Lord shall have done this, those who have been tormented shall know that he himself is the Lord. This very thing also that testimony sounds: I will take vengeance on Jacob according to his ways, and according to his inventions I will render to him (Hos. 12:2).

(Vers. 5, 6.) Thus says the Lord God: One affliction, behold an affliction comes: the end comes, the end comes. It has awakened against you, behold it comes. A contraction [Vulg. contrition] comes upon you who dwell in the land. These are not found in the Septuagint, but in their edition they were added under asterisks from the translation of 65 Theodotion. We, however, follow the Hebrew. For "affliction", which we have placed for the sake of clarity according to Symmachus, who translated it as kakôsin: both in Hebrew and in Greek it is written as kakia or ponêria: that is, malice (or evil). But it is said that the last time of the sins of the land of Israel has arrived: so that it may no longer escape the sentence of God, which it deserved for a long time. And because it had not yet completed its sins, therefore the punishment was deferred; according to that which is written: For the sins of the Amorites are not yet complete (Gen. 15:16). From where also the Lord said to the Jews: And you, fill up the measure of your fathers (Matt. 23:32). Therefore misery has come to you; affliction has come, and captivity has come. And lest you think I am again threatening future things, I show it with my finger and point it out. Behold it comes, the end comes, the end comes. He who hitherto seemed to you to slumber and rest, has suddenly awakened against you and arisen. A contraction comes, which in Hebrew is called SEPHPHIRA, and which Aquila interpreted as proskopêsin, that is, contemplation and prospection, which you, always fearful, dreaded would come to you; and which Theodotion interpreted as plokên, that is, the order and context of all evils. Furthermore, what is said "upon you who dwell in the land", we ought to receive according to that of the Apocalypse of John: Woe upon all who dwell on the earth (Rev. 8:13). For the saint is not a dweller of the earth, but a stranger and a pilgrim;

dicitque: Advena sum et peregrinus, sicut omnes patres mei (Psal. XXXVIII, 13). Quamobrem et Abraham Hebraeus, id est, περάτης et peregrinus transitorque memoratur; de praesenti saeculo ad futurum transire festinans. Possumus hunc locum, et spiritualiter interpretari contra populum Judaeorum, super quem venit finis et consummatio a sanguine Abel justi usque ad sanguinem Zachariae filii Barachiae, quem interfecerunt inter templum et altare (Matth. XXIII). Quamdiu enim non miserunt manus in Filium Dei, dormitavit sententia eis Domini, et dilata est. Quando vero interfecerunt haeredem, ut periret haereditas: tunc evigilavit adversum eos, atque surrexit omnis ordo miseriarum 66 atque perplexio; quia non quaesierunt coelestia, sed terrae haerere cupierunt.

(Vers. 7.) Venit tempus, prope est dies occisionis, et non gloriae montium. Verbum Hebraicum ADARIM quod nos in duo verba divisum, primum AD , secundum ARIM , juxta Theodotionem, gloriam montium interpretati sumus, Symmachus vertit in recrastinationem, dixitque: Et tempus prope est: dies festinationis, et non recrastinationis. Porro LXX ita transtulerunt: Venit tempus, appropinquavit dies, non cum perturbatione, neque cum doloribus. Theodotio: Venit tempus, prope est dies famis et non gloriae montium. Occisionis autem tempus, et famis nunc quoque in Judaico populo comprobatur, non habente prophetas nec verbum Dei, quo anima credentium pascitur. Montes autem magistros intellige, et qui habeant notitiam Scripturarum. De quibus et in alio loco dicitur: Illuminans tu mirabiliter a montibus aeternis (Psal. LXXV, 5). Porro Septuaginta qui dixerunt: non cum perturbatione, et non cum doloribus, illud significant, quod tantum habeant ignorantiae [Al. tantam ignorantiam] Dei et animi caecitatem; ut nec turbentur in sceleribus suis, nec poenitentiae doloribus crucientur.

(Vers. 8.) Nunc de propinquo effundam iram meam super te, et replicabo furorem meum in te, et judicabo te juxta vias tuas. Et imponam (sive dabo) tibi omnes abominationes tuas. Si a quinto anno transmigrationis regis Jechoniae usque ad nonum annum regni Sedeciae, quando venit Nabuchodonosor, et obsedit Jerusalem, supputare voluerimus, tres anni erunt medii. Unde recte dicitur: Nunc de propinquo effundam iram meam super te. Nequaquam tibi ventura praedicam, nec comminabor quae longe post futura sunt: nunc in te complebo furorem meum.

and he says: I am a stranger and a pilgrim, as all my fathers were (Ps. 39:12). Wherefore also Abraham the Hebrew, that is, peratês and pilgrim and passer-through, is remembered; hastening to pass from the present age to the future one. We can interpret this place also spiritually against the Jewish people, upon whom the end and consummation has come from the blood of Abel the just even to the blood of Zechariah the son of Barachiah, whom they killed between the temple and the altar (Matt. 23). For as long as they did not lay hands on the Son of God, the sentence of the Lord for them slumbered, and was delayed. But when they killed the heir, so that the inheritance might perish: then he awakened against them, and there arose 66 every order of miseries and perplexity; because they did not seek celestial things, but desired to cling to the earth.

(Vers. 7.) The time comes, the day of slaughter is near, and not of the glory of the mountains. The Hebrew word ADARIM, which we have divided into two words, the first AD, the second ARIM, according to Theodotion, we have interpreted as "the glory of the mountains"; Symmachus turned it into "delay" (recrastination), and said: And the time is near: the day of hastening, and not of delay. Furthermore, the LXX thus translated: The time comes, the day has approached, not with perturbation, nor with pains. Theodotion: The time comes, the day of famine is near and not of the glory of the mountains. But the time of slaughter and of famine is now also proven in the Jewish people, not having prophets nor the word of God, by which the soul of believers is fed. But understand the "mountains" as the teachers, and those who have knowledge of the Scriptures. Of whom also in another place it is said: You enlighten wonderfully from the eternal mountains (Ps. 76:4). Furthermore, the Septuagint who said "not with perturbation, and not with pains", signify this: that they have such great ignorance of God and blindness of mind; so that they are neither perturbed in their crimes, nor tormented by the pains of repentance.

(Vers. 8.) Now from near I will pour out my wrath upon you, and I will fold back my fury in you, and I will judge you according to your ways. And I will impose (or give) to you all your abominations. If we should wish to calculate from the fifth year of the transmigration of king Jeconiah even to the ninth year of the reign of Zedekiah, when Nebuchadnezzar came and besieged Jerusalem, there will be three middle years. From where it is rightly said: Now from near I will pour out my wrath upon you. By no means will I preach to you things about to come, nor will I threaten those which are a long time after in the future: now I will complete my fury in you.

Qui furor et ira nequaquam absque judicio est: sed ut reddat vias tuas in caput tuum, et omnes abominationes tuas sentire te faciat. Possumus autem et de extrema captivitate dicere, quod post interfectionem Christi, quando venit eis finis et evigilavit adversum eos peccatum, impletum est illud, quod scriptum est: Nunc pervenit in eos ira Dei in finem (I Thess. I, 16). Quando a Tito et Vespasiano Jerusalem circumdata est, et advenit desolatio ejus, 67 et impletum est: Ecce relinquetur vobis domus vestra deserta (Matth. XXIII, 38). Tunc judicati sunt juxta vias suas, et blasphemias, quibus Dominum negaverunt; et senserunt furorem Dei: et omnis indignatio ejus super illos effusa est, receperuntque scelera sua, ut permaneat deletio templi usque ad consummationem.

(Vers. 9.) Et non parcet oculus meus, neque miserebor: sed vias tuas imponam (sive dabo) tibi, et abominationes tuae in medio tui erunt, et scietis quia ego sum Dominus percutiens. Causas severitatis et austeritatis, sive, ut haeretici putant, crudelitatis Dei quod non parcat oculus ejus nec misereatur, subjecit dicens: Vias tuas dabo tibi, et abominationes tuae in medio tui erunt; ut sentias quae fecisti, et videns abominationes tuas vel in conspectu tuo, vel in medio omnium positas, emendes errorem poenitudine, et recedens a pristinis operibus, cum oderis quae fecisti, tunc sentias quod ipse sit Dominus (Heb. XII). Qui ideo percutit ut emendet, et castigat omnem filium, quem recipit.

(Vers. 10, 11.) Ecce dies, ecce venit, egressa est contractio: floruit virga, germinavit superbia. Iniquitas surrexit in virga impietatis, non ex eis, et non ex populo, neque ex sonitu eorum: et non erit requies eis. LXX: Ecce dies parit, ecce finis venit, egressa est complexio, et floruit virga, germinavit superbia, suscitata est injuria, et conteret fortitudinem iniqui, et non cum perturbatione neque cum festinatione, et non ex ipsis sunt, neque pulchritudo in eis. Contracta est, inquit, dies et abbreviata, instatque vicina captivitas, Floruit virga quae multo vobis tempore minabatur, et de flore fructum plagarum parturiit [Al. parturit]. Superbia vestra germinavit quod merebamini, ut super virgam impietatis vestrae, qua subjectos vobis impie caedebatis, consurgat iniquitas, quae non est ex miserabili populo, neque ex eis qui instar brutorum animantium ducuntur a magistris,

Which fury and wrath is by no means without judgment: but so that he may return your ways upon your head, and make you feel all your abominations. Moreover, we can also speak of the final captivity, that after the killing of Christ, when the end came to them and sin awakened against them, that was fulfilled which is written: Now the wrath of God has come upon them to the end (1 Thess. 2:16). When Jerusalem was surrounded by Titus and Vespasian, and its desolation arrived, 67 and it was fulfilled: Behold, your house shall be left to you desert (Matt. 23:38). Then they were judged according to their ways, and the blasphemies by which they denied the Lord; and they felt the fury of God: and all his indignation was poured out upon them, and they received their crimes, so that the deletion of the temple may remain even to the consummation.

(Vers. 9.) And my eye shall not spare, nor will I have mercy: but I will impose (or give) your ways to you, and your abominations shall be in the midst of you, and you shall know that I am the Lord who strikes. The causes of severity and austerity, or, as the heretics think, the cruelty of God in that his eye does not spare nor have mercy, he added, saying: I will give your ways to you, and your abominations shall be in the midst of you; so that you may feel what you have done, and seeing your abominations placed either in your sight or in the midst of all, you may amend your error by repentance, and receding from former works, when you shall have hated what you did, then you may feel that he himself is the Lord (Heb. 12). Who for this reason strikes, that he may amend, and chastises every son whom he receives.

(Vers. 10, 11.) Behold the day, behold it comes, a contraction has gone forth: the rod has blossomed, pride has germinated. Iniquity has arisen in the rod of impiety, not from them, and not from the people, nor from their sound: and there shall be no rest for them. LXX: Behold the day brings forth, behold the end comes, the complication [complexio] has gone forth, and the rod has blossomed, pride has germinated, injury has been raised up, and it shall crush the strength of the wicked, and not with perturbation nor with haste, and they are not from themselves, nor is there beauty in them. The day, he says, is contracted and abbreviated, and the neighboring captivity is near. The rod has blossomed which for a long time threatened you, and from the flower it has brought forth the fruit of the plagues. Your pride has germinated what you deserved, so that upon the rod of your impiety, with which you impiously struck those subject to you, iniquity may rise up, which is not from the miserable people, nor from those who like brute animals are led by teachers,

neque ex clamore eorum et sonitu, quo frustra vociferabantur, a sacerdotibus Pharisaeisque seducti, ut consona voce clamarent et dicerent: 68 Crucifige, crucifige talem (Joan. XIX, 6). Unde non erit eis requies, sed aeterna captivitas. Porro Septuaginta juxta illum sensum in quo scribitur: neque enim scitis quid ventura pariat dies (Prov. XXVII, 1), dixerunt: Ecce dies parit, quod multo ante conceperat: venitque finis, et egressa est complexio, quae mala vestra omnia complectatur et teneat, sive ut Symmachus interpretatus est, inspectio, ut omnia videat Deus quae fecistis, et consideret opera vestra, et reddat unicuique quod meretur. In eo autem quod ipsi similiter transtulerunt, floruit virga, illo testimonio uti possumus: Ne auferas virgam a filio tuo (Prov. XIII, 13). Et Apostolus: Quid vultis? In virga veniam ad vos, an in charitate et spiritu mansuetudinis (I Cor. IV, 21)? Sed et Deus ore Psalmistae resonat: Visitabo in virga iniquitates eorum, et in flagellis peccata eorum: misericordiam autem meam non auferam [Al, dispergam] ab eis (Psal. LXXXVIII, 33, 34). Ideo ergo Dominus visitat et percutit, ut oriatur et pateat omnis superbia, quae diu latebat inclusa; et suscitetur injuria contra ortam et germinantem superbiam, conteraturque fortitudo iniqui, non cum perturbatione, neque cum festinatione. Finis enim florentis virgae, sanitas est atque correctio, quae non eorum merito venit, qui corripiuntur, nec pulchritudine, quam in se non habent, sed misericordia Domini. Locus difficilis, et inter Hebraicum et Septuaginta multum discrepans, quibus pleraque de Theodotionis editione addita sunt, ut aliquam habere consequentiam viderentur.

(Vers. 12.) Venit tempus, appropinquavit dies. Non solum ad Jerusalem dicitur, quod venerit ei tempus captivitatis, et appropinquaverit dies quo Babylonio sit vallanda exercitu; sed et ei qui exstructis et dilatatis horreis exsultabat, Dominus loquitur: Stulte, hac nocte auferetur anima tua a te: quae autem praeparasti, cujus erunt (Luc. XI, 20)? Unde et Apostolus: Tempus, ait, abbreviatum est (I Cor. VII, 29). Et in alio loco: Praeterit enim figura hujus mundi (Ibid., 31). Notandum quod non in futurum distulerit, sed de praesenti dixerit, praeterit, et quotidie labitur figura mundi. Numquam enim in eodem statu permanet; sed semper crescentium et decrescentium figura praetervolat 69 et mutatur. Unde et Dominus: Coelum, inquit, et terra praeteribit (Matth. XXIV, 35). Sin autem haec quibus omnia quae in mundo sunt continentur, praetereunt atque pertranseunt, quid potest in humanis rebus esse perpetuum?

nor from their clamor and sound, with which they vainly vociferated, seduced by the priests and Pharisees, so that with a consonant voice they cried out and said: 68 Crucify, crucify such a one (John 19:6). From where there shall be no rest for them, but eternal captivity. Furthermore, the Septuagint, according to that sense in which it is written: for you do not know what the coming day will bring forth (Prov. 27:1), said: Behold the day brings forth, what it had conceived long before: and the end comes, and the complication [complexio] has gone forth, which may embrace and hold all your evils, or as Symmachus interpreted it, an "inspection", so that God may see all things which you have done, and consider your works, and render to each one what he deserves. But in that which they similarly translated, "the rod has blossomed", we can use that testimony: Do not take away the rod from your son (Prov. 13:24). And the Apostle: What do you want? Shall I come to you with a rod, or in charity and the spirit of gentleness (1 Cor. 4:21)? But also God resounds by the mouth of the Psalmist: I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away [Al. scatter] from them (Ps. 89:32, 33). Therefore, for this reason the Lord visits and strikes, so that every pride may arise and be open, which for a long time lay hidden and shut up; and injury may be raised up against the arisen and germinating pride, and the strength of the wicked may be crushed, not with perturbation nor with haste. For the end of the blossoming rod is health and correction, which comes not by the merit of those who are chastised, nor by beauty, which they do not have in themselves, but by the mercy of the Lord. A difficult place, and much discrepant between the Hebrew and the Septuagint, into which many things have been added from the edition of Theodotion, so that they might seem to have some consequence.

(Vers. 12.) The time comes, the day has approached. Not only to Jerusalem is it said, that the time of captivity has come to it, and the day has approached in which it is to be surrounded by the Babylonian army; but also to him who was exulting in barns built and enlarged, the Lord speaks: Fool, this night your soul shall be taken from you: and those things which you have prepared, whose shall they be (Luke 12:20)? From where also the Apostle: The time, he says, is abbreviated (1 Cor. 7:29). And in another place: For the figure of this world passes away (Ibid., 31). It is to be noted that he did not defer it into the future, but spoke of the present: it passes away, and daily the figure of the world glides away. For it never remains in the same state; but always the figure of things growing and decreasing flies past 69 and is changed. From where also the Lord: Heaven, he says, and earth shall pass away (Matt. 24:35). But if these things in which all that are in the world are contained pass away and pass through, what can be perpetual in human affairs?

(Vers. 13.) Qui emit, non laetetur, et qui vendit, non lugeat. Naturale est in possessionum emptione laetari: in venditione lugere. Cum autem instet servitus atque captivitas, et gaudium et tristitia in utroque sunt vana. Unde et Apostolus: Tempus abbreviatum est. de caetero, qui habent uxores, sic sint quasi non habeant, et qui flent, quasi non fleant, et qui gaudent, quasi non gaudeant, et qui emunt, quasi non possideant, et qui utuntur mundo isto, quasi non utantur (I Cor. VII, 29 seqq.). Nam et diluvium ementes oppressit atque vendentes, ut Dominus loquitur in Evangelio (Matth. XXIV).

Quia ira super omnem populum ejus. Hoc in Septuaginta non habetur. Pro populo potest multitudo et turba juxta Hebraicum accipi; hoc enim significat AMONA (). Causaque perspicua est quod idcirco qui emit, gaudere non debeat, et qui vendit, lugere desistat, quia ira Dei in brevi ventura sit super omnem multitudinem terrae Judaeae, sive Jerusalem. Ex superioribus enim intelligitur, in quibus scriptum est: Haec dicit Dominus Deus terrae Israel, etc.

(Vers. 13.) Quia qui vendit, ad id quod vendidit non revertetur. Juxta Hebraicum morem loquitur. Omnis enim emptio ad venditorem revertebatur quinquagesimo anno remissionis, qui apud illos vocatur jubilaeus. Ante igitur quam annus remissionis adveniat, quando possessiones ad priores dominos revertuntur, ingruet captivitas, quae omnem urbis auferet consuetudinem. Porro quod Septuaginta transtulerunt: Quia qui emet, ad venditorem non revertetur, cum juxta historiam penitus non cohaereat, juxta anagogen hunc sensum habere potest: ut dicamus eum qui haeretico fuerat errore deceptus, cum intellexerit magistri fraudulentiam, nequaquam reverti ad venditorem, id est, ad magistrum; sed eum despicere atque contemnere.

70 Et adhuc in viventibus vita eorum, quia visio ad omnem multitudinem ejus non regredietur. Quomodo possessio non revertetur ad priorem dominum, eversione urbis instante: sic visio et comminatio prophetalis, quae ad omnem multitudinem urbis dirigitur, nequaquam regredietur, et irrita fiet; sed rebus explebitur, viventibus adhuc his, ad quos prophetalis sermo dirigitur. Hoc autem ait, ut ostendat imminentem captivitatem, ne secundum consuetudinem dicerent: Visio haec in longos dies erit, et post tempora multa complebitur. Possumus et hoc dicere, quod postquam recesserit a Judaeis visio prophetalis: Lex enim et prophetae usque ad Joannem Baptistam (Matth. XI, 13), post interfectionem Salvatoris nequaquam regrediatur ad eos, nec ultra mereantur habere prophetas. Significanterque ad omnem, inquit, multitudinem visio non regredietur. Ergo regredietur ad eos qui ex Judaeis Domino crediderunt, apostolos videlicet, et reliquias populi Judaici, quae ex Israel salvae factae sunt. Sed nec isti duo versus habentur in Septuaginta editione.

(Vers. 13.) He who buys, let him not rejoice, and he who sells, let him not mourn. It is natural to rejoice in the purchase of possessions: to mourn in the sale. But when servitude and captivity are imminent, both joy and sadness in either case are vain. Whence also the Apostle: The time is abbreviated. For the rest, let those who have wives be as if they had none, and those who weep as if they wept not, and those who rejoice as if they rejoiced not, and those who buy as if they possessed not, and those who use this world as if they used it not (1 Cor. 7:29 ff.). For also the flood oppressed those buying and selling, as the Lord speaks in the Gospel (Matt. 24).

Because wrath is upon all his people. This is not found in the Septuagint. For "people", "multitude" and "crowd" can be accepted according to the Hebrew; for this is what AMONA signifies. And the cause is clear why, therefore, he who buys should not rejoice, and he who sells should cease to mourn, because the wrath of God is shortly to come upon all the multitude of the land of Judea, or of Jerusalem. For it is understood from the preceding things, in which it is written: Thus says the Lord God of the land of Israel, etc.

(Vers. 13.) Because he who sells shall not return to that which he sold. He speaks according to the Hebrew custom. For every purchase returned to the seller in the fiftieth year of remission, which among them is called the Jubilee. Therefore, before the year of remission should arrive, when possessions return to their former masters, captivity will rush in, which will take away all custom of the city. Furthermore, as to what the Septuagint translated: "Because he who shall buy shall not return to the seller", although according to history it does not at all cohere, according to the anagoge it can have this sense: so that we may say that he who had been deceived by a heretical error, when he has understood the fraudulence of the master, by no means returns to the seller, that is, to the master; but despises and contemns him.

70 And their life is still among the living, because the vision shall not return to all its multitude. Just as possession shall not return to the former master when the overthrow of the city is imminent: so the prophetic vision and threat, which is directed to all the multitude of the city, shall by no means return and become void; but it shall be fulfilled in facts, while those are still living to whom the prophetic speech is directed. But he says this to show the imminent captivity, lest according to custom they should say: This vision will be for many days, and will be completed after many times. We can also say this, that after the prophetic vision has receded from the Jews: for the Law and the prophets were until John the Baptist (Matt. 11:13), after the killing of the Savior it should by no means return to them, nor should they deserve to have prophets further. And significantly he says, the vision shall not return to all the multitude. Therefore it will return to those of the Jews who believed in the Lord, namely the apostles, and the remnants of the Jewish people who were saved out of Israel. But neither are these two verses found in the Septuagint edition.

Et vir in iniquitate vitae suae non confortabitur. LXX: Et homo in oculis vitae suae non obtinebit. Et est sensus juxta Hebraicum: Non proderit homini iniquitas sua, nec ei praebebit aliquam fortitudinem. Juxta Septuaginta: Et homo, qui desideravit quod in mundo putavit esse pretiosum, non obtinebit; sed libertate pereunte, amittetur omne quod pulchrum est. Ambiguitas autem Hebraicarum litterarum IOD et VAU , quae tantum magnitudine discernuntur, fecit alios iniquitatem, alios oculos interpretari.

(Vers. 14.) Canite tuba, praeparentur omnes. LXX: Clangite tuba, et judicate omnia. De tubarum clangore et sonitu in multis locis legimus, ut ibi: Sicut tuba exalta vocem tuam (Isai. LVIII, 1); et alibi: Clangite in neomenia tuba, in insigni die solemnitatis nostrae (Ps. LXXX, 3); et in Apostolo: Quoniam ipse Dominus in jussu, et in voce archangeli, et in tuba Dei descendet de coelo (I Thess. IV, 5). Et in Evangelio: Nolite tuba clangere ante vos (Matth. VI, 2). Et tubas ductiles atque argenteas Numerorum narrat historia (Num. X et XXXI), quae sermoni prophetico comparantur, et doctrinae Apostolicae. Praecipiturque nunc, ut omnes ad signum clangoris, et buccinae praeparentur ad bella. Porro quod dixere LXX, et judicate omnia, nulli dubium est quin apostolorum conveniat potestati. Qui, postquam cecinerit angelorum tuba, judicaturi sunt in duodecim thronis duodecim tribus Israel. Quorum Paulus loquebatur: Angelos judicabimus (I Cor. VI, 3); et alibi: In vobis judicabitur mundus (Ibid., 2). Juxta praesentem autem sensum jubentur per ironiam hi qui huic officio mancipati sunt, tuba clangere, ut omnes contra Babylonium parentur exercitum.

Et non est qui vadat ad praelium. Ira enim mea super omnem multitudinem ejus. Et haec in Septuaginta non habentur. Praeceperat Deus (Num. X) ut tuba canerent ad exercitum praeparandum, qui Babyloniorum posset resistere fortitudini; sed nihil profuit imperasse, eum non sit in populo qui audeat ad bella procedere. Idcirco autem enervatus est populus, et caret viribus praeliandi, quia omnis ira Dei super omnem multitudinem ejus, subauditur urbis Jerusalem, sive terrae Judaeae. Sed et in nostra terra et Jerusalem, quando nos vel persecutio publica, vel variorum incentiva vitiorum superare nituntur, frustra magistri canunt tuba, et praeparare nos ad bella festinant, cum nulla sit in populo fortitudo, quae idcirco subtracta est, quia iram Dei praesentia mernere peccata.

And a man shall not be strengthened in the iniquity of his life. LXX: And a man in the eyes of his life shall not obtain. And the sense according to the Hebrew is: A man's iniquity shall not profit him, nor shall it provide him with any strength. According to the Septuagint: And the man, who desired what he thought to be precious in the world, shall not obtain it; but when liberty perishes, all that is beautiful will be lost. But the ambiguity of the Hebrew letters YOD and WAW, which are distinguished only by size, made some interpret "iniquity", others "eyes".

(Verse 14.) Blow the trumpet, let all be prepared. LXX: Sound the trumpet, and judge all things. We read about the clangor and sound of trumpets in many places, as there: Lift up thy voice like a trumpet (Isa. 58:1); and elsewhere: Blow the trumpet in the new moon, on the noted day of your solemnity (Ps. 80:3); and in the Apostle: Because the Lord himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God (1 Thess. 4:15). And in the Gospel: Do not sound a trumpet before you (Matt. 6:2). And the history of Numbers tells of ductile and silver trumpets (Num. 10 and 31), which are compared to prophetic speech and Apostolic doctrine. And it is commanded now that all be prepared for war at the signal of the clangor and the horn. Furthermore, what the LXX said, and judge all things, no one doubts that it fits the power of the apostles. Who, after the trumpet of the angels has sounded, are to judge the twelve tribes of Israel on twelve thrones. Of whom Paul spoke: We shall judge angels (1 Cor. 6:3); and elsewhere: The world shall be judged in you (1 Cor. 6:2). According to the present sense, however, those who are assigned to this duty are commanded by irony to sound the trumpet, so that all may be prepared against the Babylonian army.

And there is no one who goes to battle. For my wrath is upon all its multitude. And these are not found in the Septuagint. God had commanded (Num. 10) that they should blow the trumpet to prepare the army which could resist the strength of the Babylonians; but it was of no use to have commanded it, since there is no one among the people who dares to proceed to battle. But for this reason the people are weakened and lack the strength for fighting, because all the wrath of God is upon all its multitude —it is understood, of the city of Jerusalem, or of the land of Judea. But also in our land and Jerusalem, when either public persecution or the incentives of various vices strive to overcome us, the teachers blow the trumpet in vain and hasten to prepare us for war, since there is no strength in the people, which has been withdrawn for this reason: because present sins have deserved the wrath of God.

(Vers. 15, 16.) Gladius foris, pestis et fames intrinsecus. Qui in agro est gladio morietur: et qui in civitate, pestilentia et fame devorabuntur. Et salvi erunt qui fugerint ex eis: eruntque in montibus quasi columbae convallium omnes trepidi. unusquisque in iniquitate sua. Septuaginta, columbas convallium, sive, ut Theodotio transtulit, meditantes, omnino tacuerunt. Hocque quod nos interpretati sumus, omnes trepidi: unusquisque in iniquitate sua, Theodotio transtulit ita: omnes mussitantes, unaquaeque in iniquitate sua; ut sub metaphora columbarum meditantium, significet unumquemque de populo suum flere peccatum, et intelligere atque sentire cur ista patiatur. Tres autem partes aliorum qui in urbe pestilentia et fame moriantur, et aliorum quos gladius foris interficiet, et eorum qui captivitatem fuga evaserint, supra legimus: quorum qui salvus fuerit, transibit ad montes, et instar mussitantium columbarum, sua trepidus peccata deflebit. Tropologice vero sic accipiendum, quod qui in agro et campo est, extra fines Dominicae civitatis, quae interpretatur Ecclesia, adversarii mucrone feriatur, qui autem in civitate egerit negligenter, nec praeparaverit sibi cibos, de quibus in Proverbiis scriptum est: Qui operatur terram suam, replebitur [Al. saturabitur] panibus (Prov. XII, 11,) iste fame morietur et pestilentia. Pauci autem, qui vel haereticorum gladium, vel desidiae suae famem, mortemque vitaverint, non salvabuntur nisi in montibus, et nisi assumpserint alas columbae, et avolaverint, et requieverint. Quae columbae quamdiu in vallibus sunt, trepidant et ad singula reformidant: quarum praecipimur imitari innocentiam, et de quibus in psalmo scriptum est: Si dormiatis inter medios cleros pennae columbae deargentatae, et posteriora dorsi ejus in pallore auri (Ps. LXVII, 14): in cujus specie descendit Spiritus sanctus, et mansit super Dominum Salvatorem. Pulchreque juxta Theodotionem vocabimus columbam meditantem (Matth. III), eum qui in lege Domini die ac nocte me...

(Vers. 17.) Omnes manus dissolventur, et omnia genua fluent aquis. Et accingent se ciliciis, et operiet eos formido. Pro genibus aquis fluentibus, Septuaginta transtulerunt, femora polluentur humore. Cum autem omnes trepidaverint, et ad montana confugerint, manus omnium dissolventur, et nullus contra hostes poterit resistere, pavorisque magnitudine, urina polluet genua: nec valebit profluentes aquas vesica cohibere. Accingent se ciliciis, et tremor omnia possidebit. Hoc in illo populo factum est, non solum sub Babyloniis, sed et sub Romanis, quando pervenit in eos usque ad finem ira Dei.

(Verses 15, 16.) The sword is without, pestilence and famine within. He who is in the field shall die by the sword; and those who are in the city shall be devoured by pestilence and famine. And those of them who flee shall be saved; and they shall be in the mountains like doves of the valleys, all of them trembling, each one in his iniquity. The Septuagint were entirely silent about doves of the valleys, or as Theodotion translated, meditating. And that which we have interpreted, all of them trembling, each one in his iniquity, Theodotion translated thus: all of them moaning, each one in his iniquity; so that under the metaphor of meditating doves, he signifies that each one of the people weeps for his own sin, and understands and feels why he suffers these things. Now, we read above of three parts: of others who die in the city by pestilence and famine, and of others whom the sword shall kill without, and of those who have escaped captivity by flight; of whom he who shall be saved shall pass to the mountains, and like moaning doves, shall weep for his sins in trembling. Tropologically, indeed, it is to be understood thus: that he who is in the field and the plain, outside the boundaries of the Lord's city, which is interpreted as the Church, is struck by the adversary's blade; but he who has acted negligently in the city, and has not prepared for himself the foods of which it is written in Proverbs: He who works his land shall be filled [Al. satisfied] with bread (Prov. 12:11), he shall die of famine and pestilence. But the few who have avoided either the sword of heretics or the famine and death of their own sloth, shall not be saved except in the mountains, and unless they take up the wings of a dove, and fly away, and rest. Which doves, as long as they are in the valleys, tremble and are afraid at everything; whose innocence we are commanded to imitate, and of whom it is written in the psalm: If you sleep among the midst of the lots, the wings of a dove are covered with silver, and the hinder parts of her back with the paleness of gold (Ps. 67:14); in whose likeness the Holy Spirit descended and remained upon the Lord Savior. And beautifully, according to Theodotion, we shall call him a meditating dove (Matt. 3), who meditates in the law of the Lord day and night...

(Verse 17.) All hands shall be loosened, and all knees shall flow with waters. And they shall gird themselves with haircloth, and fear shall cover them. Instead of knees flowing with waters, the Septuagint translated, thighs shall be polluted with moisture. But when all have trembled and fled to the mountains, the hands of all shall be loosened, and no one will be able to resist against the enemies, and because of the magnitude of the dread, urine shall pollute the knees; nor will the bladder be able to restrain the flowing waters. They shall gird themselves with haircloth, and trembling shall possess all things. This happened in that people, not only under the Babylonians, but also under the Romans, when the wrath of God came upon them even unto the end.

Caeterum et in nostra Judaea in qua est Domini confessio, quando multiplicatae fuerint iniquitates, et refriguerit multorum charitas, omnes manus bonorum operum dissolventur, et cuncta genua, sive femora fluent aquis eorum qui illicitos quaesierunt concubitus, et quos in lege γονορρύεις, id est, fluxum seminis sustinentes, et immundos Scriptura cognominat. Unde qui tales sunt, debent se accingere ciliciis poenitentiae, et venturum judicium formidare. Quod qui fecerit, merebitur Isaiam audire dicentem: Confortamini, manus dissolutae: et genua debilia roboramini (Isai. XXXV, 3).

(Vers. 18.) In omni facie confusio, et in universis capitibus calvitium. Rubor vultus, pudoris indicium est, et conscientia peccatorum lucet in facie: spesque salutis est, quando delictum sequitur verecundia. Unde ad eam quae corde duro in suis peccatis gloriabatur, dictum est: Facies meretricis facta est tibi, nescis erubescere (Jer. III, 3). Calvitium quoque capitis, luctus est signum, quando perdit decorem caesaries, et pulchritudinem comarum amittimus. Denique et ad Jerusalem dicitur: Pro ornamento capitis tui habebis calvitium, propter opera tua (Isai. III, 17). Et alius propheta; Omnia, inquit, capita in omni loco attondentur, et omnibus barba radetur (Jer. XLVIII, 37). Michaeas quoque ad eamdem Jerusalem: Decalvare, ait, et tondere super filios deliciarum tuarum, dilata calvitium tuum sicut aquila (Mich. I, 16). Et super mortuis jubetur fieri calvitium. Soli autem sancti, hoc est, Nazaraei, et qui ad pontificatum Domini meruerunt pervenire, non radunt capita sua (Num. VI). Neque enim habent mortis opera, nec immundi sunt, quia Nazaraei, id est, sancti Domini sunt. Quod si juxta eos quispiam mortuus fuerit, omnes dies pristini non reputabuntur sanctificationis eorum. Samuel Dei sanctus erat, et propterea aeterna capitis ornamenta possedit: audivitque illud de Cantico Canticorum: Cincinni tui nigri sicut corvus (Cant. V, 11). Porro Samson quia perdidit comam, perdidit fortitudinem (Judic. XVI): paulatimque renascentibus capillis, vires rediere pristinae, ut multo plures moriens quam vivens occideret. Elisaeus vero licet corporis haberet calvitium, tamen quia Nazaraeus Domini erat, cincinnis capitis fruebatur. Unde parvuli [Al. pueri], quia parvuli erant, et nec dum ad aetatem viri pervenerant, illudentes calvitio ejus atque dicentes: Ascende, calve: ascende, calve (IV Reg. II, 23), ferarum laniati sunt morsibus; quarum saltus ac silvae sunt habitaculum.

Furthermore, also in our Judea, in which is the confession of the Lord, when iniquities have been multiplied and the charity of many has grown cold, all hands of good works shall be loosened, and all knees or thighs shall flow with the waters of those who have sought illicit embraces, and whom the Scripture names gonorrheis (γονοῤῥύεις) in the Law—that is, suffering a flux of semen—and unclean. Wherefore those who are such ought to gird themselves with the haircloth of repentance, and fear the coming judgment. He who does this shall deserve to hear Isaiah saying: Be strengthened, ye loosened hands, and be confirmed, ye weak knees (Isa. 35:3).

(Verse 18.) Confusion in every face, and baldness on all heads. The redness of the face is an indication of shame, and the conscience of sins shines in the face; and there is hope of salvation when shame follows a fault. Whence it was said to her who gloried in her sins with a hard heart: A harlot's face is made for thee, thou knowest not how to blush (Jer. 3:3). Baldness of the head also is a sign of mourning, when the hair loses its decorum and we lose the beauty of our locks. Finally, it is also said to Jerusalem: For the ornament of thy head thou shalt have baldness, because of thy works (Isa. 3:17). And another prophet: All heads, he says, shall be shaved in every place, and the beard of all shall be shorn (Jer. 48:37). Micah also to the same Jerusalem: Make thee bald, he says, and poll thee for thy delicate children: enlarge thy baldness as the eagle (Micah 1:16). And baldness is commanded to be made over the dead. But only the holy, that is, the Nazirites, and those who have deserved to attain to the high priesthood of the Lord, do not shave their heads (Num. 6). For they do not have the works of death, nor are they unclean, because they are Nazirites, that is, the holy ones of the Lord. But if anyone dies near them, all the former days of their sanctification shall not be reckoned. Samuel was a holy man of God, and therefore possessed eternal ornaments of the head; and he heard that from the Song of Songs: Thy locks are black as a raven (Song 5:11). Furthermore, because Samson lost his hair, he lost his strength (Judges 16); and as his hair gradually grew back, his former strength returned, so that dying he killed many more than living. But Elisha, although he had baldness of the body, yet because he was a Nazirite of the Lord, enjoyed the locks of his head. Wherefore the little ones [Al. boys], because they were little ones and had not yet reached the age of a man, mocking his baldness and saying: Go up, thou bald head; go up, thou bald head (2 Kings 2:23), were torn by the bites of wild beasts, whose dwelling is the thickets and woods.

(Vers. 19.) Argentum eorum foris projicietur, et aurum eorum in sterquilinium erit. LXX: Argentum eorum in plateis projicietur, et aurum eorum erit contemptui. Fuga et captivitate cogente, divitias et auri argentique pondera projicient in plateis: suas tantum animas servare cupientes, ne sint ponderi quae prius fuere luxuriae. Alioquin et juxta anagogen, captivorum atque fugientium de Jerusalem omne argentum projicietur in plateis, in lata et spatiosa via quae ducit ad mortem, quia angustam salutis semitam reliquerunt. Sed et omne aurum erit contemptui, vel in sterquilinium atque immunditiam reputabitur. Non enim potest habere munditiam, qui extra Domini Ecclesiam est. Argentum eorum, et aurum eorum non valebit liberare eos in die furoris Domini. Et hoc in Septuaginta non habetur. Nulli autem dubium quin obsidionis et famis tempore, aurum argentumque esurientes non liberet: et illisi pretiosissimo metallo dentes, instar durissimi lapidis retundantur. Denique sequitur: Animam suam non saturabunt, et ventres eorum non implebuntur. Praesentibus malis didicimus multos divites inter sericum, gemmas, et auri argentique pondera egestate confectos, habuisse exitum mendicantium. Argentum autem et aurum eorum, qui extra Ecclesiam sunt, non liberare animas possidentium in die furoris Domini: sed aeternam eos habere famem, et inani ventre cruciari, ostendit illud testimonium in quo dicitur: Redemptio animae viri, propriae divitiae (Prov. XIII, 8). Propriae divitiae sunt, quas nos Christi veritas docuit (Luc. XVI), qui praecepit, ut faciamus nobis amicos de iniquo mammona, qui nos recipiant in aeterna tabernacula.

Quia scandalum iniquitatis eorum factum est. Ideo, inquit, possidentium aurum et argentum nec anima saturabitur, nec venter implebitur, quia hoc ipsum aurum et argentum, scandalum scelerum eorum factum est. Significat autem idola, quae auro argentoque fabricata, suos condemnant [Al. contemnunt] artifices. Pro quo Septuaginta transtulerunt: quia cruciatus iniquitatum eorum fuit, ut in suo iniqui errore crucientur, et se intelligant male Dei munera in blasphemiam convertisse.

(Vers. 20.) Et ornamentum monilium suorum in superbiam posuerunt, et imagines abominationum suarum et simulacrorum fecerunt ex eo. LXX: Electa mundi in superbiam posuerunt, et imagines abominationum suarum, et offendicula sua posuerunt ex eis. Quae ego, inquit, dederam in ornamentum possidentium atque divitias, illi verterunt in superbiam, ut de quibus poterant per eleemosynas et bona opera suam animam liberare, ex illis haberent materiam arrogantiae. Denique ex auro et argento fecerunt idola, et mea munera in daemonum simulacra verterunt.

(Verse 19.) Their silver shall be cast without, and their gold shall be in the dunghill. LXX: Their silver shall be cast in the streets, and their gold shall be for contempt. Under the pressure of flight and captivity, they shall cast away riches and weights of gold and silver in the streets: desiring only to save their souls, lest those things which were formerly for luxury should be a burden. Otherwise, also according to the anagoge, all the silver of those fleeing and of the captives from Jerusalem shall be cast in the streets, in the broad and spacious way that leads to death, because they have left the narrow path of salvation. But also all gold shall be for contempt, or shall be reckoned for a dunghill and uncleanness. For he cannot have cleanness who is outside the Lord's Church. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. And this is not found in the Septuagint. But no one doubts that in the time of siege and famine, gold and silver do not deliver the hungry; and teeth struck against the most precious metal are blunted like a very hard stone. Finally, it follows: They shall not satisfy their soul, and their bellies shall not be filled. From present evils we have learned that many rich people among silk, gems, and weights of gold and silver, consumed by want, had the end of beggars. But that the silver and gold of those who are outside the Church does not deliver the souls of the possessors in the day of the wrath of the Lord, but that they have eternal hunger and are tortured with an empty belly, is shown by that testimony in which it is said: The redemption of a man's soul are his own riches (Prov. 13:8). The own riches are those which the truth of Christ taught us (Luke 16), who commanded that we should make for ourselves friends of the unrighteous mammon, who may receive us into eternal tabernacles.

Because it has become the stumbling block of their iniquity. For this reason, he says, neither the soul of those possessing gold and silver shall be satisfied, nor shall the belly be filled, because this very gold and silver has become the stumbling block of their crimes. But he signifies the idols which, fabricated from gold and silver, condemn [Al. despise] their own craftsmen. For which the Septuagint translated: because it was the torture of their iniquities, so that the iniquitous may be tortured in their own error, and understand themselves to have evilly converted the gifts of God into blasphemy.

(Verse 20.) And they have set the ornament of their jewels in pride, and have made of it the images of their abominations and idols. LXX: They have set the choice things of the world in pride, and have set of them the images of their abominations and their stumbling blocks. That which I, he says, had given for the ornament and riches of the possessors, they turned into pride, so that from those things by which they could have delivered their soul through alms and good works, they had material for arrogance. Finally, from gold and silver they made idols, and turned my gifts into images of demons.

Porro quod dixere LXX, Electa mundi in superbiam posuerunt, ad aurum argentumque referendum est: quibus in mundo nihil putatur esse pretiosius. Illudque quod sequitur: Offendicula eorum, sciamus de Theodotione additum. Facilis autem sensus est juxta tropologiam, quod aurum et argentum, sensus et eloquia Scripturarum quae electa sunt mundi, et quae nobis in ornamentum data sunt, haeretici posuerunt in fomentum et materiam superbiae, et imagines diversorum dogmatum et abominationum atque offendiculorum suorum fecerunt ex eis: ut per quae poterant colere, et adorare Deum, ex his Deum offenderint.

(Vers. 21.) Propter hoc dedi eis illud in immunditiam: et dabo illud in manus alienorum ad diripiendum: et impiis terrae in praedam, et contaminabunt illud. LXX: Propter hoc dedi ea illis in immunditiam: et tradam ea in manus alienorum, ut diripiant ea, et pestilentibus terrae in praedam, et polluent ea. Quia ex auro et argento, et ornamentis monilium quae dederam eis, imagines sibi abominationum suarum simulacrorumque fecerunt, propterea dedi eis illa in immunditiam et in stercora. Pro quibus Symmachus interpretatus est, nauseam, volens idolorum sordes exprimere. Et tradam, inquit, ea in manus hostium, ut diripiant omnia, et non tam contaminem, quam contaminata esse demonstrem, quae prius videbantur esse sanctissima. Nos quoque tradimur in manus inimicorum et alienorum a Deo, quando facimus ornamenta nostra simulacra daemonum, et omnis gloria nostra possidetur ab impiis, sive pestilentibus terrae, ut nos suae subjiciant potestati.

(Vers. 22.) Et avertam faciem meam ab eis: et violabunt arcanum meum: et introibunt in illud emissarii (sive ut Septuaginta transtulerunt temere; vel ut Symmachus et Theodotio, irrumpentes, et pestilens) et contaminabunt illud. Cum, inquit, propter superiores causas abominationum populi avertero faciem meam ab eis, et nequaquam eos dignos meis oculis judicavero: tunc violabunt arcanum meum, quod significat Sancta sanctorum, pro quo Septuaginta, visitationem transtulerunt (ut in sanctis Dei fuisse praesentiam demonstrarent) et irrumpent in ea impii et pestilentes terrae: quae exceptis sacerdotibus soloque pontifice nullus alius audebat intrare. Quod scimus et a Babyloniis, et a rege Antiocho Cneoque Pompeio, et ad extremum factum esse sub Vespasiano et Tito, quando templum captum atque subversum est, et omnia perpetrata quae sequens prophetae sermo complectitur.

Furthermore, as to what the LXX said, They have set the choice things of the world in pride, it is to be referred to gold and silver, than which nothing in the world is thought to be more precious. And that which follows: Their stumbling blocks, let us know to be added from Theodotion. Now the sense according to tropology is easy: that gold and silver—the senses and the discourses of the Scriptures which are the choice things of the world and which were given to us for an ornament—heretics have set as fuel and material for pride, and have made from them images of various dogmas and of their abominations and stumbling blocks: so that through the things by which they could have cultivated and adored God, from these they have offended God.

(Verse 21.) Therefore I have given it to them for uncleanness; and I will give it into the hands of strangers to be spoiled, and to the impious of the earth for a prey, and they shall defile it. LXX: Therefore I have given them to them for uncleanness; and I will deliver them into the hands of strangers, that they may spoil them, and to the pestilent of the earth for a prey, and they shall pollute them. Because from the gold and silver, and the ornaments of jewels which I had given them, they made for themselves images of their abominations and idols, therefore I have given those things to them for uncleanness and for dung. For which Symmachus interpreted nausea, wishing to express the filth of idols. And I will deliver them, he says, into the hands of enemies, that they may spoil all things, and I may not so much defile them as show them to be defiled, which previously seemed to be most holy. We also are delivered into the hands of enemies and strangers to God, when we make our ornaments into images of demons, and all our glory is possessed by the impious, or the pestilent of the earth, so that they may subject us to their power.

(Verse 22.) And I will turn away my face from them, and they shall violate my secret: and emissaries (or as the Septuagint translated, recklessly; or as Symmachus and Theodotion, bursting in, and pestilent) shall enter into it and defile it. When, he says, for the above causes of the abominations of the people I shall have turned away my face from them, and shall by no means judge them worthy of my eyes: then they shall violate my secret, which signifies the Holy of Holies, for which the Septuagint translated visitation (to show that the presence had been in the holy things of God), and the impious and pestilent of the earth shall burst into them: which no other dared to enter except the priests and the high priest alone. Which we know was done both by the Babylonians, and by King Antiochus and Cnaeus Pompey, and finally under Vespasian and Titus, when the temple was taken and overthrown, and all things perpetrated which the following speech of the prophet embraces.

Ad nostra quoque mala opera avertit Deus faciem suam: et quia aversa est facies, ideo Dei violatur arcanum, ut pro sacerdotibus et sanctis Dei pestilentes ingrediantur, et universa contaminent: ut qui locus esse debuit sanctitatis, fiat locus immunditiae, juxta illud Evangelicum: Domus Patris mei domus orationis vocabitur: vos autem fecistis illam speluncam latronum (Matth. XXI, 13).

(Vers. 23.) Fac conclusionem, quoniam terra plena est judicio sanguinum, et civitas plena iniquitate. LXX: Et adducam perturbationem, quia terra plena judicio sanguinum, et civitas plena iniquitatum. Verbum Hebraicum ARETHIC, Aquila conclusionem, Symmachus et Theodotio καθήλωσιν id est, confixionem interpretati sunt. Pro quo Septuaginta posuere φυρμὸν, quod nos in perturbationem vertimus. Igitur, o propheta, iram meam super terram Judaeam, et super urbem Jerusalem brevi sermone conclude, ut quomodo terra plena est judicio sanguinum, omnes enim in sanguine judicantur, fundentes innoxium sanguinem: quod et in Nabuthe persona fecisse Judaeos Scriptura commemorat: sic ipsorum quoque fundatur cruor, et plena iniquitatis civitas demonstretur. Nam et sub Manasse repleta est urbs Jerusalem a porta usque ad portam sanguine prophetarum (I Reg. XXI). Venietque eis conclusio, et perturbatio atque confixio, ut nullus de imminentibus miseriis possit evadere.

(Vers. 24.) Et adducam pessimos de gentibus, et possidebunt domos eorum. Et haec in Septuaginta non habentur. Pro sacerdotibus et prophetis, pessimos cunctarum gentium adducam Babylonios, ut domos vestras possideant, vosque subjiciant servituti. Sed et nostras domos, id est, animas (templum enim sumus Dei, et Spiritus sanctus habitat in nobis (I Cor. VI) possidebunt pessimi daemones, si fuerit terra nostra plena sanguinibus, et habitatio plena iniquitatis. Et quiescere faciam superbiam potentium: et possidebunt sanctuaria eorum. LXX: Et avertam fremitum fortitudinis eorum: et polluentur sancta eorum. Omnis superbia offendit Deum. Propterea pessimi gentium possidebunt domos potentium et superborum, et obtinebunt sanctuaria eorum, quia locum sanctimoniae spurcus ingreditur, et sua eum contaminat immunditia. Significanter autem quia polluta fuerant sanctuaria Dei, et violatum arcanum ejus, non dixit, possidebunt sanctuaria mea, sed sanctuaria eorum: quia post contaminationem mea esse cessarunt. Angustia adest. LXX: Propitiatio veniet. Juxta superiorem ordinem, recte Aquila et Theodotio interpretati sunt, adesse angustiam: Symmachusque, moerorem. Septuaginta autem in medio universorum tristium, verbum posuere laetitiae: ut lugentis animus sustentetur, et speret inter adversa, meliora, Dominumque propitium; de quo scriptum est: Dominus erigit allisos (Ps. CXLV, 8). Nos autem juxta Symmachum priorem sententiam cum posteriore conjunximus, ut diceremus:

To our evil works also God turns away his face: and because the face is turned away, therefore the secret of God is violated, so that instead of priests and the holy ones of God, the pestilent enter and defile all things: so that the place which ought to have been a place of holiness becomes a place of uncleanness, according to that of the Gospel: The house of my Father shall be called a house of prayer; but you have made it a den of thieves (Matt. 21:13).

(Verse 23.) Make a conclusion, because the land is full of the judgment of bloods, and the city is full of iniquity. LXX: And I will bring perturbation, because the land is full of the judgment of bloods, and the city is full of iniquities. The Hebrew word ARETHIC, Aquila interpreted as conclusion, Symmachus and Theodotion as kathēlōsin (καθήλωσιν), that is, fastening. For which the Septuagint put phyrmon (φυρμὸν), which we have translated as perturbation. Therefore, O prophet, conclude my wrath upon the land of Judea and upon the city of Jerusalem in a brief speech, so that just as the land is full of the judgment of bloods—for all are judged in blood, shedding innocent blood: which Scripture records the Jews did also in the person of Naboth—so their own blood also may be shed, and the city be shown full of iniquity. For also under Manasseh the city of Jerusalem was filled from gate to gate with the blood of prophets (1 Kings 21). And there shall come upon them a conclusion, and perturbation, and fastening, so that no one can escape from the imminent miseries.

(Verse 24.) And I will bring the worst of the nations, and they shall possess their houses. And these are not found in the Septuagint. Instead of priests and prophets, I will bring the Babylonians, the worst of all nations, that they may possess your houses and subject you to slavery. But also our houses, that is, our souls (for we are the temple of God, and the Holy Spirit dwells in us [1 Cor. 6:19]), the worst demons will possess, if our land be full of bloods and the habitation full of iniquity. And I will make the pride of the mighty to cease: and they shall possess their sanctuaries. LXX: And I will turn away the roaring of their strength: and their holy things shall be polluted. All pride offends God. Therefore the worst of the nations shall possess the houses of the mighty and the proud, and shall obtain their sanctuaries, because the filthy enters the place of holiness and defiles it with his uncleanness. Significantly, however, because the sanctuaries of God had been polluted and his secret violated, he did not say, they shall possess my sanctuaries, but their sanctuaries: because after the pollution they ceased to be mine. Distress is at hand. LXX: Propitiation shall come. According to the order above, Aquila and Theodotion rightly interpreted distress to be at hand; and Symmachus, sorrow. The Septuagint, however, in the midst of all the sad things, put a word of joy: so that the mind of the mourner may be sustained, and hope for better things and a propitious Lord among adversities; of whom it is written: The Lord raises up those who are cast down (Ps. 145:8). But we, according to Symmachus, have joined the former sentence with the latter, so that we should say:

(Vers. 25.) Angustia superveniente, requirent pacem, et non erit. Quod juxta Septuaginta omnino stare non potest. Si enim propitiatio veniet, quomodo quaerent pacem, et non invenient? Quaeret autem ille pacem, et non inveniet, qui audivit ab apostolis: Pax huic domui (Matth. X, 12), et non servavit eam, nec fecit in sua mente requiescere, sed malis fugatam operibus non potest invenire. Ipsa est autem pax quae exsuperat omnem sensum (Philipp. IV, 7), et quam ad Patrem victor ascendens Salvator, apostolis dereliquit (Joan. XIV).

(Vers. 26.) Conturbatio super conturbationem veniet, et auditus super auditum. LXX: Vae super vae erit, et nuntius super nuntium. Quomodo sanctis dicitur: Gaudete, iterum dico gaudete (Philipp. IV, 2); et de ipsis scriptum est: Ibunt de virtute in virtutem (Ps. LXXXIII, 8), ut praesentia bona futuris bonis cumulent: sic et his super quos venit angustia, et qui quaesierunt pacem et non invenerunt eam, veniet conturbatio super conturbationem, sive vae super vae, juxta quod et in Apocalypsi scriptum est: vae unum abiit, et vae alterum veniet cito (Apoc. IX, 12). Et auditus veniet super auditum, nuntiusque super nuntium; juxta illud beati Job: Cum adhuc unus loqueretur, venit alius nuntius (Job. I, 16), mala augens malis, et appropinquantis Babylonii fremitum turbamque describens.

Et quaerent visionem de Propheta: et lex peribit a Sacerdote, et consilium a senioribus. Proprie singula quaeruntur a singulis. Vaticinium futurorum quaeritur a propheta. Legis interpretatio, sacerdotis officium est. Prudens consilium aetas matura perquirit; juxta illud quod scriptum est: In consilio sanctorum [Al. justorum] et congregatione, magna opera Domini (Ps. CX, 1, 2). Haec autem non solum eo tempore, quando Babylonius contra Jerusalem veniebat exercitus, a prophetis, sacerdotibus et senioribus quaerebantur; sed quotidie in Ecclesiis requiruntur. Quae si visionem, legem, consiliumque perdiderint, frustra prophetas et sacerdotes, et seniores habere se jactant.

(Vers. 27.) Rex lugebit, et princeps induetur moerore, sive, juxta Septuaginta, interitu: qui nescio quid volentes, hoc quod de Hebraico sermone expressimus, rex lugebit, omnino tacuerunt. Luxisse autem Sedeciam, et omnes principes populi Judaeorum fuisse moerore confectos, sancta Scriptura commemorat. Possumus autem, quamquam hoc prima fronte videatur esse blasphemum, regem lugentem nostra vitia atque peccata, Christum dicere, qui loquitur in Psalmis: Quae utilitas in sanguine meo, dum descendo in corruptionem (Ps. XXIX, 10)?

(Verse 25.) When distress comes upon them, they shall seek peace, and it shall not be. Which according to the Septuagint cannot stand at all. For if propitiation shall come, how shall they seek peace and not find it? But he shall seek peace and not find it, who heard from the apostles: Peace be to this house (Matt. 10:12), and did not keep it, nor made it rest in his mind, but, put to flight by evil works, he cannot find it. For it is that peace which surpasses all understanding (Phil. 4:7), and which the Savior, ascending as victor to the Father, left to the apostles (John 14).

(Verse 26.) Trouble shall come upon trouble, and rumor upon rumor. LXX: Woe shall be upon woe, and messenger upon messenger. As it is said to the holy: Rejoice, again I say, rejoice (Phil. 4:4); and of them it is written: They shall go from virtue to virtue (Ps. 83:8), so that they may heap present goods with future goods: so also upon these on whom distress comes, and who sought peace and did not find it, trouble shall come upon trouble, or woe upon woe, according to what is written also in the Apocalypse: one woe is past, and another woe shall come quickly (Rev. 9:12). And rumor shall come upon rumor, and messenger upon messenger; according to that of blessed Job: While one was yet speaking, another messenger came (Job 1:16), increasing evils with evils, and describing the roaring and the crowd of the approaching Babylonian.

And they shall seek a vision from the prophet: and the law shall perish from the priest, and counsel from the elders. Properly, each thing is sought from each person. The prophecy of future things is sought from a prophet. The interpretation of the law is the duty of the priest. Mature age searches out prudent counsel; according to that which is written: In the counsel of the holy [Al. just] and the congregation, great are the works of the Lord (Ps. 110:1, 2). Now these things were sought from prophets, priests, and elders not only at that time when the Babylonian army was coming against Jerusalem; but they are required daily in the Churches. If these lose vision, law, and counsel, they boast in vain that they have prophets and priests and elders.

(Verse 27.) The king shall mourn, and the prince shall be clothed with sorrow, or according to the Septuagint, with destruction; who, wishing for I know not what, were entirely silent about that which we have expressed from the Hebrew speech: the king shall mourn. Now, holy Scripture records that Zedekiah mourned, and all the princes of the Jewish people were consumed with sorrow. But we can say—although at first sight this seems to be blasphemous—that the king mourning our vices and sins is Christ, who speaks in the Psalms: What profit is in my blood, while I go down into corruption? (Ps. 29:10).

Et appropinquans Jerusalem flevit super eam, et dixit: Jerusalem, Jerusalem, quae occidis Prophetas, et lapidas missos ad te; quoties volui congregare filios tuos, sicut gallina congregat sub alas pullos suos, et noluisti (Matth. XXIII, 37)! Principes quoque vel in bonam partem apostoli erunt, qui lugent peccatores: vel in contrariam, illi quibus dicitur: Audite verbum Domini, principes Sodomorum (Isai. I, 11). Indueturque, juxta Septuaginta, interitu, qui non habet armaturam Dei, nec indutus est Christo. Quotquot enim in Christo baptizati sunt, Christum induerunt (Galat. III, 27). Et manus populi terrae conturbabuntur, sive, juxta Septuaginta, dissolventur. Quando visio non fuerit in propheta, et Legis scientia in sacerdote, et consilium in senibus: rexque luxerit, et princeps fuerit in moerore, sive in interitu, consequenter et populi manus conturbabuntur, suum perdentes ordinem, sive dissolventur, antiquam fortitudinem non habentes. Pulchreque non populus Dei dicitur, cujus turbabuntur manus, et cujus non est municipatus in coelo; sed populus terrae, de quo scriptum est: Recedentes a te super terram scribentur (Jerem. XVII, 13).

Secundum viam eorum faciam eis, et secundum judicia eorum judicabo eos, sive, ut Septuaginta transtulerunt, ulciscar eos. Peccatoribus reddit Deus juxta vias suas, ut teneat judicii veritatem. Caeterum in sanctis excedit modum clementiae. Neque enim condignae sunt passiones temporis hujus ad futuram gloriam quae revelabitur in nobis (Rom. VIII, 18). Stipendia enim peccati mors (Ibid. VI, 23), quam recipit peccator juxta vias suas et opera sua. Caeterum justorum virtus fruitur Domini largitate, de qua Paulus loquur: Donum Dei vita aeterna. Quodque addidit: et secundum judicia eorum judicabo eos, illud Evangelicum sonat: in quo judicio judicaveritis, judicabitur de vobis (Matth. VII, 1). Et Apostolicum: In quo enim judicio judicas alterum, teipsum condemnas. Eadem enim operaris quae judicas (Rom. II, 1).

Et scient quia ego Dominus. Iste versiculus frequenter in hoc propheta ponitur, quod supplicia atque cruciatus sequatur scientia Dei, ut quem non intelligebant per beneficia, per tormenta cognoscant.

And approaching Jerusalem he wept over it, and said: Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and thou wouldst not! (Matt. 23:37). The princes also will be the apostles in a good sense, who mourn for sinners; or in a contrary sense, those to whom it is said: Hear the word of the Lord, ye princes of Sodom (Isa. 1:10). And he shall be clothed, according to the Septuagint, with destruction, who does not have the armor of God, nor is clothed with Christ. For as many of you as have been baptized in Christ, have put on Christ (Gal. 3:27). And the hands of the people of the land shall be troubled, or according to the Septuagint, shall be loosened. When vision is not in the prophet, and the knowledge of the Law is not in the priest, and counsel is not in the elders; and the king has mourned, and the prince has been in sorrow or in destruction, consequently the hands of the people also shall be troubled, losing their order, or shall be loosened, not having their ancient strength. And beautifully he is not called the people of God, whose hands shall be troubled and whose citizenship is not in heaven; but the people of the land, of whom it is written: Those who depart from thee shall be written on the earth (Jer. 17:13).

According to their way I will do to them, and according to their judgments I will judge them, or as the Septuagint translated, I will take vengeance on them. To sinners God renders according to their ways, that he may hold the truth of judgment. Otherwise, in the holy he exceeds the measure of clemency. For the sufferings of this time are not worthy to be compared with the future glory which shall be revealed in us (Rom. 8:18). For the wages of sin is death (Rom. 6:23), which the sinner receives according to his ways and his works. On the other hand, the virtue of the just enjoys the bounty of the Lord, of which Paul speaks: The gift of God is eternal life. And as to what he added: and according to their judgments I will judge them, that sounds of the Gospel: With what judgment you judge, you shall be judged (Matt. 7:1). And the Apostolic: For in what judgment thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest (Rom. 2:1).

And they shall know that I am the Lord. This little verse is frequently placed in this prophet, because knowledge of God follows punishments and tortures, so that they may know through torments him whom they did not understand through benefits.

LIBER TERTIUS.

Nihil longum est quod fidem habet, et omnis retro temporum series transacta non prodest: nisi forte bonorum operum sibi viaticum praeparaverit, quae semper ad futura, immo ad aeterna respiciunt, et nullis terminis coarctantur. Vera sententia est: Omnia orta occidunt, et aucta senescunt. Et alibi: Nihil est enim opere et manu factum, quod non conficiat et consumat vetustas. Quis crederet ut totius orbis exstructa victoriis Roma corrueret, ut ipsa suis populis et mater fieret et sepulcrum: ut tota Orientis, Aegypti, Africae littora olim dominatricis urbis, servorum et ancillarum numero complerentur: ut quotidie sancta Bethleem, nobiles quondam utriusque sexus, atque omnibus divitiis affluentes, susciperet mendicantes? Quibus quoniam opem ferre non possumus, condolemus, et lacrymas lacrymis jungimus: occupatique sancti operis sarcina, dum sine gemitu confluentes videre non patimur, explanationes in Ezechiel, et pene omne studium omisimus, Scripturarumque cupimus verba in opera vertere, et non dicere sancta, sed facere. Unde rursus a te commoniti, o virgo Christi Eustochium, intermissum laborem repetimus, et tertium volumen aggressi, tuo desiderio satisfacere desideramus: illud et te et caeteros qui lecturi sunt deprecantes, ut non vires nostras, sed votum considerent, quorum alterum fragilitatis humanae, alterum sanctae est in Domino voluntatis.

(Cap. VIII.---Vers. 1.) Et factum est in anno sexto, in sexto mense, in quinta mensis, ego sedebam in domo mea, et senes Juda sedebant coram me. Quinto anno transmigrationis Jechoniae, quarto mense, quinta mensis, superiorem visionem factam ad prophetam legimus Haec autem quam nunc exponere volumus, sexto anno ejusdem regis, sexto mense, quinta mensis facta memoratur. Ex quo perspicuum est post annum et duos menses haec facta quae scripta sunt, et vel intermissam per annum et duos menses prophetiam, vel per totos quatuordecim menses gesta, quae superior sermo contexit.

BOOK THREE.

Nothing is long that has faith, and all the series of times past, once gone, is of no benefit: unless perhaps one has prepared for oneself a viaticum of good works, which always look forward to future, indeed to eternal things, and are constrained by no limits. It is a true saying: All things that arise, fall; and those that increase, grow old. And elsewhere: For nothing made by work and hand is there, which age does not finish and consume. Who would believe that Rome, built up by the victories of the whole world, should collapse, that she should become both mother and sepulcher to her own peoples: that all the shores of the East, of Egypt, of Africa, of the city once the mistress of the world, should be filled with the number of male and female slaves: that daily holy Bethlehem should receive as beggars those once noble of both sexes, and abounding in all riches? Since we cannot bring help to them, we condole with them, and join tears to tears: and occupied by the burden of a holy work, while we cannot bear to see those flocking together without a groan, we have omitted the explanations on Ezekiel, and almost all study, and we desire to turn the words of the Scriptures into works, and not to speak holy things, but to do them. Wherefore, being again reminded by you, O virgin of Christ Eustochium, we repeat the interrupted labor, and having begun the third volume, we desire to satisfy your wish: beseeching both you and the others who are to read this, that they consider not our strength but our vow, of which the one is of human fragility, the other of a holy will in the Lord.

(Chapter VIII.—Verse 1.) And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, I was sitting in my house, and the elders of Judah were sitting before me. In the fifth year of the transmigration of Jeconiah, in the fourth month, on the fifth day of the month, we read that the previous vision was made to the prophet. But this one which we now wish to explain is recorded to have been made in the sixth year of the same king, in the sixth month, on the fifth day of the month. From which it is clear that these things which are written were done after a year and two months, and that either the prophecy was interrupted for a year and two months, or that the deeds which the previous speech wove together were carried out throughout the whole fourteen months.

Sexto autem anno et sexto mense, et quinta die mensis, qui numeri ad fabricam mundi referuntur, et [Al. ad] carneos sensus, qui terrena conspiciunt, et necdum coelestia contemplantur, factam prophetiam non mirabitur, qui ad presbyteros Juda sermonem dirigi intellexerit. E quibus septuaginta tenebant thuribula, et viginti quinque in templo adorabant solem, sedebatque propheta in domo sua fugiens frequentiam multitudinis; et senes Juda sedebant coram eo, vel prophetae verba audire cupientes, vel insidiantes sermonibus ejus. Significanterque dicuntur senes Juda, ut nihil ad Israel, hoc est ad decem tribus, quae prius captae fuerant, sed ad eos qui de tribu Juda cum Jechonia ducti erant in captivitatem, dici intelligamus.

(Vers. 2.) Et cecidit super me ibi manus Domini Dei. Et vidi, et ecce similitudo quasi aspectus ignis ab aspectu lumborum ejus, et deorsum ignis: et a lumbis ejus et sursum, quasi aspectus splendoris, ut visio electri. LXX: Et facta est super me manus Adonai Domini: et vidi et ecce similitudo quasi species viri a lumbis ejus, et deorsum ignis, et a lumbis ejus, et sursum quasi + visio aurae ** quasi visio electri. Virum, Hebraeus sermo non continet. Visionem autem aurae, quae in Septuaginta non habetur, de Theodotione addidimus. Et pro eo quod nos diximus, cecidit super me manus Domini, Symmachus transtulit, incidit mihi manus Domini, quod in Hebraico dicitur TEPHPHOL. Manus autem ἐνέργειαν, id est, opera significat, ut visionis possit sacramenta cognoscere. Et hoc considerandum, quod non ipsas videat veritates; sed similitudinem ignis, quia a lumbis usque deorsum ignis apparuit; et a lumbis sursum quasi aspectus splendoris, ut visio electri. Pro splendore, qui in Hebraico dicitur ZOR, auram Theodotio transtulit, ut in supernis Dei refrigeria demonstret. Denique et in Regum volumine beatus Elias adventum Domini non in tempestate contemplatur et turbine, non in ignis ardoribus; sed in aspectu aurae tenuis atque lenissimae, ut Dei Omnipotentis mansuetudinem comprobaret. Opera autem coitus, quae significantur in lumbis, usque deorsum, igne purgantur. Et opera virtutum, quae a lumbis ad superiora consurgunt, splendorem habent atque fulgorem, et tamen nec ignis usque ad pedes dicitur; nec splendor electri usque ad caput, sed deorsum et sursum, ut tam in peccatoribus quam in sanctis, pro diversitate meritorum, alius usque ad illud et illud membrum; alius usque ad illa et illa perveniat. Et quomodo qui sanctitudinis perfectionem tenent, ad verticem usque perveniunt, sic qui in peccatorum profundo sunt, plantas igneorum pedum tenere credendi sunt.

Now, he who understands the speech to be directed to the elders of Judah will not wonder that the prophecy was made in the sixth year and the sixth month and on the fifth day of the month, which numbers are referred to the structure of the world, and to carnal senses which look upon earthly things and do not yet contemplate heavenly things. From among whom seventy held censers, and twenty-five were adoring the sun in the temple; and the prophet was sitting in his house, fleeing the frequenting of the multitude; and the elders of Judah were sitting before him, either desiring to hear the words of the prophet, or lying in wait for his speeches. And significantly they are called the elders of Judah, so that we may understand nothing to be said to Israel—that is, to the ten tribes who had previously been captured—but to those who had been led into captivity from the tribe of Judah with Jeconiah.

(Verse 2.) And the hand of the Lord God fell upon me there. And I saw, and behold a likeness as the appearance of fire from the appearance of his loins, and downward fire: and from his loins and upward, as the appearance of brightness, as the vision of amber. LXX: And the hand of Adonai the Lord was made upon me: and I saw and behold a likeness as the species of a man from his loins, and downward fire, and from his loins and upward as the vision of a breeze, as the vision of amber. The Hebrew speech does not contain man. Now, the vision of a breeze, which is not found in the Septuagint, we have added from Theodotion. And instead of that which we said, the hand of the Lord fell upon me, Symmachus translated, the hand of the Lord came upon me, which in Hebrew is called TEPHPHOL. Now, the hand signifies energeian (ἐνέργειαν), that is, works, so that he may be able to know the sacraments of the vision. And this is to be considered, that he does not see the truths themselves, but the likeness of fire, because from the loins down fire appeared; and from the loins up as the appearance of brightness, as the vision of amber. Instead of brightness, which in Hebrew is called ZOR, Theodotion translated breeze, so that he might show the refreshments of God in the higher things. Finally, also in the volume of Kings, blessed Elijah contemplates the advent of the Lord not in a tempest and whirlwind, nor in the heat of fire; but in the appearance of a thin and very gentle breeze, that he might prove the mildness of Almighty God. Now, the works of coitus, which are signified in the loins, are purged by fire even downward. And the works of virtues, which rise from the loins to the higher parts, have brightness and radiance, and yet fire is not said to be even to the feet, nor the brightness of amber even to the head, but downward and upward, so that both in sinners and in saints, according to the diversity of merits, one reaches up to this and that member, another up to those and those. And just as those who hold the perfection of holiness reach up to the crown of the head, so those who are in the depth of sins are to be believed to hold the soles of fiery feet.

(Vers. 3.) Et emissa similitudo manus apprehendit me in cincinno capitis mei. LXX: Et extendit similitudinem manus, et assumpsit me in fimbria verticis mei. Et hic similitudo manus, non ipsa manus extenditur, neque enim in Deo aliquid corporale est. Videturque manus, ut membrum humani corporis atque consueti, nequaquam terreat eum qui assumur atque comprehenditur. Si enim in colubri, vel in qualibet alia bestiarum similitudine tetigisset prophetam, ipsa dissimilitudo membrorum terruisset assumptum. Parsque comprehenditur capillorum, quia totius apprehensionem capitis, humana natura non sustinet. Pro cincinno, Septuaginta transtulerunt κράσπεδον, id est fimbriam: quorum alterum in capillis, alterum in vestibus accipi solet. Et elevavit me spiritus inter terram et coelum. Primum similitudine manus apprehenditur; postea elevatur a spiritu, qui spiritus non eum statim ad coelum levat, sed inter terram et coelum, ut terrena interim derelinquens, festinet ad coelum. Possumus autem et hoc dicere, quod propter bona opera, propheta similitudine manus Dei apprehensus sit, et propter scientiam rerum spiritualium elevetur a spiritu.

(Vers. 4). Et adduxit me in Jerusalem in visione Dei, juxta ostium interius quod respiciebat Aquilonem, ubi erat statutum idolum Zeli ad provocandam aemulationem. Et ecce ibi gloria Dei Israel, secundum visionem quam videram in campo. LXX: Et adduxit me in Jerusalem in visione Dei ad vestibulum portae quae respicit Aquilonem: ubi erat statua possidentis. Et ecce erat ibi gloria Domini Dei Israel secundum visionem quam vidi in campo. Hoc autem quod in quibusdam codicibus reperitur. + Et in statua imaginem Zeli ** de Theodotione additum est. Reliqua similiter. Quando dicit: adduxit me in Jerusalem in visione Dei, ostendit se non in corpore, sed in spiritu esse translatum. Juxta quam visionem possumus et coelos, et profunda maris, et inferna conspicere, dum rationes singulorum cogitatione complectimur. Primum autem venit ad vestibulum, quod respicit ad Aquilonem, ut ibi videat statuam idoli Zeli ad provocandam aemulationem; ut de illo loco possit ad interiora penetrare, et cernere reliqua, quae postea describuntur. Statuam autem idoli Baal in templo Dei positam, narrat historia. Pulchreque appellatur idolum Zeli. quia ad aemulationem et zelum Dominum provocat; juxta illud quod in Deuteronomio dicitur: Ipsi me provocaverunt ad zelum in eo qui non erat Deus: et ego provocabo eos ad zelum in gente quae non est (Deut. XXXII). Porro quia zelus et possessio quod Hebraice dicitur CENA, eodem appellantur nomine, pro statua Zeli, Septuaginta, statuam possidentis, interpretati sunt. Denique quando natus est Cain, Possedi, inquit parens, hominem per Deum (Genes. IV, 1), possessione hominis, ad Cain nomen alludens.

(Verse 3.) And the likeness of a hand being put forth, took me by a lock of my head. LXX: And he stretched forth the likeness of a hand, and took me by the fringe of my crown. And here the likeness of a hand, not the hand itself, is stretched forth, for there is nothing corporeal in God. And the hand is seen as a member of a human and accustomed body, lest it should at all terrify him who is taken up and grasped. For if he had touched the prophet in the likeness of a snake or any other of the beasts, the very dissimilarity of the members would have terrified the one taken up. And a part of the hair is grasped, because human nature does not sustain the grasping of the whole head. For lock, the Septuagint translated kraspedon (κράσpedon), that is, fringe: of which the one is usually taken for hair, the other for clothes. And the spirit lifted me up between the earth and the heaven. First he is grasped by the likeness of a hand; afterwards he is lifted up by the spirit, which spirit does not lift him immediately to heaven, but between the earth and the heaven, so that leaving earthly things for a time, he may hasten to heaven. We can also say this, that because of good works the prophet was grasped by the likeness of the hand of God, and because of the knowledge of spiritual things he is lifted up by the spirit.

(Verse 4.) And he brought me into Jerusalem in the vision of God, by the inner door that looked toward the North, where was set the idol of Zeal to provoke emulation. And behold there was the glory of the God of Israel, according to the vision which I had seen in the plain. LXX: And he brought me into Jerusalem in the vision of God to the porch of the gate which looks toward the North: where was the statue of the possessor. And behold the glory of the Lord God of Israel was there according to the vision which I saw in the plain. Now this which is found in some codices: And in the statue the image of Zeal, has been added from Theodotion. The rest similarly. When he says: he brought me into Jerusalem in the vision of God, he shows himself to have been translated not in the body, but in the spirit. According to which vision we can behold both the heavens, and the depths of the sea, and the lower parts, while we embrace the reasons of each in thought. First, however, he came to the porch which looks toward the North, so that he might see there the statue of the idol of Zeal to provoke emulation; so that from that place he might be able to penetrate to the inner parts, and perceive the rest, which are described afterwards. Now, history records that the statue of the idol Baal was placed in the temple of God. And beautifully it is called the idol of Zeal, because it provokes the Lord to emulation and zeal; according to that which is said in Deuteronomy: They have provoked me to zeal in that which was not God: and I will provoke them to zeal in a nation which is not (Deut. 32). Furthermore, because zeal and possession, which in Hebrew is called CENA, are called by the same name, instead of statue of Zeal, the Septuagint interpreted statue of the possessor. Finally, when Cain was born, the parent said: I have possessed a man through God (Gen. 4:1), alluding to the name of Cain by the possession of a man.

Ibique erat gloria Dei Israel, non quod delectaretur tali vicinia; sed ut sui praesentia idolum Zeli, templumque deleret. Unde et subversio urbis templique post breve tempus sequitur. Et in Isaia scriptum est, quod lectus angustus nequaquam duos capiat, et pallium breve utrumque operire non possit (Isa. XXVIII); significante Scriptura illud Apostoli: Qui cons... [truncated]

(Vers. 5.) Et dixit ad me: Fili hominis, leva oculos tuos ad viam Aquilonis. Et levavi oculos meos ad viam Aquilonis: et ecce ab Aquilone portae altaris, idolum Zeli in ipso introitu. Pro eo quod nos posuimus: Ab Aquilone portae altaris, idolum Zeli in ipso introitu, Septuaginta transtulerunt: Ab Aquilone ad portam Orientalem, quod in Hebraico non habetur; caetera quae ibi scripta sunt relinquentes. Dixit, inquit, ad me, vel gloria Dei, quam in campo videram, vel spiritus qui me inter coelum levavit ac terram. Locutusque est mihi, postquam me transtulit in Jerusalem, et fecit vel urbem, vel templum videre, et imperavit ut levarem oculos ad viam Aquilonis. Ibi enim statua Baal po s it a erat, quam vocat idolum Zeli, in ipso portae introitu. Qui autem idolum Zeli, sive possidentis, ad gloriam Dei, vel ad spiritum referunt, impie faciunt, personam idoli, Dei majestate mutantes.

(Vers. 6.) Et dixit ad me: Fili hominis, putasne vides tu quid isti faciant: abominationes magnas quas domus Israel facit hic: ut procul recedam a sanctuario meo? Et adhuc conversus, videbis abominationes majores. Ne me, inquit, putes injuste templum deserere, et subvertendam relinquere civitatem, aspice quae in templo faciant. Cumque illa conspexeris, non putes finem esse scelerum, adhuc majora conspicies. Quod quidem potest et de nostra Jerusalem, nostroque templo intelligi, quando in exemplum Ophni et Phinees (II Reg. II) idolorum scelera operamur in tabernaculo Dei; et fornicamur cum his, quae [Al. qui] se militiae et ministerio Dei voverint; et sacrificiorum ejus primitiva decerpimus, dantes in usum clientum atque famulorum, et omnia lucri causa facimus. Sin autem haec tam magna sunt quae videmus, quanto majora existimanda sunt quae humanam effugiunt conscientiam?

(Vers. 7 seqq.) Et introduxit me ad ostium atrii: et vidi, et ecce foramen unum in pariete. Et dixit ad me: Fili hominis, fode parietem. Et cum perfodissem parietem, apparuit ostium unum. Et dixit ad me: Ingredere, et vide abominationes pessimas, quas isti faciunt hic. Hoc quod transtuli: Et vidi, et ecce foramen unum in pariete, in Septuaginta non habetur.

And there was the glory of the God of Israel, not that he was delighted by such neighborhood; but that by his presence he might destroy the idol of Zeal and the temple. Whence also the subversion of the city and temple follows after a short time. And in Isaiah it is written that a narrow bed by no means holds two, and a short cloak cannot cover both (Isa. 28); Scripture signifying that of the Apostle: Who consents... [truncated]

(Verse 5.) And he said to me: Son of man, lift up thy eyes to the way of the North. And I lifted up my eyes to the way of the North: and behold on the North of the gate of the altar, the idol of Zeal in the very entrance. Instead of what we have put: On the North of the gate of the altar, the idol of Zeal in the very entrance, the Septuagint translated: From the North to the Eastern gate, which is not found in the Hebrew; leaving the other things which are written there. He said to me, he says, either the glory of God, which I had seen in the plain, or the spirit who lifted me up between heaven and earth. And he spoke to me, after he translated me into Jerusalem, and made me see either the city or the temple, and commanded that I should lift my eyes to the way of the North. For there the statue of Baal had been placed, which he calls the idol of Zeal, in the very entrance of the gate. But those who refer the idol of Zeal, or of the possessor, to the glory of God, or to the spirit, act impiously, changing the person of the idol for the majesty of God.

(Verse 6.) And he said to me: Son of man, dost thou think thou seest what these do: the great abominations which the house of Israel does here: that I should depart far off from my sanctuary? And being yet turned, thou shalt see greater abominations. Lest thou shouldst think, he says, that I unjustly desert the temple and leave the city to be overthrown, behold what they do in the temple. And when thou shalt have seen those things, do not think there is an end of crimes, thou shalt yet behold greater things. Which indeed can also be understood of our Jerusalem and our temple, when after the example of Hophni and Phinehas (1 Sam. 2) we work the crimes of idols in the tabernacle of God; and we commit fornication with those who have vowed themselves to the warfare and ministry of God; and we pluck the firstfruits of his sacrifices, giving them for the use of clients and servants, and we do all things for the sake of gain. But if these things which we see are so great, how much greater are to be estimated those which escape human conscience?

(Verse 7 et seqq.) And he brought me to the door of the court: and I saw, and behold a hole in the wall. And he said to me: Son of man, dig in the wall. And when I had digged in the wall, there appeared a door. And he said to me: Go in, and see the wicked abominations which they do here. This which I have translated: And I saw, and behold a hole in the wall, is not found in the Septuagint.

Et quia omnia quasi imagine picturaque monstrantur, unum in pariete foramen vidisse se dicit, juberique sibi ut illud perfodiat, et amplius faciat, quo videlicet aperto foramine, latius possit intrare et videre, quae foris positus videre non poterat. Per quod ostenditur, tam in Ecclesiis, quam in singulis nobis, per parva vitia majora monstrari, et quasi per quaedam foramina, ad abominationes maximas perveniri. Ex fructibus enim arbor cognoscitur (Matth. XII, 33, 34); et ex abundantia cordis, os loquitur. Pro signo sunt interioris hominis, verba erumpentia: quomodo libidinosum, quia sua callide celat vitia, interdum turpis sermo demonstrat; et avaritiam latentem intrinsecus parvulae rei cupido significat. Minoribus enim majora monstrantur, vultuque et oculis dissimulari non potest conscientia, dum luxuriosa et lasciva mens lucet in facie; et secreta cordis, motu corporis et gestibus indicantur.

(Vers. 10.) Et ingressus vidi: et ecce omnis similitudo reptilium, et animalium abominatio: et universa idola domus Israel depicta erant in pariete in circuitu per totum. Non solum idolum Zeli stabat in introitu portae Aquilonis, sed et omnes Templi parietes diversis idolorum imaginibus pingebantur: ut nulla esset bestia, quam non parietis pictura monstraret. Hoc in delubris idolorum, fanisque gentilium hucusque perspicimus, quod omnia genera bestiarum adoret stulta religio. Unde et Virgilius ait: Omnigenumque deum monstra, et latrator Anubis, Quasi non et illa sint monstra quae laudat Contra Neptunum et Venerem, contraque Minervam. Possumus et in nostri templi [Al. nostris templis] parietibus idola monstrare depicta, quando omnibus vitiis subjacemus, et pingimus in corde nostro peccatorum conscientiam, imaginesque diversas. De quibus et in Psalmo [Al. Psalmis] dicitur: Domine, in civitate tua imaginem ipsorum dissipabis (Psalm. LXXII, 20). Et in alio loco: Verumtamen in imagine perambulat homo (Psalm. XXXVIII, 7). Quod scilicet nullus hominum sit qui aliquam imaginem non habeat, sive sanctitatis, sive peccati. Quamobrem furiosis dicitur et iracundis: Furor illis secundum similitudinem serpentis: sicut aspidis surdae et obturantis aures suas, quae non exaudiet vocem incantantium (Psal. LVI, 5). Et de hominibus nequam: Generatio viperarum, quis ostendit vobis fugere a ventura ira (Matth. III, 7)? Et de versipellibus ac fraudulentis: Ite, dicite vulpi huic (Luc. XIII, 32). Ac de amatoribus feminarum: Equi insanientes in feminas facti sunt mihi: unusquisque ad uxorem proximi sui hinniebat (Jerem. LVIII). De brutis quoque ac vecordibus: Nolite fieri sicut equus et mulus, quibus non est intelligentia. Et iterum: In camo et freno maxillas eorum constringe, qui non appropinquant ad te (Ps. XXXI, 9). Et multa hujuscemodi. Hoc autem quod posuimus: Et ecce omnis similitudo reptilium et animantium, in Septuaginta non habetur.

And because all things are shown as in an image and a painting, he says that he saw one hole in the wall, and that he was commanded to dig through it and make it larger, so that the hole being opened, he might be able to enter more broadly and see the things which, being placed without, he could not see. By which it is shown, as well in the Churches as in each of us, that through small vices greater ones are shown, and as if through certain holes, one reaches to the greatest abominations. For from the fruits the tree is known (Matt. 12:33, 34); and from the abundance of the heart the mouth speaks. For a sign of the interior man are the words breaking forth: just as sometimes a base speech shows a lustful man, because he cleverly conceals his vices; and the desire for a very small thing signifies avarice lurking within. For through smaller things greater ones are shown, and the conscience cannot be disguised by the face and eyes, while a luxurious and lascivious mind shines in the face; and the secrets of the heart are indicated by the movement of the body and by gestures.

(Verse 10.) And I went in and saw: and behold every likeness of creeping things, and the abomination of animals: and all the idols of the house of Israel were painted on the wall round about everywhere. Not only the idol of Zeal was standing at the entrance of the North gate, but also all the walls of the Temple were painted with various images of idols: so that there was no beast which the painting of the wall did not show. This we see even to this day in the delubra of idols and the fanes of the gentiles, that a foolish religion adores all kinds of beasts. Whence also Virgil says: Monsters of gods of every kind, and the barking Anubis, Against Neptune and Venus, and against Minerva. As if those things which he praises were not also monsters. We can also show idols painted on the walls of our temple, when we are subject to all vices, and paint in our heart the conscience of sins, and various images. Of which also it is said in the Psalm: O Lord, in thy city thou shalt dissipate their image (Ps. 72:20). And in another place: Surely man walks in an image (Ps. 38:7). That is to say, that there is no man who does not have some image, either of holiness or of sin. Wherefore it is said to the furious and the wrathful: Their fury is according to the likeness of a serpent: like the deaf asp that stops her ears, which will not hear the voice of the charmers (Ps. 56:5). And of wicked men: Generation of vipers, who has shown you to flee from the wrath to come? (Matt. 3:7). And of the shifty and fraudulent: Go, tell that fox (Luke 13:32). And of the lovers of women: They are become to me as amorous horses after women: every one neighed after his neighbor's wife (Jer. 5:8). Also of the brute and heartless: Be not as the horse and the mule, which have no understanding. And again: With bit and bridle bind their jaws, who do not come near unto thee (Ps. 31:9). And many things of this kind. Now this which we have put: And behold every likeness of creeping things and animals, is not found in the Septuagint.

(Vers. 11.) Et septuaginta viri de senioribus domus Israel, et Jezonias filius Saphan stabat in medio eorum stantium ante picturas, et unusquisque habebat thuribulum in manu sua, et vapor nebulae de thure consurgebat. Quando dicit septuaginta viros fuisse de senioribus domus Israel, qui tenebant thuribula manibus, ostendit multos alios fuisse presbyteros, qui hoc non faciebant, sed forsitan peccatis aliis tenebantur: unumque nomine Jezoniam filium Saphan stetisse in medio eorum, quasi principem sceleris eorum, atque sacrilegii, qui omissa religione Dei, colebant idola, et in templo, non adorabant Deum, cujus erat templum, sed picturas parietum. Pulchreque dicitur: Stabat Jezonias filius Saphan, hoc est, judicii et condemnationis suae in medio stantium presbyterorum, quia et princeps, et hi quorum princeps erat, firmo in sceleribus stabant gradu, nec fluctuabant in malo; sed robustissime persistebant: vaporque nebulae et confusionis ac turbinis, qui surgebat ex thure, offerentium sacrilegia demonstrabat. Hoc factum sit eo tempore juxta litteram. Caeterum et nobis orandum est, ne seniores domus Israel septenarium numerum, qui est sanctus, per septem decades multiplicantes, stent in erroribus suis, et adorent picturas idolorum, vaporque sacrilegii ascendat sive consurgat resistens Deo. Quando viderimus plebem pessimam congregatam, de qua scriptum est: Odivi Ecclesiam malignantium (Psal. XXV, 6); et pejores plebe praepositos, nequioremque principem, qui praefectus est plebi atque presbyteris, dicamus Jezoniam stantem ante picturas, et singulos habere thuribula in manibus suis, non Dei majestatem, sed proprias sententias adorantes, et nequaquam odorem bonae fragrantiae ad Deum, sed foetorem ad idola pervenire.

(Vers. 12.) Et dixit ad me: Certe vides, fili hominis, quae seniores domus Israel faciunt in tenebris, unusquisque in abscondito cubiculi sui. Dicunt enim: Non videt Dominus nos: dereliquit Dominus terram. Ex eo, inquit, quod in templo faciunt pariter congregati, ostenditur quid unusquisque in cubiculo suo faciat. Sed secundum anagogen melius intelligi potest, quod nonnulli principes Ecclesiarum faciant in tenebris, quae dictu quoque turpia sunt. Iste est absconditus cordis homo, de quo dicitur: Ingredere in cubiculum tuum (Mich. VI, 4). Et rursum: Qui videt in abscondito reddet tibi. Recolat unusquisque conscientiam suam, et opera tenebrarum recordetur in tenebris, sciatque scriptum: Omnis qui mala operatur, odit lucem, et non venit ad lucem, ne arguatur a luce (Joan. III, 20; I Thess. V). Et in se illud intelliget esse completum: Qui inebriatur, nocte inebriatur (Prov. II, 25). Quod juxta litteram stare non potest. Quanti enim in prandiis conviviisque dierum inebriantur? Sed quia ebrietas cordis offendens Deum, tenebrarum est, et non lucis, propterea quicumque inebriatur, nocte inebriatur.

(Verse 11.) And seventy men of the elders of the house of Israel, and Jaazaniah the son of Shaphan stood in the midst of them that stood before the paintings, and every man had a censer in his hand, and a vapor of a cloud of incense rose up. When he says that there were seventy men of the elders of the house of Israel, who held censers in their hands, he shows that there were many other presbyters who did not do this, but perhaps were held by other sins; and that one named Jaazaniah the son of Shaphan stood in the midst of them, as if the leader of their wickedness and sacrilege, who, having abandoned the religion of God, worshipped idols, and in the temple did not adore God, whose temple it was, but the paintings of the walls. And beautifully it is said: Jaazaniah the son of Shaphan stood, that is, of his judgment and condemnation in the midst of the standing presbyters, because both the leader, and these of whom he was the leader, stood with a firm step in their crimes, nor did they waver in evil; but they persisted most robustly: and the vapor of the cloud and of confusion and of the whirlwind, which rose from the incense, demonstrated the sacrileges of those offering. This may have been done at that time according to the letter. But we also must pray, lest the elders of the house of Israel, multiplying the number seven, which is holy, by seven decades, should stand in their errors, and adore the paintings of idols, and the vapor of sacrilege should ascend or rise up resisting God. When we see a most wicked people gathered together, of whom it is written: I have hated the assembly of the malignant (Ps. 25:6); and the leaders worse than the people, and a more wicked prince, who is set over the people and the presbyters, let us say that Jaazaniah is standing before the paintings, and that individuals have censers in their hands, adoring not the majesty of God, but their own opinions, and that by no means does an odor of sweet fragrance reach unto God, but a stench unto the idols.

(Verse 12.) And he said to me: Surely thou seest, son of man, what the elders of the house of Israel do in the dark, every one in the secret of his chamber. For they say: The Lord seeth us not: the Lord hath forsaken the earth. From that which they do gathered together in the temple, he says, it is shown what each one does in his own chamber. But according to anagoge it can be better understood, that some leaders of the Churches do things in the dark, which are also shameful to be said. This is the hidden man of the heart, of whom it is said: Enter into thy chamber (Mic. 6:4). And again: He who seeth in secret shall repay thee. Let each one recall his own conscience, and remember the works of darkness in the dark, and let him know it is written: Every one that doth evil hateth the light, and cometh not to the light, that he may not be reproved by the light (John 3:20; 1 Thess. 5). And he shall understand that this is fulfilled in himself: He who is drunk, is drunk in the night (cf. 1 Thess. 5:7; Prov. 2:25). Which according to the letter cannot stand. For how many are made drunk at the luncheons and banquets of the days? But because the drunkenness of the heart offending God is of darkness, and not of light, therefore whoever is made drunk, is made drunk in the night.

Cum autem seniores domus Israel fecerint mala in tenebris et in abscondito cubiculorum suorum, et putaverint se Deum posse celare, tunc consequenter dicent: Non videt nos Dominus, dereliquit Dominus terram. Multique sunt peccatores et ambulantes juxta cogitationes suas, qui Deum non aestimant curare mortalia, nec ad illum nostra vitia pertinere. Certe quando peccamus, si cogitaremus Deum videre et esse praesentem, numquam quod ei displicet, faceremus. Porro quod sequitur, Dereliquit Dominus terram, quorumdam etiam philosophorum sententia est, qui ex siderum cursu atque constantia, suspicantur esse in coelestibus providentiam, et terrena contemni, dum nihil recti nec juxta ordinem in terris geritur.

(Vers. 13, 14.) Et dixit ad me: Adhuc conversus videbis abominationes majores, quas illi faciunt. Et introduxit me per ostium portae domus Domini, quod respiciebat ad Aquilonem; et ecce mulieres sedentes plangentes Adonidem. Quem nos Adonidem interpretati sumus, et Hebraeus et Syrus sermo THAMUZ vocat: unde quia juxta gentilem fabulam, in mense Junio amasius Veneris et pulcherrimus juvenis occisus, et deinceps revixisse narratur, eumdem Junium mensem eodem appellant nomine, et anniversariam ei celebrant colemnitatem, in qua plangitur a mulieribus quasi mortuus, et postea reviviscens canitur atque laudatur.

Consequenterque postquam principes et seniores domus Israel quid fecerint in templo ac tenebris cubiculisque monstratum est: etiam mulierum vitia describuntur, quae plangunt amatorum societate privatae, et exsultant, si eos potuerint obtinere. Et quia eadem gentilitas hujuscemodi fabulas poetarum, quae habent turpitudinem, interpretatur subtiliter, interfectionem et resurrectionem Adonidis, planctu et gaudio prosequens: quorum alterum in seminibus, quae moriuntur in terra, alterum in segetibus, quibus mortua semina renascuntur, ostendi putat; nos quoque eos qui ad saeculi mala et bona, vel contristantur, vel exsultant, mulieres appellemus, molli et effeminato animo: dicamusque plangere eos Thamuz, ea videlicet quae in rebus mundi putantur esse pulcherrima.

(Vers. 15, 16.) Et dixit ad me: Certe vidisti, fili hominis: adhuc conversus videbis abominationes majores his. Et introduxit me in atrium domus Domini interius, et ecce in ostio templi Domini inter vestibulum et altare quasi viginti quinque viri, dorsa habentes contra templum Domini, et facies ad Orientem, et adorabant ad ortum solis.

Now when the elders of the house of Israel shall have done evil in the dark and in the secret of their chambers, and shall have thought that they could hide from God, then consequently they will say: The Lord seeth us not, the Lord hath forsaken the earth. And many are the sinners and those walking according to their own thoughts, who do not estimate that God cares for mortal things, nor that our vices pertain to Him. Surely when we sin, if we thought that God sees and is present, we would never do what displeases Him. Furthermore, that which follows, The Lord hath forsaken the earth, is also the opinion of certain philosophers, who from the course and constancy of the stars, suspect that there is a providence in the heavens, and that earthly things are despised, while nothing right nor according to order is carried on in the lands.

(Verse 13, 14.) And he said to me: Turn thee again, and thou shalt see greater abominations which they do. And he brought me by the door of the gate of the house of the Lord, which looked toward the North; and behold, women sat there weeping for Adonis. That which we have interpreted as Adonis, both the Hebrew and the Syriac language call Tammuz: whence because according to the gentile fable, in the month of June the lover of Venus and a most beautiful youth is said to have been killed, and afterwards to have lived again, they call the same month of June by the same name, and they celebrate an anniversary solemnity to him, in which he is lamented by women as if dead, and afterwards he is sung of and praised as reviving.

Consequently, after it has been shown what the leaders and elders of the house of Israel did in the temple and in the darkness and in their chambers: also the vices of the women are described, who weep being deprived of the society of their lovers, and exult if they have been able to obtain them. And because the same gentiles interpret subtly these kinds of fables of the poets, which have turpitude, following the killing and resurrection of Adonis with lamentation and joy: of which they think one is shown in the seeds which die in the earth, the other in the crops by which the dead seeds are born again; let us also call those women who either are saddened or exult at the evils and goods of the world, with a soft and effeminate mind: and let us say that they weep for Tammuz, namely those things which in the matters of the world are thought to be most beautiful.

(Verse 15, 16.) And he said to me: Surely thou hast seen, son of man: turn thee again, and thou shalt see greater abominations than these. And he brought me into the inner court of the house of the Lord, and behold, at the door of the temple of the Lord, between the porch and the altar, were as it were twenty-five men, having their backs against the temple of the Lord, and their faces toward the East, and they worshipped at the rising of the sun.

Quod nos vestibulum juxta Symmachum interpretati sumus, qui πρόπυλον posuit, pro eo quod LXX et Theodotio ipsum verbum Hebraicum transtulerunt AELAM: Aquilae prima editio, προστάada: secunda, AELAM templi interpretata est, quam nos porticum templi exprimere possumus: sive intectum atrium, quod inter templum et altare erat. Et quia supra legimus, post idolum Zeli, quod ad portam Aquilonis apparuit: Adhuc conversus videbis abominationes majores; ostensisque per parietem picturis omnium bestiarum, quas adorabant septuaginta presbyteri, et Jezonias filius Saphan, tenentes thuribula in manibus, secundo dicitur: Adhuc conversus videbis abominationes majores, quas isti faciunt, eo quod sederent mulieres plangentes Adoniden; post tertium quoque peccatum dicitur: Adhuc conversus videbis abominationes majores his. Quae est autem major abominatio superiorum trium scelerum? Videlicet quarta quae sequitur: Ecce in ostio templi Domini inter vestibulum et altare quasi viginti quinque viri dorsa habentes contra templum Domini, et facies ad Orientem, et adorabant ad ortum solis, eo quod, contempto Domino, id est, Creatore, adorarent solem, id est, Domini creaturam, praecipiente ipso Domino per Moysen (Deut. XII), quod nequaquam in morem gentilium contra Orientem Deum adorare deberent: sed in quacumque fuissent orbis parte, sive ad Orientem, sive ad Occidentem, sive ad Meridiem, sive ad Septentrionem, adorarent contra templum, ubi sancta sanctorum habitare Dominus credebatur. Quod quidem et Danielem in Babylone fecisse legimus (Dan. VI), qui apertis fenestris coenaculi sui, adorabat Dominum contra templum, quod erat in Jerusalem.

Hoc juxta litteram fuisse sacrilegii, nemo dubitat. Secundum anagogen, omnes haereticos pejores esse prioribus, id est, idolo Zeli pictisque in pariete figuris animantium, et planctu Adonidis, per quae idololatria voluptasque monstratur, ille scire poterit, qui intellexerit prophetam dicentem: Tu autem odisti disciplinam, et projecisti sermones meos post te (Ps. XLIX, 17). Et in alio loco: Verterunt contra me scapulam recedentem (Jerem. II, 27). An ignoramus Marcionem et caeteros haereticos, qui vetus laniant Testamentum, contempto Creatore, id est, justo Deo, alium quemdam bonum Deum colere et adorare, quem de suo corde finxerunt? Omnesque nostri temporis haeretici, qui Dei Filium praedicant creaturam, et tamen adorant eum, relicto divinitatis templo et post tergum habito, ipsi confessione sua creaturam adorare se dicunt. Nos autem sic adoramus solem justitiae, ut Deum adoremus in templo veteris Testamenti, ubi Lex et Prophetae, ubi Cherubim et propitiatorium est.

That which we have interpreted as porch according to Symmachus, who put *propylon*, is for that which the LXX and Theodotion translated as the Hebrew word itself, AELAM; Aquila's first edition interpreted it as *prostada*, the second as *AELAM* of the temple, which we can express as the portico of the temple: or the uncovered atrium which was between the temple and the altar. And because we read above, after the idol of Zeal which appeared at the North gate: "Turn thee again, and thou shalt see greater abominations"; and having shown through the wall the paintings of all the beasts which the seventy elders and Jaazaniah the son of Shaphan worshipped, holding censers in their hands, it is said a second time: "Turn thee again, and thou shalt see greater abominations which these do," because the women sat weeping for Adonis; after the third sin also it is said: "Turn thee again, and thou shalt see greater abominations than these." Now what is a greater abomination than the three former crimes? Namely the fourth which follows: Behold, at the door of the temple of the Lord, between the porch and the altar, were as it were twenty-five men having their backs against the temple of the Lord, and their faces toward the East, and they worshipped at the rising of the sun, because, having despised the Lord, that is, the Creator, they worshipped the sun, that is, the creature of the Lord, while the Lord Himself commanded through Moses (Deut. 12) that by no means should they worship God toward the East in the manner of the gentiles: but in whatever part of the world they were, whether toward the East, or toward the West, or toward the South, or toward the North, they should worship toward the temple, where the Lord was believed to dwell in the holy of holies. Which indeed we read that Daniel also did in Babylon (Dan. 6), who, having opened the windows of his upper chamber, worshipped the Lord toward the temple which was in Jerusalem.

That this was sacrilege according to the letter, no one doubts. According to anagoge, that all heretics are worse than the former ones, that is, than the idol of Zeal and the figures of animals painted on the wall, and the weeping for Adonis, through which idolatry and pleasure are shown, he will be able to know who understands the prophet saying: But thou hast hated discipline, and hast cast my words behind thee (Ps. 49:17). And in another place: They turned to me their back receding (Jer. 2:27). Or are we ignorant of Marcion and the other heretics, who tear the Old Testament, having despised the Creator, that is, the just God, and worship and adore some other good God whom they have fashioned from their own heart? And all the heretics of our time, who preach that the Son of God is a creature, and yet adore Him, having left the temple of divinity and having it behind their back, they say by their own confession that they adore a creature. But we so adore the sun of justice, that we adore God in the temple of the Old Testament, where the Law and the Prophets are, where the Cherubim and the propitiatory are.

Quos nos viginti quinque viros transtulimus, LXX posuerunt, viginti; et in quibusdam exemplaribus, quinque de Theodotione additi sunt.

(Vers. 17.) Et dixit ad me: Certe vidisti, fili hominis: numquid leve est hoc domui Juda, ut facerent abominationes istas, quas fecerunt hic, quia replentes terram iniquitate, conversi sunt ad irritandum me? Et ecce applicant ramum ad nares suas. Pro eo quod nos diximus: Et ecce applicant ramum ad nares suas, LXX transtulerunt: et ecce ipsi sicuti subsannantes, quibus de Theodotione additum est, Extendunt ramum; ut sit totum pariter: Et ecce ipsi extendunt ramum quasi subsannantes. Pro quo interpretatus est Symmachus, quasi emittentes sonitum in similitudinem cantici per nares suas.

Significat autem viginti quinque viros, qui in quadrum solida statione fundati sunt, et a quinque sensibus per quinquies quinque, quadranguli figuram efficiunt, non solum templum habere post tergum, sed instar idolorum applicare ramum ad nares suas: haud dubium quin palmarum, quas Graeco sermone βαΐα vocant, ut per hoc eos idola adorare significet. Denique et Job inter caeteras virtutes etiam hoc habuisse se dicit, quod numquam aspiciens coelum et solem, et lunam, et astra fulgentia, osculatus sit manum suam (Job. XXXI), id est, adoraverit creaturas. Symmachi autem interpretatio, foedum raucumque sonitum de naribus procedentem in Dei contemptum significat. Omnesque haeretici, qui repleverunt terram iniquitate, et conversi sunt ad falsi nominis scientiam, ut Dominum ad iracundiam provocarent, aestimandi sunt: quando laudare voluerint Deum, magis turpi sonitu blasphemare, vel Testamenti veteris Deum parvi ducere, irridere, contemnere.

(Vers. 18.) Ergo et ego faciam in furore: non parcet oculus meus, nec miserebor. Et cum clamaverint ad aures meas voce magna, non exaudiam eos. Quodque sequitur, et cum clamaverint ad aures meas voce magna, non exaudiam eos, in Septuaginta non habetur. Pro his, ait, omnibus quae fecerunt, ego faciam in furore, et non parcet oculus meus, nec miserebor. Quod audientes veteres haeretici, Creatorem calumniantur quasi crudelem et sanguinarium; nec cogitant Apostolum Paulum, qui certe boni Dei (ut ipsi volunt) apostolus est, scribere ad Corinthios, Si venero rursum, non parcam (II Cor. XV, 2); ut virga corripiat delinquentes, et errantes retrahat ad salutem. Qui enim non intelligunt quod sibi prosit, et orant frequenter contraria, expedit eis ut non exaudiantur a Domino. Unde et in oratione Dominica dicimus: Fiat voluntas tua (Matth. VI, 10). Non voluntas nostra, quae errare consuevit: sed voluntas tua, quae futura cognoscit.

These whom we translated as twenty-five men, the LXX put as twenty; and in some copies, five were added from Theodotion.

(Verse 17.) And he said to me: Surely thou hast seen, son of man: is it a light thing to the house of Judah, that they should do these abominations which they have done here, because filling the land with iniquity, they have turned to provoke me? And behold they put the branch to their noses. For that which we have said: "And behold they put the branch to their noses," the LXX translated: "and behold they themselves are as it were mocking," to which was added from Theodotion: "They extend the branch"; so that the whole is together: "And behold they themselves extend the branch as it were mocking." For which Symmachus interpreted: "as if emitting a sound in the likeness of a song through their noses."

Now it signifies that the twenty-five men, who are founded in a square with a solid station, and from the five senses through five times five, effect the figure of a quadrangle, not only have the temple behind their back, but in the manner of idols they apply the branch to their noses: no doubt of palms, which they call *baia* in the Greek language, so that by this he may signify that they worship idols. Finally, Job also says among other virtues that he had this, that never beholding the heaven and the sun, and the moon, and the shining stars, "did he kiss his hand" (Job 31), that is, worshipped the creatures. But Symmachus' interpretation signifies a foul and hoarse sound proceeding from the noses in contempt of God. And all heretics, who have filled the land with iniquity, and have turned to the knowledge of a false name, so as to provoke the Lord to wrath, are to be so estimated: whenever they wish to praise God, they rather blaspheme with a foul sound, or think little of the God of the Old Testament, mocking and despising Him.

(Verse 18.) Therefore I also will do in fury: my eye shall not spare, neither will I have pity. And when they shall cry to my ears with a loud voice, I will not hear them. And that which follows: "and when they shall cry to my ears with a loud voice, I will not hear them," is not found in the Septuagint. For all these things, He says, which they have done, I will do in fury, and my eye shall not spare, neither will I have pity. Hearing which the ancient heretics calumniate the Creator as if cruel and bloodthirsty; nor do they consider the Apostle Paul, who certainly is an apostle of the good God (as they themselves wish), writing to the Corinthians: "If I come again, I will not spare" (2 Cor. 13:2); that he may correct the delinquents with a rod, and draw back the erring to salvation. For those who do not understand what may benefit them, and frequently pray for contrary things, it is expedient for them that they be not heard by the Lord. Whence also in the Lord's prayer we say: "Thy will be done" (Matt. 6:10). Not our will, which is accustomed to err: but Thy will, which knows future things.

Magnaeque interdum felicitatis est, ad praesens misericordiam non mereri. Et istis igitur, qui sunt de domo Juda, et a confessione Ecclesiae recesserunt, non parcet Dominus. Cumque clamaverint voce magna, de qua Dominus dixit: Clamor eorum pervenit ad me (Genes. XVIII): tamen Dominus non exaudiet eos: ut malis coacti, intelligant quid fecerint.

(Cap. IX.---Vers. 1.) Et clamavit in auribus meis voce magna, dicens: Appropinquaverunt visitationes urbis. Pro visitationibus, ultionem Septuaginta transtulerunt. Mihi enim vindictam et ego retribuam, dicit Dominus (Deut. XXXII, 35). Omnisque ultio visitatio est quasi aegrotantis, quasi habentis vulnera, quasi medicas exspectantis manus, juxta illud quod alibi scriptum est: Visitabo in virga iniquitates eorum, et in flagellis peccata eorum: misericordiam autem meam non auferam ab eis (Psal. LXXXVIII, 33, 34). Recteque (ut supra diximus) visitatio vel ultio appropinquare dicitur captivitate vicina.

Et unusquisque vas interfectionis habet in manu sua. Non dixit, habebat, ut Septuaginta transtulerunt. Neque enim narrat praeterita, sed praesentia futuraque demonstrat. Qui igitur malos percutit in eo quod mali sunt, et habet vasa interfectionis, ut occidat pessimos, minister est Domini.

(Vers. 2, 3.) Et ecce sex viri veniebant de via portae superioris, quae respicit ad Aquilonem, et uniuscujusque vas interitus in manu ejus. Vir quoque unus in medio eorum vestitus lineis, et atramentarium scriptoris ad renes ejus: ingressique sunt, et steterunt juxta altare aeneum. Et gloria Dei Israel assumpta est de Cherub, quae erat super eum ad limen domus. Et vocavit virum, qui indutus erat lineis; et atramentarium scriptoris habebat in lumbis suis. Pro lineis, quod nos juxta Symmachum interpretati sumus, LXX, ποδήρη; Theodotio ipsum verbum Hebraicum BADDIM; Aquila, praecipua, interpretati sunt. Rursum ubi nos diximus, et atramentarium scriptoris ad renes ejus, LXX posuerunt: Et zona sapphirina super renes ejus; Theodotio, κάστυ scribae in manu ejus; Aquila, μελανοδοχεῖον, id est, atramentarium scribae ad lumbos ejus; Symmachus, tabulas scriptoris habebat in renibus suis. Et ubi nos transtulimus, limen domus, Septuaginta et Theodotio, τὸ αἴθριον, id est, sub divo posuere vestibulum.

And it is sometimes a matter of great happiness not to merit mercy for the present. And therefore the Lord will not spare these who are of the house of Judah, and have receded from the confession of the Church. And when they shall have cried with a loud voice, of which the Lord said: "Their cry has come unto me" (Gen. 18): nevertheless the Lord will not hear them: so that, being coerced by evils, they may understand what they have done.

(Chapter IX. Verse 1.) And he cried in my ears with a loud voice, saying: The visitations of the city have drawn near. For visitations, the Septuagint translated "vengeance". "For vengeance is mine and I will repay, saith the Lord" (Deut. 32:35). And every vengeance is a visitation as if of one sick, as if of one having wounds, as if of one expecting medical hands, according to that which is written elsewhere: "I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from them" (Ps. 88:33, 34). And rightly (as we have said above) the visitation or vengeance is said to draw near with captivity being nigh.

And every man hath a weapon of destruction in his hand. He did not say, "he had," as the Septuagint translated. For he does not relate past things, but demonstrates present and future things. He therefore who strikes the wicked in that they are wicked, and has weapons of destruction that he may kill the worst, is a minister of the Lord.

(Verse 2, 3.) And behold six men came from the way of the upper gate, which looketh toward the North, and every man's weapon of destruction in his hand. And one man in the midst of them was clothed with linen, and a writer's inkhorn was at his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was taken up from the Cherub, which was upon him, to the threshold of the house. And he called the man who was clothed with linen, and had a writer's inkhorn at his loins. For "linen", which we have interpreted according to Symmachus, the LXX translated *podere* (a long robe); Theodotion, the Hebrew word itself *Baddim*; Aquila, "choice things". Again, where we said, "and a writer's inkhorn at his side", the LXX put: "And a sapphire belt upon his loins"; Theodotion: "A *kastu* of a scribe in his hand"; Aquila: "*melanodocheion*", that is, a scribe's inkhorn at his loins; Symmachus: "he had a writer's tablets at his side." And where we translated "threshold of the house", the Septuagint and Theodotion put *to aithrion*, that is, the porch under the open sky.

Pro vase quoque interitus, quod singuli viri habebant in manibus, soli Septuaginta securim interpretati sunt. Ad hominum igitur peccata delenda, qui in sexta die fabricationis mundi facti sunt, veniunt sex viri, et descendunt de porta superiori, sive ut LXX transtulerunt, excelsa ad Aquilonem. Et habebat unusquisque securim in manibus, de qua Joannes loquitur: Jam enim securis ad radices arborum posita est. Omnis arbor quae fructum non facit, excidetur et in ignem mittetur (Matth. III, Luc. III, 9). Eratque in medio sex virorum unus, id est, septimus, in habitu pontificis vestitus lineis indumentis, et habebat atramentarium scriptoris ad renes suos, quo omnium peccata describeret, et sanctorum a peccatoribus numerum segregaret: sive zonam sapphirinam coloris lapidis sapphiri, qui in ornamentis est principis sacerdotum.

Egressique sunt sex viri, et steterunt juxta altare aeneum. Duo enim erant altaria: unum thymiamatis, aureum intrinsecus; et alterum ante templum, aeneum holocaustorum. Juxta altare autem stare dicuntur parati ad jubentis imperium, ut cujuscumque viderint ibi non esse peccata dimissa, sententiae Domini et interfectioni eum subjacere cognoscant. Gloria quoque Dei Israel ascendit, sive assumpta est de uno Cherub, et ivit ad limen, sive ad subdivum atrii domus atque vestibuli, quod nequaquam tecto premitur, sed aeris fruitur libertate. Quae ipsa gloria Domini virum, qui erat in habitu pontificis, habebatque atramentarium in lumbis suis, vocavit, et dixit quae Scriptura testatur. Quidam sex viros, sex interpretantur Angelos, qui Dei pareant voluntati: ipsumque unum qui habebat indumenta pontificis, Salvatorem intelligunt; juxta id, quod Sacerdos est et magni consilii Angelus, illudque quod dicitur: Tu es sacerdos in aeternum secundum ordinem Melchisedec (Psal. CIX, 4). Ποδήρη autem, quod Septuaginta transtulerunt, una ex octo vestium est pontificis, quae Latine dicitur talaris; et ex eo quod ad pedes usque descendat, hoc sortita vocabulum est. De veste pontificis ante annos plurimos scio edidisse me librum, ad cujus explanationem mitto lectorem. Neque enim possum omnia in omnibus locis dicere, quodque Aquilae prima editio et Theodotio dixerant κάστυ, pro quo in Hebraeo legitur CESATH (), cum ab Hebraeo quaererem quid significaret, respondit mihi Graeco sermone appellari καλαμάριον, ab eo quod in illo calami recondantur.

For the weapon of destruction also, which the individual men had in their hands, the Septuagint alone interpreted it as an "axe". To destroy the sins of men, therefore, who were made on the sixth day of the fabrication of the world, six men come, and they descend from the upper gate, or as the LXX translated, "the high gate" toward the North. And every one had an axe in his hands, of which John speaks: "For now the axe is laid to the root of the trees. Every tree that bringeth not forth fruit shall be cut down, and cast into the fire" (Matt. 3:10, Luke 3:9). And there was one in the midst of the six men, that is, a seventh, in the habit of a high priest clothed in linen garments, and he had a writer's inkhorn at his side, by which he might describe the sins of all, and separate the number of the holy from the sinners: or a sapphire belt of the color of the sapphire stone, which is among the ornaments of the high priest.

And the six men went out, and stood beside the brazen altar. For there were two altars: one of incense, golden within; and another before the temple, brazen, of burnt offerings. Now they are said to stand beside the altar ready for the command of Him who orders, so that whosever sins they see are not dismissed there, they may know him to be subject to the sentence of the Lord and to destruction. The glory also of the God of Israel ascended, or was taken up from one Cherub, and went to the threshold, or to the open space of the court of the house and of the porch, which is by no means pressed down by a roof, but enjoys the liberty of the air. Which very glory of the Lord called the man who was in the habit of a high priest, and had an inkhorn at his loins, and said what the Scripture testifies. Some interpret the six men as six Angels, who obey the will of God: and they understand the one who had the garments of a high priest to be the Savior; according to this, that He is a Priest and the Angel of great counsel, and that which is said: "Thou art a priest for ever according to the order of Melchizedek" (Ps. 109:4). Now *podere*, which the Septuagint translated, is one of the eight garments of the high priest, which in Latin is called *talaris* (reaching to the ankles); and from the fact that it descends even to the feet, it has obtained this name. Concerning the garment of the high priest I know that I published a book many years ago, to the explanation of which I send the reader. For I cannot say all things in all places. And as for that which Aquila's first edition and Theodotion had said, *kastu*, for which in the Hebrew is read *cesath*, when I asked a Hebrew what it signified, he answered me that in the Greek language it is called *kalamarion*, from the fact that pens (*calami*) are stored in it.

Nos atramentarium, ex eo quod atramentum habeat, dicimus. Multi significantius thecas vocant, ab eo quod thecae sint scribentium calamorum. De quatuor Cherubim, unus Cherub mittitur a gloria Dominicae majestatis, locuturus ad eum, qui pontificis indumentis indutus erat. Et quamquam plerique τὰ χερουβεὶμ neutrali genere, numeroque plurari dici putent, nos scire debemus singulari numero Cherub, generis masculini, et plurali ejusdem generis Cherubim: non quo sexus in ministris Dei sit, sed quo unumquodque juxta linguae suae proprietatem diversis appelletur generibus. Angeli vocantur numero plurali Malachim, et Cherubim, et Seraphim ejusdem generis et numeri. Porro sabaoth, quod interpretatur militiarum, sive exercituum atque virtutum, dicuntur genere feminino, numero plurali, et desinunt in extremam syllabam OTH. Qui autem volunt sub figura pontificis intelligi Salvatorem, de Apocalypsi Joannis utuntur exemplo, in qua scriptum est: Et converti me. et vidi vocem quae loquebatur mecum. Et conversus aspexi septem candelabra aurea: et in medio candelabrorum similem Filio hominis (Apoc. II, 12, 13), et caetera.

(Vers. 4 seqq.) Et dixit Dominus ad eum: Transi per mediam civitatem in medio Jerusalem, et signa THAU super frontes virorum gementium et dolentium super cunctis abominationibus, quae fiunt in medio ejus. Et illis dixit audiente me: Transite per civitatem sequentes eum, et perculite: non parcat oculus vester; neque misereamini. Senem, adolescentulum, et virginem, parvulum, et mulieres interficite usque ad internecionem. Omnem autem super quem videritis THAU, ne occidatis: et a sanctuario meo incipite. Praecipitur ei qui indutus erat veste talari, sive linea, et sacerdotalem habitum praeferebat, ut ponat signum super frontes virorum gementium et dolentium, super cunctis abominationibus. quae fiunt in medio Jerusalem. Pro signo, quod Septuaginta, Aquila et Symmachus transtulerunt, Theodotio ipsum verbum Hebraicum posuit THAU, quae extrema est apud Hebraeos viginti et duarum litterarum, ut perfectam in viris gementibus et dolentibus scientiam demonstraret. Sive, ut Hebraei autumant, quia Lex apud eos appellatur THORA, quae hac in principio nominis sui littera scribitur; illi hoc accepere signaculum, qui Legis praecepta compleverant. Et ut ad nostra veniamus, antiquis Hebraeorum litteris, quibus usque hodie utuntur Samaritani, extrema THAU, littera, crucis habet similitudinem, quae in Christianorum frontibus pingitur, et frequenti manus inscriptione signatur. Sunt qui putent, ex eo quod secundum Hebraicum alphabetum ista extrema sit littera, demonstrari in multitudine peccantium, reliquias superesse sanctorum.

We call it "inkhorn" (*atramentarium*), from the fact that it has ink (*atramentum*). Many more significantly call them "cases" (*thecas*), from the fact that they are cases for writing pens. Concerning the four Cherubim, one Cherub is sent from the glory of the Lord's majesty, to speak to him who was clothed in the garments of a high priest. And although many think that *ta cheroubeim* is said in the neuter gender and plural number, we ought to know that in the singular number it is *Cherub*, of the masculine gender, and in the plural of the same gender *Cherubim*: not that there is sex in the ministers of God, but that each thing according to the property of its own language is called by different genders. Angels are called in the plural number *Malachim*, and *Cherubim*, and *Seraphim* of the same gender and number. Furthermore, *Sabaoth*, which is interpreted as "of hosts", or "of armies" and "of virtues", is said in the feminine gender, plural number, and they end in the last syllable *OTH*. Those however who wish the Savior to be understood under the figure of the high priest, use the example from the Apocalypse of John, in which it is written: "And I turned, and saw the voice that spoke with me. And being turned, I saw seven golden candlesticks: and in the midst of the candlesticks one like to the Son of man" (Rev. 1:12, 13), and the rest.

(Verse 4 et seqq.) And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem, and mark a *Tau* upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof. And to the others he said in my hearing: Go ye through the city after him, and strike: let not your eye spare, neither be ye moved with pity. Utterly destroy old and young, maidens, children and women. But upon whomsoever you shall see the *Tau*, kill him not: and begin ye at my sanctuary. It is commanded to him who was clothed in the long robe, or linen garment, and bore a priestly habit, that he place a sign upon the foreheads of the men that sigh and mourn over all the abominations which are committed in the midst of Jerusalem. For the "sign", which the Septuagint, Aquila, and Symmachus translated, Theodotion put the Hebrew word itself *Tau*, which is the last of the twenty-two letters among the Hebrews, so that he might demonstrate perfect knowledge in the men sighing and mourning. Or, as the Hebrews assert, because the Law among them is called *Thora*, which is written with this letter at the beginning of its name; they received this seal who had fulfilled the precepts of the Law. And to come to our own things, in the ancient letters of the Hebrews, which the Samaritans use to this day, the last letter *Tau* has the likeness of a cross, which is painted on the foreheads of Christians, and is marked by the frequent inscription of the hand. There are those who think that, from the fact that according to the Hebrew alphabet this is the last letter, it is shown that in the multitude of those sinning, a remnant of the holy survives.

Gementes igitur dolentesque salvantur; qui non solum malis non consenserunt operibus, sed et aliena planxere peccata, secundum quod et Samuel planxit super Saul (III Reg. XVI), et apostolus Paulus super his qui post peccatum non egerunt poenitentiam. Unde et ipse dicebat: Qui sumus in hoc tabernaculo, ingemiscimus (II Cor. V, 2). Et alibi: Tristitia mihi est magna, et incessabilis dolor cordis mei. Praecipiturque sex viris ut praeter eos qui possunt dicere: Signatum est super nos lumen vultus tui, Domine (Psal. IV, 7), cunctos interficiant, non seni parcant, non juveni, non virgini, non parvulo, non mulieri. Secundum mysticos intellectus, senes sunt in Ecclesia de quibus dicitur: Cani hominis prudentia ejus (Sap. IV, 8); juvenes qui sunt ad fidei bella promptissimi; virgines, qui pudicitiam tota mente conservant; parvuli, qui lacte potantur infantiae, et necdum percipiunt solidum cibum; mulieres, qui fragilitate sexus, animae imbecillitatem testantur. Quibus universis non parcitur, si absque Christi signaculo aliquid esse se credunt.

Et a sanctuario meo incipite, sive, ut Septuaginta transtulerunt, et a sanctis meis incipite, vel sacerdotes significat, qui versabantur in templo et adorabant idola; vel eos qui pro sacerdotii merito sancti vocabantur in populo, et qui fuerant in populis causa peccati, primi meruere supplicia. Tempus enim est (I Cor. VII), ut judicium incipiat a domo Dei.

(Vers. 7.) Coeperunt ergo a viris senioribus, qui erant ante faciem domus. Et dixit ad eos: Contaminate domum: et implete atria interfectis. Implere atria interfectis. Pro atriis, quae Hebraice dicuntur ASEROTH, LXX posuere vias. Occiduntur autem viri seniores, de quibus supra legimus quod haberent thuribula et adolerent idolis incensum. Nec est ulla templi religio: quia, offenso religionis Deo, contaminata sunt omnia, ut unde peccatum, inde judicium sit.

Atriaque cadaveribus complentur in templo, et non viae, quae utique foris erant, nisi forsitan vias intelligere possimus plateas civitatis. Nec audere poterant Angeli contaminare templum sanguine mortuorum, in quo prius habitabat gloria Dei, nisi hoc recedentis gloriae Dominus praecepisset. Omnis qui peccato mortuus est, contaminat atria templi, et vias urbis Domini, in quibus vivit: qui cum Christo resurgens, mortuus esse desistit.

Et egressi sunt, et percutiebant eos, qui erant in civitate. Sive, ut alii transtulerunt: percutiebant civitatem; pro his qui erant in urbe, ipsam urbem appellantes.

Therefore those that sigh and mourn are saved; who not only did not consent to evil works, but also lamented the sins of others, according to which Samuel also mourned over Saul (1 Sam. 16), and the apostle Paul over those who after sin did not do penance. Whence he himself also said: "We who are in this tabernacle do groan" (2 Cor. 5:4). And elsewhere: "I have great sadness and unceasing sorrow in my heart." And it is commanded to the six men that, except those who can say: "The light of thy countenance, O Lord, is signed upon us" (Ps. 4:7), they should kill all, nor spare the old man, nor the youth, nor the maiden, nor the child, nor the woman. According to mystical understandings, the old are those in the Church of whom it is said: "The hoary head of a man is his prudence" (Wis. 4:9); the young are those who are most prompt for the wars of faith; the maidens, those who preserve pudicity with their whole mind; the children, those who are fed with the milk of infancy, and do not yet perceive solid food; the women, those who by the fragility of their sex testify to the weakness of the soul. All of these are not spared if they believe themselves to be anything without the seal of Christ.

And that which follows: "And begin ye at my sanctuary", or as the Septuagint translated, "and begin ye with my holy ones", signifies either the priests, who were occupied in the temple and worshipped idols; or those who by merit of the priesthood were called holy among the people, and who having been the cause of sin among the peoples, were the first to deserve punishments. For it is time that judgment should begin at the house of God (1 Pet. 4:17).

(Verse 7.) They began therefore at the ancient men who were before the face of the house. And he said to them: Defile the house, and fill the courts with the slain. To fill the courts with the slain. For "courts", which in Hebrew are called *Aseroth*, the LXX put "ways". Now the ancient men are killed, of whom we read above that they had censers and burned incense to idols. Nor is there any religion of the temple: because, the God of religion being offended, all things are contaminated, so that whence was the sin, thence may be the judgment.

And the courts are filled with corpses in the temple, and not the ways, which were surely outside, unless perhaps we can understand the "ways" as the streets of the city. Nor could the Angels dare to contaminate the temple with the blood of the dead, in which the glory of God previously dwelt, unless the Lord of the receding glory had commanded this. Every one who is dead to sin contaminates the courts of the temple, and the ways of the city of the Lord, in which he lives: who rising with Christ, ceases to be dead.

And they went out, and struck those who were in the city. Or, as others translated: "they struck the city"; calling the city itself for those who were in the city.

(Vers. 8.) Et caede completa, remansi ego: ruique super faciem meam, et clamans aio: Heu, Domine Deus, ergo ne disperdas omnes reliquias Israel, effundens furorem tuum super Jerusalem? Cunctis, qui signaculum non habebant, caede prostratis, corruit propheta in faciem suam, pro interfectorum multitudine, nullum praeter se arbitrans remansisse. Quod quia videbatur esse contrarium ei sententiae, qua jusserat Dominus signatarum frontium viros non esse caedendos, propterea in Vulgata editione subtractum est. Nos autem sequentes Hebraicam veritatem, posuimus, remansi ego. Notandumque quod non dixerit, solus: quod si dixisset, videbatur esse contrarium; sed remansi ego, ut subaudiatur cum caeteris, qui frontes habuere signatas. Ut autem sciamus signanter hoc dictum, remansi ego, in Regum volumine, quando Elias loquitur ad Deum: Altaria tua demoliti sunt, et ego relictus sum solus, et quarunt animam meam auferre (III Reg. XIX, 14); solum posuit, quia remansisse alios nesciebat.

Quidam putant ex persona Domini, in cujus typum praecessit Ezechiel, posse hoc intelligi de populo Judaeorum: quando omnes declinaverunt, simul inutiles facti sunt (Psal. XIII). Et Propheta testatur: Salvum me fac, Lord: quoniam defecit Sanctus (Psal. II, 1). Solus enim inventus est Dominus, qui peccatum non fecit, neque inventus est dolus in ore ejus (I Petr. II).

Quod autem intulit: effundens furorem tuum super Jerusalem, verbum effusionis, poenarum ostendit magnitudinem, ut alibi legimus: Effusa est despectio super principes (Psal. CVI, 40). Et iterum: Pene effusi sunt gressus mei (Psal. LXXII, 2). Et in bonam partem. Charitas Dei effusa est in cordibus nostris (Rom. V, 5). Et: Effusa est gratia in labiis tuis (Psal. XLIV, 3). Et in contrarium: Effunde furorem tuum super gentes, quae te non intellexerunt, et super regna quae nomen tuum non invocaverunt (Jerem. X; Ps. LXXVIII, 6). Et: Effunde frameam, et conclude ex adverso eorum, qui persequuntur me (Psal. XXXIV, 3).

(Vers. 9, 10.) Et dixit ad me: Iniquitas domus Israel et Juda magna est nimis valde. Et repleta est terra sanguinibus, et civitas repleta est aversione. Dixerunt enim: Dereliquit Dominus terram, et Dominus non videt. Igitur et meus non parcet oculus, neque miserebor: vias eorum super caput eorum reddam. Videns Dominus prophetam suum flere pro populo, et admirari indignationis magnitudinem, reddit causas: non ut ille putabat injusti, vel excedentis modum supplicii, sed meritae justaeque sententiae. Iniquitas, inquit, decem tribuum Israel et duarum tribuum Juda magna est, et non solum magna, sed magna nimis. Nec hoc dixisse sufficit, sed repetit, valde, ut pro magnitudine iniquitatis, magnitudo supplicii sit. Ex quo discimus, non ut plerique aestimant, et maxime Stoici, paria esse peccata; sed vel magna vel parva, et pro qualitate mensuraque peccantium, diversitatem esse judicii punientis.

(Verse 8.) And the slaughter being complete, I remained: and I fell upon my face, and crying out I said: Alas, alas, alas, Lord God, wilt thou then destroy all the residue of Israel, pouring out thy fury upon Jerusalem? All those who did not have the seal having been prostrated in the slaughter, the prophet fell upon his face because of the multitude of the slain, thinking that none remained except himself. Which, because it seemed to be contrary to that sentence by which the Lord had commanded that the men of the marked foreheads were not to be killed, was for that reason removed in the Vulgata edition. But we, following the Hebrew truth, have put, "I remained". And it is to be noted that he did not say, "alone": for if he had said that, it would seem to be contrary; but "I remained", so that it may be understood with the others who had their foreheads marked. But that we may know this was said significantly, "I remained", in the book of Kings, when Elijah speaks to God: "They have demolished thy altars, and I am left alone, and they seek to take away my life" (1 Kings 19:14); he put "alone", because he did not know that others had remained.

Some think this can be understood of the people of the Jews from the person of the Lord, in whose type Ezekiel preceded: when all declined, they became useless together (Ps. 13). And the Prophet testifies: "Save me, O Lord: for the holy one hath failed" (Ps. 11:1). For the Lord alone was found who did no sin, neither was guile found in his mouth (1 Pet. 2:22).

Now that which he added: "pouring out thy fury upon Jerusalem", the word of "pouring out" shows the magnitude of the punishments, as we read elsewhere: "Despisal was poured out upon the princes" (Ps. 106:40). And again: "My steps were almost poured out" (Ps. 72:2). And in a good sense: "The charity of God is poured out in our hearts" (Rom. 5:5). And: "Grace is poured out on thy lips" (Ps. 44:3). And to the contrary: "Pour out thy fury upon the nations that have not understood thee, and upon the kingdoms that have not called upon thy name" (Jer. 10:25; Ps. 78:6). And: "Pour out the sword, and shut up against them that persecute me" (Ps. 34:3).

(Verse 9, 10.) And he said to me: The iniquity of the house of Israel and of Judah is exceeding great. And the land is filled with blood, and the city is filled with perverseness. For they have said: The Lord hath forsaken the earth, and the Lord seeth not. Therefore my eye shall not spare, neither will I have pity: I will return their ways upon their own head. The Lord, seeing his prophet weep for the people, and admire the magnitude of his indignation, returns the causes: not, as he thought, of an unjust or excessive punishment, but of a merited and just sentence. The iniquity, he says, of the ten tribes of Israel and the two tribes of Judah is great, and not only great, but exceeding great. Nor is it sufficient to have said this, but he repeats, "very", so that for the magnitude of the iniquity, there may be a magnitude of punishment. From which we learn, not as many estimate, and especially the Stoics, that sins are equal; but that they are either great or small, and for the quality and measure of those sinning, there is a diversity of the punishing judgment.

Repleta est, inquit, terra sanguinibus, sive, ut Septuaginta transtulerunt, populis: et civitas est repleta aversione; aut, ut Vulgata habet editio, iniquitate et immunditia: non modicus sanguis effusus est, sed de porta usque ad portam: et omnis civitas declinavit a cultu Dei, et pro eo plena est immunditia, idololatriae videlicet sordibus.

Causa autem tantorum scelerum illa est, quod putaverunt providentiam non esse super terram, nec Deum curare mortalia, juxta illud quod alibi legimus (Virgil. l. IV, Aeneid.): Scilicet is superis labor est, ea cura quietos Sollicitat.

Quia igitur illi vel putaverunt non esse providentiam: vel quae ante fuerat in populis, hoc tempore suum populum reliquisse: propterea et Dei non parcet oculus, nec miserebitur: ut contra vitia saeviens, placabilis sit virtutibus: viasque eorum atque peccata reddat super capita eorum, vel super principale (ἡγεμονικὸν) cordis, vel super principes populi, juxta Numerorum librum, in quo capita populorum principes esse dicuntur.

(Vers. 11.) Et ecce vir, qui indutus erat lineis, qui habebat atramentarium in lumbis suis, respondit dicens: Feci sicut praecepisti mihi. LXX: Et ecce vir, qui indutus erat podere (id est, veste talari) et accinctus zona lumbos suos, et respondit verbum dicens: Feci sicut mandasti mihi. Ipse est vir, cui jussum est transire per mediam Jerusalem, et ponere signum in frontibus virorum gementium et dolentium super cunctis iniquitatibus eorum. Dicit ergo se Domini praecepta complesse, et signaculo THAU litterae frontes signasse lugentium. Sex autem viri quibus praeceperat Dominus, dicens: Transite per civitatem sequentes eum, et perculite: nulliusque misereamini usque ad internecionem, nihil tale renuntiant. Neque enim laetitiae, sed moeroris implevere sententiam, quae non sermone, sed opere probatur.

Et in hoc loco pro ποδήρη, id est, veste talari, quam interpretati sunt Septuaginta, Theodotio ipsum verbum Hebraicum posuit BADDIM; Symmachus, lineam; Aquila, praecipuam, sive stolam. Pro zona quoque Symmachus, tabulas; Aquila, atramentarium; Theodotio, κάστυ posuerunt.

The land, he says, is filled with blood, or, as the Septuagint translated, "with peoples": and the city is filled with perverseness; or, as the Vulgata edition has, "with iniquity and uncleanness": no small blood was shed, but from gate to gate: and all the city has declined from the worship of God, and instead is full of uncleanness, namely the filth of idolatry.

Now the cause of such great crimes is this, that they thought providence was not over the earth, nor that God cared for mortal things, according to that which we read elsewhere (Virgil, Aeneid, Book IV): "Doubtless this is a labor for the gods above, this care solicits them in their quiet."

Because therefore they either thought there was no providence: or that which previously had been among the peoples, had at this time forsaken its own people: for that reason also God's eye shall not spare, nor will He pity: so that, raging against vices, He may be placable to virtues: and may return their ways and their sins upon their heads, either upon the ruling part (*hegemonikon*) of the heart, or upon the princes of the people, according to the book of Numbers, in which the heads of the peoples are said to be the princes.

(Verse 11.) And behold the man, who was clothed with linen, who had the inkhorn at his loins, answered, saying: I have done as thou hast commanded me. LXX: "And behold the man, who was clothed with *podere* (that is, a long robe reaching to the ankles) and girded with a belt about his loins, and he answered a word, saying: I have done as thou hast commanded me." This is the man who was commanded to go through the midst of Jerusalem, and to place a sign on the foreheads of the men sighing and mourning over all their iniquities. He says, therefore, that he has fulfilled the commands of the Lord, and has marked the foreheads of the mourners with the seal of the letter *Tau*. But the six men to whom the Lord had commanded, saying: "Go through the city after him, and strike: and let none of you pity even unto utter destruction," report no such thing. For they fulfilled a sentence not of joy, but of sorrow, which is proved not by word, but by work.

And in this place for *podere*, that is, the long robe, which the Septuagint interpreted, Theodotion put the Hebrew word itself *Baddim*; Symmachus, "linen"; Aquila, "choice", or "stole". For "belt" also Symmachus put "tablets"; Aquila, "inkhorn"; Theodotion, "*kastu*".

(Cap. X.---Vers. 1, 2.) Et vidi, et ecce in firmamento quod erat super caput Cherubim quasi lapis sapphirus: quasi species similitudinis solii apparuit super ea. Et dixit ad virum, qui indutus erat lineis, et ait: Ingredere in medio rotarum, quae sunt subtus Cherub: et imple manus tuas prunis ignis, quae sunt inter Cherubim: et effunde super civitatem. De firmamento, quod erat super Cherubim, et de lapide sapphiro, qui habebat similitudinem throni, et de rotis quae animalia sequebantur, supra dixisse sufficiat, et illorum lector explanatione contentus sit. Nunc autem quod jubetur ille, qui indutus erat lineis, pro quo Septuaginta in hoc loco stolam interpretati sunt, ut tollat prunas ignis de medio Cherubim, et effundat sive spargat super civitatem, illud mihi videtur ostendere, quod post interfectionem caedemque multorum, et in viis cadavera mortuorum, prunarum ignis assumitur, ut puniat, sive mundet Jerusalem: juxta illud quod in Isaia scriptum est: Sanctificavit eum in igne ardente, et devorabit sicut fenum materiam (Isa. X, 17). Isti sunt carbones, quos in remedium linguae atque mendacii desolantes vitia atque peccata, Propheta interrogatus exoptat: Quid detur tibi, et quid apponatur tibi ad linguam dolosam? Sagittae potentis acutae cum carbonibus desolatoriis (Psal. CXIX, 3, 4).

Multaque istiusmodi in Scripturis sanctis invenire poterimus; de quibus crebro diximus. Hoc tantum notandum est, quod in Isaia, qui tantum in sermone peccaverat, et immunda labia habere se dixerat, ad purgandum unus forcipe carbo comprehenditur. Hic vero quia erat civitas plena iniquitate, et post supplicia cadaveribus mortuorum, plures assumuntur carbones ignis, et non una manu, sed ambabus, ut omnis purgetur Jerusalem. Quamquam et hoc intelligendum sit, quod non ad purgationem, sed ad poenas atque cruciatus, prunae ignis assumendae sint, quae effundantur super Jerusalem.

(Vers. 3 seqq.) Ingressusque est in conspectu meo. Cherubim autem stabant a dextris domus cum ingrederetur vir, et nubes implevit atrium interius. Et elevata est gloria Domini desuper Cherub ad limen domus, et repleta est domus nube, et atrium repletum est splendore gloriae Domini. Et sonitus alarum Cherubim audiebatur usque ad atrium exterius, quasi vox Dei omnipotentis loquentis. Cumque praecepisset viro, qui indutus erat lineis, dicens: Sume ignem de medio rotarum, quae sunt inter Cherubim: ingressus ille stetit juxta rotam.

(Chapter X. Verse 1, 2.) And I saw, and behold in the firmament that was over the heads of the Cherubim, there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spoke to the man, who was clothed with linen, and said: Go in between the wheels, that are under the Cherub, and fill thy hands with coals of fire, which are between the Cherubim, and pour them out over the city. Concerning the firmament, which was over the Cherubim, and concerning the sapphire stone, which had the likeness of a throne, and concerning the wheels which followed the animals, let it suffice to have spoken above, and let the reader be content with their explanation. Now however that he is commanded, who was clothed with linen, for which the Septuagint in this place interpreted "stole", that he should take coals of fire from the midst of the Cherubim, and pour them out or scatter them over the city, it seems to me to show this, that after the killing and slaughter of many, and the corpses of the dead in the streets, coals of fire are taken up, that they may punish, or cleanse Jerusalem: according to that which is written in Isaiah: "He has sanctified him in a burning fire, and it shall devour the material like hay" (Isa. 10:17). These are the coals, which for a remedy of the tongue and of lying, desolating vices and sins, the Prophet being asked desires: "What shall be given to thee, and what shall be added to thee for a deceitful tongue? Sharp arrows of the mighty with desolating coals" (Ps. 119:3, 4).

And many things of this kind we shall be able to find in the holy Scriptures; concerning which we have frequently spoken. This only is to be noted, that in Isaiah, who had sinned only in speech, and had said that he had unclean lips, one coal is taken up with tongs for cleansing. Here indeed because the city was full of iniquity, and after the punishments with the corpses of the dead, more coals of fire are taken up, and not with one hand, but with both, so that all Jerusalem may be cleansed. Although this also is to be understood, that coals of fire are to be taken up not for cleansing, but for punishments and tortures, which are poured out over Jerusalem.

(Verse 3 et seqq.) And he went in in my sight. Now the Cherubim stood on the right side of the house when the man went in, and a cloud filled the inner court. And the glory of the Lord was lifted up from above the Cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord. And the sound of the wings of the Cherubim was heard even to the outer court, as the voice of Almighty God speaking. And when he had commanded the man, who was clothed with linen, saying: Take fire from the midst of the wheels, which are between the Cherubim: he went in and stood beside the wheel.

Et extendit Cherub manum de medio Cherubim, ad ignem qui erat inter Cherubim, et sumpsit et dedit in manus ejus, qui indutus erat lineis. Qui accipiens egressus est, et apparuit in Cherubim similitudo manus hominis subtus pennas eorum.

Vidente propheta, ingreditur vir, qui indutus erat talari veste vel linea, et ut LXX nunc interpretationem commutant, stola sancta, cum apud Hebraeos unus sermo habeatur BADDIM, et caeteri interpretes in coepta translatione persistant. Ingreditur autem, ut secundo dicitur, in medio rotarum, quae sunt subter Cherubim; ut impleat manus suas igneis carbonibus. Qui cum esset ingressus, stetit tantum juxta rotam, et vel ob tristitiam puniendae Jerusalem, vel ob gloriae magnitudinem stupens, manum ad ignem ipse non misit, sed unus de Cherubim, id est, Cherub misit manum, et tulit ignem, qui erat in medio Cherubim, et dedit in manum ejus, qui indutus erat vestibus lineis. Qui accipiens egressus est; et tamen Scriptura non dicit, egressus quid fecerit: ut tristis rei narrationem intelligentiae potius nostrae relinqueret, quam oculis subjiceret.

Introeunte autem viro, qui indutus erat vestibus lineis, Cherubim stabant a dextris domus, ut sanctae supernaeque virtutes dexteram domus Dei partem tenere viderentur, et illae quae mittuntur ad supplicia, de quibus scriptum est: Immissionem per angelos pessimos (Psal. LXXVII, 49), sinistras partes possidere credantur. Cumque elevata esset gloria Domini de Cherub, qui carbones ignis viro traditurus erat; et transiisset ad limen domus, statim nube, tenebris, et caligine atrium impletur interius. Neque enim, praesente Domini majestate, exercentur supplicia, et gloria Domini videtur in atrio, de quo scriptum est: Sonitus alarum Cherubim audiebatur usque ad atrium exterius.

Pro sonitu in Hebraeo, vox ponitur: quae vox habebat similitudinem vocis Dei Omnipotentis loquentis. Pro quo Septuaginta transtulerunt: sicut vox Dei SADDAI; quod Aquila, Symmachus, et Theodotio ἱκανόν, quod fortem potentemque significat, transtulerunt. Nota, lector, in quibus superior, et haec Visio concordent, sive discordent, ut ex collatione utriusque absque nostro admonitu, divina intelligas sacramenta, et illud quod ante commonui, quoniam et in firmamento, et in throno, et in manu hominis non veritas, sed similitudo dicatur. Neque enim facie ad faciem revelato vultu, gloriam Domini contemplamur; sed in similitudine omnia videmus et imagine, quamdiu fragili et corruptibili, et mortali circumdamur corpore (I Cor. XIII).

And a Cherub stretched out his hand from the midst of the Cherubim, toward the fire that was between the Cherubim, and took and gave into the hands of him who was clothed with linen. Who taking it went out, and there appeared in the Cherubim the likeness of a man's hand under their wings.

In the sight of the prophet, the man goes in, who was clothed in the long robe or linen garment, and as the LXX now change the interpretation, "the holy stole", while among the Hebrews there is one word *Baddim*, and the other interpreters persist in the translation they began. Now he enters, as is said a second time, into the midst of the wheels which are under the Cherubim, so that he may fill his hands with fiery coals. Who when he had entered, stood only beside the wheel, and either because of the sadness of the Jerusalem to be punished, or being stunned by the magnitude of the glory, he did not himself put his hand to the fire, but one of the Cherubim, that is, a Cherub, put out his hand and took the fire which was in the midst of the Cherubim, and gave it into the hand of him who was clothed with linen garments. Who taking it went out; and yet the Scripture does not say what he did after he went out: so that it might leave the narration of a sad matter to our intelligence rather than subject it to our eyes.

Now when the man went in, who was clothed with linen garments, the Cherubim stood on the right side of the house, so that the holy and supernal virtues might be seen to hold the right part of the house of God, and those which are sent for punishments, of which it is written: "A sending by evil angels" (Ps. 77:49), are believed to possess the left parts. And when the glory of the Lord was lifted up from the Cherub, who was about to deliver the coals of fire to the man, and had passed to the threshold of the house, immediately the inner court is filled with cloud, darkness, and gloom. For punishments are not exercised in the presence of the Lord's majesty, and the glory of the Lord is seen in the court, concerning which it is written: "The sound of the wings of the Cherubim was heard even to the outer court."

For "sound" in the Hebrew, "voice" is put: which voice had the likeness of the voice of Almighty God speaking. For which the Septuagint translated: "as the voice of God *Saddai*"; which Aquila, Symmachus, and Theodotion translated *Hikanon*, which signifies "the strong and powerful". Note, reader, in what things the former vision and this one agree or disagree, so that from the collation of both without our admonition you may understand the divine sacraments, and that which I previously warned, that both in the firmament, and in the throne, and in the hand of man, not "truth" but "likeness" is said. For we do not contemplate the glory of the Lord face to face with revealed countenance; but we see all things in likeness and image, as long as we are surrounded by a fragile and corruptible and mortal body (1 Cor. 13).

(Vers. 8 seqq.) Et vidi, et ecce quatuor rotae juxta Cherubim. Rota una juxta Cherub unum, et rota alia juxta Cherub unum. Species autem erat rotarum quasi visio lapidis chrysolithi, et aspectus earum, similitudo una quatuor, quasi sit rota in medio rotae. Cumque ambularent in quatuor partes gradiebantur, et non revertebantur ambulantes, sed ad locum ad quem ire declinabat quae prima erat, sequebantur et caeterae, nec convertebantur. Et omne corpus earum, et colla, et manus, et pennae, et circuli, plena erant oculis in circuitu quatuor rotarum. Et rotas istas vocavit volubiles, audiente me. Quatuor autem facies habebat unum. Facies una, facies Cherub: et facies secunda, facies hominis, et in tertio, facies leonis; et in quarto, facies aquilae, et elevati [Al. elevata] sunt Cherubim.

Observa quae prius fuerit, vel quot species rotarum, juxta LXX, quasi visio tharsis: nunc autem juxta eosdem, quasi visio carbunculi; ut pennarum per ignem, qui a Cherub traditur, similitudo monstretur: licet in Hebraico, et supra, et hic THARSIS scriptum sit: quod Aquila chrysolitum, Symmachus, hyacinthum transtulerunt. Rursumque ubi nos vertimus: Et omne corpus earum, quod subauditur rotarum, in Hebraeo scriptum est: Et omnes carnes earum, et colla, et manus, et pennae, et circuli. Nota carnes appellari in supernis virtutibus, ut quando legimus: Caro et sanguis regnum Dei non possidebunt, neque corruptio incorruptionem (I Cor. XV), sciamus non substantiam carnis, sed opera condemnari: BASAR enim quod in hoc loco scribitur, non corpus, sed carnem significat. Circulos autem rotarum, cantos (Sic) ferreos appellavit, quibus lignorum rotunditas arctatur et stringitur. Rotae autem istae non solum carnes habent, vel corpus, aut membra: sed et colla, et manus, et pennas, ut efficientias rerum in singulis, non membrorum imagines sentiamus. Rotae quoque ipsae appellatae sunt lingua Hebraica GELGEL, quod Symmachus, volubiles, Aquila, rotam interpretatus est. Porro quod sequitur: Audiente me, usque ad eum locum ubi scriptum est: Elevati [Al. elevata] sunt Cherubim, in LXX non habetur; sed de Hebraico additum est. In quo observandum, quod nequaquam, ut supra dicitur: Facies hominis, et facies leonis a dextris quatuor, et facies vituli a sinistris quatuor: et facies aquilae quatuor; ut videlicet alia a sinistris, alia a dextris esse credantur:

(Vers. 8 seqq.) And I saw, and behold four wheels beside the Cherubim. One wheel beside one Cherub, and another wheel beside another Cherub. Moreover, the appearance of the wheels was like the vision of a chrysolite stone, and their aspect was one likeness of the four, as if it were a wheel in the middle of a wheel. And when they walked, they went toward their four parts, and they did not return as they walked; but to the place toward which the first one declined to go, the others followed, and they did not turn. And their whole body, and necks, and hands, and wings, and circles, were full of eyes round about the four wheels. And these wheels he called "voluble" (*volubiles*), in my hearing. Moreover, each one had four faces. One face was the face of a Cherub: and the second face, the face of a man; and in the third, the face of a lion; and in the fourth, the face of an eagle; and the Cherubim were lifted up.

Observe what it was before, or how many kinds of wheels, according to the Septuagint: "as a vision of *tharsis*"; but now according to the same: "as a vision of a carbuncle"; so that the likeness of wings through fire, which is handed down from the Cherub, may be shown: although in Hebrew, both above and here, *THARSIS* is written: which Aquila translated as "chrysolite," Symmachus as "hyacinth." And again where we translate: "And their whole body," which is understood of the wheels, in the Hebrew it is written: "And all their flesh, and necks, and hands, and wings, and circles." Note that they are called "flesh" in the heavenly powers, so that when we read: "Flesh and blood shall not possess the kingdom of God, nor corruption incorruption" (1 Cor. 15), we may know that not the substance of the flesh, but its works are condemned: for *BASAR*, which is written in this place, signifies not "body," but "flesh." Moreover, the "circles" of the wheels he called "iron rims" (*cantos*), by which the roundness of the timbers is narrowed and tightened. Moreover, these wheels not only have flesh, or body, or members: but also necks, and hands, and wings, so that we may perceive the efficiencies of things in each, not the images of members. Also the wheels themselves are called in the Hebrew language *GELGEL*, which Symmachus interpreted as "voluble," Aquila as "wheel." Furthermore, what follows: "In my hearing," up to that place where it is written: "The Cherubim were lifted up," is not found in the Septuagint; but was added from the Hebrew. In which it is to be observed that by no means, as is said above: "The face of a man, and the face of a lion on the right of the four, and the face of a calf on the left of the four: and the face of an eagle four"; so that, forsooth, some should be believed to be on the left, others on the right:

sed omnium aequalis ordo describitur, dicente Scriptura: Quatuor autem facies habebat unum: Facies una, facies Cherub, et facies secunda, facies hominis: et in tertio facies leonis: et in quarto facies aquilae; ut prima et secunda, et tertia, et quarta facies, non locorum diversitate dextri et sinistri, sed uno per gradus ordine describatur. Unam autem faciem, id est primam, appellavit Cherub, pro qua supra dixerat, facies vituli. Ex quo intelligitur faciem Cherub esse faciem vituli. Quorum omnium sensum, praeteritae visionis explanatio continet.

(Vers. 15 seqq.) Ipsum est animal, quod videram juxta fluvium Chobar. Cumque ambularent Cherubim, ibant pariter et rotae juxta eos [Al. ea]. Et cum elevarent Cherubim alas suas, ut exaltarentur de terra, non resistebant rotae: sed et ipsae juxta erant. Stantibus illis stabant, et cum elevatis elevabantur. Spiritus enim vitae erat in eis. Omnia vivunt Deo, et suum sentiunt Creatorem. Non est enim Deus mortuorum, sed viventium (Matth. XXII, 32). Unde et omnia corpora rotarum plena sunt oculis (Supra I). Et in psalmo dicitur: Coeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum. Dies diei eructat verbum, et nox nocti indicat scientiam (Ps. XVIII, 1, 2). Sol quoque et luna, mare et flumina, montes et colles laudant Deum, et in suum circulum per annos singulos elementa volvuntur, coelorumque rationem in terris deprehendimus, ut antiquae legis ordinem conservantes volvantur et currant; et nihil novum cernamus super terram. Quod autem dicitur: Ipsum est animal, quod videram juxta fluvium Chobar (Eccles. I), Scriptura demonstrat eadem nos debere intelligere in expositione animalis, quae supra intelleximus.

(Vers. 18 seqq.) Et egressa est gloria Domini a limine Templi, et stetit super Cherubim. Et elevantes [Al. elevantia et exaltata] Cherubim alas suas, exaltati sunt a terra coram me. Et illis egredientibus, rotae quoque subsecutae sunt. Et stetit in introitu portae domus Domini Orientalis, et gloria Dei Israel erat super eos [Al. ea]. Ipsum est animal, quod vidi subter Deum Israel, juxta fluvium Chobar: et intellexi, quia Cherubim essent. Quatuor, per quatuor vultus uni: et quatuor alae uni, et similitudo manus hominis sub alis eorum: et similitudo vultuum eorum, ipsi vultus quos videram juxta fluvium Chobar, et intuitus eorum et impetus singulorum ante faciem suam ingredi. Gloria Domini, sive majestas, quae steterat in templi limine, stetit super Cherubim. Qui elevantes [Al. Quae elevantia et exaltata] alas suas, propheta cernente, exaltati sunt, rotis pariter sequentibus, et stetit in introitu portae domus Domini Orientalis, paulatimque protectio Dei reliquit Israel.

but an equal order of all is described, the Scripture saying: "Moreover, each one had four faces: One face, the face of a Cherub, and the second face, the face of a man: and in the third the face of a lion: and in the fourth the face of an eagle;" so that the first and second, and third, and fourth face are described not by the diversity of places, right and left, but by one order through steps. Moreover, he called one face, that is the first, "Cherub," for which he had said above, "the face of a calf." From which it is understood that the face of a Cherub is the face of a calf. The explanation of the past vision contains the sense of all these things.

(Vers. 15 seqq.) This is the living creature that I had seen beside the river Chebar. And when the Cherubim walked, the wheels also went beside them. And when the Cherubim lifted up their wings to be exalted from the earth, the wheels did not resist: but they also were beside them. When they stood, these stood; and when they were lifted up, these were lifted up. For the spirit of life was in them. All things live to God, and perceive their Creator. For he is not the God of the dead, but of the living (Matt. 22:32). Whence also all the bodies of the wheels are full of eyes (Supra 1). And in the psalm it is said: "The heavens declare the glory of God, and the firmament shows the works of his hands." Day unto day utters speech, and night unto night shows knowledge (Ps. 18:1, 2). The sun also and the moon, the sea and the rivers, the mountains and the hills praise God, and the elements are rolled into their own circle through each year, and we detect the reason of the heavens on the earth, so that preserving the order of the ancient law they are rolled and run; and we see nothing new upon the earth. Moreover, what is said: "This is the living creature that I had seen beside the river Chebar" (Eccl. 1), the Scripture demonstrates that we ought to understand the same things in the exposition of the living creature which we understood above.

(Vers. 18 seqq.) And the glory of the Lord went out from the threshold of the Temple, and stood over the Cherubim. And the Cherubim lifting up their wings, were exalted from the earth before me. And as they went out, the wheels also followed. And it stood at the entrance of the East gate of the house of the Lord, and the glory of the God of Israel was over them. This is the living creature that I saw under the God of Israel, beside the river Chebar: and I understood that they were Cherubim. Four faces to each one: and four wings to each one, and the likeness of a man's hand under their wings: and the likeness of their faces, the very faces which I had seen beside the river Chebar, and their look and the impetus of each one to go before its face. The glory of the Lord, or the majesty, which had stood on the threshold of the temple, stood over the Cherubim. Who lifting up their wings, while the prophet watched, were exalted, the wheels likewise following, and it stood at the entrance of the East gate of the house of the Lord, and gradually the protection of God left Israel.

Primum fuit in templo, deinde stetit in atrio templi sive limine: qua recedente de templo, nubes et caligo implevit templi penetralia. Rursumque ipsa gloria sedit super Cherubim, et illis statim avolantibus, et ad exteriora abeuntibus, secutae sunt rotae. Et gloria stetit in porta domus Domini Orientalis, non in janua templi, sed post atrium et limen in introitu portae domus Domini Orientalis. Quod cum propheta vidisset, ipsum est, inquit, animal, quod vidi subter Deum Israel, juxta fluvium Chobar, et intellexi, quia Cherubim essent. Quid enim novi viderat, quod intelligeret esse Cherubim, quae prius non intellexerat? Cherubim in lingua nostra scientiae multitudo est: notitia sacramentorum Dei, et thronus ejus ac requies. Unde et in psalmo dicitur: Qui sedes super Cherubim, manifestare (Ps. LXXIX, 2). Semper enim gloria Domini sedet in scientiae multitudine: et tunc manifestatur, quando cuncta regi providentia demonstrantur; nec fortuitu quid fieri, nec dicere quempiam: Dereliquit Dominus terram, et Dominus non videt (Supra IX, 9). Unde et intuitus Cherubim et appetitus eorum, est oblivisci praeteritorum, et in futura se extendere (Philipp. III).

(Cap. XI.---Vers. 1.) Et elevavit me spiritus, et introduxit me ad portam domus Domini Orientalem quae respicit solis ortum. Quia egressa est gloria Domini a limine templi, et stetit super Cherubim; posteaque avolantibus Cherubim, stetit ipsa gloria in introitu portae domus Domini Orientalis, et propheta quia per se ad eam ire non poterat, elevatus a spiritu est, et ductus ad eamdem portam domus Domini Orientalem, quae respicit solem justitiae, de quo scriptum est: Ecce vir: Oriens nomen ejus (Zach. VI, 12): ut nequaquam remaneret in templo, quod erat ignorantiae nube confusum; sed stans in porta domus Domini Orientalis, quae sequuntur sacramenta cognosceret.

(Vers. 2 seqq.) Et ecce in introitu portae viginti et quinque viri, et vidi in medio eorum Jezoniam filium Azur, et Phaltiam filium Banajae principes populi. Dixitque ad me: Fili hominis, hi viri, qui cogitant iniquitatem, et tractant consilium pessimum in urbe ista, dicentes: Nonne dudum aedificatae sunt domus? Haec est lebes, nos autem carnes. Idcirco vaticinare de eis, vaticinare, fili hominis. Et irruit in me spiritus Domini, et dixit ad me, loquere: Haec dicit Dominus: Sic locuti estis domus Israel, et cogitationes cordis vestri ego novi.

First it was in the temple, then it stood in the court of the temple or the threshold: as it receded from the temple, a cloud and darkness filled the inner parts of the temple. And again the glory itself sat over the Cherubim, and as they immediately flew away and departed to the exterior parts, the wheels followed. And the glory stood in the gate of the house of the Lord Oriental, not in the door of the temple, but after the court and the threshold at the entrance of the East gate of the house of the Lord. When the prophet had seen this, "This is," he said, "the living creature that I saw under the God of Israel, beside the river Chebar, and I understood that they were Cherubim." For what new thing had he seen, that he should understand them to be Cherubim, which he had not understood before? "Cherubim" in our language is "multitude of knowledge": the notice of the sacraments of God, and his throne and rest. Whence also in the psalm it is said: "You who sit upon the Cherubim, manifest yourself" (Ps. 79:2). For the glory of the Lord always sits in the multitude of knowledge: and then it is manifested, when all things are shown to be ruled by providence; nor that anything happens by chance, nor that anyone should say: "The Lord has forsaken the earth, and the Lord does not see" (Supra 9:9). Whence also the look of the Cherubim and their appetite is to forget the past and to stretch themselves out into the future (Phil. 3).

(Chap. 11:1) And the spirit lifted me up, and brought me to the East gate of the house of the Lord, which looks toward the rising of the sun. Because the glory of the Lord had gone out from the threshold of the temple, and stood over the Cherubim; and afterwards, as the Cherubim flew away, the glory itself stood at the entrance of the East gate of the house of the Lord, and the prophet, because he could not go to it by himself, was lifted up by the spirit, and led to the same East gate of the house of the Lord, which looks toward the sun of justice, of whom it is written: "Behold the man: the Orient is his name" (Zech. 6:12): so that he might by no means remain in the temple, which was confused by the cloud of ignorance; but standing in the East gate of the house of the Lord, he might know the sacraments which follow.

(Vers. 2 seqq.) And behold at the entrance of the gate twenty and five men, and I saw in the midst of them Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. And he said to me: Son of man, these are the men who think iniquity, and treat of the worst counsel in this city, saying: Have not houses been built lately? This is the cauldron, and we are the flesh. Therefore prophesy against them, prophesy, son of man. And the spirit of the Lord fell upon me, and said to me: Speak: Thus says the Lord: Thus have you spoken, O house of Israel, and I know the thoughts of your heart.

Plurimos occidistis in urbe hac, et implestis vias ejus interfectis. Propterea haec dicit Dominus Deus: Interfecti vestri, quos posuistis in medio ejus, hi sunt carnes, et haec est lebes, et educam vos de medio ejus. Gladium metuistis, et gladium inducam super vos, ait Dominus Deus, et ejiciam vos de medio ejus: daboque vos in manu hostium, et faciam in vobis judicia. Gladio cadetis: in finibus Israel judicabo vos, et scietis quia ego Dominus. Haec non erit vobis in lebetem, et vos non eritis in medio ejus in carnes. In finibus Israel judicabo vos, et scietis quia ego Dominus. Quod sequitur, in Septuaginta non habetur, sed de Hebraeo additum est: Quia in praeceptis meis non ambulastis, et judicia mea non fecistis: sed juxta judicia gentium, quae in circuitu vestro sunt, estis operati.

Assumitur propheta juxta illud quod scriptum est: Assumens mansuetos Dominus (Ps. CXLVI, 6); sive elevatur a terra, et introducitur ad portam domus Domini Orientalem, ut possit viginti quinque virorum qui erant in introitu portae, et Jezoniae filii Azur, atque Phaltiae filii Banajae, principum populi sacramenta cognoscere. Hi igitur qui erant in introitu portae domus Domini Orientalis, desperantes salutem, et scelerum conscientia parati ad interitum, nec volentes per poenitudinem peccata corrigere, dicunt: Licet nuper post primam captivitatem aedificatae sunt domus quae ante corruerant, tamen scimus hanc civitatem esse instar lebetis, nosque pro carnibus, ut in ea consumamur et concrememur, juxta illud quod in Isaia scriptum est: Tempestas si transierit, non assumet nos (Isai. XXVIII, 15). Illis ista dicentibus, irruit in prophetam spiritus Domini; et secundo praecipit ut vaticinetur, et dicat: Quoniam ista dixistis, et cordium vestrorum me secreta non fallunt, ego vobis interpretabor quomodo civitas in lebetem, et vos in carnes reputemini: non juxta illum sensum quem locuti estis; sed juxta alterum quem non timetis. Est quidem civitas in lebetis similitudinem, sed non vestris implebitur carnibus; verum eorum quos interfecistis. Vos autem qui arbitramini vos in hac urbe morituros, educam de medio civitatis, et tradam hostium manibus: faciamque in vobis judicia; ut cum ceciderit gladio, nequaquam in urbe, nec extra terminos Israel, sed in finibus vestrae provinciae, tunc cognoscatis quod ego sim Dominus. Secundoque dicitur: In finibus Israel judicabo vos, et scietis quia ego sum Dominus. Haec autem universa patiemini, quia in praeceptis meis non ambulastis; et judicia mea non fecistis, sed caeterarum in circuitu gentium scelera estis operati.

You have killed very many in this city, and you have filled its streets with the slain. Therefore thus says the Lord God: Your slain, whom you have placed in the midst of it, these are the flesh, and this is the cauldron, and I will bring you out of the midst of it. You have feared the sword, and I will bring the sword upon you, says the Lord God, and I will cast you out of the midst of it: and I will give you into the hand of enemies, and I will perform judgments upon you. You shall fall by the sword: in the borders of Israel I will judge you, and you shall know that I am the Lord. This shall not be a cauldron to you, and you shall not be in the midst of it as flesh. In the borders of Israel I will judge you, and you shall know that I am the Lord. What follows is not found in the Septuagint, but was added from the Hebrew: "Because you have not walked in my precepts, and you have not done my judgments: but you have acted according to the judgments of the nations that are round about you."

The prophet is taken up according to what is written: "The Lord taking up the meek" (Ps. 146:6); or he is lifted from the earth, and introduced to the East gate of the house of the Lord, that he might know the sacraments of the twenty-five men who were at the entrance of the gate, and of Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. These therefore who were at the entrance of the East gate of the house of the Lord, despairing of salvation, and prepared for destruction by the conscience of their crimes, nor willing to correct their sins through penitence, say: Although houses which had previously fallen have recently been built after the first captivity, nevertheless we know that this city is like a cauldron, and we are as flesh, so that we may be consumed and burned in it, according to what is written in Isaiah: "If the storm shall pass over, it shall not take us" (Isa. 28:15). While they were saying these things, the spirit of the Lord fell upon the prophet; and for the second time he commands him to prophesy, and say: Since you have said these things, and the secrets of your hearts do not deceive me, I will interpret to you how the city is to be reputed a cauldron, and you as flesh: not according to that sense which you have spoken; but according to another which you do not fear. The city is indeed in the likeness of a cauldron, but it shall not be filled with your flesh; but of those whom you have killed. But you who think that you will die in this city, I will lead out from the midst of the city, and deliver into the hands of enemies: and I will perform judgments upon you; so that when you have fallen by the sword, by no means in the city, nor outside the borders of Israel, but in the borders of your own province, then you may know that I am the Lord. And for the second time it is said: "In the borders of Israel I will judge you, and you shall know that I am the Lord." Moreover, you shall suffer all these things because you have not walked in my precepts; and you have not done my judgments, but you have performed the crimes of the other nations round about.

Cumque secundum litteram manifestum sit quod dicitur, omissis parumper Jezoniae et Azur, Phaltiae et Banajae nominibus, quae in tempus aliud reservamus, hoc dicendum est, quod usque hodie in Ecclesia, quae est domus Domini, et ante portam, et in introitu, sive in via portae, quae significat Salvatorem, per quem ingredimur ad Patrem, sunt viginti quinque viri, ad sensus cuncta referentes. Et quantum non subterfugit memoriam meam, numquam in bonam partem hunc numerum potui reperire: licet in Levitico ad sacerdotale ministerium a viginti quinque annis eligantur; in Hebraeo enim non habet hunc numerum, qui in Septuaginta dicitur, sed tricenarium, qui in exordio hujus prophetae, et Domini continetur aetate, quando venit ad fluenta Jordanis, et a Joanne baptizatus est (Luc. III). Sin autem in Evangelio quinque virgines prudentes, et quinque stultae reperiuntur (Matth. XXV), sciamus hunc numerum in medio positum, et pro qualitate utentium, vel ad bonam vel ad malam partem posse conferri. Hi igitur viri, qui cuncta ad sensus referunt, et habent duos principes, de quibus supra diximus, duali numero continentur, qui scindit unitatem, et in secundae diei numero non videtur a Domino, juxta Hebraicam veritatem. Unde et in Arca Noe, bina et bina introducuntur immunda (Genes. VI). Dominus autem scissionem in unum coarctans, fecit utrumque unum, et solvit medium parietem, inimicitias in sua carne condemnans (Ephes. II). Unde et augustius quid loquitur atque sublimius: Ego et Pater unum sumus (Joan. X, 3), ut a Judaica dualitate, in unionem nos revocet fidei Christianae. Denique, pontificatu perdito Judaeorum, Dominus patitur nequaquam sub uno principe, sed sub duobus, Anna et Caipha: ut religionis eorum scissum [Al. falsum] monstraret errorem. Sunt multi in hujus portae introitu ante domum Domini Orientalem, qui vitiis suis nationibus comparantur, et peccatorum conscientia desperant salutem, et dicunt: Civitas in qua versamur, lebes est, et nos omnes carnes, et Babylonio consumemur ardore, cujus jacula ignita sunt: nolentes agere poenitentiarn, et desperantes salutem; propterea audiunt, quod non ipsi sint carnes praeteritae et perditae civitatis, sed hi quos scandalizaverint, et quos interfecerint. Idcircoque super eos gladius inducitur, ut postquam in finibus Israel nequaquam inter gentes, sed inter Christianos fuerint judicati, tunc cognoscant, quod ipse sit Dominus secundum illud quod in Psalmis legitur: Cum interficeret eos, requirebant illum (Psal. LXXVII, 34): ut quem per beneficia non senserant, per tormenta cognoscant.

Although what is said is manifest according to the letter, having omitted for a little while the names of Jaazaniah and Azur, Pelatiah and Benaiah, which we reserve for another time, this must be said, that even today in the Church, which is the house of the Lord, and before the gate, and in the entrance, or in the way of the gate, which signifies the Savior, through whom we enter to the Father, there are twenty-five men, referring all things to the senses. And as far as it does not escape my memory, I have never been able to find this number in a good part: although in Leviticus they are chosen for the priestly ministry from twenty-five years; for in the Hebrew it does not have this number which is said in the Septuagint, but the thirtieth, which is contained in the beginning of this prophet and in the age of the Lord, when he came to the waters of Jordan and was baptized by John (Luke 3). But if in the Gospel five wise virgins and five foolish are found (Matt. 25), let us know that this number is placed in the middle, and according to the quality of those using it, it can be conferred either to a good or to a bad part. These men therefore, who refer all things to the senses, and have two princes, of whom we have spoken above, are contained in the dual number, which cuts unity, and in the number of the second day is not seen by the Lord, according to the Hebrew truth. Whence also in the Ark of Noah, the unclean are introduced two by two (Gen. 6). But the Lord, narrowing the scission into one, made both one, and loosed the middle wall, condemning enmities in his own flesh (Eph. 2). Whence also he speaks something more august and more sublime: "I and the Father are one" (John 10:30), so that from the Judaic duality he might recall us to the union of the Christian faith. Finally, the priesthood of the Jews being lost, the Lord suffers by no means under one prince, but under two, Annas and Caiaphas: that he might show the cut error of their religion. There are many in the entrance of this gate before the East house of the Lord, who are compared to the nations by their vices, and despair of salvation by the conscience of their sins, and say: The city in which we are engaged is a cauldron, and we are all flesh, and we shall be consumed by the Babylonian heat, whose darts are ignited: not willing to do penance, and despairing of salvation; therefore they hear that they themselves are not the flesh of the past and lost city, but those whom they have scandalized and whom they have killed. And therefore the sword is brought upon them, so that after they have been judged in the borders of Israel by no means among the nations, but among Christians, then they may know that he is the Lord according to what is read in the Psalms: "When he slew them, they sought him" (Ps. 77:34): so that whom they did not perceive through benefits, they may know through torments.

(Vers. 13.) Et factum est cum prophetarem, Phaltias filius Banajae mortuus est: et cecidi in faciem meam, clamans voce magna, et dixi: Heu, heu, heu, Domine Deus: consummationem tu facis reliquiarum Israel? Vaticinante propheta, unus e duobus principibus Phaltias filius Banajae moritur, qui interpretatur ruina declinans, et est filius structoris, sive caementarii: Î¿á¼°ÎºÎ¿Î´á½¹Î¼Î¿Ï, enim aliud in linguam nostram verti non potest. Alter principum servatur incolumis, Jezonias filius Azur. Jezonias aures ejus sonat, quod subauditur animae. Azur vero fulcrum, sive adjutorium. Qui igitur cadendo a Domino declinarat, et erat aedificationis pessimae, recte cadit, prophetante eo, quem confortavit Deus. Qui autem praeceptis obediebat Dei, et illius sustentabatur ac fulciebatur auxilio, recte in imperio populi permanet. Legimus in Exodo (Cap. II), mortuo Pharaone rege Aegypti, ingemuisse filios Israel ab operibus luti, palearum ac laterum, et clamasse ad Dominum, quem, illo vivente, inclamare non poterant. Isaias quoque (Cap. VI), mortuo Osia rege leproso, vidit Dominum sedentem super thronum excelsum et elevatum, et Seraphim stantia circa eum; intelligensque immunda habere se labia, et habitare in populo immunda labia habente, meretur ut de altari carbo mittatur, et labia ejus purget immunda. Hic autem, prophetante fortitudine Dei, princeps qui a Domini declinaverat servitute, cadit ut elevetur a Christo. Si enim resurrectio Dominus, ruina diabolus est. In quo quaeritur, quomodo de Salvatore dicatur: Ecce hic positus est in ruinam, et resurrectionem multorum in Israel (Luc. II, 34). In ruinam eorum, qui stabant pessime, et resurrectionem eorum, qui ceciderant. Quod cum propheta vidisset, cecidit in faciem suam: non peccantis merito, sed plangentis affectu; et voce magna, quae de magno fidei ardore veniebat, tertio clamavit, et dixi, Heu, heu, heu, Domine Deus, consummationem tu facis reliquiarum Israel? Et est sensus: Etiam ipsae reliquiae, quae esse videbantur in populo, te indignante, delentur.

(Vers. 14 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, fratres tui, fratres tui: viri propinqui tui, et omnis domus Israel universi, quibus dixerunt habitatores Jerusalem: Longe recedite a Domino: nobis data est terra in possessionem. Propterea haec dicit Lord God: quia longe feci eos in gentibus, et quia dissipavi eos in terra [Al. dispersi eos in terris], ero eis in sanctificationem modicam in terris, ad quas venerint [Vulg. venerunt]. LXX: Et factus est sermo Domini ad me, dicens: Fili hominis, fratres tui et viri captivitatis tuae, et omnis domus Israel consummata est; quibus dixerunt habitatores Jerusalem: Longe recessistis a Domino: nobis data est terra in haereditatem. Propterea ait: Haec dicit Adonai Dominus, quia repellam eos in gentes, et disseminabo eos in omnem terram, et ero eis in sanctificationem parvulam in regionibus, ad quas ingressi fuerint illuc.

(Vers. 13.) And it came to pass when I prophesied, Pelatiah the son of Benaiah died: and I fell upon my face, crying with a loud voice, and said: Alas, alas, alas, O Lord God: do you make a full end of the remnant of Israel? While the prophet was vaticinating, one of the two princes, Pelatiah the son of Benaiah, dies, who is interpreted as "a declining ruin," and is the son of a "builder" or "mason": for *oikodomos* cannot be translated otherwise into our language. The other of the princes is preserved safe, Jaazaniah the son of Azur. Jaazaniah sounds as "his ears," which is understood of the soul. But Azur is "a prop" or "help." He therefore who by falling had declined from the Lord, and was of a very bad building, rightly falls, while he prophesies whom God has comforted. But he who obeyed the precepts of God, and was sustained and propped by his help, rightly remains in the command of the people. We read in Exodus (Chap. 2) that when Pharaoh the king of Egypt was dead, the children of Israel groaned from the works of mud, straw, and bricks, and cried to the Lord, whom they could not call upon while he was living. Isaiah also (Chap. 6), when Uzziah the leprous king was dead, saw the Lord sitting upon a high and elevated throne, and the Seraphim standing around him; and understanding that he had unclean lips, and lived among a people having unclean lips, he deserves that a coal be sent from the altar, and purge his unclean lips. But here, while the fortitude of God prophesies, the prince who had declined from the service of the Lord falls that he may be lifted up by Christ. For if the Lord is the resurrection, the devil is the ruin. In which it is asked, how it is said of the Savior: "Behold, this one is set for the ruin and the resurrection of many in Israel" (Luke 2:34). For the ruin of those who stood very badly, and the resurrection of those who had fallen. When the prophet had seen this, he fell upon his face: not by the merit of one sinning, but by the affection of one mourning; and with a loud voice, which came from a great ardor of faith, he cried out a third time and said: "Alas, alas, alas, O Lord God, do you make a full end of the remnant of Israel?" And the sense is: Even the very remnants, which seemed to be in the people, are deleted while you are indignant.

(Vers. 14 seqq.) And the word of the Lord came to me, saying: Son of man, your brothers, your brothers: the men of your kinship, and all the house of Israel, all of them, to whom the inhabitants of Jerusalem have said: Depart far from the Lord: to us the land is given in possession. Therefore thus says the Lord God: Because I have made them go far among the nations, and because I have dissipated them in the earth, I will be to them for a modest sanctification in the lands to which they have come. LXX: "And the word of the Lord was made to me, saying: Son of man, your brothers and the men of your captivity, and all the house of Israel is consumed; to whom the inhabitants of Jerusalem have said: You have departed far from the Lord: to us the land is given in inheritance." Therefore he says: Thus says Adonai the Lord, because I will repel them into the nations, and I will disseminate them into every land, and I will be to them for a small sanctification in the regions to which they shall have entered there.

Primum de interpretationis varietate dicendum est. Pro eo quod in Hebraeo habetur, viri propinqui tui (hoc enim significat GOOLATHACH) LXX transtulerunt, viri captivitatis tuae. Deinde ubi sequitur: universi quibus dixerunt habitatores Jerusalem; pro universis, illi posuerunt, consummata est, propter litterarum et verbi ambiguitatem: CHULLO enim quod Aquila et Symmachus et Theodotio universos interpretati sunt; illi verterunt, consummata est, quod juxta sensum omnino non resonat. Factus est igitur sermo Domini ad Ezechielem, qui dixerat: Heu, heu, heu, Domine Deus, consummationem tu facis reliquiarum Israel? In Phaltiae videlicet morte, et eorum qui cum eo interfecti sunt, quod nequaquam illae sint reliquiae, quas in Jerusalem putabat propheta, sed hi qui in Babylone videbantur esse captivi. Et est sensus: O fili hominis, fratres tui de eadem tecum stirpe generati, fratres, inquam tui, quibus dixerunt habitatores Jerusalem, vos recessistis a Domino, quia captivi estis, et cum Jechonia vos tradidistis, nobis autem terra Israel data est in aeternam possessionem. Dic ergo eis, quod longe quidem eos fecerim a terra Israel, et disperserim in nationes, et in alienis terris esse praeceperim; sed quia meae obedierint jussioni, sim in eis futurus etiam in peregrinis et hostilibus locis in parvam sanctificationem: dum plerique inveniantur ex eis, qui idololatriae nequaquam colla submittant; sed memores sint mandatorum Dei, sicut fuerunt Daniel et tres pueri, et caeteros fuisse credendum est, in similitudinem tantorum principum quos Scriptura nunc commemorat (Dan. III). Ex quibus universis discimus, non esse insultandum his, qui Dei judicio poenis traditi sunt; nec exprobrandum homini converso a peccatis suis; nec poenitentibus et egressis de Ecclesia aliquando dicendum: Longe recessistis a Domino; nobis data est terra in possessionem. Quia haec dicit Dominus: Licet eos parumper a mea Ecclesia separa verim, et inter gentes disperserim: tamen ero eis in sanctificationem modicam, dum meminerint peccatorum suorum, ut qui propter vitia recesserunt de loco suo [Al. terra sua], propter poenitentiam ad sedes pristinas redire festinent.

(Vers. 17 seqq.) Propterea loquere: Haec dicit Dominus Deus: Congregabo vos de populis, et adunabo de terris, in quibus dispersi estis, daboque vobis humum Israel. Et ingredientur illuc, et auferent omnes offensiones, cunctasque abominationes de illa [Vulg. addit ejus]. Et dabo eis cor unum (sive alterum) et spiritum novum tribuam in visceribus eorum. Et auferam cor lapideum de carne eorum, et dabo eis cor carneum, ut in praeceptis meis ambulent et judicia mea custodiant, faciantque ea, et sint mihi in populum, et ego sim eis in Deum.

First, it must be spoken about the variety of the interpretation. For that which is held in the Hebrew, "the men of your kinship" (for this is what *GOOLATHACH* signifies), the LXX translated as "the men of your captivity." Then where it follows: "all of them to whom the inhabitants of Jerusalem have said"; for "all of them," they placed "is consumed," on account of the ambiguity of the letters and the word: for *CHULLO*, which Aquila and Symmachus and Theodotion interpreted as "all of them," they turned as "is consumed," which according to the sense does not resonate at all. The word of the Lord was therefore made to Ezekiel, who had said: "Alas, alas, alas, O Lord God, do you make a full end of the remnant of Israel?" In the death of Pelatiah, namely, and of those who were killed with him, because by no means are those the remnants which the prophet thought were in Jerusalem, but these who seemed to be captives in Babylon. And the sense is: O son of man, your brothers generated from the same stock with you, your brothers, I say, to whom the inhabitants of Jerusalem have said, "You have departed from the Lord, because you are captives, and you delivered yourselves with Jeconiah, but the land of Israel is given to us in eternal possession." Say therefore to them, that although I have made them go far from the land of Israel, and have dispersed them among the nations, and commanded them to be in foreign lands; yet because they have obeyed my command, I will be in them even in pilgrim and hostile places for a small sanctification: while many are found from among them who by no means submit their necks to idolatry; but are mindful of the commands of God, just as were Daniel and the three boys, and it is to be believed that others were, in the likeness of such great princes whom the Scripture now commemorates (Dan. 3). From all of which we learn that those who by the judgment of God are delivered to punishments are not to be insulted; nor is a man converted from his sins to be reproached; nor is it ever to be said to those who are penitent and have gone out from the Church: "You have departed far from the Lord; the land is given to us in possession." Because thus says the Lord: Although I have separated them for a little while from my Church, and dispersed them among the nations: nevertheless I will be to them for a modest sanctification, as long as they remember their sins, so that they who on account of vices departed from their place, may hasten to return to their pristine seats through penitence.

(Vers. 17 seqq.) Therefore speak: Thus says the Lord God: I will gather you from the peoples, and assemble you from the lands in which you have been dispersed, and I will give you the soil of Israel. And they shall enter there, and they shall take away all the offenses, and all the abominations from it. And I will give them one heart (or another) and a new spirit I will give in their bowels. And I will take away the stony heart from their flesh, and I will give them a fleshy heart, so that they may walk in my precepts and keep my judgments, and do them, and they may be to me for a people, and I may be to them for a God.

Quorum autem cor post offendicula et abominationes suas ambulat: horum viam in capite suo ponam, dicit Dominus Deus.

Loquitur sermo divinus ad eos, qui captivi erant in terra Babylonis, ad fratres Ezechielis prophetae, et ad propinquos quibus dixerunt habitatores Jerusalem [Al. Israel]: Longe recessistis a Domino, nobis data est terra in possessionem. Loquitur autem haec quae sequuntur: Congregabo vos de populis, et reddam vobis terram Israel. Cumque ingressi fueritis, auferetis cuncta idola, propter quae offenderatis Deum, et dabo vobis cor unum timoris, et servitutis Dei, ut nequaquam diversis idolis serviatis, sive alterum quam prius habuistis. Et spiritum novum tribuam in visceribus vestris, juxta illud quod scriptum est: Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis (Ps. L, 12). Et auferam a vobis cor lapideum, id est, cor durum, secundum illud quod loquitur Stephanus primus martyr in Christo: Dura cervice, et incircumcisi corde (Act. VII, 51). Et induratur cor Pharaonis, ne dimittat populum Israel (Exod. VII). Et dabo, inquit, vobis cor carneum, molle, et tenerum, et quod possit Dei mandata suscipere, ut scribantur in tabulis cordis carnalibus. Idcirco autem datur cor molle, et aufertur cor durum, ut in praeceptis meis ambulent, judiciaque custodiant, et sint in populo Dei: Dominusque, qui prius fuerat adversarius, sit eis in Deum. Qui autem nequaquam poenitentia priora peccata correxerint, sed ambulaverint post abominationes suas retribuam, ait, eis, quod merentur, ut viae eorum ponantur in capitibus eorum. Haec sub Zorobabel filio Salathiel, et sub Jesu filio Josedec sacerdote magno, et sub Ezra ac Neemia accidisse tribui Judae, et his qui cum eis reversi sunt, plerique aestimant. Habitatores quoque Jerusalem, qui sub Sedecia rege Judae capti sunt, vel qui fugerunt cum Jeremia in Aegyptum, in omnes terras esse dispersos, et nequaquam esse reversos in urbem Jerusalem. Plena autem conversio eorum, qui captivi erant, et reliquiarum Israel intelligitur in Christo, quando reliquiae salvae factae sunt, et una die crediderunt tria millia, et iterum quinque millia (Act. II); et alii de quibus loquitur Jacobus ad apostolum Paulum: Vides, frater, tanta millia credentium Judaeorum? hi omnes aemulatores Legis sunt (Act. XXI, 20). Sed et quotidie superbi habitatores urbis Jerusalem, quorum cor post offendicula et abominationes suas ambulat, Dei merentur offensam, et hi qui foris erant, ablato corde lapideo, et accepto corde mollissimo, per poenitentiam revertuntur ad Ecclesiam; et ambulant in praeceptis Domini, judiciaque ejus custodiunt, fiuntque Domini populus, et Dominus, quem prius offenderant, fit eis Deus.

But of those whose heart walks after their stumbling blocks and their abominations: I will set their way upon their own head, says the Lord God.

The divine word speaks to those who were captives in the land of Babylon, to the brothers of the prophet Ezekiel, and to the kin to whom the inhabitants of Jerusalem have said: "You have departed far from the Lord, to us the land is given in possession." Moreover, it speaks these things which follow: I will gather you from the peoples, and I will restore to you the land of Israel. And when you shall have entered, you shall take away all the idols on account of which you had offended God, and I will give you one heart of fear and of the service of God, so that by no means you should serve diverse idols, or another than you had before. And I will give a new spirit in your bowels, according to what is written: "Create a clean heart in me, O God, and renew a right spirit in my bowels" (Ps. 50:12). And I will take away from you the stony heart, that is, the hard heart, according to what Stephen the first martyr in Christ speaks: "Hard-necked, and uncircumcised in heart" (Acts 7:51). And the heart of Pharaoh is hardened, lest he let the people of Israel go (Exod. 7). And I will give, he says, to you a fleshy heart, soft and tender, and which can receive the commands of God, so that they may be written in the fleshy tables of the heart. For this reason, however, a soft heart is given and a hard heart is taken away, so that they may walk in my precepts, and keep the judgments, and be in the people of God: and the Lord, who had previously been an adversary, may be to them for a God. But those who by no means shall have corrected their prior sins through penitence, but shall have walked after their abominations: I will retribute, he says, to them what they deserve, so that their ways may be set upon their heads. Most people estimate that these things happened under Zerubbabel the son of Salathiel, and under Jeshua the son of Jozadak the high priest, and under Ezra and Nehemiah to the tribe of Judah, and to those who returned with them. Also that the inhabitants of Jerusalem, who were taken under Zedekiah the king of Judah, or who fled with Jeremiah into Egypt, were dispersed into all lands, and by no means returned into the city of Jerusalem. Moreover, the full conversion of those who were captives and of the remnants of Israel is understood in Christ, when the remnants were made safe, and in one day three thousand believed, and again five thousand (Acts 2); and others of whom James speaks to the apostle Paul: "Do you see, brother, how many thousands of believing Jews there are? All these are emulators of the Law" (Acts 21:20). But also daily the proud inhabitants of the city of Jerusalem, whose heart walks after their stumbling blocks and their abominations, deserve the offense of God, and those who were outside, the stony heart having been taken away and a very soft heart received, return to the Church through penitence; and walk in the precepts of the Lord, and keep his judgments, and become the people of the Lord, and the Lord, whom they had previously offended, becomes their God.

Et elevaverunt Cherubim alas suas, et rotae cum eis, et gloria Dei Israel erat super eos [Al. ea]. Et ascendit gloria Domini de medio civitatis: stetitque super montem, qui est ad Orientem urbis. Paulatim gloria Domini recedit de Jerusalem. Primum templum deserens, stat in atrio vel in limine domus, et postea in introitu portae Orientalis; novissime, sublatis pennis rotisque sequentibus, stat super montem, qui est ad Orientem urbis, haud dubium quin montem significet Oliveti, unde Salvator ascendit ad Patrem. Stabatque gloria Domini, quae de Jerusalem urbe discesserat super montem Oliveti, in signum resurrectionis et luminis, ut inde perituram arsuramque cerneret Jerusalem. Quodque dicit: Ascendit gloria de medio civitatis (Joan. XIV, 31), aliis verbis loquitur Dominus ad discipulos: Surgite, abeamus hinc (Luc. XIII, 35). Et ad Judaeos: Relinquetur vobis domus vestra deserta (Matth. XXIII). Josephus quoque refert auditam vocem in templo angelorum et fortitudinum coelestium, quae prius in urbis praesidio erant: abeamus ex his sedibus (Joseph. Antiq. Jud.). Mirumque in modum usque in praesentem diem gloria Domini, quae deseruit templum, stat super montem Oliveti, et in crucis signo rutilans, spectat templum quondam Judaicum, in favillas et cineres dissolutum.

Et spiritus levavit me, adduxitque in Chaldaeam ad transmigrationem in visione in spiritu Dei, et sublata est a me visio, quam videram. Et locutus sum ad transmigrationem omnia verba Domini, quae ostenderat mihi. Pro eo quod nos ex Hebraica veritate transtulimus: Et sublata est a me visio, quam videram, LXX transtulerunt: Et ascendi a visione, quam videram. Quod utrumque significat non in corpore prophetam in Jerusalem de Babylone translatum, sed in spiritu, sublataque visione quae eum in spiritu duxerat Jerusalem, et universa monstraverat, quae superior sermo narravit, reversus est in semetipsum, et locutus est ad transmigrationem omnia quae ei fuerant demonstrata, ad eos videlicet, de quibus supra scriptum est: Ego sedebam in domo mea, et senes Juda sedebant juxta me, et cecidit super me ibi manus Domini Dei, et vidi (Supra VIII, 1). Mirumque in modum sedentibus his qui ad se venerant visitandum, visiones mysticas propheta cernebat, et absens erat ab his qui coram se sederant, absque spiritu, praesens corpore. Omniaque fiunt, ut consolationem recipiant qui captivi erant, quod reducendi sint in terram Israel, et ambulaturi in praeceptis Domini, futurique ei in populum, et ille futurus sit eis in Deum. Qui autem non fuerint conversi ad poenitentiam, sed ambulaverint post abominationes suas, recipiunt quae fecerunt. Verba autem in Scripturis sanctis pro rebus dici saepe admonuimus.

The Cherubim lifted up their wings, and the wheels with them, and the glory of the God of Israel was over them. And the glory of the Lord went up from the midst of the city, and stood over the mountain which is to the east of the city. Little by little the glory of the Lord withdraws from Jerusalem. First deserting the temple, it stands in the court or on the threshold of the house, and afterwards at the entrance of the eastern gate; finally, with the wings lifted up and the wheels following, it stands over the mountain which is to the east of the city, which without doubt signifies the Mount of Olives, from which the Savior ascended to the Father. And the glory of the Lord, which had departed from the city of Jerusalem, stood over the Mount of Olives, as a sign of resurrection and light, so that from there it might behold Jerusalem about to perish and burn. And what it says, "the glory went up from the midst of the city" (John 14:31), in other words the Lord speaks to the disciples: "Arise, let us go from here" (Luke 13:35). And to the Jews: "Your house will be left to you deserted" (Matthew 23). Josephus also reports a voice heard in the temple of the angels and heavenly powers, which were previously in the city's defense: "let us depart from these seats" (Josephus, Antiquities of the Jews). And in a wonderful manner even to the present day, the glory of the Lord, which deserted the temple, stands over the Mount of Olives, and shining in the sign of the cross, looks upon the once Jewish temple, dissolved into embers and ashes.

And the spirit lifted me up, and brought me into Chaldea to the transmigration in a vision in the spirit of God, and the vision which I had seen was taken away from me. And I spoke to the transmigration all the words of the Lord which he had shown me. For that which we translated from the Hebrew truth: "And the vision which I had seen was taken away from me," the Seventy (LXX) translated: "And I went up from the vision which I had seen." Both signify that the prophet was not translated in the body to Jerusalem from Babylon, but in the spirit, and the vision being taken away which had led him in the spirit to Jerusalem and shown him all things which the preceding discourse narrated, he returned to himself, and spoke to the transmigration all that had been shown to him, namely to those of whom it was written above: "I was sitting in my house, and the elders of Judah were sitting by me, and the hand of the Lord God fell upon me there, and I saw" (Ezekiel 8:1). And in a wonderful manner, while those who had come to visit him were sitting, the prophet perceived mystical visions, and was absent from those who sat before him, without the spirit, present in body. And all things are done so that those who were captives might receive consolation, that they are to be brought back into the land of Israel, and are to walk in the precepts of the Lord, and are to be for him a people, and he is to be for them a God. But those who have not been converted to penitence, but have walked after their abominations, receive what they have done. Moreover, we have often warned that in the Holy Scriptures words are often said for things.

Et factus est sermo Domini ad me, dicens: Fili hominis, in medio domus exasperantis tu habitas: qui oculos habent ad videndum, et non vident: et aures ad audiendum, et non audiunt: quia domus exasperans est. Pro eo quod nos vertimus: In medio domus exasperantis tu habitas, LXX posuerunt: In medio iniquitatum eorum tu habitas. Sed ex eo quod sequitur, Quia domus exasperans est, intelligimus priorem quoque sententiam huic versiculo convenire. Pro exasperatione quoque, dici amaritudinem, crebro docuimus, ut sit sensus: in medio domus ad amaritudinem convertentis, tu habitas, quae Deum natura dulcem atque clementem, vitiorum suorum amaritudine, amarum facit atque crudelem. Alioquin de Deo legimus: Gustate et videte, quoniam suavis, sive dulcis est Dominus (Psal. XXXIII, 9). Habitat autem propheta in medio populi Deum ad amaritudinem provocantis, qui habet oculos, et non videt: aures, et non audit, non vitio sensuum, sed pertinacia pravitatis. Unde et Dominus ad Judaeos: Si caeci, inquit, essetis, peccatum non haberetis (Joan. IX, 41): voluntariam caecitatem in illis arguens atque condemnans. Quia ergo oculos habent ad videndum, et non vident: aures ad audiendum, et non audiunt, et tua verba contemnunt, doce eos per imaginem atque picturam; et schematibus ostende corporeis, ut venturam captivitatem non solum auditu, sed et oculis recognoscant.

Tu ergo, fili hominis, fac tibi vasa transmigrationis: et migrabis per diem coram eis. Migrabis autem de loco tuo, ad locum alterum in conspectu eorum, si forte aspiciant: quia domus exasperans est. LXX: Et tu, fili hominis, fac tibi vasa captivitatis; et captivare per diem coram eis: et captivare de loco tuo in locum alterum in conspectu eorum, ut videant quia domus exasperans est. Nulli dubium quin universa loci hujus continentia, futuram captivitatem indicet regis Sedeciae tribus Judae, qui captus est cum Jerusalem. Sed quoniam quidam volunt captivitatem Sedeciae, qui interpretatur justus Dominus, in typum praecedere Salvatoris, qui de coelestibus ad terrena descendens, humanum corpus assumpserit, et haec esse vasa captivitatis: ideo praemonendum puto prudentem cautumque lectorem, et haec quidem nos ponere, ne quid praeterire videamur, sed non probare. Neque enim rex impius in figuram potest praecedere illius, qui totius pietatis exemplum est. Captum autem esse Sedeciam a Babyloniis atque Chaldaeis, et Jeremias propheta et Regum narrat historia, et ductum de loco in locum (Jerem. XXXIX, et IV Reg. XXV), hoc est, de Jerusalem in Babylonem, et caetera quae Ezechiel in consequentibus loquitur. Qui autem referunt ad Dominum Jesum Christum, captivitatem ejus et transmigrationem de loco ad locum, descensionem ex coelestibus ad terrena significari putant.

And the word of the Lord came to me, saying: Son of man, you dwell in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: because it is a provoking house. For that which we translated: "In the midst of a provoking house you dwell," the Seventy (LXX) placed: "In the midst of their iniquities you dwell." But from that which follows, "Because it is a provoking house," we understand that the former sentence also fits this verse. We have frequently taught that for "provocation," "bitterness" is said, so that the sense is: in the midst of a house turning to bitterness, you dwell, which makes God, who is by nature sweet and merciful, bitter and cruel by the bitterness of their vices. Otherwise we read of God: "Taste and see, for the Lord is sweet," or "the Lord is sweet" (Psalm 33:9). But the prophet dwells in the midst of a people provoking God to bitterness, who has eyes and sees not, ears and hears not, not by a vice of the senses, but by the stubbornness of depravity. Whence also the Lord said to the Jews: "If you were blind, you would not have sin" (John 9:41): reproving and condemning voluntary blindness in them. Because therefore they have eyes to see and see not, ears to hear and hear not, and despise your words, teach them through an image and a picture; and show them by bodily figures, so that they may recognize the coming captivity not only by hearing, but also by eyes.

Therefore, son of man, make for yourself baggage of transmigration: and you shall transmigrate by day in their sight. And you shall transmigrate from your place to another place in their sight, if perhaps they may behold: because it is a provoking house. The Seventy (LXX): "And you, son of man, make for yourself baggage of captivity; and be led captive by day in their sight: and be led captive from your place to another place in their sight, that they may see because it is a provoking house." No one doubts that the entire content of this place indicates the future captivity of King Zedekiah of the tribe of Judah, who was taken with Jerusalem. But since some wish the captivity of Zedekiah, who is interpreted as "just Lord," to precede as a type of the Savior, who descending from heavenly things to earthly things, assumed a human body, and that these are the baggage of captivity: therefore I think the prudent and cautious reader should be forewarned, that we indeed place these things lest we seem to pass over anything, but we do not approve of them. For an impious king cannot precede as a figure of him who is the example of all piety. Moreover, that Zedekiah was taken by the Babylonians and Chaldeans, both Jeremiah the prophet and the history of Kings narrates, and led from place to place (Jeremiah 39, and 2 Kings 25), that is, from Jerusalem to Babylon, and the other things which Ezekiel speaks in the following. But those who refer these things to the Lord Jesus Christ, think that his captivity and his transmigration from place to place signifies his descent from heavenly things to earthly things.

Et efferes foras vasa tua quasi vasa transmigrantis per diem in conspectu eorum. Tu autem egredieris vespere coram eis, sicut egreditur migrans ante oculos eorum. Perfode tibi parietem: et egredieris per eum in conspectu eorum. In humeris portabis [Vulg. portaberis]: in caligine effugies [Vulg. effereris]. Faciem tuam velabis, et non videbis terram: quia portentum dedi te domui Israel. LXX: Et proferes vasa tua captivitatis per diem in oculis eorum. Et tu egredieris vespere in conspectu eorum, sicut egreditur captivus. Perfode tibi parietem, et transibis per eum in conspectu eorum. In humeris portaberis, et absconditus egredieris. Faciem tuam operies, et non videbis terram: quia portentum dedi te domui Israel. Facere jubetur propheta in figura, quae Sedecias facturus est in veritate. Collige, inquit, sarcinas tuas (haec enim vasa sunt transmigrantis) videntibus eis. Et postquam viderint quae facturus es, egredieris vespere in similitudinem transmigrantis. Legimus Sedeciam nocte muro suffosso fugisse ad deserta Jordanis, ibique a Babyloniis esse comprehensum, et hoc significare perfossum parietem. Quod autem dicit: In humeris portabis, subauditur sarcinas tuas, et quidquid ad viae solatium fugientes portare consueverunt. In caligine effugies [Al. efferes]; ne videaris a quoquam. Faciem tuam velabis, vel caecitate quae ei accidit, erutis oculis a Nabuchodonosor; vel ne cognoscatur quod ipse sit rex, et major fiat cura servantium. Quodque sequitur: Et non videbis terram, illud significat, quod caecus ductus sit in Babylonem, eamque non viderit. Quia portentum dedi te, inquit, domui Israel: in signum enim et figuram, prophetarum tam dicta quam facta sunt. Unde et in Zacharia, viri portentosi vocantur, quod futura portendant (Zach. III). Et in Osee loquitur Deus: In manibus prophetarum assimilatus sum (Osee XII, 10). Qui autem volunt in Ezechielis persona Christum intelligi, vasa captivitatis, humanum corpus accipiunt, et perfossum parietem, quo inf...

Feci ergo sicut praeceperat mihi: vasa mea protuli quasi vasa migrantis [Vulg. transmigrationis] per diem, et vespere perfodi mihi parietem manu. In caligine egressus sum, et humeris portavi [Vulg. in humeris portatus] in conspectu eorum. LXX: Et feci sic juxta omnia, quae mandaverat mihi: vasaque protuli sicut vasa captivitatis per diem: et ad vesperum perfodi mihi parietem manu, et absconditus egressus sum: super humeros assumptus sum in conspectu eorum. Quae supra jussus est facere, opere se complesse testatur, nec interpretatione indiget juxta utramque sententiam, quod supra expositum est.

And you shall bring forth your baggage as the baggage of one transmigrating by day in their sight. And you shall go out in the evening before them, as one who transmigrates goes out before their eyes. Dig through the wall for yourself: and you shall go out through it in their sight. In your shoulders you shall carry: in the dark you shall flee. You shall veil your face, and you shall not see the land: because I have given you as a portent to the house of Israel. The Seventy (LXX): "And you shall bring forth your baggage of captivity by day in their eyes. And you shall go out in the evening in their sight, as a captive goes out. Dig through the wall for yourself, and you shall pass through it in their sight. In your shoulders you shall be carried, and hidden you shall go out. You shall cover your face, and you shall not see the land: because I have given you as a portent to the house of Israel." The prophet is commanded to do in figure what Zedekiah is about to do in truth. "Collect," he says, "your bundles (for these are the baggage of one transmigrating) while they are watching." And after they have seen what you are about to do, you shall go out in the evening in the likeness of one transmigrating. We read that Zedekiah fled at night through a wall dug through to the desert of Jordan, and was apprehended there by the Babylonians, and that the dug-through wall signifies this. Moreover, what he says: "In your shoulders you shall carry," your bundles is understood, and whatever those who flee are accustomed to carry for the comfort of the way. "In the dark you shall flee," lest you be seen by anyone. "You shall veil your face," either for the blindness which happened to him, his eyes being plucked out by Nebuchadnezzar; or lest it be recognized that he is the king, and the care of those guarding him become greater. And what follows: "And you shall not see the land," signifies this, that he was led blind into Babylon, and did not see it. "Because I have given you as a portent," he says, "to the house of Israel": for both the words and the deeds of the prophets are for a sign and a figure. Whence also in Zechariah, they are called "men of portent," because they portend future things (Zechariah 3). And in Hosea, God speaks: "In the hands of the prophets I have been likened" (Hosea 12:10). But those who wish Christ to be understood in the person of Ezekiel, take the baggage of captivity as the human body, and the dug-through wall, by which...

I did therefore as he had commanded me: I brought forth my baggage as the baggage of one migrating by day, and in the evening I dug through the wall for myself with my hand. In the dark I went out, and on my shoulders I carried in their sight. The Seventy (LXX): "And I did so according to all things that he had commanded me: and I brought forth baggage as baggage of captivity by day: and at evening I dug through the wall for myself with my hand, and hidden I went out: upon shoulders I was taken up in their sight." He testifies that he completed in work what he was commanded above to do, and it does not need interpretation according to both opinions, which was explained above.

Illud autem notandum, quod uno atque eodem tempore Jeremias prophetabat in Jerusalem, et Ezechiel in Babylone, et illius prophetia mittebatur ad captivos; et hujus ad eos, qui habitabant in Jerusalem; ut unius in diversis regionibus Dei providentia probaretur, et intelligerent audientes, quaecumque accidebant populo, nequaquam idolorum potestate, sed Domini jussione consistere.

Et factus est sermo Domini mane ad me dicens: Fili hominis, numquid non dixerunt ad te domus Israel, domus exasperans, quid tu facis? Dic ad eos: Haec dicit Dominus Deus. Si te, inquit, interrogaverit domus exasperans: Quare ista facis? Vel secundum Septuaginta etiam si non interrogaverint, tu ingredere, ut sciant cur ista feceris. Dic ad eos: Haec dicit Dominus Deus.

Super principem onus istud, qui est in Jerusalem; et super omnem domum Israel quae est in medio eorum. Dic: Ego portentum vestrum: quomodo feci, sic fiet illis. In transmigrationem et in captivitatem ibunt. Princeps autem, qui est in medio eorum, in humeris portabitur, in caligine egredietur; parietem perfodient, ut educant eum; facies ejus operietur, ut non videat oculis [Vulg. oculo] terram. Et extendam rete meum super eum, et capietur in sagena mea, et adducam eum in Babylonem in terram Chaldaeorum, et ipsam non videbit; ibi morietur. Et omnes qui circa eum sunt, praesidium ejus et agmina illius dispergam in omnem ventum; et gladium evaginabo post eos, et scient quia ego Dominus, quando dispersero illos in gentibus et disseminavero eos in terras [Vulg. terris]. Et relinquam ex eis viros paucos a gladio, et fame, et pestilentia; ut narrent omnia scelera eorum in gentibus, ad quas ingredientur, et scient quia ego Dominus. Primum exponamus historiam. Dic, inquit, ad eos, o fili hominis, qui vel interrogant, vel non interrogant. Quid tu facis haec? quod super ducem onus illud et visio sit, qui est in Jerusalem, ducem significans Sedeciam. Et dic: Ego portentum vestrum, sive ut Septuaginta transtulerunt, Ego qui portenta facio; ut ex praesentibus futura cognoscantur. Quomodo feci, sic fiet illis, duci et cunctis qui in comitatu ducis sunt. In transmigrationem Babyloniam captivi ducentur, et dux qui est in medio eorum in humeris portabitur, vel jumentorum, vel eorum qui cum eo fugerant. In caligine, et in noctis tenebris egredietur: murumque suffodient socii ejus ut educant eum.

Moreover, it should be noted that at one and the same time Jeremiah was prophesying in Jerusalem, and Ezekiel in Babylon, and the prophecy of the former was sent to the captives; and of the latter to those who dwelt in Jerusalem; so that the providence of the one God might be proved in different regions, and the hearers might understand that whatever happened to the people, by no means consisted in the power of idols, but in the command of the Lord.

And the word of the Lord came to me in the morning, saying: Son of man, has not the house of Israel, the provoking house, said to you: What are you doing? Say to them: Thus says the Lord God. If the provoking house asks you, he says: Why are you doing these things? Or according to the Seventy (LXX), even if they do not ask, you enter, so that they may know why you did these things. Say to them: Thus says the Lord God.

This burden is upon the prince who is in Jerusalem; and upon all the house of Israel which is in the midst of them. Say: I am your portent: as I have done, so shall it be done to them. Into transmigration and into captivity they shall go. And the prince who is in the midst of them shall be carried on shoulders, in the dark he shall go out; they shall dig through the wall to bring him out; his face shall be covered, that he may not see the land with his eyes. And I will spread my net over him, and he shall be taken in my sagena, and I will bring him into Babylon into the land of the Chaldeans, and he shall not see it; there he shall die. And all who are around him, his defense and his troops, I will scatter into every wind; and I will draw out the sword after them, and they shall know that I am the Lord, when I shall have dispersed them among the nations and scattered them in the lands. And I will leave of them a few men from the sword, and from famine, and from pestilence; that they may tell all their crimes among the nations to which they shall enter, and they shall know that I am the Lord. First let us explain the history. Say to them, he says, O son of man, who either ask, or do not ask: "What are you doing these things?" that this burden and vision is upon the leader who is in Jerusalem, signifying the leader Zedekiah. And say: "I am your portent," or as the Seventy (LXX) translated: "I who do portents"; so that from present things future things may be known. "As I have done, so shall it be done to them," to the leader and to all who are in the leader's company. Into the Babylonian transmigration they shall be led captive, and the leader who is in the midst of them shall be carried on shoulders, either of beasts of burden, or of those who had fled with him. In the dark, and in the shadows of the night he shall go out: and his companions shall dig through the wall to bring him out.

Facies illius velabitur, vel timore fugientis, vel caecitatis injuria, ut caecus terram non videat Babylonis. Et ego extendam rete meum super illum, et capietur in sagena mea. Concedente quippe Domino, a Babyloniis captus est: et haec quae ab hostibus passus est fieri, se fecisse testatur. Ductusque in Babylonem, terram Chaldaeorum non videbit, ibique captivus morietur.

(Vers. 17 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis, panem tuum in conturbatione comede [Vulg. addit sed]; et aquam tuam in festinatione et moerore bibe. Et dic [Vulg. dices] ad populum terrae: Haec dicit Dominus Deus ad eos qui habitant Jerusalem, in terra Israel: Panem suum in sollicitudine comedent, et aquam suam in desolatione bibent, ut desoletur terra a multitudine sua propter iniquitatem omnium qui habitant in ea. Et civitates quae nunc habitantur, desolatae erunt, terraque deserta: et scietis quia ego Dominus.

LXX: Et factus est sermo Domini ad me, dicens: Fili hominis, panem tuum cum dolore comedes, et aquam tuam cum tormento et angustia bibes. Et dices ad populum terrae: Haec dicit Adonai Dominus habitatoribus Jerusalem super terram Israel: Panes suos cum egestate comedent, 119 et aquam suam cum dissipatione bibent, ut dissipetur terra et plenitudo ejus. In impietate enim omnes qui habitant in ea, et civitates eorum quae habitantur, in desolationem erunt, et terra dissipabitur, et cognoscetis quia ego sum Dominus.

Post principis et sociorum ejus prophetiam, quae sub corporali imagine monstrabatur, venit ad populum: et quidquid prophetae dicitur, per prophetam refertur ad habitatores Jerusalem, quod in obsidionis malo, panem suum comedant in angustia et egestate, et aquam suam nequaquam in abundantia, sed cum tormento bibant, et tribulatione. Haec autem, inquit, o propheta, tibi dicuntur, ut tu loquaris ad populum terrae tuae, et dicas: Haec dicit Dominus habitatoribus Jerusalem, quae est in terra Israel: Obsessi a Nabuchodonosor atque a Chaldaeis, famis et sitis sustinebitis malum; ut omnis terra cum sua plenitudine (Al. multitudine) deleatur, habitatores significans per eam quae inhabitatur. Et ne putent sibi hoc evenire sine causa: Dic, inquit, eis, quod propter scelera eorum et impietates, omnes urbes Judaeae ad solitudinem redigendae sint, et universa terrae cultura dispereat, ut cognoscant Deum saevientem, quem miserantem cognoscere noluerunt.

His face shall be veiled, either by the fear of one fleeing, or by the injury of blindness, so that as a blind man he may not see the land of Babylon. And I will spread my net over him, and he shall be taken in my sagena. For with the Lord permitting, he was taken by the Babylonians: and these things which he suffered to be done by the enemies, he testifies that he himself did. And being led into Babylon, he shall not see the land of the Chaldeans, and there as a captive he shall die.

(Vers. 17 seqq.) And the word of the Lord came to me, saying: Son of man, eat your bread in disturbance [Vulgate adds "but"]; and drink your water in haste and sorrow. And say [Vulgate: "you shall say"] to the people of the land: Thus says the Lord God to those who dwell in Jerusalem, in the land of Israel: They shall eat their bread in anxiety, and drink their water in desolation, that the land may be desolate from its multitude because of the iniquity of all who dwell in it. And the cities which are now inhabited shall be desolate, and the land shall be deserted: and you shall know that I am the Lord.

LXX: And the word of the Lord came to me, saying: Son of man, you shall eat your bread with pain, and you shall drink your water with torment and anguish. And you shall say to the people of the land: Thus says Adonai the Lord to the inhabitants of Jerusalem over the land of Israel: They shall eat their breads with want, and they shall drink their water with dissipation, that the land and its fullness may be dissipated. For in impiety are all who dwell in it, and their cities which are inhabited shall be in desolation, and the land shall be dissipated, and you shall know that I am the Lord.

After the prophecy of the prince and his companions, which was shown under a bodily image, he comes to the people: and whatever is said to the prophet, is referred through the prophet to the inhabitants of Jerusalem, that in the evil of the siege, they should eat their bread in anguish and want, and by no means drink their water in abundance, but with torment and tribulation. But these things, he says, O prophet, are said to you, so that you may speak to the people of your land, and say: Thus says the Lord to the inhabitants of Jerusalem, which is in the land of Israel: Besieged by Nebuchadnezzar and by the Chaldeans, you shall endure the evil of hunger and thirst; so that the whole land with its fullness (Al. multitude) may be destroyed, signifying the inhabitants through that which is inhabited. And lest they think this happens to them without cause: Say to them, he says, that because of their crimes and impieties, all the cities of Judea are to be reduced to solitude, and the entire cultivation of the land may perish, so that they may know God as raging, whom they refused to know as merciful.

Possumus juxta anagogen habitatores Jerusalem credentes Christo dicere, qui habitant in Ecclesia. Et si per peccata illius offensam meruerint, comedant panem cum egestate, et bibant aquam cum moerore et angustia: non cibum panis, nec potum aquae, sed famem sermonis et doctrinae Dei sustinentes (Amos VIII). Quando enim vel vitio principum, qui capiendi sunt et tradendi Babyloniis, vel nostra duritia, perdiderimus sermonem Dei, aquasque non meruerimus habere utiles: tunc in dolore et penuria, nostrum sumemus cibum, et terra perdet multitudinem credentium, et civitates, quae in toto orbe intelliguntur Ecclesiae, desolabuntur, et terra deserta erit, ut omnes sciant quia offensa sit Domini. Quod quidem et in persecutionis tempore intelligere possumus.

(Vers. 21 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis, quod est proverbium istud vobis in terra Israel dicentium: In longum differentur dies, et peribit omnis visio? Ideo dic ad eos: Haec dicit Dominus Deus: Quiescere faciam proverbium istud: neque vulgo dicetur ultra in Israel. Et loquere ad eos, quod appropinquaverint dies et sermo omnis visionis. Non enim erit ultra omnis visio cassa, neque divinatio ambigua in medio filiorum Israel. Quia ego Dominus loquar, quodcumque locutus fuero verbum, et fiet. Non prolongabitur amplius; sed in diebus vestris, domus exasperans, loquar verbum, et faciam illud, dicit Dominus Deus. Et factus est sermo Domini ad me, dicens: Fili hominis, ecce domus Israel dicentium: Visio quam hic videt in dies multos, et in tempora longa iste prophetat. Propterea dic ad eos: Haec dicit Dominus Deus: Non prolongabitur ultra omnis sermo meus: verbum quod locutus fuero, complebitur: dicit Dominus Deus.

Quod nos diximus, proverbium, juxta Symmachum, omnes alii interpretes, parabolam transtulerunt, quae Hebraice appellatur MASAL. Rursum ubi a nobis editum est: Neque erit divinatio ambigua, vertere Septuaginta, nec divinans juxta gratiam: pro quo omnes, lubricum interpretati sunt, quod nos ambiguum diximus, ut decipientia audientes suos prophetarum verba noscamus. Est autem sensus omnis capituli hic: Supra prophetaverat contra principem qui erat in Jerusalem, deinde populo famem et ardorem sitis nuntiaverat esse venturum.

We can, according to anagoge, call the inhabitants of Jerusalem those believing in Christ, who dwell in the Church. And if through sins they have deserved his offense, let them eat bread with want, and drink water with sorrow and anguish: sustaining not the food of bread, nor the drink of water, but the hunger for the word and doctrine of God (Amos VIII). For when either by the vice of the princes, who are to be captured and delivered to the Babylonians, or by our hardness, we have lost the word of God, and have not deserved to have useful waters: then in pain and penury, we shall take our food, and the land shall lose the multitude of believers, and the cities, which are understood as Churches in the whole world, shall be desolated, and the land shall be deserted, so that all may know that there is an offense of the Lord. Which indeed we can also understand in the time of persecution.

(Vers. 21 seqq.) And the word of the Lord came to me, saying: Son of man, what is this proverb that you have in the land of Israel, of those saying: The days shall be prolonged to a long time, and every vision shall perish? Therefore say to them: Thus says the Lord God: I will make this proverb to cease: neither shall it be commonly said anymore in Israel. And speak to them, that the days have drawn near and every word of the vision. For there shall no more be any vain vision, nor ambiguous divination in the midst of the children of Israel. For I the Lord will speak, whatever word I shall have spoken, it shall be done. It shall be prolonged no more; but in your days, O exasperating house, I will speak the word, and I will do it, says the Lord God. And the word of the Lord came to me, saying: Son of man, behold the house of Israel of those saying: The vision which he sees is for many days, and for long times this man prophesies. Therefore say to them: Thus says the Lord God: Not any word of mine shall be prolonged anymore: the word which I shall have spoken, shall be completed: says the Lord God.

What we have called a "proverb," according to Symmachus, all other interpreters have translated as a "parable," which in Hebrew is called MASAL. Again where it was edited by us: "Neither shall there be ambiguous divination," the Seventy translated: "nor one divining according to favor"; for which all have interpreted "slippery," which we have called "ambiguous," so that we may know the words of the prophets as deceiving their hearers. But the sense of the whole chapter is this: Above he had prophesied against the prince who was in Jerusalem, then he had announced to the people that hunger and the heat of thirst were to come.

Quod multitudo non credens, vetus assumebat tritumque proverbium: In longum tempus differtur comminatio prophetarum, et omnis visio peribit, dum frustra cernitur: vel juxta Symmachum diapneusei, id est, in ventum et auram tenuem dissolvetur. Dic ergo, inquit, eis, quod nequaquam mea comminatio differatur, nec divinatio falsa atque ambigua proferatur in populos quae finem habeat incertum, ut alio dicatur tempore, alio impleatur: sed nunc, vivente te, qui loquaris, et his qui audiunt, verbum quod locutus sum, compleatur. Significat autem vicinam captivitatem urbis Jerusalem, et Sedeciam cum populo Juda jamjamque capiendum. Non solum autem illo tempore, sed usque hodie vulgus incredulum et dura corda mortalium prophetiam Dei non recipit: sed omnia quae prophetae comminantur, quae praedicat Evangelium, in aliud tempus aestimant differendum. Sciamusque hic parabolam, quae a Septuaginta ponitur, accipi pro proverbio, juxta illud quod in psalmo legimus: et factus sum eis in parabolam (Psal. LXVIII, 12). Et in hoc eodem propheta: Quid est vobis parabola ista in populo Israel, dicentium: Patres comederunt uvam acerbam, et dentes filiorum obstupuerunt (Infra XVIII, 2)? Manifesta perstringimus, ut in obscurioribus immoremur.

Which the multitude not believing, took up an old and worn-out proverb: The threat of the prophets is deferred for a long time, and every vision shall perish, while it is seen in vain: or according to Symmachus diapneusei, that is, it shall be dissolved into wind and a thin breeze. Say therefore, he says, to them, that my threat is by no means deferred, nor is a false and ambiguous divination brought forth to the peoples which has an uncertain end, so that it is said at one time and fulfilled at another: but now, while you who speak are living, and those who hear, the word which I have spoken may be completed. But it signifies the near captivity of the city of Jerusalem, and that Zedekiah with the people of Judah is even now to be captured. And not only at that time, but even to this day the unbelieving common people and the hard hearts of mortals do not receive the prophecy of God: but all things which the prophets threaten, which the Gospel preaches, they estimate are to be deferred to another time. And let us know here that "parable," which is placed by the Seventy, is taken for "proverb," according to that which we read in the psalm: "and I was made a parable to them" (Psalm LXVIII, 12). And in this same prophet: "What is this parable to you in the people of Israel, of those saying: The fathers have eaten a sour grape, and the teeth of the children are set on edge" (Below XVIII, 2)? We touch upon manifest things, so that we may dwell longer on more obscure ones.

LIBER QUARTUS.

Vellem, si fieri posset, Eustochium, explanationes in Ezechielem per singulos libros propriis texere prophetiis, et quod vaticinatione conjunctum est, nequaquam expositione dividere: ut facilior esset cursus dictantis pariter et legentis; longumque et immensum interpretationis iter certis spatiis separare, ut quasi titulis et indicibus, et, ut proprius loquar, argumentis ostenderem quid libri singuli continerent. Sed quid faciam, cum aliae prophetiae breves sint, aliae longae: ut saepe necessitate cogamur et plures in unum librum coarctare, et unam in multos dividere? Unde et nunc contra prophetas et prophetias, ad seniores quoque populi Israel et ad terram super quam inducuntur quatuor plagae pessimae, et de ligno vitis, quod cum fuerit abscisum, inutile est inter omnia ligna silvarum, catalogum etiam vitiorum Jerusalem volumus quarto libro comprehendere. Quem quia unius voluminis non patitur angustia, alteram partem ejus quinto volumini reservamus: prudentissimi lectoris sollicitudinem praemonentes, ut sciat quid nobis in hoc explanandum, et quid sibi legendum sit.

(Cap. XIII.---Vers. 1, 2.) Et factus est sermo Domini ad me, dicens: Fili hominis, vaticinare ad prophetas Israel qui prophetant, et dices prophetantibus de corde suo: Audite verbum Domini: Haec dicit Dominus Deus. Hoc quod nos posuimus: Qui prophetant, et dices prophetantibus de corde suo, omisere LXX, et pro eo quod non habetur in Hebraeo, addiderunt, et prophetabis, et dices ad eos. Est autem sermo contra pseudoprophetas, qui decipiebant populum, et, contra Dei mandata, aliud prophetabant. Nec quempiam moveat, quod prophetae appellantur: hanc enim habet sancta Scriptura consuetudinem, ut unumquemque vaticinationis suae et sermonis prophetam nuncupet: sicut prophetae appellantur Baal, et prophetae idolorum, et prophetae confusionis. Unde et apostolus Paulus poetam Graecum prophetam vocat: Dixit quidam proprius eorum propheta: Cretenses semper mendaces, malae bestiae, ventres pigri (Tit. I). Et in Osee legimus: Sicut propheta insaniens homo portans spiritum (Osee IX, 7). Quidquid autem eo tempore Israelitico populo dicebatur, hoc nunc refertur ad Ecclesiam: ut prophetae sancti sint apostoli et apostolici viri. Prophetae autem mendaces atque furiosi, omnes haeretici; quorum principes ex suo corde confingant; qui autem ab eis seducti sunt, aliorum mendaciis acquiescant.

BOOK FOUR.

I would wish, if it were possible, O Eustochium, to weave the explanations on Ezekiel through individual books with their own prophecies, and by no means to divide by exposition what is joined in prophecy: so that the course of the one dictating and likewise of the one reading might be easier; and to separate the long and immense journey of interpretation by certain spaces, so that as if by titles and indexes, and, to speak more properly, by arguments, I might show what individual books contained. But what shall I do, since some prophecies are short, others long: so that we are often forced by necessity both to compress many into one book, and to divide one into many? Whence also now against the prophets and prophecies, to the elders also of the people of Israel and to the land over which four worst plagues are brought, and concerning the wood of the vine, which when it has been cut off, is useless among all the trees of the forests, we wish to include a catalogue also of the vices of Jerusalem in the fourth book. Which because the narrowness of one volume does not allow, we reserve another part of it for the fifth volume: forewarning the concern of the most prudent reader, so that he may know what is to be explained by us in this, and what is to be read by him.

(Chapter XIII.---Vers. 1, 2.) And the word of the Lord came to me, saying: Son of man, prophesy to the prophets of Israel who prophesy, and you shall say to those prophesying out of their heart: Hear the word of the Lord: Thus says the Lord God. This which we have placed: "Who prophesy, and you shall say to those prophesying out of their heart," the Seventy omitted, and for that which is not held in Hebrew, they added: "and you shall prophesy, and you shall say to them." But the word is against the pseudo-prophets, who were deceiving the people, and, against the commands of God, were prophesying something else. Nor let it move anyone that they are called prophets: for holy Scripture has this custom, to call each one a prophet of his own vaticination and speech: just as the prophets of Baal are called, and the prophets of idols, and the prophets of confusion. Whence also the apostle Paul calls a Greek poet a prophet: "A certain prophet of their own said: The Cretans are always liars, evil beasts, lazy bellies" (Titus I). And in Hosea we read: "As a prophet an insane man carrying a spirit" (Hosea IX, 7). But whatever at that time was said to the Israelite people, this is now referred to the Church: so that the holy prophets may be the apostles and apostolic men. But the lying and raging prophets are all the heretics; whose leaders devise things out of their own heart; but those who have been seduced by them, acquiesce in the lies of others.

(Vers. 3.) Vae prophetis insipientibus, qui sequuntur spiritum suum, et nihil vident. LXX: Vae his qui prophetant de corde suo, et omnino non vident, relinquentes illud quod a nobis propositum est, qui sequuntur spiritum suum. Cum prophetarum nomen secundum regulam Scripturarum bonis malisque commune sit, in eo differunt, quod boni prophetae esse dicuntur sapientes, mali autem stulti et insipientes: quorum alterum refertur ad ecclesiasticos viros, alterum ad omnes haereticos, qui Dei spiritum relinquentes sequuntur spiritum suum: quia nequaquam divino instinctu, sed proprio corde vaticinantur: unde et nihil vident. Qui autem sapiens est, non cordis sui cogitationes, sed Dei spiritum sequitur, juxta illud quod et in superioribus (Supra, I) animalia et rotae spiritum Dei sequebantur. Et propheta dicit: Post Dominum Deum tuum ambulabis (Psal. XXVI, 11). Et in alio loco: Deduc me in semitam rectam (Ps. CXLII, 10). Et iterum: Spiritus tuus bonus ipse deducet me in terram (Psal. LIX). Et populo Dei, columna ignis et nubes erat dux in solitudine (Exod. XIII). Et Jeremias loquitur: Non laboravi sequens te (Jerem. XVII, 16). Quis autem haereticorum qui sequitur spiritum suum, non impingat in tenebris, et caecus caecos ducat in foveam? Unde licet sibi in mysteriis, immo orgiis suis plura ecclesiasticis doctoribus videre videantur, tamen nihil omnino vident: quia solem justitiae perdiderunt, frustraque imitantur eos, qui prius vocabantur Videntes, et quibus dicitur: Qui vides vade: recede in terram Juda; et in Bethel non prophetabis (Amos VII, 12, 13). Quamobrem visio Isaiae et Abdiae ponuntur in titulis. Et Dominus apostolis praecepit: Levate oculos vestros et videte (Joan. IV, 35). Et propheta suppliciter deprecatur: Revela oculos meos, et considerabo mirabilia de lege tua (Ps. CXVIII, 18).

(Vers. 4 seqq.) Quasi vulpes in desertis prophetae tui, Israel, erunt [Vulg. erant]. Non ascendistis ex adverso, neque opposuistis murum pro domo Israel, ut staretis in praelio in die Domini. Vident vana, et divinant mendacium, dicentes, ait Dominus: cum Dominus non miserit eos, et perseveraverunt confirmare sermonem. Numquid non visionem cassam vidistis, et divinationem mendacem locuti estis? et dicitis, ait Dominus, cum ego non sim locutus.

LXX: Sicut vulpes in desertis prophetae tui, Israel [Al. addit. erant aut erunt]. Non steterunt in firmamento, et congregaverunt greges super domum Israel. Non resurrexerunt qui dicunt in die Domini: videntes mendacia, divinantes vana, qui dicunt, dicit Dominus, et Dominus non misit eos: et coeperunt suscitare sermonem. Nonne visionem falsam vidistis, et divinationes vanas locuti estis? Et dicebatis, dicit Dominus, et ego non sum locutus.

(Vers. 3.) Woe to the foolish prophets, who follow their own spirit, and see nothing. LXX: Woe to those who prophesy out of their own heart, and see nothing at all, leaving out that which was proposed by us: "who follow their own spirit." Since the name of prophets according to the rule of the Scriptures is common to the good and the bad, they differ in this, that the good prophets are said to be wise, but the bad ones are stupid and foolish: one of which refers to the men of the Church, the other to all the heretics, who, leaving the spirit of God, follow their own spirit: because they by no means prophesy by divine instinct, but by their own heart: whence also they see nothing. But he who is wise does not follow the thoughts of his own heart, but the spirit of God, according to that which even in the earlier parts (Above, I) the animals and the wheels were following the spirit of God. And the prophet says: "After the Lord your God you shall walk" (Psalm XXVI, 11). And in another place: "Lead me in the right path" (Ps. CXLII, 10). And again: "Your good spirit itself shall lead me into the land" (Psalm LIX). And to the people of God, the pillar of fire and the cloud was the leader in the wilderness (Exod. XIII). And Jeremiah speaks: "I have not labored following you" (Jerem. XVII, 16). But which of the heretics who follows his own spirit does not stumble in the dark, and as a blind man leads the blind into a pit? Whence, although they seem to themselves to see more in their mysteries, or rather their orgies, than the doctors of the Church, yet they see nothing at all: because they have lost the sun of justice, and in vain they imitate those who were previously called Seers, and to whom it is said: "You who see, go: retire into the land of Judah; and in Bethel you shall not prophesy" (Amos VII, 12, 13). For which reason the vision of Isaiah and Obadiah are placed in the titles. And the Lord commanded the apostles: "Lift up your eyes and see" (John IV, 35). And the prophet suppliantly prays: "Reveal my eyes, and I will consider the wonders of your law" (Ps. CXVIII, 18).

(Vers. 4 seqq.) Your prophets, O Israel, shall be [Vulgate: "were"] like foxes in the deserts. You have not gone up from the opposite side, neither have you set up a wall for the house of Israel, that you might stand in battle in the day of the Lord. They see vain things, and they divine a lie, saying, says the Lord: when the Lord has not sent them, and they have persevered to confirm the word. Have you not seen a vain vision, and spoken a lying divination? and you say, says the Lord, when I have not spoken.

LXX: Like foxes in the deserts were your prophets, O Israel [Another adds: "were" or "shall be"]. They have not stood in the firmament, and they have gathered flocks over the house of Israel. Those who say in the day of the Lord have not risen up: seeing lies, divining vain things, who say, says the Lord, and the Lord has not sent them: and they have begun to raise up a word. Have you not seen a false vision, and spoken vain divinations? And you said, says the Lord, and I have not spoken.

Dicamus primum juxta Hebraicum. Prophetae Israel vulpium similes sunt, quotidie domesticarum avium furta facientes: qui habitant, juxta Aquilam et LXX, in desertis; juxta Symmachum et Theodotionem, in parietinis atque ruinosis: qui non possunt ascendere ex adverso, neque murum pro domo Israel opponere. Legimus Aaron adversum ignem Israelis populum devorantem occurrisse et stetisse medium, et opposuisse murum pro salute populi (Num. XVI). Jeremiae quoque dicitur, ne occurrat Domino, neque stet contra iram ejus orationis perseverantia (Jerem. VII). Sicut enim murus hosti opponitur, et adversario occurri solet ex adverso contraque venienti: ita Dei sententia sanctorum precibus frangitur. Unde et Moysi dicitur: Dimitte me, et delebo populum istum. Cui enim dicitur: Dimitte me (Exod. XXXII, 10), ostenditur quod tenendi habeat facultatem. Isti stare non possunt in praelio in die Domini, ut pro populo precibus dimicent et resistant obsecrationibus sententiae Dei. Quia igitur vana conspiciunt, et divinant mendacium, et a Domino missos esse se dicunt, cum non sint missi ab eo, et perseverant in erroribus, et suum cupiunt firmare sermonem; arguuntur quod omnia sint cassa quae praedicant, suum mendacium Domini sermonem esse dicentes.

Porro juxta Septuaginta hic sensus est: Omnes haeretici propter fraudulentiam ac nequitiam vulpium similes sunt, de quibus Salvator loquitur: Vulpes foveas habent, et volucres coeli nidos (Matth. VIII, 20). Et de Herode scriptum est: Dicite vulpi huic (Luc. XIII, 32). Et de eisdem vulpibus quae parvulos simplicesque decipiunt, et populantur vineam Christi, Salomon loquitur: Capite nobis vulpes parvulas, dissipantes vineas (Cant. II, 15). Et in psalmo super his qui eorum fraudulentia supplantantur canitur: Introibunt in inferiora terrae, tradentur in manus gladii, partes vulpium erunt (Psal. LXII, 10, 11). Hi prophetae qui vulpium similes sunt, non steterunt in firmamento; nec cum Petro audire meruerunt: Tu es Petrus: et super hanc petram aedificabo Ecclesiam meam (Matth. XVI, 18). Nec Moysi similes sunt, cui dictum est: Tu vero hic sta mecum (Deut. V, 31). Nec illius qui dicit: Statuit supra petram pedes meos; sed fluctuaverunt omni vento doctrinae. Nec steterunt in firmamento, de quo in octavo decimo psalmo legimus: Coeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum. Isti congregaverunt irrationabiles quosque, et propter nimiam innocentiam pecudum similes, contra domum Dei. Unde nunc dicitur: Et congregaverunt greges super domum Israel: nec surrexerunt ipsi, nec alios suscitare potuerunt; sed quaecumque egerunt et agunt, plena mendaciis sunt.

Let us speak first according to the Hebrew. The prophets of Israel are like foxes, daily making thefts of domestic birds: who dwell, according to Aquila and the LXX, in the deserts; according to Symmachus and Theodotion, in the ruins and the dilapidated places: who cannot go up from the opposite side, nor set up a wall for the house of Israel. We read that Aaron ran to meet the fire devouring the people of Israel and stood in the middle, and set up a wall for the safety of the people (Num. XVI). To Jeremiah also it is said, that he should not run to meet the Lord, nor stand against his wrath by the perseverance of prayer (Jerem. VII). For just as a wall is set up against an enemy, and it is customary to meet an adversary from the opposite side and against him as he comes: so the sentence of God is broken by the prayers of the saints. Whence also it is said to Moses: "Let me alone, and I will destroy this people." For to whom it is said: "Let me alone" (Exod. XXXII, 10), it is shown that he has the power of holding back. These cannot stand in battle in the day of the Lord, so as to fight for the people with prayers and resist the sentence of God with supplications. Because therefore they behold vain things, and divine a lie, and say that they have been sent by the Lord, when they have not been sent by him, and persevere in errors, and desire to confirm their own word; they are rebuked because all things are vain which they preach, saying that their own lie is the word of the Lord.

Furthermore, according to the Seventy, this is the sense: All heretics because of their fraudulence and wickedness are like foxes, of whom the Savior speaks: "The foxes have holes, and the birds of the air have nests" (Matth. VIII, 20). And of Herod it is written: "Tell this fox" (Luke XIII, 32). And of the same foxes who deceive the little and simple ones, and ravage the vineyard of Christ, Solomon speaks: "Catch for us the little foxes, that destroy the vineyards" (Cant. II, 15). And in the psalm it is sung over those who are supplanted by their fraudulence: "They shall go into the lower parts of the earth, they shall be delivered into the hands of the sword, they shall be the portions of foxes" (Psalm LXII, 10, 11). These prophets who are like foxes, have not stood in the firmament; nor have they deserved to hear with Peter: "You are Peter: and upon this rock I will build my Church" (Matth. XVI, 18). Nor are they like Moses, to whom it was said: "But you stand here with me" (Deut. V, 31). Nor of him who says: "He has set my feet upon a rock"; but they have fluctuated with every wind of doctrine. Nor have they stood in the firmament, of which we read in the eighteenth psalm: "The heavens tell the glory of God, and the firmament announces the works of his hands." These have gathered all the irrational ones, and because of their excessive innocence like sheep, against the house of God. Whence it is now said: "And they gathered flocks over the house of Israel": neither did they themselves rise, nor could they raise up others; but whatever they have done and do, is full of lies.

Quodque sequitur: Et coeperunt suscitare sermonem, illud significat, quod velint quidem consurgere, et se ad excelsa sustollere; sed quod cupiant, implere non possint: diciturque eis: Nonne visionem falsam vidistis, et divinationes vanas locuti estis? Quodque sequitur, et dicebatis, dicit Dominus, et ego non sum locutus, in Septuaginta non habetur.

(Vers. 8, 9.) Propterea haec dicit Dominus Deus: Quia locuti estis vana, et vidistis mendacium, ideo ecce ego ad vos: ait Dominus Deus. Et erit manus mea super prophetas, qui vident vana, et divinant mendacium. In concilio populi mei non erunt, et in scriptura domus Israel non scribentur: nec in terram Israel ingredientur. Et scietis quia ego Dominus Deus.

LXX: Ideo dic: Haec dicit Adonai Dominus. Quoniam verba vestra mendacia, et divinationes vestrae vanae: idcirco ecce ego super vos, dicit Dominus Deus, et extendam manum meam super prophetas qui vident mendacium, et qui loquuntur vana: in disciplina populi mei non erunt, nec in scriptura domus Israel scribentur, et in terram Israel non intrabunt: et scient quia ego Adonai Dominus.

Sub prophetarum persona, sermo contra haereticos est, qui loquuntur vana et vident mendacium, et perseverant suam firmare doctrinam: quod ipse Dominus contra eos veniat atque consurgat, et extendat manum suam super illos ad percutiendum, et non contrahat ad parcendum; et comminatur, quod non sint in concilio populi Domini futuri, nec in Ecclesia ejus, sed in synagoga diaboli, nec scribantur in domo Israel. De quibus in alio loco dicitur: Super terram scribantur (Jerem. XVII, 13): non in terram Israel quae terra viventium est, de qua nunc dicitur, nec in terram Israel ingredientur: sed in terram mortuorum et umbram mortis, ut postquam ista perpessi fuerint, separati a coetu populi Dei, intelligant quod ipse sit Dominus. Pro eo quod nos vertimus, in concilio populi mei non erunt, Septuaginta transtulerunt, in disciplina, sive in correptione populi mei non erunt. Alia enim adversariorum, alia filiorum correptio est. Unde et Jeremias: Corripe, inquit, nos, Domine, verumtamen in judicio, et non in furore, ut nequaquam paucos nos facias. Effunde furorem tuum super gentes quae te ignoraverunt; et super regna quae nomen tuum non invocaverunt (Ibid. X, 24, 25).

And that which follows: "And they began to raise up a word," signifies that they indeed wish to rise up, and to lift themselves up to the heights; but that which they desire, they cannot fulfill: and it is said to them: "Have you not seen a false vision, and spoken vain divinations?" And that which follows, "and you said, says the Lord, and I have not spoken," is not held in the Seventy.

(Vers. 8, 9.) Therefore thus says the Lord God: Because you have spoken vain things, and have seen a lie, therefore behold I am against you: says the Lord God. And my hand shall be upon the prophets, who see vain things, and divine a lie. In the council of my people they shall not be, and in the writing of the house of Israel they shall not be written: neither shall they enter into the land of Israel. And you shall know that I am the Lord God.

LXX: Therefore say: Thus says Adonai the Lord. Since your words are lies, and your divinations vain: therefore behold I am over you, says the Lord God, and I will extend my hand over the prophets who see a lie, and who speak vain things: in the discipline of my people they shall not be, nor in the writing of the house of Israel shall they be written, and into the land of Israel they shall not enter: and they shall know that I am Adonai the Lord.

Under the person of the prophets, the word is against the heretics, who speak vain things and see a lie, and persevere to confirm their own doctrine: that the Lord himself comes against them and rises up, and extends his hand over them to strike, and does not draw it back to spare; and he threatens that they are not to be in the council of the people of the Lord, nor in his Church, but in the synagogue of the devil, nor are they to be written in the house of Israel. Concerning whom it is said in another place: "Upon the earth they shall be written" (Jerem. XVII, 13): not in the land of Israel which is the land of the living, of which it is now said, "neither into the land of Israel shall they enter": but into the land of the dead and the shadow of death, so that after they shall have suffered these things, separated from the assembly of the people of God, they may understand that he himself is the Lord. For that which we translated, "in the council of my people they shall not be," the Seventy translated, "in the discipline," or "in the correction of my people they shall not be." For there is one correction of adversaries, and another of children. Whence also Jeremiah says: "Correct us, O Lord, but yet in judgment, and not in fury, lest you make us by any means few. Pour out your fury upon the nations that have not known you; and upon the kingdoms that have not invoked your name" (Ibid. X, 24, 25).

(Vers. 10 seqq.) Eo quod deceperint populum meum, dicentes: pax, et non est pax. Et ipse aedificabat parietem: illi autem liniebant eum luto absque paleis. Dic ad eos qui liniunt absque temperatura, quod casurus sit. Erit enim imber inundans: et dabo lapides praegrandes desuper irruentes, et ventum procellae dissipantem. Siquidem et ecce cecidit paries. Numquid non dicetur vobis, ubi est litura quam livistis? Propterea haec dicit Dominus Deus: Et faciam erumpere spiritum tempestatum in indignatione mea: et imber inundans in furore meo erit, et lapides grandes irae in consummationem. Et destruam parietem quem livistis absque temperamento, et aequabo eum terrae: et revelabitur fundamentum ejus, et cadet et consumetur in medio ejus: et scietis quia ego sum Dominus. Et complebo indignationem meam in pariete, et in his qui liniunt eum absque temperamento: dicamque vobis: non est paries: et non sunt qui liniunt eum. Prophetae Israel qui prophetant ad Jerusalem: et vident ei visionem pacis: et non est pax, dicit Dominus Deus.

LXX: Quoniam deceperunt populum meum, dicentes: pax, pax, et non erat pax: et iste aedificabat parietem, et isti linunt eum stultitia. Dic ad eos qui linunt stultitia, cadet. Erit pluvia inundans: et dabo lapides magnos in juncturas eorum et cadent. Et spiritus auferens, et disrumpetur. Et ecce cecidit paries: et non dicent ad vos, ubi est litura vestra quam livistis? Propterea haec dicit Adonai Dominus: Et disrumpam spiritum auferentem in furore meo, et pluvia inundans in ira mea erit: et lapides magnos in furore inducam in consummationem, et suffodiam parietem quem livistis, et cadet. Et ponam eum super terram, et revelabuntur fundamenta ejus, et cadet. Et consumemini cum increpationibus, et cognoscetis quia ego Dominus. Et complebo furorem meum super parietem: et super eos qui linunt eum, cadet: dixique ad vos: Non est paries, neque qui linunt eum Prophetae Israel: qui prophetant super Jerusalem, et qui vident illi pacem: non est pax eis, dicit Dominus Deus.

Prophetae Israel, qui non erunt in concilio populi Dei, nec scribentur in scriptura domus Israel, nec terram repromissionis intrabunt, ideo ista patientur, quia deceperunt populum meum, pro rigore poenitentiae et conversionis injuria, pacem eis et prospera nuntiantes, secundum illud quod alibi dicitur: Pax, pax, ubi est pax (Jerem. VIII, 11)? Deus itaque metaphorice aedificabat eis per legis mandata sanctorumque prophetarum eloquia et comminationes, maceriam.

(Vers. 10 seqq.) Because they have deceived my people, saying: peace, and there is no peace. And he built a wall: but they smeared it with mud without straw. Say to those who smear without tempering, that it shall fall. For there shall be an overflowing rain: and I will give great stones rushing down from above, and a storm wind dissipating it. For behold, the wall has fallen. Shall it not be said to you, where is the smearing which you smeared? Therefore thus says the Lord God: And I will cause a spirit of tempests to break forth in my indignation: and an overflowing rain shall be in my fury, and great stones of wrath unto consumption. And I will destroy the wall which you smeared without tempering, and I will level it to the ground: and its foundation shall be revealed, and it shall fall and be consumed in its midst: and you shall know that I am the Lord. And I will fulfill my indignation upon the wall, and upon those who smear it without tempering: and I will say to you: there is no wall: and there are none who smear it. The prophets of Israel who prophesy to Jerusalem: and see for her a vision of peace: and there is no peace, says the Lord God.

LXX: Because they deceived my people, saying: peace, peace, and there was no peace: and this one built a wall, and those smear it with folly. Say to those who smear with folly, it shall fall. There shall be an overflowing rain: and I will give great stones into their joints and they shall fall. And a spirit taking away, and it shall be broken asunder. And behold the wall has fallen: and will they not say to you, where is your smearing which you smeared? Therefore thus says Adonai the Lord: And I will break asunder a spirit taking away in my fury, and an overflowing rain shall be in my wrath: and great stones in fury I will bring unto consumption, and I will undermine the wall which you smeared, and it shall fall. And I will place it upon the earth, and its foundations shall be revealed, and it shall fall. And you shall be consumed with rebukes, and you shall know that I am the Lord. And I will fulfill my fury upon the wall: and upon those who smear it, it shall fall: and I said to you: There is no wall, nor those who smear it, the prophets of Israel: who prophesy over Jerusalem, and who see peace for her: there is no peace for them, says the Lord God.

The prophets of Israel, who shall not be in the council of the people of God, nor be written in the writing of the house of Israel, nor enter the land of promise, shall suffer these things for this reason, because they deceived my people, doing injury to the rigor of repentance and conversion by announcing peace and prosperity to them, according to that which is said elsewhere: "Peace, peace, where is peace" (Jerem. VIII, 11)? And so God metaphorically built for them a wall (maceriam) through the mandates of the law and the eloquence and threatenings of the holy prophets.

Hoc enim verbum Hebraicum significat HIS (); ut omnem ab illis incursionem bestiarum et hostilem impetum submoveret, dum conversi ad Deum, hoc quasi muro et pariete firmissimo cingerentur. Pseudoprophetae vero non semel, sed frequenter pollicebantur eis pacem, hoc enim repetitus pacis sermo significat. Ipsumque parietem qui in sequentibus CIR appellatur, liniebant pseudoprophetae absque temperamento, ut interpretatus est Symmachus, hoc est, puro luto, et quod paleas non haberet, ut nec praebere posset aliquam fortitudinem. Ut vero LXX et Theodotio, linunt eum stultitia: Aquila autem verbum Hebraicum THAPHEL interpretatus est ἀνάλῳ, quod significat absque sale, de translatione transiens ad aliam translationem, ut quomodo cibus absque sale nullum habet saporem: ita et lutum absque paleis quibus firmatur et stringitur, nil roboris possit praebere parieti.

Dic, inquit, ad eos qui illis vana promittunt, et cassum pollicentur auxilium, quod casurus sit iste paries et haec maceria, et immittam imbrem vehementissimum, hostes videlicet saevissimos. Babylonios autem Chaldaeosque significat; et eosdem lapides grandinis desuper irruentes, omnia per metaphoram, quo instabilem maceriam subitus turbo subvertat et subruat; et postea dicatur eis, id est, pseudoprophetis, Ubi est litura quam levistis, et ubi est quod polliciti estis auxilium? Quidquid autem de pseudoprophetis diximus, et ad haereticos referri potest, quod omnia eorum Dei ira figmenta solvantur; et aedificatio pessimorum dogmatum, quae Spiritus sancti non habet condimentum, corruat, et usque ad fundamenta et pulverem dilabatur, et adaequetur ipsa maceria terrae, et cadat, et consumantur prophetae qui promittebant, et populus cui promittebatur in medio ejus: ut postquam compleverit indignationem suam, et dixerit eis: non est iste paries, hoc est, non est vestra defensio; et non sunt qui linunt eum, sed omnia vana sunt et in nihilum proficientia: tunc opere cognoscatis quod ego sim Dominus. Ut autem sciamus qui sint isti qui linunt parietem, sequitur, Prophetae Israel, hoc est, pseudoprophetae, qui prophetant ad Jerusalem, et vident ei visionem pacis, isti sunt causa peccati et ruinae, et stultae securitatis. Non enim erit pax, dicit Dominus, quia Dominus non misit eos, nec est locutus ad eos. Hoc quod LXX transtulerunt: et super juncturas eorum, in Hebraico non habetur. Significat autem juncturas lapidum in pariete, vel adminicula lignorum, quibus parietes roborantur. Nec non illud quod supra legimus: ipse aedificabat parietem; plerique ad populum referunt Israel, qui vanum sibi, vel Aegyptiorum, vel pacis promittebat auxilium.

For this Hebrew word signifies HIS (); so that he might remove from them every incursion of beasts and hostile attack, while they, having turned to God, were surrounded by this as if by a most firm wall and partition. But the false prophets (pseudoprophetae) promised them peace not once, but frequently, for this is what the repeated word of peace signifies. And the wall itself, which in the following parts is called CIR, the false prophets smeared without tempering, as Symmachus interpreted, that is, with pure mud, and which did not have straw, so that it could not provide any strength. But according to the LXX and Theodotion, they smear it with folly: Aquila, however, interpreted the Hebrew word THAPHEL as analō (ἀνάλῳ), which signifies without salt, passing from one translation to another, just as food without salt has no flavor: so also mud without straw, by which it is strengthened and bound, can provide no strength to a wall.

Say, he says, to those who promise them vain things, and promise a hollow help, that this wall and this fence shall fall, and I will send a most vehement rain, namely, most savage enemies. But he signifies the Babylonians and Chaldeans; and those same stones of hail rushing down from above, all through metaphor, by which a sudden whirlwind may subvert and undermine the unstable fence; and afterwards it may be said to them, that is, to the false prophets: Where is the smearing which you smeared, and where is the help which you promised? Moreover, whatever we have said concerning the false prophets can also be referred to heretics, because all their figments shall be dissolved by the wrath of God; and the building of the worst doctrines, which does not have the seasoning of the Holy Spirit, shall collapse, and fall down even to the foundations and the dust, and the fence itself shall be leveled to the earth, and fall, and the prophets who promised and the people to whom it was promised shall be consumed in its midst: so that after he shall have fulfilled his indignation, and said to them: "this is not the wall," that is, this is not your defense; and "there are none who smear it," but all things are vain and profiting unto nothing: then you may know by the work that I am the Lord. But so that we may know who these are who smear the wall, there follows: "Prophets of Israel," that is, false prophets, "who prophesy to Jerusalem, and see for her a vision of peace," these are the cause of sin and ruin, and of foolish security. For there shall be no peace, says the Lord, because the Lord did not send them, nor has he spoken to them. That which the LXX translated: "and upon their joints," is not found in the Hebrew. But it signifies the joints of the stones in the wall, or the supports of the timbers, by which the walls are strengthened. Furthermore, that which we read above: "he himself built a wall," most people refer to the people of Israel, who promised themselves either the help of the Egyptians or the help of a vain peace.

(Vers. 17 seqq.) Et tu, fili hominis, pone faciem tuam contra filias populi tui quae prophetant de corde suo: et vaticinare super eas, et dic: Haec dicit Dominus Deus: Vae his quae consuunt pulvillos sub omni cubito manus: et faciunt cervicalia sub capite universae aetatis ad capiendas animas: et cum caperent animas populi mei, vivificabant animas eorum. Et violabant me ad populum meum propter pugillum hordei, et fragmentum panis: ut interficerent animas, quae non moriuntur: et vivificarent animas quae non vivunt: mentientes populo meo credenti mendaciis. Propterea haec dicit Dominus Deus: Ecce ego ad pulvillos vestros, quibus vos capitis animas volantes: et disrumpam eos de brachiis vestris: et dimittam animas quas vos capitis, animas ad volandum. Et disrumpam cervicalia vestra: liberabo populum meum de manu vestra: neque erunt ultra in manibus vestris ad praedandum: et scietis quia ego Dominus. Pro eo quod moerere fecistis cor justi mendaciter, quem ego non contristavi, et confortastis manus impii ut non reverteretur a via sua mala et viveret: propterea vana non videbitis, et divinationes non divinabitis amplius: et eruam populum meum de manu vestra: et scietis quia ego Dominus.

LXX: Et tu, fili hominis, obfirma faciem tuam super filias populi tui, quae prophetant de corde suo: et propheta super eas et dices: Haec dicit Adonai Dominus. Vae his quae consuunt cervicalia sub omni cubito manus: et faciunt velamina super omne caput universae aetatis, ut pervertant animas. Animae subversae sunt populi mei. Et animas salvabant: et contaminabant me ad populum meum propter pugillum hordei et fragmentum panis: ut occiderent animas, quas non oportuit mori: et salvarent animas quas non oportuit vivere: dum loquuntur populo audienti vanos sermones. Propterea haec dicit Dominus Deus: Ecce ego super cervicalia vestra, super quae vos colligitis animas, et disrumpam ea de brachiis vestris. Et dimittam animas quas vos pervertitis, animas eorum in dispersionem: et disrumpam velamina vestra, et liberabo populum meum de manibus vestris: et non erunt ultra in manibus vestris in congregationem: et cognoscetis quia ego Dominus. Pro eo quod pervertebatis animam justi inique: et ego non pervertebam eum: et confortabatis manus iniqui, ut penitus non converteretur a via sua pessima, et viveret. Propterea mendacia vestra ultra non videbitis: et divinationes nequaquam divinabitis adhuc: et liberabo populum meum de manu vestra, et scietis quia ego Dominus.

(Vers. 17 seqq.) And you, son of man, set your face against the daughters of your people who prophesy out of their own heart: and prophesy against them, and say: Thus says the Lord God: Woe to those who sew cushions under every elbow: and make pillows under the head of every age to catch souls: and when they caught the souls of my people, they gave life to their souls. And they violated me to my people for a handful of barley, and a piece of bread: that they might kill the souls which do not die: and give life to the souls which do not live: lying to my people who believe in lies. Therefore thus says the Lord God: Behold I am against your cushions, with which you catch flying souls: and I will tear them from your arms: and I will let go the souls which you catch, the souls to fly away. And I will tear your pillows: I will deliver my people from your hand: neither shall they be any more in your hands as a prey: and you shall know that I am the Lord. Because you have made the heart of the just man to mourn falsely, whom I have not made sorrowful, and have strengthened the hands of the impious man so that he should not return from his evil way and live: therefore you shall not see vain things, and you shall no longer divine divinations: and I will rescue my people from your hand: and you shall know that I am the Lord.

LXX: And you, son of man, set your face against the daughters of your people, who prophesy out of their own heart: and prophesy against them and you shall say: Thus says Adonai the Lord. Woe to those who sew pillows under every elbow: and make veils upon every head of every age, to pervert souls. The souls of my people are subverted. And they saved souls: and they contaminated me to my people for a handful of barley and a piece of bread: that they might kill souls which ought not to die: and save souls which ought not to live: while they speak to a people hearing vain words. Therefore thus says the Lord God: Behold I am over your pillows, upon which you collect souls, and I will tear them from your arms. And I will let go the souls which you pervert, their souls into dispersion: and I will tear your veils, and I will deliver my people from your hands: and they shall no longer be in your hands into a gathering: and you shall know that I am the Lord. Because you perverted the soul of the just man unjustly: and I did not pervert him: and you strengthened the hands of the unjust man, so that he should not at all turn from his very bad way, and live. Therefore you shall no longer see your lies: and you shall by no means divine divinations anymore: and I will deliver my people from your hand, and you shall know that I am the Lord.

Supra ad prophetas divinus sermo directus est, qui luto linebant parietem, quod paleas non haberet, nec ullum possit parieti sive maceriae robur tribuere: nunc adversus filias populi prophetissas jubetur faciem suam ponere, sive dirigere, et, ut LXX transtulerunt, obfirmare. Quomodo autem adversum prophetas, alii pseudoprophetae inspirabantur diabolico spiritu, ut Dei mandata subverterent, ita adversum Prophetissas, qualis fuit Debbora (Judic. V) et Olda (IV Reg. XXII), et in Actibus apostolorum Philippi evangelistae quatuor filiae prophetantes, inspirabantur daemoniaco spiritu (Act. XXI), aliae etiam ejusdem sexus, quarum fuit Prisca et Maximilla, quae vaticinatione mendacii fidem subverterunt veritatis. Has autem dicunt Hebraei maleficis artibus eruditas per necromantias et pythicum spiritum, qualis fuit illa quae visa est suscitasse animam Samuelis (I Reg. XXVIII): et in Actibus apostolorum, cujus divinatio multos dominis reditus acquirebat, de qua ad apostoli Pauli imperium immundus ejectus est spiritus (Act. XVI). Nos autem ita dicemus, alios haereticos falsitate dogmatum suorum praedicare virtutem. Quorum fuit Pythagoras et Zeno, a quo Stoici: Indorum Brachmanes, et Aethiopum Gymnosophistae, qui ob victus continentiam, miraculum sui gentibus tribuunt. Recteque dicuntur parietem linire, et aliquam fortitudinem polliceri; sed quia Christi non habent condimentum, vanus est eorum labor, et peritura aedificatio. Nisi enim Dominus aedificaverit domum, in vanum laborant qui aedificant eam (Psal. CXXVI, 1). Alii autem voluptatum libidinisque doctores, dicuntur consuere pulvillos, et ponere sub omni cubito manus, Epicurei, et Pyrrhonii, et apud nos Jovinianus et Eunomius, qui dicunt: Manducemus et bibamus, cras enim moriemur.

Jubetur ergo propheta ponere, sive obfirmare faciem suam contra filias populi sui. Primumque dicendum, quid sibi velit posita facies sive directa et obfirmata. Nempe illud quod de Domino scriptum est: Facies Domini super facientes mala, ut disperdat de terra memoriam eorum (Psal. XXXIII, 17). Sicut enim liquescit cera a facie ignis: sic pereunt peccatores a facie Dei. Secundum quem sensum in hoc eodem propheta dicitur: Fili hominis, obfirma faciem tuam super Theman et Darom et Nageb (Infra, XX, 46). Et iterum: Factus est sermo Domini ad me, dicens: Fili hominis, obfirma faciem tuam super filios Jerusalem (Infra, XXI, 2). Et post paululum: Factus est sermo Domini ad me, dicens: Fili hominis, obfirma faciem tuam super filios Amon (Infra, XXV, 2). Et rursum: Obfirma vultum tuum super Pharaonem regem Aegypti (Infra, XXIX, 2). Et iterum: Fili hominis, obfirma faciem tuam super Gog et Magog. Et in alio loco: Firmabo faciem meam super hominem illum, et ponam illum in desertum, et in dissipationem, et auferam eum de medio populi: et scietis quia ego Dominus (Infra, XIV, 8).

Above, the divine word was directed to the prophets, who smeared the wall with mud that had no straw, nor could it provide any strength to the wall or fence: now he is commanded to set his face against, or direct it towards, the daughters of the people, the prophetesses, and, as the LXX translated, to "make it firm" (obfirmare). For just as against the prophets, other false prophets (pseudoprophetae) were inspired by a diabolical spirit to subvert the mandates of God, so against the prophetesses, such as Deborah (Judg. V) and Huldah (IV Kings XXII), and in the Acts of the Apostles the four prophesying daughters of Philip the Evangelist, others were inspired by a demonic spirit (Acts XXI), even others of the same sex, such as Prisca and Maximilla, who by the vaticination of a lie subverted the faith of the truth. Moreover, the Hebrews say these were learned in magical arts through necromancies and a pythic spirit, such as was that woman who was seen to have raised the soul of Samuel (I Kings XXVIII): and in the Acts of the Apostles, whose divination acquired much gain for her masters, from whom at the command of the apostle Paul an unclean spirit was cast out (Acts XVI). But we shall say it thus, that other heretics preach power by the falsehood of their doctrines. Of whom was Pythagoras and Zeno, from whom the Stoics: the Brahmins of the Indians, and the Gymnosophists of the Ethiopians, who because of the continence of their diet, attribute to themselves a miracle among the gentiles. And they are rightly said to smear the wall, and to promise some strength; but because they do not have the seasoning of Christ, their labor is vain, and the building shall perish. For "unless the Lord build the house, they labor in vain who build it" (Psal. CXXVI, 1). But others, the teachers of pleasures and lust, are said to sew cushions, and to place them under every elbow, the Epicureans and Pyrrhonians, and among us Jovinian and Eunomius, who say: "Let us eat and drink, for tomorrow we shall die."

The prophet is therefore commanded to set, or to make firm, his face against the daughters of his people. And first it must be said what it means to have a face "set" or "directed" and "made firm." Surely that which is written concerning the Lord: "The face of the Lord is over those who do evil, that he may destroy the memory of them from the earth" (Psal. XXXIII, 17). For just as wax melts before the face of fire, so sinners perish before the face of God. According to which sense it is said in this same prophet: "Son of man, set your face against Theman and Darom and Nageb" (Below, XX, 46). And again: "The word of the Lord came to me, saying: Son of man, set your face against the sons of Jerusalem" (Below, XXI, 2). And a little after: "The word of the Lord came to me, saying: Son of man, set your face against the sons of Ammon" (Below, XXV, 2). And again: "Set your countenance against Pharaoh king of Egypt" (Below, XXIX, 2). And again: "Son of man, set your face against Gog and Magog." And in another place: "I will fix my face against that man, and I will place him in a desert, and in dissipation, and I will take him away from the midst of the people: and you shall know that I am the Lord" (Below, XIV, 8).

Vae igitur his haeresibus, hisque doctrinis, quae requiem pollicentes, omnem aetatem sexumque decipiunt, ut capiant animas miserorum, et contaminent me ad populum meum, dum credor diligere voluptatem: et hoc non propter corum, et hemicorum hordei, ut in Osee legimus (Osee V), sed propter pugillum hordei, quo bruta vescuntur animantia, et fragmentum panis. Non panem integrum nec solida testimonia Scripturarum, sed quae haeretica pravitate fracta, et decurtata atque imminuta sunt; ut sanctos quosque decipiant, et ad mortem trahant; et peccatores vanis promissionibus vivificare contendant. Propterea clemens et misericors Deus non ipsas prophetissas interficit, sed disrumpit pulvillos earum, qui instar retium volantes animas capiunt, ut postquam rupti fuerint, liberam volandi habeant facultatem. Et scindent velamina, sive cervicalia, in quibus principale animae recumbebat, et quibus deceptorum capita operiebantur. Cum Apostolus doceat virorum capita non velanda, sed revelata facie Domini gloriam contemplandam (II Cor. III). Vos enim, inquit, falsis terroribus servientium Deo animos frangebatis, et promissionibus fraudulentis, impios tenebatis inclusos, ne agentes poenitentiam, vitam reciperent quam perdiderant. Propterea vanas nequaquam videbitis visiones; nec vocabo vestra mendacia prophetias; sed divinationes, de quibus scriptum est: Non est augurium in Jacob, neque divinatio in Israel (Num. XXIII, 23): ut eruam populum meum de manibus vestris, et opere cognoscatis me esse Dominum, qui perditos liberavi.

(Cap. XIV.---Vers. 1 seqq.) Et venerunt ad me viri seniores Israel, et sederunt coram me. Et factus est sermo Domini ad me, dicens: Fili hominis, viri isti posuerunt immunditias suas in cordibus suis: et scandalum iniquitatis suae statuerunt contra faciem suam: numquid interrogatus respondebo eis? Propter hoc loquere eis, et dices ad eos: Haec dicit Dominus Deus: Homo homo de domo Israel, qui posuerit immunditias suas in corde suo, et scandalum iniquitatis suae statuerit ei contra faciem suam: et venerit ad prophetam interrogans eum per me: ego Dominus respondebo ei in multitudine immunditiarum suarum: ut capiatur domus Israel in corde suo, quo recesserunt a me in cunctis idolis suis. Propterea dic ad domum Israel: Haec dicit Dominus Deus: Convertimini et recedite ab idolis vestris, et ab universis contaminationibus vestris avertite facies vestras. Quia homo homo de domo Israel, et de proselytis quicumque advena fuerit in Israel, si alienatus fuerit in Israel a me, et posuerit idola sua in corde suo, et scandalum iniquitatis suae statuerit contra faciem suam: et venerit ad prophetam ut interroget per eum me: ego Dominus respondebo ei per me. Et ponam faciem meam super hominem illum; et faciam eum in exemplum et in proverbium; et disperdam eum de medio populi mei: et scietis quia ego Dominus.

Woe therefore to these heresies, and to these doctrines, which promising rest, deceive every age and sex, to catch the souls of the wretched, and contaminate me to my people, while I am believed to love pleasure: and this not for a corum and half a corum of barley, as we read in Hosea (Hosea V), but for a handful of barley, which brute animals eat, and a piece of bread. Not whole bread nor solid testimonies of the Scriptures, but those which by heretical depravity have been broken, and curtailed, and diminished; so that they may deceive all the holy ones, and draw them to death; and strive to give life to sinners by vain promises. Therefore the clement and merciful God does not kill the prophetesses themselves, but tears their cushions, which like nets catch flying souls, so that after they have been broken, they may have a free opportunity to fly. And they shall rend the veils, or the pillows, in which the principal part of the soul reclined, and with which the heads of the deceived were covered. Since the Apostle teaches that the heads of men are not to be veiled, but that with revealed face the glory of the Lord is to be contemplated (II Cor. III). For you, he says, by false terrors were breaking the minds of those serving God, and by fraudulent promises, were keeping the impious ones shut in, lest by performing repentance, they should receive the life which they had lost. Therefore you shall by no means see vain visions; nor will I call your lies prophecies; but divinations, concerning which it is written: "There is no augury in Jacob, nor divination in Israel" (Num. XXIII, 23): that I may rescue my people from your hands, and you may know by the work that I am the Lord, who have delivered the lost.

(Chap. XIV.---Vers. 1 seqq.) And there came to me certain of the elders of Israel, and sat before me. And the word of the Lord came to me, saying: Son of man, these men have set their uncleanness in their hearts: and have placed the stumbling block of their iniquity before their face: shall I being interrogated answer them? Therefore speak to them, and you shall say to them: Thus says the Lord God: A man, a man of the house of Israel, who shall set his uncleanness in his heart, and place the stumbling block of his iniquity before his face: and shall come to the prophet interrogating him through me: I the Lord will answer him in the multitude of his uncleanness: that the house of Israel may be caught in its own heart, by which they have departed from me in all their idols. Therefore say to the house of Israel: Thus says the Lord God: Be converted and depart from your idols, and turn away your faces from all your contaminations. Because a man, a man of the house of Israel, and of the proselytes, whoever shall be a stranger in Israel, if he shall be alienated from me in Israel, and shall set his idols in his heart, and place the stumbling block of his iniquity before his face: and shall come to the prophet to interrogate me through him: I the Lord will answer him through myself. And I will set my face upon that man; and I will make him an example and a proverb; and I will destroy him from the midst of my people: and you shall know that I am the Lord.

Et propheta cum erraverit, et locutus fuerit verbum: ego Dominus decepi prophetam illum: et extendam manum meam super eum; et delebo eum de medio populi mei Israel. Et portabunt iniquitatem suam: juxta iniquitatem interrogantis, sic iniquitas prophetae erit: ut non erret domus Israel a me, neque polluatur in universis praevaricationibus suis; sed sit mihi in populum: et ego sim eis in Deum, ait Dominus exercituum.

LXX: Et venerunt ad me viri de senioribus Israel, et sederunt ante faciem meam. Et factus est sermo Domini ad me, dicens: Fili hominis, viri isti posuerunt cogitationes suas in cordibus suis: et tormentum iniquitatum suarum posuerunt ante faciem suam: si respondens respondebo eis? Propterea loqueris eis: et dic ad eos: Haec dicit Adonai Dominus: Homo homo de domo Israel qui posuerit cogitationes suas in corde suo, et tormentum iniquitatis suae posuerit ante faciem suam: et venerit ad prophetam, ut interroget eum in me: ego Dominus respondebo ei in his quibus tenetur mens ejus: ut averteret domum Israel secundum corda eorum quae abalienata sunt a me in cogitationibus eorum. Propterea dic ad domum Israel: Haec dicit Dominus Deus: Convertimini, et recedite ab inventionibus vestris: et ab omnibus impietatibus vestris, et convertite facies vestras ad me: Quia homo homo de domo Israel, et de advenis qui peregrinantur in terra Israel: qui abalienatus fuerit a me, et posuerit cogitationes suas in corde suo: et tormentum iniquitatis suae posuerit ante faciem suam; et venerit ad prophetam ut interroget eum in me: ego Dominus respondebo ei in eo quo tenetur, et obfirmabo faciem meam super hominem illum: et ponam eum in desertum, et in exterminium: et auferam eum de medio populi mei: et cognoscetis quia ego Dominus. Et propheta si erraverit, et locutus fuerit verbum: ego Dominus errare feci prophetam illum. Et extendam manum meam super eum, et exterminabo illum de medio populi mei Israel. Et accipient iniquitatem suam secundum iniquitatem interrogantis, et iniquitas similiter prophetae erit, ut nequaquam erret domus Israel a me, et non polluantur adhuc in cunctis delictis suis. Et erunt mihi in populum: et ego ero eis in Deum, dicit Adonai Dominus.

Postquam locutus est ad prophetas qui prophetant in corde suo, et linebant parietem absque temperamento; et ad prophetissas quae consuebant cervicalia, et ponebant sub omni cubito manus, faciebantque velamina, et operiebant capita universae aetatis (per quae perversorum dogmatum doctrina monstratur), venerunt ad prophetam, non omnes senes, ne cuncti viderentur errare; sed quidam seniorum Israel, et sederunt coram propheta: quam ob causam venissent interim silentio differentes; statimque Dei sermo factus est ad prophetam, indicans cur adessent.

And the prophet, when he shall have erred, and spoken a word: I the Lord have deceived that prophet: and I will extend my hand upon him; and I will blot him out from the midst of my people Israel. And they shall bear their iniquity: according to the iniquity of him who interrogates, so shall the iniquity of the prophet be: that the house of Israel may no longer err from me, nor be polluted in all its prevarications; but may be to me a people: and I may be to them a God, says the Lord of hosts.

LXX: And there came to me men from the elders of Israel, and sat before my face. And the word of the Lord came to me, saying: Son of man, these men have placed their thoughts in their hearts: and have placed the torment of their iniquities before their face: shall I in answering answer them? Therefore you shall speak to them: and say to them: Thus says Adonai the Lord: A man, a man of the house of Israel who shall place his thoughts in his heart, and place the torment of his iniquity before his face: and shall come to the prophet, to interrogate him in me: I the Lord will answer him in those things by which his mind is held: that he might turn away the house of Israel according to their hearts which are alienated from me in their thoughts. Therefore say to the house of Israel: Thus says the Lord God: Be converted, and depart from your inventions: and from all your impieties, and turn your faces to me: Because a man, a man of the house of Israel, and of the strangers who sojourn in the land of Israel: who shall be alienated from me, and shall place his thoughts in his heart: and place the torment of his iniquity before his face; and shall come to the prophet to interrogate him in me: I the Lord will answer him in that by which he is held, and I will make firm my face upon that man: and I will place him in a desert, and in extermination: and I will take him away from the midst of my people: and you shall know that I am the Lord. And the prophet if he shall have erred, and spoken a word: I the Lord have caused that prophet to err. And I will extend my hand upon him, and I will exterminate him from the midst of my people Israel. And they shall receive their iniquity according to the iniquity of him who interrogates, and the iniquity of the prophet shall be likewise, so that the house of Israel may by no means err from me, and they may no longer be polluted in all their sins. And they shall be to me a people: and I will be to them a God, says Adonai the Lord.

After he spoke to the prophets who prophesied in their own heart, and smeared the wall without tempering; and to the prophetesses who sewed pillows, and placed them under every elbow, and made veils, and covered the heads of every age (by which the doctrine of perverse dogmas is shown), there came to the prophet, not all the elders, lest all should seem to err; but certain of the elders of Israel, and sat before the prophet: for what reason they had come, they meanwhile deferred in silence; and immediately the word of God came to the prophet, indicating why they were present.

Neque enim naturae hominis est quamvis sancti, cordis arcana cognoscere. Unde de solo dicitur Salvatore: Videns autem Jesus cogitationes eorum, dixit: Ut quid cogitatis mala in cordibus vestris (Matth. IX)? Et est sensus: Fili hominis, isti viri qui coram te sedent, posuerunt immunditias suas in cordibus suis, sive cogitationes; et, juxta Symmachum et Theodotionem, idola et scandalum, id est, ruinam atque tormentum iniquitatis suae, posuerunt contra faciem suam, et sic ad sciscitandum Domini venere sermonem. Numquid hujuscemodi hominibus debeo respondere, qui cum cogitationibus pristinis ad me veniunt: ne hoc quidem tempore impietatis suae scelera relinquentes, sed credentes idolis, et divinationibus fraudulentis; et habentes ruinam iniquitatis contra faciem suam atque tormentum, dum meliora desperant, et parati sunt ad supplicium, et sic mea per te cupiunt verba cognoscere? Quia igitur perverso ad te corde venerunt, responde eis non ex persona tua, ne levis sit auctoritas respondentis; sed ex meo imperio, et dices ad eos: Haec dicit Dominus Deus. Est autem totius loci, ut latam explanationem brevi sermone comprehendam, ista sententia: Homo homo non aliarum gentium, quarum error potest habere veniam, sed domus Israel, qui cum pristinis vitiis, de quibus supra diximus, ad prophetam venerit sciscitandum, ego respondebo ei juxta cor, et immunditias suas, ut juxta quod vult et credit, ita et audiat. Non enim meretur correctionem, qui non discendi, sed tentandi animo interrogat. Recesserunt enim a me, et idola sunt secuti. Brevisque ista est comminatio, ut recedant ab idolis cogitationibusque perversis, et convertantur ad me, priora scelera relinquentes. Non enim meretur audire veritatem, qui fraudulenter interrogat; sed suo corde capiendus est: secundum quod Scribae et Pharisaei interrogantes Dominum, immo tentantes, audiunt: Quid me tentatis? Et rursum: Nec ego dicam vobis, in qua virtute haec faciam (Matth. XXI, 27). Qui autem homo talis est, et sic interrogat, ponit Deus faciem suam super illum, sive confirmat; ut austeritate vultus, frontis duritia molliatur, et sit in exemplum, et in proverbium, sive in solitudinem, et in interitum, ut illo perdito de populo Dei, cognoscant caeteri quod ipse sit Dominus qui cordis arcana cognoscit, et perversitatem mentis intelligit; nec considerat verba loquentium, sed corda.

For it is not of the nature of man, however holy, to know the secrets of the heart. Whence it is said of the Savior alone: "But Jesus seeing their thoughts, said: Why do you think evil in your hearts" (Matth. IX)? And the sense is: Son of man, these men who sit before you, have placed their uncleanness in their hearts, or their thoughts; and, according to Symmachus and Theodotion, idols and a stumbling block, that is, the ruin and torment of their iniquity, they have placed before their face, and thus they came to inquire after the word of the Lord. Ought I to answer men of this sort, who come to me with their former thoughts: not even at this time leaving the crimes of their impiety, but believing in idols, and in fraudulent divinations; and having the ruin of iniquity before their face and its torment, while they despair of better things, and are ready for punishment, and thus desire to know my words through you? Since therefore they have come to you with a perverse heart, answer them not from your own person, lest the authority of the one answering be light; but from my command, and you shall say to them: "Thus says the Lord God." The meaning of the whole passage is this (to comprehend a broad explanation in a short discourse): A man, a man not of other nations, whose error can have pardon, but of the house of Israel, who shall come to the prophet to be interrogated with his former vices, of which we spoke above, I will answer him according to his heart, and his uncleanness, so that according to what he wants and believes, so also he may hear. For he does not deserve correction, who interrogates not with the mind of learning, but of testing. For they have departed from me, and followed idols. And that is a brief threat, that they should depart from idols and perverse thoughts, and be converted to me, leaving their former crimes. For he does not deserve to hear the truth, who interrogates fraudulently; but he is to be caught by his own heart: according to that which the Scribes and Pharisees, interrogating the Lord, or rather testing him, hear: "Why do you test me?" And again: "Neither will I tell you by what power I do these things" (Matth. XXI, 27). But who such a man is, and thus interrogates, God sets his face upon him, or confirms it; so that by the austerity of the countenance, the hardness of the forehead may be softened, and he may be for an example, and for a proverb, or for a solitude, and for destruction, so that when that one has perished from the people of God, the rest may know that he himself is the Lord who knows the secrets of the heart, and understands the perversity of the mind; nor does he consider the words of those speaking, but their hearts.

Quodque sequitur, et videtur facere quaestionem: Propheta cum erraverit, et locutus fuerit verbum, ego Dominus decepi prophetam illum, non putemus de vero propheta dici, sed de pseudopropheta, qui synōnymōs propheta appellatur. Et de illo Scripturarum loco solvi potest, quando Achab rex Israel vadens ad praelium, non vult audire Michaeam prophetam, sed pseudoprophetarum consiliis acquiescit (III Reg. XII). Dicitque Michaeas, quod viderit Dominum sedentem in solio, et erroris spiritum ultro se obtulisse ad decipiendum regem. Diabolus quoque in volumine Job circuiens terram, stare dicitur in conspectu Dei, et in substantiam primo Job, deinde in corpus ejus accipere a Domino potestatem (Job. I et II). Sed et Balaam hariolus a Domino mittitur, ut decipiat Balac filium Beor (Num. XXII). Hoc autem totum dicitur, ne pseudoprophetarum fortitudini reputetur, quod decipitur populus, et magis vult audire mendacium, quam veritati aurem accommodare: sed quod Dei irae sit, ut perversus populus et incredulus, magis pseudoprophetas audiat quam prophetas. Denique extendit manum suam super eum, subauditur, prophetam, et deletur de medio populi ejus, ut portet iniquitatem suam, quia similis erroris, et poena consimilis sit: ut tam ille qui interrogat, quam ille qui interrogatur, portent iniquitatem suam, et ne quaquam domus Israel eorum qui Dei verba audire voluerint, perversis vaticinationibus illudatur; sed sit populus Dei, et ipse Dominum habere mereatur. In eo quod dixit: Ego Dominus decepi illum, Salomonis verba consentiunt, qui de Deo disputans, ait: Et illusoribus illudet (Prov. III, 34): illudque testimonium: Si ambulaverint ad me perversi; et ego ambulabo contra eos in furore perverso (Levit. XXVI, 27, 28). Quodque secundo dicitur, homo homo filiorum Israel, et advenarum qui juncti sunt eis, duplicem in nobis juxta Apostolum ostendit hominem, exteriorem et interiorem (I Cor. XV). Multi enim habentes hominis faciem corporalem, diversarum bestiarum assumunt imagines, quas dissipari propheta cupiens, deprecatur: Domine, in civitate tua imaginem eorum dissipabis (Psalm. LXXII, 20). Illi de quibus scriptum est: Homo cum in honore esset, non intellexit, comparatus est jumentis insipientibus et similis factus est illis (Psal. XLVIII, 21), non sunt homines homines, sed homines sunt jumenta. Rursum qui in Evangelio audiunt, Serpentes genimina viperarum, quis ostendit vobis fugere a ventura ira (Matth. XXIII, 33)? non sunt homines homines, sed homines sunt serpentes. Et de quibus scriptum est: Vulpes foveas habent, et volucres coeli nidos (Matth. VIII, 20): ac de Herode: Dicite vulpi huic (Luc. XIII, 32), non sunt homines, sed homines vulpes. But those who possess both names of man, if they shall have erred, are therefore corrected through punishments, so that they may understand that he himself is the Lord.

And that which follows, and seems to make a question: "The prophet when he shall have erred, and spoken a word, I the Lord have deceived that prophet," let us not think it is said of a true prophet, but of a false prophet (pseudopropheta), who is called a prophet synonymously (synōnymōs). And it can be solved from that place of the Scriptures, when Ahab king of Israel, going to battle, does not want to hear Micaiah the prophet, but acquiesces to the counsels of the false prophets (III Kings XII). And Micaiah says that he saw the Lord sitting upon a throne, and the spirit of error voluntarily offered himself to deceive the king. The devil also, circling the earth in the book of Job, is said to stand in the sight of God, and to receive power from the Lord first over the substance of Job, then over his body (Job I and II). But also Balaam the soothsayer is sent by the Lord to deceive Balak son of Beor (Num. XXII). All this, however, is said lest it be attributed to the strength of the false prophets that the people are deceived, and want rather to hear a lie than to accommodate their ear to the truth: but that it is of the wrath of God, that a perverse and incredulous people should listen more to false prophets than to prophets. Finally, he extends his hand over him (it is understood, the prophet), and he is blotted out from the midst of his people, so that he may bear his iniquity, because similar is the error, and consistent is the punishment: so that both he who interrogates, and he who is interrogated, may bear their iniquity, and that the house of Israel, of those who have wanted to hear the words of God, may by no means be mocked by perverse vaticinations; but may be the people of God, and he himself may deserve to have the Lord. In that which he said: "I the Lord have deceived him," the words of Solomon consent, who disputing about God, says: "And he shall mock the mockers" (Prov. III, 34): and that testimony: "If they shall walk perversely toward me, I also will walk against them in perverse fury" (Levit. XXVI, 27, 28). And that which is said a second time, "a man, a man of the children of Israel, and of the strangers who are joined to them," shows in us, according to the Apostle, a double man, the exterior and the interior (I Cor. XV). For many having the corporal face of a man, assume the images of various beasts, which the prophet, desiring them to be dissipated, prays: "Lord, in your city you shall dissipate their image" (Psalm LXXII, 20). Those concerning whom it is written: "Man when he was in honor, did not understand, he was compared to the foolish beasts and was made like to them" (Psal. XLVIII, 21), are not men men, but the men are beasts. Again, those who hear in the Gospel: "Serpents, generation of vipers, who showed you to flee from the coming wrath" (Matth. XXIII, 33)? are not men men, but the men are serpents. And concerning whom it is written: "Foxes have holes, and the birds of heaven nests" (Matth. VIII, 20): and concerning Herod: "Tell this fox" (Luke XIII, 32), are not men, but the men are foxes. But those who possess both names of man, if they shall have erred, are therefore corrected through punishments, so that they may understand that he himself is the Lord.

Nec non quod juxta LXX posuimus: Homo, qui abalienatus fuerit a me, et posuerit cogitationes suas in corde suo, et tormentum, sive, supplicium iniquitatis suae ante faciem suam, illi testimonio convenit quod in Isaia scriptum est: Ambulate in lumine ignis vestri, et in flamma quam succendistis (Isai. L, 11). Unusquisque enim ipse sibi flammarum succendit ardores, paratque supplicia, dum non vult poenitudine errata corrigere, sed permanet in erroribus, qui flammarum meretur incendium.

(Vers. 12, 13 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis: terra cum peccaverit mihi ut praevaricetur praevaricans, extendam manum super eam, et conteram virgam panis ejus, et immittam in eam famem, et interficiam de ea hominem et jumenta. Et si fuerint tres viri isti in medio ejus, Noe et Daniel et Job, ipsi justitia sua liberabunt animas suas, ait Dominus exercituum. Quod si et bestias pessimas induxero super terram, ut vastem eam, et fuerit invia, eo quod non sit pertransiens propter bestias, tres viri isti si fuerint in ea, vivo ego, dicit Dominus, quia nec filios nec filias liberabunt: sed ipsi soli liberabuntur; terra autem desolabitur. Vel si gladium induxero super terram illam, et dixero gladio: transi per terram, et interfecero de ea hominem et jumentum, et tres viri isti fuerint in medio ejus, vivo ego, dicit Dominus Deus, non liberabunt filios neque filias: sed ipsi soli liberabuntur. Si autem et pestilentiam immisero super terram illam, et effudero indignationem meam super eam in sanguine, ut auferam ex ea hominem, et jumentum, et Noe et Daniel et Job fuerint in medio ejus, vivo ego, dicit Dominus Deus, quia filium et filiam non liberabunt; sed ipsi in justitia sua liberabunt animas suas. Quoniam haec dicit Dominus Deus: Quod si quatuor judicia mea pessima, gladium, et famem, et bestias malas, et pestilentiam misero in Jerusalem, ut interficiam de ea hominem et pecus: tamen relinquetur in ea salvatio educentium filios et filias. Ecce ipsi egredientur ad vos, et videbitis viam eorum, et adinventiones eorum, et consolabimini super malo quod induxi in Jerusalem in omnibus quae importavi super eam. Et consolabuntur vos cum videritis viam eorum, et adinventiones eorum: et cognoscetis quod non frustra fecerim omnia quae feci in ea, ait Dominus Deus.

Quatuor plagae inducuntur super terram praevaricatricem, sive, ut Septuaginta transtulerunt, peccatricem: fames, bestia, gladius, pestilentia, quarum si singulae per partes inductae fuerint singulis regionibus, et tres viri isti Noe et Daniel et Job, quorum justitia Scripturarum vocibus praedicatur, pro terra peccatrice fuerint deprecati, non solum illam salvare non poterunt, sed ne filios quidem, et filias suas, si terrae peccatricis opera perpetrarint; sed seipsos tantummodo poterunt liberare.

Also that which we placed according to the LXX: "A man, who shall be alienated from me, and shall place his thoughts in his heart, and the torment," or "punishment of his iniquity before his face," agrees with that testimony which is written in Isaiah: "Walk in the light of your fire, and in the flame which you have kindled" (Isai. L, 11). For each one kindles for himself the ardors of flames, and prepares punishments, while he does not want to correct his errors by repentance, but remains in errors, he who deserves the burning of flames.

(Vers. 12, 13 seqq.) And the word of the Lord came to me, saying: Son of man: when a land shall sin against me so as to prevaricate by prevaricating, I will extend my hand upon it, and I will break the staff of its bread, and I will send famine upon it, and I will kill man and beast from it. And if these three men shall be in its midst, Noah and Daniel and Job, they by their justice shall deliver their own souls, says the Lord of hosts. But if I shall also bring evil beasts upon the land, that I may lay it waste, and it shall be impassable, because there is no one passing through on account of the beasts, if these three men shall be in it, as I live, says the Lord God, they shall deliver neither sons nor daughters: but they alone shall be delivered; but the land shall be desolate. Or if I shall bring a sword upon that land, and shall say to the sword: Pass through the land, and I shall kill man and beast from it, and these three men shall be in its midst, as I live, says the Lord God, they shall not deliver sons nor daughters: but they alone shall be delivered. But if I shall also send pestilence upon that land, and pour out my indignation upon it in blood, that I may take away from it man and beast, and Noah and Daniel and Job shall be in its midst, as I live, says the Lord God, they shall not deliver son or daughter; but they by their justice shall deliver their own souls. For thus says the Lord God: But if I shall send my four worst judgments, the sword, and famine, and evil beasts, and pestilence into Jerusalem, that I may kill from it man and beast: yet there shall be left in it a salvation of those leading out sons and daughters. Behold they shall come out to you, and you shall see their way, and their inventions, and you shall be comforted over the evil which I have brought into Jerusalem in all things which I have brought upon it. And they shall comfort you when you shall see their way, and their inventions: and you shall know that I have not done in vain all things which I have done in it, says the Lord God.

Four plagues are brought upon the prevaricating land, or, as the Seventy translated, the "sinning" land: famine, beast, sword, pestilence, which if they were brought individually upon individual regions, and these three men Noah and Daniel and Job, whose justice is preached by the voices of the Scriptures, should pray for the sinning land, not only would they not be able to save it, but not even their sons and their daughters, if they should have perpetrated the works of the sinning land; but they would be able to deliver only themselves.

Quaeritur cum et Abraham et Isaac et Jacob, Moyses quoque et caeteri patriarchae et prophetae justi fuerint; cur horum tantummodo fiat mentio. Quod facile solvitur: Noe enim imminens orbi terrarum diluvium, quia omnis terra polluerat vias Domini, prohibere non potuit (Genes. VI, VII); sed filios qui forsitan ejusdem virtutis erant, ob seminarium humani generis habuit reservatos. Daniel quoque imminentem captivitatem populi Judaeorum, nullis fletibus mitigavit (Dan. I). Sed et Job non ob peccata, sed ob probationem, nec domum nec filios liberavit (Job. I). Alii autem dicunt, quia hi tantum tres viri, et prospera et adversa, et rursum prospera conspexerunt: idcirco pariter nominatos; et hoc latenter significari, ut quomodo illi et bona et mala, et rursum laeta viderunt: sic et populum Israel, qui prius bonis fruitus fuerat, et postea captivitatis sustinuit jugum, si egerit poenitentiam, redire ad pristinam felicitatem.

Quod si Noe et Daniel et Job pariter congregati; et in uno loco positi, peccatricem terram, hoc est, eos qui in terra habitant, non possunt irae Dei subtrahere: quid dicendum est de his, qui putant merito parentum atque virtutibus posse filios peccatores de gehennae ignibus liberari? Unde nec peccatorem filium, martyr pater poterit liberare; nec sanctae conversationis mater, impudicae filiae dabit praemia pudicitiae. Et econtrario, parentum vitia filiis non nocebunt; sed anima quae peccaverit, ipsa morietur (Infra, XVIII, 4). Lot in Sodomis habitans, sed et spiritu, et carne peregrinus, uxorem quia post tergum respexerat, non liberavit: sed tantum filias, quae forsitan non peccaverant (Genes. XIX). Et Josias vir sanctus, non solum peccatorem populum suis virtutibus non salvavit, sed et ipse in peccatis illius mortuus est (IV Reg. XIII). Quod si aliquando propter Abraham et David in posteros eorum misericordiam suam Dominus pollicetur: notandum quod non his parcat, qui in sceleribus perseverant; sed qui agunt poenitudinem, ut merita patrum, filiorum adjuvet conversatio. Cum, inquit, haec se ita habeant, et terram peccatricem a singulis plagis tantorum virorum non salvet deprecatio: sic dicit Dominus Deus, quia Jerusalem nefanda peccavit, quatuor simul plagas inducam super eam: gladium, quo ab hostibus trucidatur; et famem, quam in obsidione sustinet; et bestias, quibus fugientes in desertis, et saltibus devorantur; et pestilentiam, quae semper famem ac penuriam sequitur. Pro qua Vulgata editio mortem transtulit. Haec autem, inquit, inducam super eam, ut nec homines in ea remaneant, nec jumenta.

It is asked, since Abraham and Isaac and Jacob, Moses also and the other patriarchs and prophets were just, why mention is made only of these. This is easily solved: for Noah could not prohibit the flood imminent upon the world, because all the earth had polluted the ways of the Lord (Gen. VI, VII); but he had his sons reserved for the seedbed of the human race, who perhaps were of the same virtue. Daniel also mitigated the imminent captivity of the people of the Jews by no weepings (Dan. I). But Job also, not on account of sins, but on account of probation, delivered neither his house nor his sons (Job I). Others, however, say that because only these three men saw both prosperity and adversity, and again prosperity: therefore they are named together; and that this is secretly signified, that just as they saw both good and evil, and again joyful things: so also the people of Israel, who first had enjoyed good things, and afterwards sustained the yoke of captivity, if they should perform repentance, would return to their former happiness.

But if Noah and Daniel and Job gathered together and placed in one spot, cannot withdraw the sinning land, that is, those who dwell in the land, from the wrath of God: what is to be said of those who think that by the merit and virtues of parents, sinful sons can be delivered from the fires of Gehenna? Whence neither can a martyr father deliver a sinful son; nor can a mother of holy conversation give the rewards of modesty to an immodest daughter. And on the contrary, the vices of parents shall not harm the children; but the soul which shall have sinned, it shall die (Below, XVIII, 4). Lot dwelling in Sodom, but a stranger both in spirit and in flesh, did not deliver his wife because she had looked back; but only his daughters, who perhaps had not sinned (Gen. XIX). And Josiah, a holy man, not only did not save a sinful people by his virtues, but he himself died in its sins (IV Kings XXIII). But if sometimes on account of Abraham and David the Lord promises his mercy to their posterity: it is to be noted that he does not spare those who persevere in crimes; but those who perform repentance, so that the conversation of the children may be aided by the merits of the fathers. Since, he says, these things are so, and the prayer of such great men does not save the sinning land from individual plagues: thus says the Lord God, because Jerusalem has sinned nefariously, I will bring four plagues upon her at once: the sword, by which she is slaughtered by enemies; and famine, which she sustains in the siege; and the beasts, by which those fleeing in the deserts and forests are devoured; and pestilence, which always follows famine and penury. For which the Vulgate edition translated "death." These things, however, I will bring upon her, he says, so that neither men shall remain in her, nor beasts.

Et tamen pro mea clementia quatuor simul imminentibus plagis, et cuncta vastantibus, relinquam in ea aliquos, qui educant filios suos et filias; et captivi huc veniant, hoc est, in Babylonem, et in Chaldaeam, ut cum videritis eos, et opera ipsorum perspexeritis, tunc intelligatis juste eos captos, et meam justam fuisse sententiam, et habeat consolationem vestra captivitas; dum intelligitis idcirco me eos de gladio, fame, bestiis, et pestilentia liberasse, ut eorum perversitate discatis, merito eorum subversam Jerusalem, templumque succensum, et populum ductum esse captivum, praeter eos quos gladius, fames, bestiae, pestilentiaque consumpserint.

Haec dicta sint de illa Jerusalem, cui prophetante Ezechiele apud Chaldaeos, appropinquabat captivitas. Caeterum et super nostram terram cui dicitur: Terra es, et in terram ibis (Genes. III, 19); et super nostram Jerusalem singulosque credentium, si Dei mandata contempserint, et praevaricatores meruerint appellari, inducetur fames; non fames panis, neque sitis aquae, sed fames audiendi verbum Dei. Inducetur et gladius, de quo legimus: Tradentur in manus gladii: partes vulpium erant (Psal. LXII, 11). Et ad Mariam: Tuam quoque animam pertransibit gladius (Luc. II, 35). Inducentur et bestiae, quibus ne tradatur justus, postulat: Ne tradas bestiis animam confitentem tibi (Psal. LXXIII, 19). Inducetur et pestilentia (pro qua LXX mortem interpretati sunt) de qua scriptum est: Mors peccatorum pessima est (Psal. XXXIII, 22). Et: Anima quae peccaverit, ipsa morietur. Et, Si sic separat amara mors (I Reg. XV)? De quibus cunctis nec spiritualium parentum, quos magistros intelligimus, doctrina, nec principes non poterunt liberare, nisi filiorum fuerit assensus, et illorum obsecrationes suis conatibus juverint. Justitia enim justi erit super eum, et iniquitas iniqui in ipso commorabitur: Unusquisque peccato proprio morietur, et justitia sua salvabitur (Deut. XXIV, 16). Frustraque dicunt Judaei: Abraham pater noster (Joan. VIII), cum opera Abraham non habeant. Quod si in aliquo fiducia est, in solo Domino confidamus. Maledictus enim omnis homo qui spem habet in homine (Jerem. XVII, 5), quamvis sancti sint, quamvis prophetae. Legimus: Nolite confidere in hominibus (Psal. CXLV, 2). Et iterum: Bonum est confidere in Domino, quam confidere in principibus (Psal. CXVII, 6).

And yet on account of my clemency, while four plagues are imminent at once and laying all things waste, I will leave in her some who may lead out their sons and daughters; and let them come here as captives, that is, into Babylon and Chaldea, so that when you shall have seen them, and looked into their works, then you may understand that they were justly taken, and that my sentence was just, and your captivity may have consolation; while you understand that I delivered them from the sword, famine, beasts, and pestilence for this reason, that you might learn from their perversity that Jerusalem was deservedly subverted, and the temple burned, and the people led away captive, besides those whom the sword, famine, beasts, and pestilence shall have consumed.

Let these things be said concerning that Jerusalem, to which, while Ezekiel was prophesying among the Chaldeans, captivity was approaching. Moreover, both upon our land, to which it is said: "Earth you are, and into earth you shall go" (Gen. III, 19); and upon our Jerusalem and each one of the believers, if they shall have contemned the mandates of God and deserved to be called prevaricators, famine shall be brought; not a famine of bread, nor a thirst for water, but a famine of hearing the word of God. The sword also shall be brought, of which we read: "They shall be delivered into the hands of the sword: they shall be the portions of foxes" (Psal. LXII, 11). And to Mary: "A sword shall also pierce through your own soul" (Luke II, 35). Beasts also shall be brought, into which the just man prays he may not be delivered: "Deliver not the soul confessing to you to the beasts" (Psal. LXXIII, 19). Pestilence also shall be brought (for which the LXX interpreted "death") concerning which it is written: "The death of sinners is very bad" (Psal. XXXIII, 22). And: "The soul which shall have sinned, it shall die." And: "Does bitter death thus separate" (I Kings XV)? Concerning all of which neither the doctrine of spiritual parents, whom we understand as teachers, nor princes shall be able to deliver, unless there shall have been the assent of the children, and they shall have aided the entreaties of the former by their own efforts. For the justice of the just man shall be upon him, and the iniquity of the impious shall abide in himself: "Each one shall die for his own sin, and shall be saved by his own justice" (Deut. XXIV, 16). And in vain do the Jews say: "Abraham is our father" (John VIII), when they do not have the works of Abraham. But if there is confidence in anything, let us trust in the Lord alone. For "cursed is every man who has hope in man" (Jerem. XVII, 5), however holy they may be, however much they may be prophets. We read: "Do not trust in men" (Psal. CXLV, 2). And again: "It is good to trust in the Lord, rather than to trust in princes" (Psal. CXVII, 6).

Non in principibus tantum saeculi, sed et in principibus Ecclesiarum, qui suas tantum animas si justi fuerint, liberabunt. Filios autem ac filias, quos in Ecclesia genuerint, si fuerint negligentes, salvare non poterunt, et tamen Apostolus loquitur: Si cujus opus arserit, ipse salvus erit: sic tamen quasi per ignem (I Cor. III, 15). Manus autem super terram praevaricatricem extenditur, ut virga sive fortitudo panis conteratur. Quae extenta, minatur plagas, nolente qui eam extendit, et sublevat peccantes percutere, sed extensione terrere, et territos conservare.

(Cap. XV.---Vers. 1 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis, quid fiet ligno vitis ex omnibus lignis nemorum quae sunt inter ligna silvarum? Numquid tolletur de illa lignum, ut fiat opus: aut fabricabitur de ea paxillus, ut pendeat ex eo quodcumque vas? ecce igni datum est in escam: utramque partem ejus consumpsit ignis: et medietas ejus redacta est in favillam. Numquid utile erit ad opus? Etiam cum esset integrum, non erat aptum ad opus: quanto magis cum ignis illud devoraverit, et combusserit, nihil ex eo fiet operis? Propterea haec dicit Dominus Deus: Quomodo lignum vitis inter ligna silvarum, quod dedi igni ad devorandum: sic tradam habitatores Jerusalem; et ponam faciem meam in eos. De igne egredientur: et ignis consumet eos. Et scietis quia ego Dominus, cum posuero faciem meam in eos, et dedero terram inviam, et desolatam, eo quod praevaricatores exstiterint, dicit Dominus Deus.

Pro eo quod nos interpretati sumus: utramque partem ejus comsumpsit ignis, et medietas ejus redacta est in favillam, Septuaginta transtulerunt: Annuam purgationem ejus consumit ignis, et dimittit in finem. Rursum ubi nos diximus: Cum posuero faciem meam in eos, illi verterunt, cum obfirmavero. Praevaricationem quoque delictum interpretati sunt. Variis autem similitudinibus, quas Graeci parabolas vocant, praenuntiatur subversio urbis Jerusalem. Et quomodo supra (Ad cap. IV) in sartagine, in qua carnes populi frigebantur, et in latere in quo munimenta, et aggeres arietum ac vinearum machinae pingebantur, ejusdem urbis obsessio famesque descripta est, et postea in hoc eodem lecturi sumus: in Jeremia quoque scriptum est (Jerem. I, 13), Ollam quae a facie Aquilonis accenditur, significare urbem Jerusalem; saltusque Nageb, et Theman, et Darom, succisus, hoc ipsum praenuntiat: sic in praesenti loco eadem Jerusalem vineae et viti fructiferae comparatur.

Not in the princes of the world only, but also in the princes of the Churches, who shall deliver only their own souls if they shall be just. But their sons and daughters, whom they shall have begotten in the Church, if they shall have been negligent, they will not be able to save, and yet the Apostle speaks: "If any man's work shall burn, he himself shall be safe: yet so as by fire" (I Cor. III, 15). But the hand is extended over the prevaricating land, so that the staff or the strength of bread may be broken. Which being extended, threatens plagues, he who extends it being unwilling, and he raises it not to strike those sinning, but to terrify by the extension, and to preserve those terrified.

(Chap. XV.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, what shall be done with the wood of the vine among all the woods of the groves which are among the woods of the forests? Shall wood be taken from it to do a work: or shall a peg be fashioned from it, that any vessel may hang from it? behold it is given to the fire for food: the fire has consumed both its parts: and its midst is reduced to embers. Shall it be useful for a work? Even when it was whole, it was not fit for a work: how much more when the fire has devoured it, and burned it, shall nothing of work be made from it? Therefore thus says the Lord God: As the wood of the vine among the woods of the forests, which I have given to the fire to be devoured: so have I delivered the inhabitants of Jerusalem; and I will set my face upon them. Out of the fire they shall come forth: and the fire shall consume them. And you shall know that I am the Lord, when I shall have set my face upon them, and given the land impassable and desolate, because they have been prevaricators, says the Lord God.

For that which we translated: "the fire has consumed both its parts, and its midst is reduced to embers," the Seventy translated: "The fire consumes its annual pruning, and lets it go unto the end." Again where we said: "When I shall have set my face upon them," they translated, "when I shall have made it firm." Prevarication also they interpreted as "offense." By various similitudes, which the Greeks call parables, the subversion of the city of Jerusalem is foretold. And just as above (On chap. IV) in the frying pan, in which the flesh of the people was fried, and in the brick in which the fortifications, and the mounds of rams, and the machines of the vineyards were painted, the siege and famine of the same city were described, and afterwards we are to read in this same book: in Jeremiah also it is written (Jerem. I, 13), that the "Boiling Pot" which is kindled from the face of the North, signifies the city of Jerusalem; and the forest of Nageb, and Theman, and Darom, being cut down, foretells this same thing: so in the present place the same Jerusalem is compared to a vineyard and a fruitful vine.

De qua in alio loco scriptum est: Ego te plantavi vineam frugiferam, omnem veram: quomodo conversa es in amaritudinem vitis alienae? (Jerem. II, 21.) Et in Isaia: Plantavi, inquit, vineam sorec (Isai. V, 2), quod electam et pulchram sonat. Et in Psalmis legimus: Vineam ex Aegypto transtulisti: ejecisti gentes, et plantasti eam: Dux itineris fuisti in conspectu ejus (Psal. LXXIX, 9). Et manifestius discimus, Scriptura dicente: Vinea autem Domini sabaoth domus est Israel (Isai. V, 7).

Haec vinea quamdiu affert fructus, in omnibus lignis saltuum nihil ea pretiosius est; sin autem uvas habere desierit, in nullo utilis erit: nisi ut cum radice, et propaginibus suis tradatur incendio. Caetera ligna silvarum (ut de pomiferis arboribus taceam, quarum et Scriptura modo nullam facit mentionem) cum poma non habeant, succisa plurimam praebent utilitatem, et in omnem agriculturam, et in usum armorum proficiunt: dum attenuantur in scuta, raduntur in hastilia, cludunt foribus, continent armariis, risco, loculis; omnemque domus tribuunt supellectilem. Vitis autem si semel uvas afferre cessaverit, intantum inutilis est, ut ne paxillus quidem ex ea possit fieri, de quo aliquid pendeat. Cumque malleolos excideris, utramque partem eorum primum ignis arripit, deinde flamma consumit: tantumque nihil prodest cum redacta fuerit in favillam, ut etiam cum integra sit, absque frugibus nullam praebeat utilitatem. Ambiguitas autem verbi Hebraici SENE () quod tribus litteris scribitur, SIN et NUN et JOD; si legatur SENE, duo significat; si SANE, annos. Unde factum est, ut pro duabus summitatibus ejus, quod nos interpretati sumus utramque partem ejus; Septuaginta interpretarentur, annuam purgationem ejus: cum Aquila dixerit, duo novissima ejus; Symmachus et Theodotio, duas summitates ejus.

Et est ordo: Sicut vitis infructuosa incendio traditur in nullam utilitatem: sic et Jerusalem, immo habitatores ejus tradentur ardoribus, ut egrediantur de igne, et ignis consumat eos, id est, etiamsi de urbe evaserint, foris hostili gladio consumentur; et qui remanserint, ipso miseriarum pressi pondere, me esse Dominum recognoscent: cum posuero sive obfirmavero faciem meam super eos, et dedero illos in aeternam solitudinem. Non enim peccatores sicut caeterae gentes, sed praevaricatores exstiterunt. Aliud est enim negligere quod ignores: aliud contemnere quod colueris.

Of which in another place it is written: "I planted you a fruitful vineyard, all true: how are you turned into the bitterness of a strange vine?" (Jerem. II, 21.) And in Isaiah: "I planted," he says, "a sorek vine" (Isai. V, 2), which sounds as chosen and beautiful. And in the Psalms we read: "You have transferred a vineyard out of Egypt: you have cast out the nations, and planted it: you were the leader of the journey in its sight" (Psal. LXXIX, 9). And we learn more clearly, as the Scripture says: "For the vineyard of the Lord of hosts is the house of Israel" (Isai. V, 7).

As long as this vineyard brings forth fruit, nothing among all the woods of the groves is more precious than it; but if it should cease to have grapes, it shall be useful for nothing: except that with its root and its shoots it be delivered to the burning. Other woods of the forests (to say nothing of fruit-bearing trees, of which even the Scripture now makes no mention) since they do not have fruit, when cut down provide very great utility, and are profitable for all agriculture and for the use of arms: while they are thinned into shields, shaved into spear shafts, they close with doors, they are contained in armoires, in chests, in boxes; and they provide all the furniture of a house. But the vine, if it once ceases to bring forth grapes, is so far useless, that not even a peg can be made from it, from which anything may hang. And when you have cut off the shoots, the fire first seizes both parts of them, then the flame consumes them: and it is so far from being of any use when it has been reduced to embers, that even when it is whole, it provides no utility without fruit. Moreover, the ambiguity of the Hebrew word SENE () which is written with three letters, SIN and NUN and YOD; if it be read SENE, it signifies "two"; if SANE, "years." Whence it happened, that for its two extremities, which we translated "both its parts," the Seventy interpreted "its annual pruning"; while Aquila said, "its two last things"; Symmachus and Theodotion, "its two summits."

And the order is: Just as an unfruitful vine is delivered to the burning for no utility: so also Jerusalem, or rather its inhabitants, shall be delivered to the ardors, so that they may go forth from the fire, and the fire shall consume them, that is, even if they should escape from the city, they shall be consumed outside by the hostile sword; and those who remain, pressed by the very weight of miseries, shall recognize that I am the Lord: when I shall have set or made firm my face upon them, and given them into eternal solitude. For they were not sinners like the other nations, but they were prevaricators. For it is one thing to neglect what you are ignorant of: another to contemn what you have worshipped.

Possumus vineam et Jerusalem juxta intelligentiam spiritualem, intelligere credentium multitudinem. Quae si negligens fuerit, et culturam pristinae religionis amiserit, nec attulerit fruges virtutum, nec vinum fecerit, quod laetificat cor hominis, aeternis tradetur ardoribus, et in nihilum reputabitur. Servus enim, qui scit voluntatem domini sui, et non facit eam, vapulabit multis (Luc. XII, 47). Tale quid et Dominus loquitur in Evangelio secundum Joannem: Ego sum vitis vera; et Pater meus agricola. Omnis palmes, qui manet in me, et non facit fructum, tollet illum Pater. Et omnis qui affert fructum, purgabit eum, ut fructum plus afferat (Joan. XV, 1, 2). Si autem Salvator vitis est, et nos palmites, et Deus Pater agricola, quamdiu Dei praecepta servamus, semper excolimur, et cultura nostra purgatio est: Non est enim volentis neque currentis, sed miserentis Dei (Rom. IX, 16). Quod si afferentes fructum, purgamur a Patre, ut fructus ampliores afferamus, ostenditur omnem nostrum conatum, adjutorio Dei, pervenire ad finem, et fructum facere plenitudinis. Qui autem palmes fruges non fecerit, tolletur a Patre. Et cum sublatus fuerit, quid de eo Pater faciat, Scriptura non dicit: nisi forte separatio a Christi corpore, poena perpetua est, et interitus. Quod in vinea et vite intelleximus, sub alia figura Salvator docet in Evangelio: Bonum est sal: si autem sal infatuatum fuerit, ad nihil est utile, nisi ut foris projiciatur, et ab hominibus conculcetur (Marc. IX, 49). Et oculus qui totum corpus illuminat, si fuerit excaecatus, audit a Domino: Si lumen quod in te est, tenebrae sunt: ipsae tenebrae quantae erunt (Matth. VI, 23)? Comparatione quippe praevaricatoris, et ejus qui confessum prius negaverit Deum, levior poena est eorum, qui numquam Dei habuere notitiam. Ligna autem saltuum, sive silvarum, secundum varietatem credentium, habent in magna domo aliquam utilitatem; in qua non solum vasa aurea, et argentea sunt, sed lignea et fictilia; alia in honorem, alia in contumeliam (II Tim. II).

(Cap. XVI.---Vers. 1, 2.) Et factus est sermo Domini ad me, dicens: Fili hominis, notas fac Jerusalem 143 abominationes suas, et dices: Haec dicit Dominus Deus Jerusalem. LXX: Et factus est sermo Domini ad me, dicens: Fili hominis, testificare Jerusalem iniquitates suas, et dices ad eam: Haec dicit Adonai Dominus.

We can understand the vineyard and Jerusalem, according to spiritual understanding, as the multitude of believers. Which if it be negligent, and loses the culture of its former religion, nor brings forth the fruits of virtues, nor makes wine, which gladdens the heart of man, it shall be delivered to eternal ardors, and be reputed as nothing. For "the servant who knows the will of his lord, and does it not, shall be beaten with many stripes" (Luke XII, 47). The Lord speaks something of this sort also in the Gospel according to John: "I am the true vine; and my Father is the husbandman. Every branch that remains in me, and does not bear fruit, the Father will take it away. And every one that brings forth fruit, he will prune it, that it may bring forth more fruit" (John XV, 1, 2). But if the Savior is the vine, and we are the branches, and God the Father is said to be the husbandman, as long as we keep the precepts of God, we are always cultivated, and our culture is a pruning: for "it is not of him that wills, nor of him that runs, but of God that shows mercy" (Rom. IX, 16). But if bringing forth fruit, we are pruned by the Father, that we may bring forth more abundant fruits, it is shown that all our effort, by the help of God, reaches the end, and makes the fruit of fullness. But the branch which shall not have made fruit, shall be taken away by the Father. And when it has been taken away, what the Father may do with it, the Scripture does not say: except perhaps that separation from the body of Christ is perpetual punishment and destruction. What we have understood in the vineyard and the vine, the Savior teaches under another figure in the Gospel: "Salt is good: but if the salt has lost its savor, it is useful for nothing, except that it be cast out, and trodden under foot by men" (Mark IX, 49). And the eye which illuminates the whole body, if it be blinded, hears from the Lord: "If the light that is in you be darkness: the darkness itself how great shall it be" (Matth. VI, 23)? Indeed, in comparison with a prevaricator, and one who has denied God whom he previously confessed, the punishment of those who never had the knowledge of God is lighter. But the woods of the groves, or of the forests, according to the variety of believers, have some utility in a great house; in which there are not only vessels of gold and silver, but of wood and earth; some unto honor, and some unto dishonor (II Tim. II).

(Cap. XVI.---Vers. 1, 2.) And the word of the Lord came to me, saying: Son of man, make known to Jerusalem her abominations, and you shall say: Thus says the Lord God to Jerusalem. LXX: And the word of the Lord came to me, saying: Son of man, testify to Jerusalem her iniquities, and you shall say to her: Thus says Adonai the Lord.

In quibus brevis erat singularum prophetiarum circumscriptio, tota capitula posuimus, quid nobis videretur illico subjungentes. Hic autem quia longus ad Jerusalem sermo dirigitur testificantis et docentis eam peccata quae fecerit; et pene usque ad ducentorum versuum numerum extenditur vaticinium, usque ad eum videlicet locum in quo scriptum est: Cum placatus fuero tibi in omnibus quae fecisti, dicit Dominus Deus, necesse habemus omnem prophetiam per partes ponere; et his quae proposuerimus, explanationes debitas coaptare.

Sub persona mulieris meretricis quae primum viri fuerit consortio copulata, Jerusalem et ortus, et educatio, et pubertas, et nuptiae, et adulterium, et repudium, et rursum revocatio contexitur; ut et clementia viri atque judicium, et adulterae atque meretricis scelera cognoscantur, dum post universa supplicia suscitat ei pactum sempiternum: ut recordetur iniquitatis suae, et confundatur, et non sit ei ultra aperire os prae confusione sua, cum placatus fuerit illi in omnibus quae fecerat.

Multum namque prodest peccatoribus scire quid fecerint. Unde et poenitens loquitur: Quoniam iniquitatem meam ego cognosco, et peccatum meum coram me est semper (Psal. L, 4).

Quatuor autem modis intelligi potest Jerusalem: Vel haec quae Babylonio et Romano igne succensa est; vel coelestis primitivorum; vel Ecclesia quae interpretatur visio pacis; vel animae singulorum quae fide cernunt Deum. Illudque quod plerique de coelesti Jerusalem interpretandum putant, Ecclesia non recipit, ne omnia quae in praesenti prophetia contexuntur, ad coelestium fortitudinum ruinas atque cruciatus, et restitutionem in pristinum statum suscipere compellamur.

(Vers. 3.) Radix tua et generatio tua de terra Chanaan [Vulg. Chananaea]. Pater tuus Amorrhaeus, et mater tua Chethaea. Magna fides, et grandis audacia prophetarum, unum hominem, totam urbem ignobilitatis arguere. Mirabilis Daniel, qui ad presbyterum delinquentem, et adulterio jungentem homicidium, puer ausus est 144 dicere: Semen Chanaam, et non Juda, species decepit te (Dan. XIII, 56). Magnus et Isaias, qui clamat ad principes et ad populum Judaeorum: Audite verbum Domini, principes Sodomorum, auribus percipite verba Domini, populus Gomorrhae (Isai. I, 10). Sed non minor Ezechiel, qui ad totam urbem loquitur confidenter: Radix tua, et generatio tua de terra Chanaan: Pater tuus Amorrhaeus, et mater tua Chethaea, Quamquam et Stephanus primus martyr Evangelii, ad insanientem populum sit locutus (Act. VII, 51): Dura cervice, et incircumcisi corde, vos semper sancto Spiritui restitistis [Al. resistitis].

In those cases where the outline of individual prophecies was brief, we placed the entire chapters, immediately subjoining what seemed right to us. Here, however, because a long discourse is directed to Jerusalem by one testifying and teaching her the sins she has committed; and the prophecy extends almost to the number of two hundred verses, namely up to that place in which it is written: "When I shall be appeased toward thee for all that thou hast done, saith the Lord God," we find it necessary to set forth the entire prophecy in parts; and to fit the due explanations to those things which we have proposed.

Under the person of a harlot woman who was first joined in the company of a husband, the origin, and education, and puberty, and marriage, and adultery, and repudiation, and again the recall of Jerusalem is woven together; so that both the clemency and judgment of the husband, and the crimes of the adulteress and harlot may be known, while after all the punishments He raises up for her an everlasting covenant: so that she may remember her iniquity, and be confounded, and it may not be for her anymore to open her mouth for her confusion, when He shall be appeased toward her in all that she had done.

For it is of great benefit to sinners to know what they have done. Wherefore the penitent also speaks: "For I know my iniquity, and my sin is always before me" (Psal. L, 4).

Moreover, Jerusalem can be understood in four ways: either as this city which was burned by Babylonian and Roman fire; or the celestial city of the firstborn; or the Church which is interpreted as the vision of peace (visio pacis); or the souls of individuals who by faith behold God. And that which many think should be interpreted concerning the celestial Jerusalem, the Church does not receive, lest we be compelled to accept that all things which are woven together in the present prophecy refer to the ruins and torments of the celestial powers, and their restitution to their former state.

(Vers. 3.) Thy root and thy generation is of the land of Canaan [Vulg. Canaanite]. Thy father was an Amorrhite, and thy mother a Hethite. Great is the faith, and grand the audacity of the prophets, for a single man to accuse an entire city of ignobility. Admirable is Daniel, who to the delinquent elder, and one joining homicide to adultery, dared as a boy to say: "O thou seed of Canaan, and not of Juda, beauty hath deceived thee" (Dan. XIII, 56). Great also is Isaiah, who cries out to the princes and to the people of the Jews: "Hear the word of the Lord, ye princes of Sodom, give ear to the words of the Lord, ye people of Gomorrha" (Isai. I, 10). But not less is Ezekiel, who speaks confidently to the entire city: "Thy root, and thy generation is of the land of Canaan: Thy father was an Amorrhite, and thy mother a Hethite." Although Stephen also, the first martyr of the Gospel, spoke to the raging people (Acts VII, 51): "You stiffnecked and uncircumcised in heart, you always resist the Holy Ghost."

Et licet possimus radicem Jerusalem, et generationem ejus terram Chanaan, secundum illud accipere quod in Aegypto vocatus sit populus, et ibi multo tempore habitaverit (Cham quippe pater Chanaam princeps fuit gentis Aegyptiae), tamen juxta scelerum similitudinem, radicem Jerusalem terram Aegypti esse dicemus: Unde et pater illius appellatur Amorrhaeus, qui interpretatur Î»Î±Î»Î¿á½»Î¼ÎµÎ½Î¿Ï„, id est, multo sermone celebratus. Et mater tua Chethaea, id est, á¼ÎĺÎ¹ÏƒÎ¯á¿¶ÏƒÎ± quae vel ipsa insanit, vel alios mittit in amentiam.

Omnis enim qui facit peccatum, de diabolo natus est (Joan. VIII, 54). Unde et in toto orbe hujus antiqui patris famosum vocabulum est, et multos vertens in amentiam.

Praecipiturque Jerusalem vel juxta litteram, vel juxta spiritum, ut relinquat antiquum patrem, et dicitur ad eam: Audi, filia, et vide, et inclina aurem tuam; et obliviscere populum tuum, et domum patris tui: et concupiscet rex decorem tuum (Psal. XLIV, 11). Et promittitur ei si post peccatum ad verum voluerit patrem reverti: Restituam te sicut fuisti quando nata es.

Cujus tanta nobilitas, ut urbis Jerusalem quae de Abraham, Isaac et Jacob stirpe descendens Deum habuit patrem? et tamen quia peccavit, et verum reliquit parentem, meretur audire: Radix tua, et generatio tua de terra Chanaan: Pater tuus Amorrhaeus, et mater tua Chethaea.

Si illa hoc audivit: quid de nobis fiet qui vocati ex gentium sordibus, omnem maculam in lavacro Salvatoris amisimus, si polluerimus indumentum Christi, et non habuerimus in convivio vestem nuptialem? Utique illud, ut vinctis manibus pedibusque, aeternis tradamur ardoribus, in quibus est fletus oculorum et stridor dentium (Matth. XXII).

145 (Vers. 4, 5.) Et quando nata es, in die ortus tui non est praecisus umbilicus tuus, et in aqua non es lota in salutem, nec sale salita, nec involuta pannis. Non pepercit super te oculus, ut faceret tibi unum de his, misertus tui: sed projecta es super faciem terrae, in abjectionem animae tuae, in die qua nata es.

LXX: Et generatio tua, in die qua nata es, non ligaverunt mamillas tuas, et umbilicus tuus non est praecisus, et in aqua non es lota in salutem, nec sale salita, et pannis non es involuta: nec pepercit super te oculus tuus, ut facerem tibi unum ex omnibus istis, et pateretur quidpiam super te, et projecta es super faciem campi pravitate animae tuae in die qua nata es.

And although we can take the root of Jerusalem, and its generation, as the land of Canaan, according to that which the people were called in Egypt, and dwelt there for a long time (for Ham, the father of Canaan, was the prince of the Egyptian nation), yet according to the likeness of their crimes, we shall say that the root of Jerusalem is the land of Egypt: Whence also its father is called an Amorrhite (Amorrhaeus), which is interpreted as laloumenos (Î»Î±Î»Î¿á½»Î¼Î½Î¿Ï‚), that is, celebrated with much discourse. And thy mother a Hethite (Chethaea), that is, existosa (á¼¾Î¾Î¹Ïƒá„¿á¿¶Ïƒ Î±), which either herself is insane, or sends others into madness.

For every one that commits sin is born of the devil (John VIII, 54). Whence also the famous name of this ancient father is in all the world, and turning many into madness.

And Jerusalem is commanded, either according to the letter or according to the spirit, to leave her ancient father, and it is said to her: "Hear, O daughter, and see, and incline thy ear: and forget thy people, and thy father's house: and the king shall greatly desire thy beauty" (Psal. XLIV, 11). And it is promised to her if after sin she should wish to return to her true father: "I will restore thee as thou wast when thou wast born."

Whose nobility was so great as that of the city of Jerusalem, which descending from the stock of Abraham, Isaac, and Jacob, had God as its father? And yet because she sinned, and left her true parent, she deserves to hear: "Thy root, and thy generation is of the land of Canaan: Thy father was an Amorrhite, and thy mother a Hethite."

If she heard this: what will become of us who, called from the filth of the Gentiles, have lost every stain in the washing of the Savior, if we should pollute the garment of Christ, and should not have the wedding garment at the feast? Surely that, so that with hands and feet bound, we may be delivered to the eternal fires, in which there is weeping of eyes and gnashing of teeth (Matth. XXII).

(Vers. 4, 5.) And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for health, nor salted with salt, nor swaddled with cloths. No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth, in the abjection of thy soul, in the day that thou wast born.

LXX: And thy generation, in the day in which thou wast born, they did not bind thy breasts, and thy navel was not cut, and thou wast not washed in water for health, nor salted with salt, and thou wast not swaddled in cloths: nor did thy eye spare thee, that I should do for thee one of all these things, and should suffer anything over thee, and thou wast cast out upon the face of the field in the depravity of thy soul in the day in which thou wast born.

Juxta ordinem lectionis de singulis disseramus. Quando nata est Jerusalem de patre Amorrhaeo et matre Chethaea, et effusa ex utero, non est praecisus umbilicus ejus, quo fetus aluntur in ventre instar arborum et virgultorum, quae per radices humore terrae nutriuntur occulto. Et quomodo virorum seminarium significatur in lumbis: ita genitalia feminarum honesto sermone juxta consuetudinem Scripturarum umbilicus vocantur, testimonio Job, qui sub figura draconis loquitur de diabolo: Virtus ejus in lumbis ejus: et fortitudo illius in umbilico ventris (Job. XL, 11). Iste enim draco coluber antiquus, qui vocatur diabolus et Satanas, et decepit orbem terrarum, adversus viros virtutem habet in lumbis, adversus feminas in umbilico.

Hoc autem significat de Jerusalem: quod non statim legem acceperit, nec ei pudendae nativitatis exordia sint abscisa: sed gentilem primum vixerit vitam; pro quo Septuaginta interpretati sunt: In die qua nata es, non alligaverunt mamillas tuas (Ezech. VII), hanc habente Scriptura sancta, consuetudinem, ut pro corde, pectusculum sive pectus (Levit. X; Num. XVIII), et mamillas nominet: ut unicuique loco congruum viderit. Sacerdotes in quibus debet esse doctrina, et legem requirunt ex ore eorum, accipiunt pectusculum. Joannes super pectus recumbit Domini, ut de fonte uberrimo hauriret fluenta sapientiae (Joan. XIII). Virginis in Cantico Canticorum duae mamillae sunt, quasi duo hinnuli gemini capreae, qui pascuntur in liliis, donec respiret dies, et amoveantur umbrae (Cant. IV).

Mater diligens, 146 statim ut nata fuerit infantula, ligat mamillas ejus, ut a tenero tumore desistant, et pulchritudinem custodiant virginalem. Cum autem ad aetatem venerit pubertatis, dicetur de ea: Numquid obliviscetur sponsa ornatus sui: aut virgo fasciae pectoralis suae (Jerem. II, 32)?

Sequitur: Et in aqua non es lota in salutem. Cruenta infantium corpora, statim ut emittuntur ex utero, lavari solent: ita et generatio spiritualis lavacro indiget salutari. Nullus enim mundus a sorde, nec si unius quidem diei fuerit vita ejus (Job. XXVI, 14, 15). Et in Psalmis legimus: In iniquitatibus conceptus sum, et in delictis concepit me mater mea (Ps. L, 6).

Secunda nativitas solvit primam nativitas. Scriptum est enim: Nisi quis renatus fuerit ex aqua, et Spiritu sancto, non potest intrare in regnum Dei (Joan. III, 5).

Let us discuss each point according to the order of the reading. When Jerusalem was born of an Amorrhite father and a Hethite mother, and poured out from the womb, her navel was not cut, by which fetuses are nourished in the belly like trees and shrubs, which are nourished by the hidden moisture of the earth through their roots. And as the seed-bed of men is signified in the loins: so the genitals of women are called by an honest term, according to the custom of the Scriptures, the navel, by the testimony of Job, who speaks of the devil under the figure of a dragon: "His strength is in his loins: and his force in the navel of his belly" (Job XL, 11). For that dragon, the ancient serpent, who is called the devil and Satan, and deceived the whole world, has strength in his loins against men, and in the navel against women.

Moreover, this signifies concerning Jerusalem: that she did not immediately receive the law, nor were the beginnings of her shameful birth cut off: but she first lived a gentile life; for which the Seventy translated: "In the day in which thou wast born, they did not bind thy breasts" (Ezech. VII), the Holy Scripture having this custom, that for the heart it names the breast (pectusculum) or the chest (Levit. X; Num. XVIII), and the breasts: as it shall see fit for each place. The priests in whom there ought to be doctrine, and who seek the law from their mouth, receive the breast. John reclines upon the breast of the Lord, that he might draw from the most abundant fountain the streams of wisdom (John XIII). There are two breasts of the Virgin in the Song of Songs, like two twin fawns of a roe, which feed among the lilies, until the day breathe, and the shadows flee away (Cant. IV).

A diligent mother, as soon as the little infant is born, binds her breasts, that they may cease from a tender swelling, and preserve virginal beauty. But when she comes to the age of puberty, it shall be said of her: "Can a bride forget her ornaments: or a virgin her breast-band?" (Jerem. II, 32).

It follows: "And thou wast not washed in water for health." The bloody bodies of infants, as soon as they are emitted from the womb, are accustomed to be washed: so also spiritual generation needs the saving washing (lavacrum). For no one is clean from filth, not even if his life should be of one day (Job XXVI, 14, 15). And in the Psalms we read: "In iniquities was I conceived, and in sins did my mother conceive me" (Ps. L, 6).

The second birth looses the first birth. For it is written: "Unless a man be born again of water, and the Holy Ghost, he cannot enter into the kingdom of God" (John III, 5).

Multaque sunt lavacra quae Ethnici in mysteriis suis, et haeretici pollicentur: qui omnes lavant; sed non lavant in salutem. Propterea additum est: et in qua non es lota in salutem. Quod quidem non solum de haereticis, sed de Ecclesiasticis intelligi potest, qui non plena fide accipiunt baptismum salutare. De quibus dicendum est, quod acceperint aquam, sed non acceperint spiritum: sicut et Simon ille Magus, qui pecunia volebat redimere gratiam Dei, baptizatus quidem est in aqua, sed nequaquam baptizatus est in salutem (Act. VIII).

Tertio dicitur: nec sale salita. Tenera infantium corpora dum adhuc uteri calorem tenent, et primo vagitu laboriosae vitae testantur exordia, solent ab obstetricibus sale contingi, ut sicciora sint, et restringantur. Porro Jerusalem, quae de malis parentibus nata est, nihil saporis, nihil diligentiae consecuta est. Qui autem renascuntur in Christo, dicitur ad eos: Vos estis sal terrae (Matth. V, 5); et praecipitur eis ab Apostolo: Sermo vester semper in gratia sale sit conditus (Coloss. IV, 6).

Unde et vulgo sapientes salsi, et stulti vocantur insulsi. Et in Levitico lege sancitur: Omne sacrificium vestrum sale salietur. Non cessabit sal Testamenti Domini de sacrificiis vestris: in cunctis muneribus vestris sal offeretis (Levit. II, 13). Qui hoc sale conditus fuerit, et omnem putorem humoremque noxium hujus admixtione siccaverit, ultra non dicet: Computruerunt et corruptae sunt cicatrices meae a facie insipientiae 147 meae (Ps. XXXVII, 6).

Scio me legisse in quodam volumine De Domino Salvatore, quod ipse sit sal coeleste; et non solum terrena, et inferna, sed coelestia quoque suo sapore condiverit: ut impleatur illud quod scriptum est: Gloria in excelsis Deo, et super terram pax hominibus bonae voluntatis (Luc. II, 14).

Quartum est: nec involuta pannis. Et Salvator pannis est involutus infantiae, et omnis qui nascitur per involucra pannorum, protectione indiget Dei.

Naturale est, ubi tamen parentum non deest diligence, ortis infantibus primum praecidi umbilicum: deinde ad eluendum sanguinem lavari eos aqua. Tertio, humorem corporum parvulorum, salis adjectione siccari. Quarto, ut tenera infantium corpora pannis involvantur, duplicem ob causam, ut et sale siccetur corpus, quod pannis ne defluat, servatur et stringetur; et membra tenerrima ne facile depraventur. Unde et corpora Barbarorum, Romanis corporibus rectiora sunt. Usque ad secundum enim, et tertium annum, semper pannis involvuntur.

And there are many washings which the Ethnics in their mysteries, and the heretics promise: who all wash; but they do not wash for health. Therefore it is added: "and in which thou wast not washed for health." Which indeed can be understood not only of heretics, but of those in the Church, who do not receive the saving baptism with full faith. Of whom it must be said, that they received the water, but they did not receive the spirit: even as that Simon Magus, who wished to redeem the grace of God with money, was indeed baptized in water, but by no means was he baptized for health (Acts VIII).

Thirdly it is said: "nor salted with salt." The tender bodies of infants while they still hold the heat of the womb, and by their first crying testify the beginnings of a laborious life, are accustomed to be touched with salt by midwives, that they may be drier and be constricted. Furthermore Jerusalem, who was born of evil parents, attained nothing of savor, nothing of diligence. But they who are born again in Christ, it is said to them: "You are the salt of the earth" (Matth. V, 5); and it is commanded them by the Apostle: "Let your speech be always in grace seasoned with salt" (Coloss. IV, 6).

Whence also in common speech the wise are called salted (salsi), and the foolish are called unsalted (insulsi). And in Leviticus it is sanctioned by law: "Every sacrifice of yours shall be salted with salt. The salt of the covenant of the Lord shall not cease from your sacrifices: in all your gifts you shall offer salt" (Levit. II, 13). He who shall have been seasoned with this salt, and shall have dried up every stench and noxious moisture by the admixture of this, shall say no more: "My scars are putrefied and corrupted because of my foolishness" (Ps. XXXVII, 6).

I know that I have read in a certain volume concerning the Lord Savior, that He Himself is the celestial salt; and not only the earthly and infernal things, but also the celestial things He seasoned with His savor: that that might be fulfilled which is written: "Glory to God in the highest, and on earth peace to men of good will" (Luke II, 14).

The fourth is: "nor swaddled with cloths." And the Savior was swaddled in the cloths of infancy, and everyone who is born through the wrappings of cloths needs the protection of God.

It is natural, where however the diligence of the parents is not lacking, that for newborn infants first the navel be cut: then they be washed with water to cleanse the blood. Thirdly, that the moisture of the bodies of the little ones be dried by the addition of salt. Fourthly, that the tender bodies of infants be swaddled with cloths, for a twofold reason: both that the body may be dried by the salt, which is preserved and constricted by the cloths so as not to flow away; and that the most tender limbs may not easily be distorted. Whence also the bodies of the Barbarians are straighter than Roman bodies. For up to the second and third year, they are always swaddled with cloths.

Sed non talis Jerusalem, cujus nec umbilicus abscisus, nec ligata sunt ubera, nec aqua lota est in salutem, nec sale salita, neque involuta atque constricta pannis infantiae. Cur autem nihil horum meruit, sequens Scriptura testatur. Non pepercit super te oculus: ut faceret tibi unum de his misertus tui.

Pro quibus LXX posuerunt: Non pepercit super te oculus tuus: ut facerem tibi unum ex omnibus istis. Et necesse est, ut duplex editio duplicem habeat intelligentiam. Prior hoc significat: Non pepercit super te oculus, ut faceret tibi unum de his misertus tui. Et est sensus: Nullus tui misertus est, offenso Deo; nullius super te mota sunt viscera, ut de quatuor superioribus saltem unum tibi faceret; quia omnia simul non merebaris accipere.

In altera dicitur: Non pepercit super te oculus tuus, ut facerem tibi unum de his misertus tui. Et hunc habet sensum: Ita egisti, et sic in peccatis nata es, et in delictis concepit te mater tua, ut ne ipsa quidem tui miserearis. Cumque sic gesseris, ut adversum te per mala opera crudelis exsisteres: ego quid tibi potui facere, 148 quae ne unum quidem superiorum accipere merueris?

Quia igitur nihil horum quae fieri infantibus solent, in te factum est; et hoc non sine causa nec absque judicio, sed tuo vitio atque peccato, quae ne ipsa quidem tui miserta es: ideo projecta es in faciem terrae, sive campi; et projecta propter pravitatem animae tuae in die qua nata es.

Oremus ne pravitate animae projiciamur in faciem campi, in quo lata, et spatiosa via est quae ducit ad mortem; in quo Chaldaeorum debacchatur equitatus. Simulque considerandum, quod nullus in die quo nascitur, pravum aliquid committere potest, nisi lavacri tempore, quando sapiens generatio fide credentis assumitur.

(Vers. 6, 7.) Transiens autem per te: vidi te conculcatam in sanguine tuo. Et dixi tibi cum esses in sanguine tuo, vive: dixi, inquam, tibi, in sanguine tuo, vive. Multiplicatam quasi germen agri dedi te, et ingressa es, et pervenisti ad mundum muliebrem. Ubera tua intumuerunt, et pilus tuus germinavit: et eras nuda, et confusionis plena.

LXX: Et transivi per te, et vidi te mixtam in sanguine tuo, et dixi tibi, de sanguine tuo vita multiplicare, sicut ortum agri dedi te, et multiplicata es, et magnificata es, et ingressa es in civitates civitatum. Ubera tua erecta sunt, et pilus tuus ortus est: tu autem eras nuda, plena ignominiae.

But such was not Jerusalem, whose navel was not cut, nor were her breasts bound, nor was she washed with water for health, nor salted with salt, nor swaddled and constricted with the cloths of infancy. But why she deserved none of these things, the following Scripture testifies. "No eye had pity on thee: to do any of these things for thee, out of compassion to thee."

For which the LXX placed: "Thy eye did not spare thee: that I should do for thee one of all these things." And it is necessary that a twofold edition should have a twofold understanding. The former signifies this: "No eye had pity on thee, to do any of these things for thee, out of compassion to thee." And the sense is: No one pitied thee, God being offended; the bowels of no one were moved over thee, to do at least one of the four above things for thee; because thou didst not deserve to receive all at once.

In the other it is said: "Thy eye did not spare thee, that I should do for thee one of these things, out of compassion to thee." And it has this sense: Thou didst so act, and thus wast thou born in sins, and in delicts did thy mother conceive thee, that thou didst not even pity thyself. And since thou hast so conducted thyself as to exist as cruel toward thyself through evil works: what could I do for thee, who didst not deserve to receive even one of the above things?

Because therefore none of those things which are accustomed to be done for infants was done for thee; and this not without cause nor without judgment, but by thy fault and sin, thou who didst not even pity thyself: therefore thou wast cast out upon the face of the earth, or of the field; and cast out because of the depravity of thy soul in the day in which thou wast born.

Let us pray lest by the depravity of the soul we be cast out upon the face of the field, in which is the broad and spacious way that leads to death; in which the cavalry of the Chaldeans rages. And at the same time it must be considered, that no one in the day in which he is born can commit anything depraved, unless at the time of the washing, when the wise generation is assumed by the faith of the believer.

(Vers. 6, 7.) And passing by thee: I saw thee trodden under foot in thy own blood. And I said to thee when thou wast in thy blood, Live: I said, I say, to thee, in thy blood, Live. I gave thee to be multiplied as the germ of the field, and thou didst increase, and didst arrive at the mundum muliebrem (female world/ornament). Thy breasts swelled, and thy hair grew: and thou wast naked, and full of confusion.

LXX: And I passed by thee, and I saw thee mixed in thy blood, and I said to thee, from thy blood let life be multiplied, even as the growth of the field have I given thee, and thou wast multiplied, and wast magnified, and didst enter into the cities of cities (civitates civitatum). Thy breasts were raised up, and thy hair was sprung up: but thou wast naked, full of ignominy.

Postquam projecta es in faciem campi, sive super faciem terrae, propter pravitatem animae tuae, meum ultra non merebaris auxilium: attamen transiens per te vidi te conculcatam, sive commixtam in sanguine tuo, id est, ream mortalium criminum: et provocavi te, tribuens poenitentiam, dixique tibi: Licet sis in sanguine, tamen vive conversa; tantaque fuit in te omnium rerum abundantia, ut agri uberrimi haberes similitudinem, et benedictionem Jacob, qua benedixit ei pater suus, dicens: Ecce odor filii mei sicut odor agri pleni, cui benedixit Dominus (Genes. XXVII, 27); et intrares penetralia Domini, diceresque cum sponsa: Introduxit me rex in cubiculum suum (Cant. I, 3); et ad mundum muliebrem pervenires, pro quo Septuaginta transtulerunt: et ingressa es in civitates civitatum; ut quomodo Canticum Canticorum, et saeculum dicitur 149 saeculorum; ita civitates appellentur civitatum.

Porro quod interpretatus est Symmachus, et pervenisti ad ornatum mulierum, sive ut Theodotio, et ingressa es ad ornatum ornamentorum, pro quo nos secuti sensum Hebraicum diximus: et pervenisti ad mundum muliebrem, tempus pubertatis ostendit, quando puellae nubiles appellantur, et possunt maritorum amplexibus copulari. Denique sequitur: Ubera tua intumuerunt, et pilus tuus germinavit. Honeste adolescentularum maturitas indicatur, quando intumescunt ubera sive eriguntur, et germinat pilus. Cumque parata esset ad nuptias, et haberet pulchritudinem corporis, vestimentorum tegmina non habebat, nec Dei protegebatur auxilio. Si quis Christi non habet indumentum, nudus est. Si quis non est indutus visceribus misericordiae, bonitatis, humilitatis, pudicitiae, mansuetudinis, patientiae, jacet super faciem terrae: et pulchritudo ejus confusione, et nuditate turpatur.

(Vers. 8.) Et transivi per te, et vidi te: et ecce tempus tuum, tempus amantium. Et expandi amictum meum super te, et operui ignominiam tuam. Septuaginta: Et transivi per te, et vidi te, et ecce tempus tuum, tempus divertentium: et expandi alas meas super te, et operui ignominiam tuam. Quanta clementia! Non suffecerat semel vidisse eam conculcatam in sanguine, et ad poenitentiam provocasse: sed peccantem rursum invisit, et quia erat nuda, et confusionis plena, rursum venit et visitat, et ecce tempus ejus, tempus amantium; sive juxta Septuaginta divertentium, et sive juxta interpretationem Aquilae secundam Î¼Î±ÏƒÎ„á¿¶Î½, quod interpretatur uberum: pro quo Symmachus vertit á¼€Î³Î±Ï€á¿†Ï„, quod dilectionem sonat. Illud igitur tempus erat, quando possunt mulieres viris sociari, et sustinere coitum maritalem.

After thou wast cast out upon the face of the field, or upon the face of the earth, because of the depravity of thy soul, thou didst no longer deserve my help: yet passing by thee I saw thee trodden under foot, or mixed in thy blood, that is, guilty of mortal crimes: and I provoked thee, granting penitence, and I said to thee: Although thou art in blood, yet live, being converted; and so great was the abundance of all things in thee, that thou didst have the likeness of a most fertile field, and the blessing of Jacob, with which his father blessed him, saying: "Behold the smell of my son is as the smell of a full field, which the Lord hath blessed" (Genes. XXVII, 27); and thou didst enter the secret places of the Lord, and didst say with the bride: "The king hath brought me into his storeroom" (Cant. I, 3); and thou didst arrive at the mundum muliebrem, for which the Seventy translated: "and thou didst enter into the cities of cities"; so that even as the Song of Songs, and the world is called the world of worlds; so may the cities be called of cities.

Furthermore, what Symmachus interpreted as "and thou didst arrive at the ornament of women," or as Theodotion, "and thou didst enter into the ornament of ornaments," for which we, following the Hebrew sense, said: "and thou didst arrive at the mundum muliebrem (female world/ornament)," shows the time of puberty, when girls are called marriageable, and can be joined in the embraces of husbands. Finally it follows: "Thy breasts swelled, and thy hair grew." The maturity of young women is honestly indicated, when the breasts swell or are raised up, and the hair grows. And when she was ready for marriage, and had beauty of body, she did not have the coverings of garments, nor was she protected by the help of God. If anyone has not the garment of Christ, he is naked. If anyone is not clothed with the bowels of mercy, goodness, humility, modesty, meekness, patience, he lies upon the face of the earth: and his beauty is defiled by confusion and nakedness.

(Vers. 8.) And I passed by thee, and saw thee: and behold thy time, the time of lovers. And I spread my garment over thee, and covered thy ignominy. Septuagint: And I passed by thee, and saw thee, and behold thy time, the time of those turning aside (divertentium): and I spread my wings over thee, and covered thy ignominy. What great clemency! It had not been enough to have seen her once trodden under foot in blood, and to have provoked her to penitence: but He visits her again while she is sinning, and because she was naked and full of confusion, He comes again and visits her, and behold her time, the time of lovers; or according to the Septuagint, of those turning aside, and according to the second version of Aquila and Theodotion, of breasts (uberum): for which Symmachus translated agapes (á¼€Î³Î±Ï€á¿†Ï‚), which sounds as love (dilectionem). That therefore was the time when women can be associated with men, and sustain marital coitus.

Attamen misericors Deus expandit alas suas, et suscepit eos, et 150 in humeris suis portavit eos, juxta illud quod in Evangelio scriptum est: Quoties volui congregare filios tuos sicut gallina congregat pullos suos sub alas suas, et noluisti (Luc. XII, 34)? Sive amictum expandit pro alis: hoc enim interpretatur Ï€Ï„Îµá½»Î³Î¹Î¿Î½, quo operta est et Ruth ad pedes dormiens Booz (Ruth. III). Et in ora, id est, Ï€Ï„Îµá½...Î³á½·á¿³ vestimenti nostri, jubemur hyacinthinas fimbrias alligare. Haec autem fecit ut operiret ignominiam Jerusalem: genitale feminarum sub hoc nomine corpus ostendens. Etenim juxta Apostolum: Inhonesta corporis nostri majore honore circumdamus (I Cor. XII, 13). Unde et Psalmista canit: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Ps. XXXI, 1). Quae Cham quia non protexit in patre, aeterna maledictione signatur (Genes. IX). Quod de Jerusalem diximus, referamus ad animam nostram, quae quamdiu in infantia constituta est, peccato caret. Cum autem aetatis ejus tempus advenerit, multi sunt amatores daemonum et haereticorum, perversorumque dogmatum, qui ad eam cupiunt declinare. Qui protectione Dei repelluntur; ut non satellites diaboli, sed ministros Salvatoris recipiat. Pro divertentium, dilectione, et uberum, in Hebraico habetur DODIM (), quod secundum linguae eorum proprietatem, omnia quae supra versa sunt significat. Potest tempus dilectionis, et uberum sive amatorum Dei, intelligi Abraham, et Isaac, et Jacob: quando eis pollicitus est Dominus post Aegyptiam servitutem, suum populum liberandum.

Et juravi tibi; et ingressus sum pactum tecum, ait Dominus Deus. LXX: Et juravi tibi, et ingressus sum in testamentum tecum, dicit Adonai Dominus. Quia expandi amictum meum, sive alas meas super te: et operui confusionem tuam: propterea juravi tibi, et ingressus sum pactum, sive testamentum tecum: ut mihi potius quam caeteris, qui ad te volebant divertere, jungereris, juxta illud, Juravit Dominus et non poenitebit eum: tu es sacerdos in aeternum, secundum ordinem Melchisedec (Ps. CIX, 4; Hebr. VI). Omnis enim controversiae finis est juramentum. Et vivo ego, dicit Dominus: nisi malo poenitentiam peccatoris, quam mortem (Ezech. XVIII). Tempore igitur nuptiarum, Israel juramentum accipit Dei, pro omni dotali 151 munere. Et quia David de se dixerat: Memento, Domine David, et omnis mansuetudinis ejus (Ps. CXXXI, 1): qui juravit Domino, votum vovit Deo Jacob; et ipse Dominus jurat ei, Scriptura dicente: Juravit Dominus David veritatem, et non frustrabitur eum (Ibid., 11).

Yet the merciful God spread His wings, and received them, and carried them on His shoulders, according to that which is written in the Gospel: "How often would I have gathered thy children as a hen gathereth her chickens under her wings, and thou wouldest not" (Luke XII, 34)? Or He spread His garment instead of wings: for this is interpreted as pterygion (Ï€Ï„Îµá½»Î³Î¹Î¿Î½), by which Ruth also was covered while sleeping at the feet of Boaz (Ruth III). And in the border, that is, the pterygio of our garment, we are commanded to bind hyacinth fringes. Moreover He did these things that He might cover the ignominy of Jerusalem: showing the female genitals under this name of the body. For according to the Apostle: "Our uncomely parts we surround with greater honor" (I Cor. XII, 13). Whence also the Psalmist sings: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Ps. XXXI, 1). Which Ham, because he did not protect in his father, is marked with an eternal curse (Genes. IX). What we have said of Jerusalem, let us refer to our soul, which as long as it is established in infancy, is without sin. But when the time of its age shall have come, there are many lovers of demons and of heretics, and of perverse dogmas, who desire to turn aside to it. Who are repelled by the protection of God; so that it may receive not the satellites of the devil, but the ministers of the Savior. For "turning aside," "love," and "breasts," in Hebrew it is DODIM (×“×•×“×™×), which according to the property of their language signifies all that was translated above. The time of love, and of breasts or of the lovers of God, can be understood as Abraham, and Isaac, and Jacob: when the Lord promised them after the Egyptian servitude, that His people were to be liberated.

And I swore to thee; and I entered into a covenant with thee, saith the Lord God. LXX: And I swore to thee, and I entered into a testament with thee, saith Adonai the Lord. Because I spread my garment, or my wings over thee: and covered thy confusion: therefore I swore to thee, and entered into a covenant, or testament with thee: so that thou mightest be joined to me rather than to others, who wished to turn aside to thee, according to that: "The Lord hath sworn and He will not repent: Thou art a priest forever according to the order of Melchisedech" (Ps. CIX, 4; Hebr. VI). For the end of every controversy is an oath. "And as I live," saith the Lord, "I desire rather the penitence of the sinner than his death" (Ezek. XVIII). Therefore in the time of the marriage, Israel receives the oath of God, for every dotal gift. And because David had said of himself: "O Lord, remember David, and all his meekness" (Ps. CXXXI, 1): who swore to the Lord, and vowed a vow to the God of Jacob; the Lord Himself also swears to him, the Scripture saying: "The Lord hath sworn truth to David, and He will not frustrate him" (Ibid., 11).

(Vers. 9.) Et facta es mihi, et lavi te aqua, et mundavi sanguinem tuum ex te, et unxi te oleo. Quia expandi alas meas, et operui ignominiam tuam, et juravi tibi, et ingressus sum pactum tecum; propterea mea es facta possessio: ut quae aliena eras, quando videbaris immunda, mea esse coeperis, quando pactum meum tecum juramento firmavi. Sive juxta consuetudinem prophetarum: facta es mihi, ait, pro eo quod est, meo conjugio copulata es: et lavi te, inquit, aqua baptismi salutaris. Nisi enim quis renatus fuerit ex aqua, et Spiritu sancto, non potest intrare in regnum Dei (Joan. III, 5). Et alibi legimus: Ipse vos baptizabit in Spiritu sancto et igni (Marc. I, 8). De quo baptismate et Isaias loquitur, dicens: Lavabit Dominus sordes filiorum et filiarum Sion; et sanguinem mundabit de medio eorum, spiritu judicii, et spiritu combustionis (Isa. IV, 4). Cum autem laverit, et mundaverit sanguinem: sicut αἱμορῥοῦσαν, quae duodecim annis cruore manabat, fimbriae sanavit attactu (Marc. V): non sufficit ei lavare aqua, et mundare sanguine, nisi oleo quoque unxerit: juxta quod Samaritanus, qui interpretatur custos, seminecis vulnera primum olei infusione linivit, deinde vini austeritate compescuit (Luc. X). Dominus autem noster alio unctus est oleo, quod non dolorem vulnerum mitigaret, sed laetitiam tribueret, dicente ad eum Spiritu sancto: Propterea unxit te Deus, Deus tuus, oleo exsultationis prae consortibus tuis (Ps. XLIV, 8). Habent et contrariae fortitudines simulati olei lenitatem, dulcia per haereticos pollicentes; quae vertuntur in amaritudinem, et quae detestatur propheta commemorans: Oleum autem peccatoris non impinguet caput meum (Ps. CXL, 5). Sin autem ab unctione unctus, id est, Christus appellatur, vide quantum profecerit Jerusalem: ut et ipsa uncta oleo spirituali, Christi nomen acceperit; juxta quod et in Psalmis de Abraham legimus: Nolite tangere christos meos, et in prophetis meis nolite malignari.

(Vers. 10.) Et vestivi te discoloribus. LXX: Et indui te variis: Legis caeremoniis, quarum occupata studio, idola derelinqueres. Ista sunt varia vestimenta, quibus indutus est Joseph: nec potuerunt eum fratres vendere, nisi prius eum tunicae varietate nudassent (Gen. XXXVII). Et de sponsa dicitur in quadragesimo quarto psalmo: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate (Ps. XLIV, 10). Hoc est vestimentum de quo et Apostolus loquitur: Induite novum hominem, qui renovatur in cognitionem juxta imaginem Creatoris (Ephes. IV, 24).

(Vers. 9.) And thou becamest mine, and I washed thee with water, and I cleansed thy blood from thee, and I anointed thee with oil. Because I spread my wings, and covered thy ignominy, and I swore to thee, and I entered into a covenant with thee; therefore thou art made my possession: so that thou who wast a stranger, when thou didst seem unclean, didst begin to be mine, when I confirmed my covenant with thee by an oath. Or according to the custom of the prophets: "thou becamest mine," he says, for that which is, "thou wast joined to me in marriage": and "I washed thee," he says, with the water of salutary baptism. For unless one be born again of water and the Holy Spirit, he cannot enter into the kingdom of God (John III, 5). And elsewhere we read: He shall baptize you in the Holy Spirit and fire (Mark I, 8). Of which baptism Isaiah also speaks, saying: The Lord shall wash the filth of the sons and daughters of Sion; and shall cleanse the blood from the midst of them, by the spirit of judgment, and by the spirit of burning (Isa. IV, 4). But when He shall have washed and cleansed the blood: like the woman with an issue of blood (haimorrhousan), who for twelve years was flowing with blood, He healed by the touch of the fringe (Mark V): it is not enough for Him to wash with water, and to cleanse from blood, unless He also anoints with oil: according to which the Samaritan, who is interpreted as "guardian," first smeared the wounds of the half-dead man with the infusion of oil, then restrained them with the austerity of wine (Luke X). But our Lord was anointed with another oil, which would not mitigate the pain of wounds, but would bestow joy, the Holy Spirit saying to Him: Therefore God, thy God, hath anointed thee with the oil of exultation above thy fellows (Ps. XLIV, 8). Even the contrary powers have the smoothness of simulated oil, promising sweet things through heretics; which are turned into bitterness, and which the prophet detests when commemorating: Let not the oil of the sinner fatten my head (Ps. CXL, 5). But if He is called anointed from the anointing, that is, Christ, see how much Jerusalem has profited: so that she herself, anointed with spiritual oil, received the name of Christ; according to which we read in the Psalms concerning Abraham: Touch not my christs, and do no evil to my prophets.

(Vers. 10.) And I clothed thee with diverse colors (discoloribus). LXX: And I clothed thee with various things: with the ceremonies of the Law, occupied with the study of which, thou mightest leave behind idols. These are the various garments with which Joseph was clothed: nor could his brothers sell him, unless they had first stripped him of the variety of his tunic (Gen. XXXVII). And of the bride it is said in the forty-fourth psalm: The queen stood at thy right hand in gilded clothing, surrounded with variety (Ps. XLIV, 10). This is the garment of which also the Apostle speaks: Put on the new man, who is renewed in knowledge according to the image of the Creator (Ephes. IV, 24).

Volumus scire quae sint varia vestimenta? Idem nos Apostolos doceat, Credentibus scribens: Induimini ergo visceribus misericordiae, bonitatis, humilitatis, mansuetudinis, patience (Coloss. III, 12). Quid hac varietate pulchrius? De qua et Job loquebatur: Quis dedit mulieribus texturae sapientiam, aut varietatis disciplinam (Job. XXXVIII, sec. LXX)? Et pontifex semel in anno, quando pro populo adolebat incensum, ingrediens in Sancta sanctorum, variis vestibus utebatur (Exod. XXXIX; Hebr. IX). Certe si divitiae varietatem vestium, et non sanctitas faceret diversitasque virtutum, Pharao et Nabuchodonosor haec vestimenta habuisse scriberentur, et non Joseph, qui sub peregrino et pastorali patre, vestes discolores et regias habere non poterat.

Et calciavi te janthino. LXX: Et calciavi te hyacintho [Al. Hyacinthino]. Aquila et Symmachus, janthina; Septuaginta et Theodotio, hyacinthina transtulerunt. Pro quo in Hebraeo scriptum est THAS (תחש). Et quia pulchre ad Jerusalem sermo dirigitur, et sub persona feminae, omnis ejus ornatus exprimitur, hyacinthina, sive janthina calciamenta narrantur, quae virorum personae non conveniunt. Denique facturis pascha praecipitur, absque ulla coloris varietate, ut accinctis lumbis, et pedibus calciatis sint. Ista sunt calciamenta de quibus et Apostolus scribit: calciati pedes in praeparatione Evangelii pacis. Philo vir disertissimus Judaeorum, hyacinthon in vestibus pontificis aeri comparat, per quem superna atque coelestia significari arbitratur. Nec prius Jerusalem calciatur hyacinthinis, nisi lavetur aqua. Unde et Apostolorum, quibus prius praeceperat Dominus ut excuterent pedum suorum pulverem (Matth. X), lavantur a Salvatore pedes. Et sponsa dicit in Cantico Canticorum: Lavi pedes meos, quomodo inquinabo illos (Cant. V, 3)? Et Moysen et Jesum divinus sermo testatur (Exod. III), ut solvant corrigiam calciamenti sui, quia locus in quo stent sanctus sit. Cum autem loti fuerint pedes, et omni sorde purgati, calciantur hyacinthinis, sive janthinis; quod utrumque aerii et κυανέου coloris est: ut rapiantur in occursum Domini in aerem, et ad coelestia regna festinent.

Et cinxi te bysso. Jerusalem non solum vestitur discoloribus, et calciatur hyacinthinis, sed et bysso accingitur, de qua tenuissima in veste pontificis fila texuntur. Et uxor in Proverbiis, quae viro suo duas texuit chlamydes, et praesentis saeculi et futuri, sibi de bysso, et purpura fecisse dicitur vestimenta (Prov. XXXI).

Do we wish to know what the various garments are? Let the same Apostle teach us, writing to the believers: Put ye on therefore the bowels of mercy, goodness, humility, meekness, patience (Coloss. III, 12). What is more beautiful than this variety? Of which Job also spoke: Who gave to women the wisdom of texture, or the discipline of variety (Job. XXXVIII, sec. LXX)? And the high priest once a year, when he offered incense for the people, entering into the Holy of Holies, used various garments (Exod. XXXIX; Hebr. IX). Certainly if riches made the variety of clothes, and not sanctity and the diversity of virtues, Pharaoh and Nebuchadnezzar would be written to have had these garments, and not Joseph, who under a pilgrim and pastoral father, could not have had royal and diverse-colored clothes.

And I shod thee with violet (janthino). LXX: And I shod thee with hyacinth [Al. Hyacinthine]. Aquila and Symmachus translated as "janthina"; the Septuagint and Theodotion as "hyacinthina." For which in Hebrew it is written THAS (תחש). And because the discourse is beautifully directed to Jerusalem, and under the persona of a woman all her ornament is expressed, hyacinthine or janthine shoes are recounted, which do not suit the personae of men. Finally, to those about to perform the Passover it is commanded, without any variety of color, that they be with loins girded and feet shod. These are the shoes of which also the Apostle writes: "feet shod in the preparation of the Gospel of peace." Philo, the most eloquent man of the Jews, compares the hyacinth in the garments of the high priest to the air, through which he thinks heavenly and celestial things are signified. Nor is Jerusalem first shod with hyacinthines unless she is washed with water. Whence also the feet of the Apostles, whom the Lord had first commanded to shake off the dust of their feet (Matt. X), are washed by the Savior. And the bride says in the Song of Songs: "I have washed my feet, how shall I defile them?" (Cant. V, 3). And the divine word testifies of Moses and Joshua (Exod. III), that they should loose the latchet of their shoe, because the place in which they stand is holy. But when the feet shall have been washed and purged of all filth, they are shod with hyacinthines or janthines; both of which are of an airy and cyanean (κυανέου) color: so that they may be caught up to meet the Lord into the air, and may hasten to the celestial kingdoms.

And I girded thee with fine linen (bysso). Jerusalem is not only clothed with diverse colors and shod with hyacinthines, but is also girded with fine linen (bysso), from which very thin threads are woven in the garment of the high priest. And the wife in Proverbs, who wove two cloaks for her husband, both of the present world and of the future, is said to have made for herself garments of byssus and purple (Prov. XXXI).

Hac bysso accinguntur renes, quoties pinguia libidinis incentiva tenuanda sunt, nihilque in eis crassi humoris [Al. crassae Veneris] relinquitur: et implemus praeceptum Apostoli dicentis: State ergo succincti lumbos vestros in veritate (Ephes. VI, 14); quasi aliis verbis diceret, bysso. Et Dominus ad Apostolos loquitur: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris (Luc. XXII, 35). Nisi enim astrinxerimus fluentia lumborum reumata, lucernas in manibus habere non possumus. Unde et ad Job loquitur Deus: Accinge sicut vir lumbos tuos (Job. XXXVIII, 3). Et comessuri agnum, calciati pedes, tenentes baculum, stantes in Evangelii veritate, et ad Christi sanguinem praeparati, lumbos accinctos habere dicuntur (Exod. XII). Qua zona mortificante lumbos, Elias quoque et Joannes Baptista accinguntur (IV Reg. I; Marc. I). De quibus et poenitens flebiliter ingemiscit, dicens: Quoniam lumbi mei impleti sunt illusionibus (Ps. XXXVII, 8).

Et indui te subtilibus. LXX: Et circumdedi te trichapto. Pro quo Aquila florido, sive palpabili: Symmachus, indumento: Theodotio ipsum verbum Hebraicum posuit MESSE (משי). Cumque diligenter inquirerem, quid sibi vellet vocabulum trichapti, quod LXX transtulerunt; et a nullo Graecorum nec usum, nec etymologiam possem invenire sermonis: tandem didici a LXX esse compositum (rebus enim novis nova fingenda sunt nomina) quod tantae subtilitatis fuerit vestimentum, ut pilorum et capillorum tenuitatem habere credatur. Unde et ego volens tenuitatem exprimere vestimenti, pro trichapto, subtilibus transtuli, quod tenui stamine atque subtegmine textum erat. Et congrue illis, de quibus increpans dixerat: Incrassatum est cor populi hujus, et manducavit, et bibit Jacob, et saturatus est, et incrassatus, et calcitravit dilectus, et dereliquit Deum factorem suum (Deut. XXXII, 15), nunc tenuitas vestium condonatur. Nam et in libro Sapientiae, qui a quibusdam Salomonis inscribitur, spiritus sapientiae unigenitus et multiplex, tenuis et mutabilis appellatur (Sap. VII). Et manna de quo scriptum est: Panem angelorum manducavit homo (Ps. LXXVII, 25), tenuissimum in similitudinem pruinae, et sementis coriandri fuisse narratur (Exod. XVI). Possumus juxta interpretationem secundae editionis Aquilae, qui floridum interpretatus est, vestimentum, ubertatem terrae Judaeae per metaphoram intelligere, vel divini cultus pulchritudinem.

With this fine linen the reins are girded, as often as the fat incentives of lust are to be thinned, and nothing of thick humor [Al. of thick Venus] is left in them: and we fulfill the precept of the Apostle saying: "Stand therefore having your loins girt about in truth" (Ephes. VI, 14); as if he were saying in other words, "with byssus." And the Lord speaks to the Apostles: "Let your loins be girt about, and lamps burning in your hands" (Luke XXII, 35). For unless we shall have bound the flowing rheums of the loins, we cannot have lamps in our hands. Whence also God speaks to Job: "Gird up thy loins like a man" (Job. XXXVIII, 3). And those about to eat the lamb, feet shod, holding a staff, standing in the truth of the Gospel, and prepared for the blood of Christ, are said to have their loins girded (Exod. XII). With which zone mortifying the loins, Elias also and John the Baptist are girded (IV Kings I; Mark I). Of which also the penitent groaningly laments, saying: "Because my loins are filled with illusions" (Ps. XXXVII, 8).

And I clothed thee with subtle things. LXX: And I surrounded thee with trichapto. For which Aquila translated as "florid," or "palpable"; Symmachus as "garment"; Theodotion put the Hebrew word itself, MESSE (משי). And when I diligently inquired what the word "trichapti" meant, which the LXX translated; and could find the use or etymology of the word from none of the Greeks: at last I learned it was composed by the LXX (for new names must be fashioned for new things) because it was a garment of such great subtlety, that it is believed to have the thinness of hairs and locks of hair. Whence I also, wishing to express the thinness of the garment, translated "subtle things" for "trichapto," because it was woven with a thin warp and woof. And appropriately for those of whom he had said in rebuking: "The heart of this people is grown fat, and Jacob ate and drank and was filled and grew fat, and the beloved kicked and forsook God his maker" (Deut. XXXII, 15), now the thinness of garments is granted. For also in the book of Wisdom, which is inscribed by some as Solomon's, the spirit of wisdom is called only-begotten and manifold, thin and mutable (Wisd. VII). And the manna of which it is written: "Man ate the bread of angels" (Ps. LXXVII, 25), is recounted to have been very thin in the likeness of hoar-frost, and of coriander seed (Exod. XVI). We can, according to the interpretation of the second edition of Aquila, who translated "florid garment," understand the abundance of the land of Judea through a metaphor, or the beauty of divine worship.

(Vers. 11.) Et ornavi te ornamento. Generaliter ornamenta nunc ponit, de quibus in consequentibus per partes enumerat, armillas et torquem, inaures et coronam, et reliqua, quae ornamenta tribuit Jerusalem, et in Isaia dicitur, quod vitio suo universa perdiderit. Scriptum est enim: Pro eo quod elevatae sunt, hoc est, superbierunt filiae Jerusalem, et ambulaverunt excelsa cervice (Isa. III, 16, 17), et reliqua: pro zona, accinctae sunt funibus, et pro ornatu capitis, calvitio deturpatae, et pro pulchris et mollibus indumentis, cilicii asperitate circumdatae.

Et dedi armillas in manibus tuis. LXX: Et circumdedi armillis manus tuas. Quando nobis bona opera dederit Deus, circumdat armillas manibus nostris. Unde et in manibus prophetarum assimilatum esse se dicit (Osee XIII), et crebro in manu Aggaei sive Jeremiae et reliquorum factum sermonem legimus (Agg. I). In Job quoque draconis labium perforatur armilla, omnesque ejus venenati sibili, qui in perversis intelliguntur dogmatibus, bonorum operum circulo perforantur (Job XL).

Et torquem circa collum tuum. Pro torque, quam nos juxta Aquilae secundam editionem et Symmachum interpretati sumus, Septuaginta et Theodotio κάθεμα transtulerunt, quod non solum hic, sed et in Isaia scriptum est: Auferet Dominus gloriam vestimenti earum, et murenulas, et corymbos, et circulos, et κάθεμα (Isa. III, 18). Puto autem κάθεμα ab eis dictum, ex variis gemmis in pectus mulierum monile descendens, qui et ipse ornatus pulcherrimus mulierum est.

(Vers. 12.) Et dedi inaurem super os, sive, nares tuas. Verbum Hebraicum NEZEM (), excepto Symmacho, qui interpretatus est ἐπιῤῥίνιον, omnes inaurem transtulerunt: non quo inaures ponantur in naribus quae ex eo quod de auribus pendeant inaures vocantur: sed quo circulos in similitudinem factus inaurium, eodem vocabulo nuncupetur, et usque hodie inter caetera ornamenta mulierum, solent aurei circuli in os ex fronte pendere, et imminere naribos. Quos tunc accipimus juxta mysticos intellectus, quando cum Apostolo possumus dicere. Christi bonus odor sumus in his qui salvi fiunt, et in his qui pereunt. Aliis quidem odor mortis in mortem: aliis autem odor vitae in vitam (II Cor. II, 15). Quando vivimus et de nobis dici potest, Non mortui laudabunt te, Domine, sed nos viventes (Psal. CXIII, 17), tunc odoratur Deus odorem sacrificii nostri bonae fragrantiae, et aureum circulum sensuum ac dogmatum divinorum habemus in naribus. Quando vero mortui sumus, et versamur in coeno atque in sordibus turpitudinum, habemus illam inaurem in naribus, de qua scripsit Salomon: Sicut inauris aurea in naribus porcae: sic mulieri male moratae pulchritudo (Prov. XVI, 22).

(Vers. 11.) And I adorned thee with an ornament. He now puts ornaments generally, of which he enumerates by parts in the following: bracelets and a collar, earrings and a crown, and the rest; which ornaments He bestowed upon Jerusalem, and in Isaiah it is said that through her vice she lost them all. For it is written: "Because the daughters of Jerusalem are lifted up," that is, they grew proud, "and walked with a high neck" (Isa. III, 16, 17), and the rest: instead of a zone, they were girded with ropes, and instead of an ornament for the head, they were defiled with baldness, and instead of beautiful and soft garments, they were surrounded with the roughness of haircloth.

And I gave bracelets in thy hands. LXX: And I surrounded thy hands with bracelets. When God shall have given us good works, He surrounds our hands with bracelets. Whence also He says that He was assimilated in the hands of the prophets (Hosea XIII), and we frequently read that the word was made in the hand of Haggai or Jeremiah and the rest (Hag. I). In Job also the lip of the dragon is pierced with a bracelet, and all his poisonous hisses, which are understood in perverse dogmas, are pierced by the circle of good works (Job XL).

And a collar about thy neck. For "collar," which we interpreted according to the second edition of Aquila and Symmachus, the Septuagint and Theodotion translated "kathema" (κάθεμα), which is written not only here but also in Isaiah: "The Lord shall take away the glory of their garment, and the necklaces (murenulas), and the clusters, and the circles, and the kathema" (Isa. III, 18). Moreover, I think "kathema" was said by them of a necklace descending from various gems upon the breast of women, which is also itself a very beautiful ornament of women.

(Vers. 12.) And I gave an earring upon thy mouth, or thy nostrils. All translated the Hebrew word NEZEM (נזם) as "earring," except Symmachus, who interpreted it as "epirrhinion" (ἐπιῤῥίνιον): not that earrings are placed in the nostrils, which are called earrings from the fact that they hang from the ears: but because the rings made in the likeness of earrings are called by the same name, and even until today among other ornaments of women, golden rings are accustomed to hang from the forehead upon the mouth, and to hang over the nostrils. Which we then receive according to mystical understandings, when with the Apostle we can say. We are the good odor of Christ in those who are saved, and in those who perish. To some indeed the odor of death unto death: but to others the odor of life unto life (II Cor. II, 15). When we live and it can be said of us: "The dead shall not praise Thee, O Lord, but we who are living" (Ps. CXIII, 17), then God smells the odor of our sacrifice of good fragrance, and we have a golden ring of divine senses and dogmas in our nostrils. But when we are dead, and are wallowing in the mud and in the filth of turpitudes, we have that earring in our nostrils of which Solomon wrote: "As a golden earring in the nostrils of a sow: so is beauty to a woman of bad character" (Prov. XVI, 22).

Et circulos in auribus tuis. LXX: Et rotulas super aures tuas. Qui claudit aures suas, ne audiat judicium sanguinis, et sepit eas spinis, ne particeps fiat invidis, et detractoribus, de quibus scriptum est: Cum detractoribus ne commiscearis, quoniam repente veniet interitus eorum, et ruinam utriusque quis novit (Prov. XXIV, 21, 22)? tam videlicet ejus qui detrahit, quam illius qui libenter auscultat: iste circulos habet, et rotulas in auribus, non rotas quae sequuntur Cherubim (illud enim angelicarum fortitudinum est), sed rotulas diminutive, quae humanae conveniunt fragilitati. Quamobrem et ad Deum dicitur: Vox tonitrui tui in rota (Psal. LXXVI, 19). In his enim qui terrena pertranseunt, et vix modicis vestigiis contingunt terram, de quibus scriptum est: Lapides sancti volvuntur super terram (Zach. IX, 16), vox tonitrui Domini, et excelsorum dogmatum personat. Qui autem erroribus ducuntur humanis, et non habent solida vestigia, sed circumferuntur omni vento doctrinae (Ephes. II), et ejecti de paradiso firmitatis, habitant in regione Naid, quae interpretatur fluctuatio, merentur linguae mendacis ferre sententiam, quae inflammat rotam nativitatis nostrae (Genes. IV).

Et coronam decoris in capite tuo. LXX: Et coronam gloriationis super caput tuum. Decorem juxta Symmachum ob sensus elegantiam interpretati sumus. Alioquin et in Hebraeo THOPHERTH (), et in reliquis translatoribus καύχησις, gloriatin dicitur. Ornamenta caetera, membrorum sunt singulorum. Capitis ornatus, totius corporis dignitas est. Coronam autem vocat diadema feminarum, quo capillorum stringitur et ornatur ambitio. Volumus scire quae sit corona decoris in capite Jerusalem, revolvamus Exodum, in quo scriptum est: Et fecit laminam auream, et scripsit in ea litteras deformatas sigillo sanctificationis Domini, et posuit super caput Aaron (Exod. XXXIX, 29). Signum Dominicae sanctificationis, nomen est omnipotentis Dei, quod quatuor litteris Hebraicis scribitur (), et apud eos vocatur ineffabile, dum nomen ejus non potest dici. Cujus majestatem etiam gentilitas non ignorat, et Atheniensium testatur ara, Ignoto Deo. Unde et Apostolus: Quem vos, inquit, ignotum colitis, hunc nos annuntiamus vobis (Act. XVII, 23). Istam puto coronam esse, de qua et Psalmista dicit: Signatum est super nos lumen vultus tui, Domine (Ps. IV, 7). Et Apostolus loquebatur: Cursum consummavi, fidem servavi, de caetero reposita est mihi corona justitiae, quam reddet mihi justus judex (II Tim. IV, 7, 8). Et in alio loco ad Credentes: Gaudium meum, et corona mea (Phil. IV, 1). Gloria enim patrum, filii.

And rings in thy ears. LXX: And little wheels (rotulas) upon thy ears. He who closes his ears lest he hear the judgment of blood, and hedges them with thorns lest he become a partaker with the envious and detractors, of whom it is written: "With detractors meddle not, for their destruction shall come suddenly, and who knoweth the ruin of both" (Prov. XXIV, 21, 22)? namely as well of him who detracts as of him who willingly listens: he has rings and little wheels in his ears, not the wheels which follow the Cherubim (for that belongs to the angelic powers), but little wheels (rotulas) in the diminutive, which suit human fragility. Wherefore also it is said to God: "The voice of Thy thunder in a wheel" (Ps. LXXVI, 19). For in those who pass through earthly things, and scarcely touch the earth with small footsteps, of whom it is written: "Holy stones are rolled over the earth" (Zech. IX, 16), the voice of the thunder of the Lord and of high dogmas resounds. But they who are led by human errors, and do not have solid footsteps, but are carried about by every wind of doctrine (Ephes. II), and being cast out from the paradise of firmness, dwell in the region of Nod (Naid), which is interpreted as "fluctuation," deserve to bear the sentence of a lying tongue, which inflames the wheel of our nativity (Gen. IV).

And a crown of beauty in thy head. LXX: And a crown of glorying upon thy head. We have interpreted "beauty" according to Symmachus on account of the elegance of the sense. Otherwise both in the Hebrew THOPHERTH (תפארת) and in the rest of the translators it is called "kauchesis" (καύχησις), "glorying." The other ornaments are of individual members. The ornament of the head is the dignity of the whole body. Moreover, he calls the crown the diadem of women, by which the ambition of the locks of hair is bound and adorned. Do we wish to know what is the crown of beauty in the head of Jerusalem? Let us revolve Exodus, in which it is written: "And he made a plate of gold, and wrote in it letters fashioned with the seal of the sanctification of the Lord, and placed it upon the head of Aaron" (Exod. XXXIX, 29). The sign of the Lord's sanctification is the name of Almighty God, which is written with four Hebrew letters (יהוה), and among them is called ineffable, while His name cannot be spoken. Whose majesty even Gentility is not ignorant of, and the altar of the Athenians testifies: "To the Unknown God." Whence also the Apostle: "Whom you," he says, "worship as unknown, Him we announce to you" (Acts XVII, 23). I think that is the crown of which also the Psalmist says: "The light of Thy countenance, O Lord, is signed upon us" (Ps. IV, 7). And the Apostle spoke: "I have finished my course, I have kept the faith, for the rest there is laid up for me a crown of justice, which the just Judge will render to me" (II Tim. IV, 7, 8). And in another place to the believers: "My joy and my crown" (Phil. IV, 1). For the glory of fathers is their sons.

Et in Salomone scribitur: Corona gloriae senectus (Prov. XII, 6); eorum videlicet qui destruxerunt ea quae parvulorum sunt, et post aetatem perfecti viri, venerunt ad senectutem, et ad patrum nomina, quibus scribit Joannes post pueros (I Joan. II), et juvenes qui possunt dicere: Quando eram parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus: quando autem factus sum vir, destruxi ea quae parvuli sunt (I Cor. XIII, 11).

(Vers. 13.) Et ornata es auro et argento. Crebro diximus aurum ad mentem, argentum ad eloquium pertinere. Tribuatque nobis Dominus, ut divinum sensum accipere mereamur atque sapientiam, et id quod mente concipimus, eloquii venustate proferre, et nequaquam ex his facere idolum sicut faciunt haeretici, de quibus scriptum est: Dedi eis argentum et aurum; ipsi vero ex argento, et auro fecerunt Baal (Osee II, 8). Et hoc magis, juxta intelligentiam spiritualem, ornatui aptum est feminarum. Alioquin argenti vilior materia, rusticarum et pauperum ancillarumque ornatus est, qui non convenit Jerusalem, quae in reginam dicitur profecisse.

Et vestita es bysso, et polymito, et multicoloribus, LXX: Et amictus tui byssini, et trichapta, et versicoloria. Verbum Hebraicum MESI (), et hic Theodotio ipsum ut supra posuit, Aquila ἄνθιμον, Symmachus polymitum. Nos autem quod supra subtile, hic juxta Symmachum, polymitum diximus; LXX τρίχαπτα transtulerunt, servantes interpretationem praeteritam: ut ad similitudinem capillorum tenuia vestimenta monstrarent. Omnis autem ornatus describitur feminarum, ut lavetur, ut mundetur, ut ungatur oleo, et discoloribus vestiatur, calcietur hyacintho, accingatur bysso, induatur trichaptis, sive subtilibus, accipiat armillas, et torquem auream, circulos in ora pendentes, et rotulas in auribus, diadema in capite, auro argentoque decoretur: quamquam argenti vilior sit materia, et post omnia inferatur: Vestita es bysso, et polymito, et versicoloribus; sive, ut Septuaginta transtulerunt, amictu et palliis, hoc enim περιβόλαια significant, ut non solum cultu corporis esset ornata, et omnia haberet monilia feminarum, sed strati quoque ejus, et lectuli sollicita esset diligentia maritalis, ut postquam ista complesset, veniret ad ciborum delicias, et ne in his quidem aliquid ei deesse pateretur. Quae omnia juxta superiorem explanationem aptabimus intelligentiae spirituali: ut byssinis operiatur atque subtilibus, ne delicata conjugis membra gravi palliorum onere praegraventur, sed et usum pariter exhibeant, et decorem.

And in Solomon it is written: "Old age is a crown of glory" (Prov. XII, 6); namely of those who have destroyed those things which belong to little ones, and after the age of a perfect man, have come to old age, and to the names of fathers, to whom John writes after the children (I John II), and the youths who can say: "When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I destroyed the things of a child" (I Cor. XIII, 11).

(Vers. 13.) And thou wast adorned with gold and silver. We have frequently said that gold pertains to the mind, silver to eloquence. And may the Lord grant to us that we may deserve to receive divine sense and wisdom, and that which we conceive in the mind, to bring forth with the beauty of eloquence, and by no means to make an idol of these things as the heretics do, of whom it is written: "I gave them silver and gold; but they made Baal from the silver and gold" (Hosea II, 8). And this is more suited to the ornament of women according to spiritual understanding. Otherwise, the viler material of silver is the ornament of rustic and poor women and handmaids, which does not suit Jerusalem, who is said to have progressed into a queen.

And thou wast clothed with fine linen (bysso), and with embroidery (polymito), and with many colors. LXX: And thy garments were of fine linen, and trichapta, and versicolored. The Hebrew word MESI (משי), and here Theodotion put it itself as above, Aquila "anthimon" (ἄνθιμον), Symmachus "polymitum." Moreover, what we called "subtle" above, here according to Symmachus we have called "polymitum" (embroidered); the LXX translated "trichapta," keeping the past interpretation: so that they might show thin garments in the likeness of hairs. Moreover, all the ornament of women is described, that she be washed, that she be cleansed, that she be anointed with oil, and be clothed with diverse colors, be shod with hyacinth, be girded with fine linen (bysso), be clothed with trichapta or subtle things, receive bracelets, and a golden collar, rings hanging upon the mouth, and little wheels in the ears, a diadem on the head, be decorated with gold and silver: although the material of silver be viler, and is brought in after all: "Thou wast clothed with fine linen, and with embroidery, and with many colors"; or as the Septuagint translated, "garment and cloaks," for this is what "peribolaia" (περιβόλαια) signifies, so that she might be adorned not only with the culture of the body, and have all the necklaces of women, but marital diligence might also be solicitous for her bedding and couches, so that after she had completed these things, she might come to the delicacies of foods, and He would not suffer her to lack anything even in these. All which things we shall adapt to spiritual understanding according to the superior explanation: so that she may be covered with fine linen and subtle things, lest the delicate members of the spouse be overweighted with the heavy burden of cloaks, but they may equally exhibit both use and beauty.

Similam et mel et oleum comedisti, et decora facta es vehementer nimis. Post vestitum, ciborum curam gerit, ut comedat Jerusalem similam et mel et oleum, vel per partes, ut plerique aestimant, vel commixtione trium, dulciorem panem, qui panis de coelo descendit (Joan. VI); ac sub tribus nominibus, ut nonnulli putant, sacramentum indicat Trinitatis: non quo alia atque alia substantia sit; sed quo diversis, similae et mellis, et olei nominibus, Patris et Filii et Spiritus sancti una dulcedo monstretur. Et hoc animadvertendum, quod in multis sacrificiis offeratur simila, medulla frumenti atque purissima, de qua scriptum est: Et de adipe frumenti saturavit eos (Ps. LXXX, 17): non de hordeo, nec defarina, quae tunc solum offertur, quando maritus zelotypiae spiritu commovetur. In Judicum volumine Debboram legimus (Judic. IV), quae interpretatur apis, cujus prophetia [Al. prophetiae] mella dulcissima sunt, et refertur ad Spiritum sanctum, qui apud Hebraeos appellatur genere feminino RUA (). In Evangelio quoque Hebraeorum, quod lectitant Nazaraei , Salvator inducitur loquens: Modo me arripuit mater mea, Spiritus sanctus. Porro simila, quae de frumento conficitur, refertur ad Dominum, qui de semetipso ait. Nisi granum tritici ceciderit, et in terra mortuum fuerit, ipsum solum manet. Sin autem mortuum fuerit, multum fructum affert (Joan. XII, 24). Oleum vero, quod lassorum membra sustentat et reficit, et est luminis nutrimentum, et quo in tabernaculo Dei juge lucernae lumen accenditur, Patri dicitur convenire. Quae omnia unam credentibus tribuunt gratiam, dicente Apostolo: Divisiones sunt gratiarum, unus autem spiritus, et divisiones ministeriorum, unus autem Dominus, et divisiones operationum, unus autem et idem Deus (I Cor. XII, 4, 5). Qui talem comederit cibum, et hoc dulcissimo, et suavissimo pane oleique splendore fulgente pastus fuerit ac nutritus, vertetur in decorem, et fiet pulcherrimus: non semel, sed repetito, nimis, nimis. Duplicatum enim adverbium pondus f...

Et profecisti in regnum. Hoc in Septuaginta non habetur, qui forsitan Alexandriae in Graecum sermonem Scripturas ex Hebraica veritate vertentes, timuerunt hoc edere, ne regem Aegypti viderentur offendere, dum a Deo Jerusalem debitum regnum esse commemorarent: quamquam eruditi solos quinque libros Moysi ab eis interpretatos probent (Vid sup cap V).

Thou didst eat fine flour and honey and oil, and thou wast made exceedingly beautiful. After clothing, He takes care of food, so that Jerusalem might eat fine flour and honey and oil, either by parts, as many think, or by the mixture of the three, a sweeter bread, which bread descended from heaven (John VI); and under three names, as some think, he indicates the sacrament of the Trinity: not that it is one and another substance; but that by the diverse names of fine flour and honey and oil, the one sweetness of the Father and of the Son and of the Holy Spirit is shown. And this is to be noticed, that fine flour is offered in many sacrifices, the marrow of corn and the purest, of which it is written: "And He filled them with the fat of corn" (Ps. LXXX, 17): not with barley, nor with meal, which is only offered then, when the husband is moved by the spirit of jealousy. In the book of Judges we read of Deborah (Judg. IV), which is interpreted as "bee," whose prophecy [Al. prophecies] are very sweet honey, and is referred to the Holy Spirit, who among the Hebrews is called by the feminine gender RUACH (רוח). In the Gospel of the Hebrews also, which the Nazarenes are accustomed to read, the Savior is introduced speaking: "Just now my mother, the Holy Spirit, caught me up." Furthermore, fine flour, which is made from corn, is referred to the Lord, who says of Himself. "Unless a grain of wheat fall into the earth and die, it remaineth alone." But if it die, it bringeth forth much fruit" (John XII, 24). But oil, which sustains and refreshes the members of the weary, and is the nourishment of light, and by which the light of the lamp is perpetually kindled in the tabernacle of God, is said to suit the Father. All which things bestow one grace upon believers, the Apostle saying: "There are diversities of graces, but one spirit, and diversities of ministries, but one Lord, and diversities of operations, but one and the same God" (I Cor. XII, 4, 5). He who shall have eaten such food, and shall have been fed and nourished by this sweetest and most pleasant bread shining with the splendor of oil, shall be turned into beauty, and shall become most beautiful: not once, but repeatedly, "exceedingly, exceedingly." For the doubled adverb [adds] weight...

And thou didst progress into a kingdom. This is not had in the Septuagint, who perhaps, translating the Scriptures from the Hebrew truth into the Greek speech at Alexandria, feared to publish this, lest they might seem to offend the king of Egypt, while they commemorated that the kingdom was due to Jerusalem from God: although the learned prove that only the five books of Moses were interpreted by them (See above chap V).

Post ornatum ergo multiplicem, post coronam, post auri et argenti abundantiam, post indumenta palliaque pulcherrima, post decorem incredibilem proficit in reginam, quia civitas est magni regis, de quo scriptum est: Deus judicium tuum regi da, et justitiam tuam filio regis (Ps. XVII, 1). Et in Apocalypsi Joannis Jerusalem quasi sponsa ornata atque composita describitur viro suo (Apoc. XXI). In Psalmis quoque de eadem dicitur: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate (Ps. XLIV, 10). Omne autem quod dicimus de Jerusalem, ne in singulis haereamus, et librorum magnitudo taedium legentibus faciat, referamos ad Ecclesiam. Si enim Jerusalem, juxta Apostolum (Galat. IV), mater nostra est; mater autem nostra Ecclesia est: consequenter Jerusalem Ecclesia est, mater primitivorum qui descripti sunt in coelis.

(Vers. 14.) Et egressum est nomen tuum in gentes propter speciem tuam, quia perfecta eras in decore meo quem posui super te, dicit Dominus Deus. LXX: Et exivit nomen tuum in gentes in specie tua: quia completum erat in pulchritudine quam posui super te, dicit Dominus Deus. Hunc locum manifestius interpretatus est Symmachus: Et egressum est nomen tuum in gentes, quod perfectum erat propter dignitatem meam, quam posuerat super te, dicit Dominus Deus. Et est sensus: Meis beneficiis meaque incredibili largitate ad reginae vocabulum pervenisti, ita ut de te omnium gentium sermo loqueretur, et esses non tuis meritis atque virtutibus, sed mea liberalitate perfecta. Nisi enim Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam. Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam (Ps. CXXVI, 1, 2). Qui plantat enim et qui rigat, nihil est, nisi Dominus dederit incrementum (I Cor. III); quia non est volentis neque currentis, sed miserentis Dei (Rom. IX, 16): ut postquam omnia fecerimus, dicamus: Servi inutiles sumus: quae debuimus facere, fecimus (Luc. XVII, 10). Non quo ex beneficientia Dei, liberum homini tollatur arbitrium, sed quo ipsa libertas Dominum habere debeat adjutorem.

(Vers. 15.) Et habens fiduciam in pulchritudine tua: fornicata es in nomine tuo, et exposuisti fornicationem tuam omni transeunti, ut ejus fieres. Grande discrimen, non in Dei clementia, sed in suo decore confidere. Quantoque quis sublimior fuerit, debet timere ne corruat, et fornicetur in nomine suo. Adversariae siquidem potestates solitos contemnunt cibos, et peregrina alimenta desiderant. Unde de diabolo dicitur: Escae ejus electae (Abac. I, 16). Non vult quemlibet decipere. Saul regem qui electus a Domino est, et Judam apostolum supplantare festinat.

After the manifold ornament therefore, after the crown, after the abundance of gold and silver, after the most beautiful garments and cloaks, after incredible beauty she progresses into a queen, because she is the city of the great King, of whom it is written: "O God, give Thy judgment to the king, and Thy justice to the son of the king" (Ps. LXXI, 1). And in the Apocalypse of John, Jerusalem is described as a bride adorned and composed for her husband (Apoc. XXI). In the Psalms also it is said of the same: "The queen stood at thy right hand in gilded clothing, surrounded with variety" (Ps. XLIV, 10). Moreover, everything that we say of Jerusalem, lest we stick in particulars and the magnitude of the books cause weariness to the readers, let us refer to the Church. For if Jerusalem, according to the Apostle (Galat. IV), is our mother; but our mother is the Church: consequently Jerusalem is the Church, the mother of the first-born who are written in heaven.

(Vers. 14.) And thy name went forth among the nations because of thy beauty, for thou wast perfect in My comeliness which I put upon thee, saith the Lord God. LXX: And thy name went forth among the nations in thy beauty: because it was completed in the beauty which I put upon thee, saith the Lord God. Symmachus interpreted this place more clearly: "And thy name went forth among the nations, which was perfect because of My dignity, which I had placed upon thee, saith the Lord God." And the sense is: By My benefits and My incredible bounty thou hast arrived at the name of queen, so that the speech of all nations might speak of thee, and thou shouldst be perfect not by thy own merits and virtues, but by My liberality. "For unless the Lord build the house, they have labored in vain who build it." Unless the Lord keep the city, he watcheth in vain who keepeth it" (Ps. CXXVI, 1, 2). For he who plants and he who waters is nothing, unless the Lord give the increase (I Cor. III); because "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. IX, 16): so that after we shall have done all things, we may say: "We are unprofitable servants: we have done what we ought to have done" (Luke XVII, 10). Not that by the beneficence of God free will is taken away from man, but that liberty itself ought to have the Lord as its helper.

(Vers. 15.) And having confidence in thy beauty: thou didst play the harlot in thy name, and thou didst expose thy fornication to everyone passing by, that thou mightest become his. It is a great danger to trust in one's own beauty, and not in the clemency of God. And the more sublime anyone shall have been, he ought to fear lest he fall, and play the harlot in his own name. For the adversary powers indeed despise the accustomed foods, and desire foreign nourishments. Whence it is said of the devil: "His meats are choice" (Hab. I, 16). He does not wish to deceive just anyone. He hastens to supplant King Saul who was chosen by the Lord, and Judas the apostle.

Non ergo confidamus in propria pulchritudine, nec Dei liberalitatem, nostram putemus esse virtutem; sed potius audiamus: Ne glorieris in crastinum: nescis enim quid ventura pariat dies (Prov. XXVII, 1). Et in alio loco: Fratres, si praeventus fuerit homo in aliquo peccato, vos qui spirituales estis, perficite hujuscemodi in spiritu mansuetudinis, considerans teipsum, ne forte et tu tenteris (Galat. VI, 1). Neque exponamus, sive effundamus, fornicationem nostram omni transeunti, ut non Dei, in quem credimus, sed ejus fiamus a quo polluimur. Qui cuncta recipit vitia, et diversorum peccatorum spiritum transeuntem suo suscipit gremio, et divaricat pedes suos omni transeunti, iste effundit fornicationem suam, et ejus incipit sustinere dominatum, cujus hospes exstiterit.

(Vers 16.) Et sumens de vestimentis tuis, fecisti tibi excelsa hinc inde consuta, et fornicata es super eis, sicut non est factum, neque futurum est. LXX: Et tulisti de vestibus tuis, et fecisti tibi idola consuta, et fornicata es super eis, et non ingredieris, neque fiet. Symmachus hunc locum ita interpretatus est: Cumque tulisses de vestibus tuis, fecisti tibi excelsa multicoloria, et fornicata es in eis, non facta neque futura. Pro consutis et versicoloribus et excelsis, sive idolis, Aquila et Theodotio ἐμβολίσματα transtulerunt, quod significat diversos pannos hinc inde consutos, et instar emplastri factum idolum, quasi πολύῤῥαφον vestimentum. Vestivi, inquit, te versicoloribus, et induta es bysso, et polymito, et multarum varietate formarum. Tu autem vestimenta tua quibus mea largitate donata es, tulisti: et fecisti tibi idola, vel excelsa, quae Hebraice dicuntur BAMOTH (), quod numquam ante factum est, neque fiet; ut quae acceperis ad ornatum, transtuleris ad injuriam donatoris. Quod super Jerusalem juxta litteram intelligi potest, ut omnia praecepta Legis, et divitias ac rerum omnium abundantiam idolis deputaverit, quod gens alia non fecerit, nec factura sit. Omnes enim nationes quae a principio idolis servierunt, non tanti criminis reae sunt. Nostra autem Jerusalem, quae interpretatur, visio pacis, ab haereticis scinditur, quando unum et alterum testimonium Scripturarum de propriis carpentes locis, conantur assuere his, quibus non queunt coaptare. Ad quos et supra dictum in hoc eodem propheta legimus: Vae his qui consuunt cervicalia sub omni cubito manus, et faciunt operimenta super caput universae aetatis (Sup. XIII, 18): quod Dominus fieri prohibens, loquitur in Evangelio: Nemo assumit commissuram panni rudis in veteri vestimento. Alioquin tollit de plenitudine ejus, et pejor scissura fiet: nec mittunt vinum novum in utres veteres (Matth. IX, 16, 17). Tales sunt Nazaraei, qui veteris Legis observantiam, Evangelicae gratiae aptare conantur. Et omnes haere...

Let us not therefore trust in our own beauty, nor let us think the liberality of God to be our own virtue; but rather let us hear: "Boast not for tomorrow: for thou knowest not what the day to come may bring forth" (Prov. XXVII, 1). And in another place: "Brethren, if a man be overtaken in any xsin, you who are spiritual, perfect such a one in the spirit of meekness, considering thyself, lest thou also be tempted" (Galat. VI, 1). Nor let us expose, or pour out, our fornication to everyone passing by, so that we may become not His in whom we believe, but his by whom we are polluted. He who receives all vices, and receives the passing spirit of various sins into his bosom, and spreads his feet to everyone passing by, he pours out his fornication, and begins to sustain the dominion of him whose guest he shall have been.

(Vers. 16.) And taking of thy garments, thou didst make for thyself high places sewn together on every side, and thou didst play the harlot upon them, as hath not been done, nor shall be. LXX: And thou tookest of thy garments, and didst make for thyself sewn idols, and didst play the harlot upon them, and thou shalt not enter, nor shall it be done. Symmachus interpreted this place thus: "And when thou hadst taken of thy garments, thou didst make for thyself many-colored high places, and thou didst play the harlot in them, things not done nor to be." For "sewn together" and "versicolored" and "high places," or "idols," Aquila and Theodotion translated "embolismata" (ἐμβολίσματα), which signifies diverse rags sewn together here and there, and an idol made after the fashion of a plaster, as if a polyrhaphon (πολύῤῥαφον) garment. I clothed thee, He says, with versicolored things, and thou wast clothed with fine linen (bysso), and with embroidery (polymito), and with a variety of many forms. But thou tookest thy garments with which thou wast gifted by My liberality: and didst make for thyself idols, or high places, which in Hebrew are called BAMOTH (במות), which never before was done, nor shall be; so that what thou receivedst for ornament, thou transferredst to the injury of the giver. Which can be understood literally of Jerusalem, that she assigned all the precepts of the Law, and riches and abundance of all things to idols, which another nation hath not done, nor shall do. For all nations which from the beginning served idols, are not guilty of so great a crime. But our Jerusalem, which is interpreted as "vision of peace," is rent by heretics, when plucking one and another testimony of the Scriptures from their own places, they attempt to sew them to those to which they cannot fit. To whom also we read what was said above in this same prophet: "Woe to those who sew cushions under every elbow of the hand, and make coverings upon the head of every age" (Above, XIII, 18): which the Lord forbidding to be done, speaks in the Gospel: "No one puts a patch of raw cloth on an old garment." Otherwise he takes away from its fullness, and a worse rent will be made: neither do they put new wine into old bottles" (Matt. IX, 16, 17). Such are the Nazarenes, who attempt to fit the observance of the old Law to Evangelical grace. And all heretics...

(Vers. 17.) Et tulisti vasa decoris tui de auro meo atque argento meo quod [Vulg. quae] dedi tibi; et fecisti tibi imagines masculinas, et fornicata es in eis. Juxta litteram Dominus Lege praecepit, ut fierent thuribula, phialae, candelabrum, arca Testamenti, cunctaque vel aurea vel deaurata, et alia ex argento, quae omnia conflavit Jerusalem et vertit in idola Belis, sive Baalis, Chamos et Astaroth, et Melchom. Juxta intelligentiam spiritualem, et de auro et argento sanctarum Scripturarum idola facimus, quando gratiam sensus et eloquentiae haeretica pravitate corrumpimus, et ponimus in coelo os nostrum, et lingua nostra pertransit in terram. Masculinae autem dicuntur imagines in quibus omnis haeresis fornicatur, ex eo quod unusquisque se putat robustissima colere, et habere quae finxit, nec ulla posse oppugnatione subverti. Hae sunt imagines quas de nostro corde confinximus, et quae in coelesti Jerusalem destruendae sunt, de quibus Propheta pronuntiat: Domine, in civitate tua imaginem ipsorum dissipabis (Ps. LXXII, 20). Quicumque enim homo est, et Dei nomen amisit, dicitur de eo: Verumtamen in imagine perambulat homo, verumtamen frustra conturbatur (Ps. XXXVIII, 7). Nos autem unum habemus virum, et unam veneramur imaginem, quae est imago invisibilis et omnipotentis Dei.

(Vers. 18.) Et sumpsisti vestimenta tua multicoloria, et operuisti illas: subauditur imagines masculinas: ut omnem cultum quem acceperat ad utendum, verteret in blasphemiam. Hoc autem facimus, quoties prudentia, temperantia, fortitudine, justitia, cunctisque virtutibus haereticam circumdamus pravitatem, sub occasione earum, simplices quosque decipimus; ut videntes mella virtutum, vitiorum venena non caveant.

Et oleum meum, et thymiama meum, posuisti coram eis. Et panem meum (sive ut LXX transtulerunt, panes meos) quem dedi tibi; similam, et oleum, et mel, quibus enutrivi te, posuisti ea in conspectu eorum in odorem suavitatis. Oleum de quo supra diximus, et thymiama, sive incensum, de quo Psalmista proclamat: Dirigatur oratio mea sicut incensum in conspectu tuo (Ps. CXL, 2); et panes propositionis, quos Deo jubemur offerre: similam quoque, sensum purissimum Scripturarum, et mel, quod gustavit Jonathan, et aperti sunt oculi ejus et confortatus est (I Reg. XIV), posuit misera Jerusalem in conspectu idolorum, sive coram imaginibus masculinis, ut essent his in odorem suavitatis, quae natura sua dulcia sunt atque suavissima: sed dum offeruntur idolis falsisque doctrinis, vertuntur in amaritudinem.

(Vers. 17.) And thou tookest the vessels of thy beauty from My gold and My silver which I gave to thee; and thou didst make for thyself masculine images, and didst play the harlot in them. According to the letter, the Lord commanded in the Law that there should be made censers, bowls, a candlestick, the ark of the Testament, and all things either golden or gilded, and others of silver, all which Jerusalem melted down and turned into idols of Bel or Baal, Chemosh and Ashtoreth, and Milcom. According to spiritual understanding, we also make idols from the gold and silver of the holy Scriptures, when we corrupt the grace of sense and eloquence with heretical depravity, and we set our mouth in heaven, and our tongue passes through the earth. Moreover, they are called masculine images in which every heresy plays the harlot, from the fact that each one thinks he worships the most robust things, and has what he has fashioned, nor can they be subverted by any assault. These are the images which we have fashioned from our heart, and which are to be destroyed in the celestial Jerusalem, of which the Prophet pronounces: "Lord, in Thy city Thou shalt dissipate their image" (Ps. LXXII, 20). For whoever is a man, and has lost the name of God, it is said of him: "Truly in an image man walketh about, truly in vain is he disquieted" (Ps. XXXVIII, 7). But we have one husband, and we venerate one image, which is the image of the invisible and almighty God.

(Vers. 18.) And thou tookest thy many-colored garments, and coveredst them: it is understood, the masculine images: so that all the culture which she had received for use, she might turn into blasphemy. Moreover, we do this as often as we surround heretical depravity with prudence, temperance, fortitude, justice, and all virtues, and under the occasion of them, we deceive any simple ones; so that seeing the honey of virtues, they may not beware the poisons of vices.

And My oil, and My incense, thou didst set before them. And My bread (or as the LXX translated, My loaves) which I gave to thee; the fine flour, and the oil, and the honey, with which I nourished thee, thou didst set them in their sight for a sweet odor. The oil of which we spoke above, and the incense, or frankincense, of which the Psalmist proclaims: "Let my prayer be directed as incense in Thy sight" (Ps. CXL, 2); and the loaves of proposition, which we are commanded to offer to God: fine flour also, the purest sense of the Scriptures, and honey, which Jonathan tasted, and his eyes were opened and he was strengthened (I Kings XIV), wretched Jerusalem set in the sight of idols, or before the masculine images, so that they might be to these for a sweet odor, which things are by their own nature sweet and most pleasant: but while they are offered to idols and false doctrines, they are turned into bitterness.

LIBER QUINTUS.

163-164 Ne librorum numerus confundatur, et per longa temporum spatia divisorum inter se voluminum ordo vitietur, praefatiunculas singulis libris praeposui: ut ex fronte tituli statim lector agnoscat, quotus sibi liber legendus, et quae nobis prophetia explananda sit. In praeterito igitur volumine, id est, quarto, partem prophetiae contra Jerusalem, cujus istud exordium est: Radix tua et generatio tua de terra Chanaan, usque ad eum locum, ubi scriptum est: Similam et oleum et mel, quibus enutrivi te, posuisti in conspectu eorum in odorem suavitatis, ut potui brevi sermone disserui. Nunc ejusdem prophetiae pars reliqua cum caeteris quae sequuntur, quinto volumini, et tuo, Eustochium, nomini dedicatur. In quo nihil ex arte rhetorica, nihil ex compositione reperies, et venustate verborum: sed curam simplicis et solertis diligentiae, ut ista et sola laus mea sit, si prophetae per me dicta intelligas.

(Vers. 20 seqq.) Et factum est, ait Dominus Deus, et tulisti filios tuos et filias tuas, quas genuisti [Vulg. generasti] mihi: et immolasti eis ad devorandum. Numquid parva est fornicatio tua, immolantis filios meos? et dedisti illos consecrans eis. Et post omnes abominationes tuas et fornicationes, non es recordata dierum adolescentiae tuae, quando eras nuda et confusionis plena, conculcata in sanguine tuo. LXX: Et factum est post haec, dicit Adonai Dominus, et tulisti filios tuos, et filias tuas quas genuisti, et immolasti eis in consumptionem, quasi parum fornicata sis, et interfecisti filios tuos, et dedisti eos cum offerres illis, hoc est, super omnem fornicationem tuam et abominationes tuas, et non es recordata diei infantiae tuae, quando eras nuda et ignominiosa: mixta in sanguine tuo vixisti.

Quod filios suos, et filias Jerusalem, de quibus scriptum est: Filios genui et exaltavi: ipsi autem spreverunt me (Isa. I, 2); idolis immolaverit, sancta Scriptura commemorat: Immolaverunt filios suos et filias suas daemonibus (Ps. CV, 37). Et iterum: Effuderunt sanguinem innocentem (Ibid., 38), 165 sanguinem filiorum suorum, et filiarum suarum, quas immolaverunt sculptilibus Chanaan (Exod. IV, 22). Suos autem vocat juxta Hebraicum. Ipse enim de eis dixerat: Filius primogenitus meus Israel. Sive juxta Septuaginta, tuos, quos de fornicatione genuisti.

BOOK FIVE.

163-164 Lest the number of books be confused, and the order of the volumes divided among themselves through long spaces of time be corrupted, I have prefixed small prefaces to each book: so that from the front of the title the reader may immediately recognize which book is to be read, and which prophecy is to be explained by us. In the previous volume, therefore, that is, the fourth, I discussed as I was able in a brief discourse that part of the prophecy against Jerusalem, whose beginning is this: "Thy root and thy generation is from the land of Canaan," up to that place where it is written: "Fine flour and oil and honey, with which I nourished thee, thou didst set in their sight for a sweet odor." Now the remaining part of the same prophecy, with the others that follow, is dedicated to the fifth volume and to your name, Eustochium. In which you will find nothing of rhetorical art, nothing of composition and the charm of words: but the care of simple and skillful diligence, so that this may be my one and only praise, if through me you understand the words of the prophet.

(Vers. 20 ff.) And it came to pass, says the Lord God, and thou tookest thy sons and thy daughters, whom thou hast borne [Vulg. generated] to me: and thou hast sacrificed them to them to be devoured. Is thy fornication a small thing, sacrificing my sons? and thou hast given them, consecrating them to them. And after all thy abominations and fornications, thou hast not remembered the days of thy youth, when thou wast naked and full of confusion, trodden under foot in thy blood. LXX: "And it came to pass after these things, says the Lord Adonai, and thou tookest thy sons and thy daughters whom thou hast borne, and thou hast sacrificed them to them for consumption, as if thou hadst fornicated but little, and thou hast killed thy sons, and hast given them when thou didst offer to them, that is, above all thy fornication and thy abominations, and thou hast not remembered the day of thy infancy, when thou wast naked and ignominious: mixed in thy blood thou hast lived."

That Jerusalem sacrificed her sons and daughters—of whom it is written: "I have brought up children and exalted them: but they have despised me" (Isa. 1:2)—to idols, Holy Scripture records: "They sacrificed their sons and their daughters to demons" (Ps. 105:37). And again: "They shed innocent blood" (Ibid., 38), the blood of their sons and daughters, whom they sacrificed to the graven things of Canaan (Exod. 4:22). He calls them "his own" according to the Hebrew. For He Himself had said of them: "Israel is my firstborn son." Or according to the Seventy (LXX), "thine," whom thou hast borne of fornication.

In eo autem loco in quo nos posuimus, et dedisti illos consecrans eis, pro quo Septuaginta transtulerunt, et dedisti eos ad placandum, sive expiandum, Aquila, Symmachus, et Theodotio posuerunt, transtulisti et transduxisti eos: quia ethnici per ignem filios suos, vel transferunt parvulos, vel adultos transire compellunt. Cum haec, ait, feceris, non es recordata infantiae tuae, quando tuli te conspersam sanguine et lavi, et post multa quae propheticus sermo narravit, copulavi mihi. Nostra quoque Jerusalem, si haeretica fraudulentia supplantata fuerit, tollit filios suos, qui robustiores sunt in fide, et filias quae non habent tantam fidei fortitudinem. Aut certe filios, qui mystica quaeque cognoscunt: filias quae simplicem sequuntur historiam; et tradit daemonibus devorandos, et cum interficiat eos, vivificare se credit, et placare simulacra, quorum occisione saturantur. Quodque dicitur juxta Septuaginta, hoc est, super omnem fornicationem tuam, et abominationes tuas, illud significat, quod cunctis peccatis et fornicationibus pejor sit doctrina daemonum: immo interficiet eos, quos vel multo labore genuerat Deo, vel suos fecerat filios, quos in fornicatione generavit.

(Vers. 23 seqq.) Et accidit post omnem malitiam tuam: vae, vae tibi, dicit Dominus Deus. Et aedificasti tibi lupanar, et fecisti tibi prostibulum in cunctis plateis. Ad omne caput viae aedificasti signum prostitutionis tuae, et abominabilem fecisti decorem tuum, et divisisti [Al. dimisisti] pedes tuos omni transeunti, et multiplicasti fornicationes tuas. Et fornicata es cum filiis Aegypti vicinis tuis magnarum carnium, et multiplicasti fornicationem tuam ad irritandum me. LXX: Et factum est post omnes malitias tuas + vae, vae tibi ** dicit Adonai Dominus. Et aedificasti tibi habitaculum fornicationis, et fecisti tibi prostitutionem in omni platea. Et in principio omnis viae aedificasti fornicationes tuas: et corrupisti decorem tuum, et divaricasti crura tua omni transeunti, et multiplicasti fornicationem tuam: et fornicata es cum filiis Aegipti vicinis tuis, qui sunt magnarum carnium, et multipliciter fornicata es, ut me ad iracundiam provocares. Hoc quod secundo dicitur, vae, vae tibi, Vulgata editio non habet, sed de Theodotionis editione additum est. Rursumque ubi nos diximus: Et aedificasti tibi lupanar, pro quo Septuaginta transtulerunt: Et aedificasti tibi habitaculum fornicationis, Symmachus et Theodotio πορνεῖον interpretati sunt; Aquila volens exprimere etymologiam sermonis Hebraici GOB, posuit βάθυνον, quod nos dicere possumus, foveam: ut significet ganeam ac defossum specum atque tenebrosum, in quo prostitutarum libido versatur.

But in that place where we have put, "and thou hast given them, consecrating them to them," for which the Seventy translated, "and thou hast given them for appeasing," or "expiating," Aquila, Symmachus, and Theodotion have put, "thou hast transferred and led them across": because pagans (Ethnici) either transfer their little ones through fire, or compel the adults to pass through. When thou hast done these things, He says, thou hast not remembered thy infancy, when I took thee sprinkled with blood and washed thee, and after many things which the prophetic word has narrated, I coupled thee to myself. Our Jerusalem also, if she be supplanted by heretical deceit, takes her sons, who are stronger in faith, and her daughters who do not have such great fortitude of faith. Or certainly the sons, who know mystical things: the daughters who follow simple history; and delivers them to demons to be devoured, and while she kills them, she believes she gives them life, and appeases the idols, with whose slaughter they are satiated. And what is said according to the Seventy, that is, "above all thy fornication and thy abominations," signifies that the doctrine of demons is worse than all sins and fornications: indeed she kills those whom either she had borne to God with much labor, or had made her own sons, whom she generated in fornication.

(Vers. 23 seqq.) And it came to pass after all thy wickedness: woe, woe to thee, saith the Lord God. And thou hast built thee a brothel, and hast made thee a house of prostitution in every street. At every head of the way thou hast built a sign of thy prostitution, and hast made thy beauty abominable, and hast divided [Al. dismissed] thy feet to every passer-by, and hast multiplied thy fornications. And thou hast fornicated with the sons of Egypt thy neighbors of great flesh, and hast multiplied thy fornication to provoke me. LXX: And it came to pass after all thy wickednesses, woe, woe to thee, saith Adonai the Lord. And thou hast built thee a dwelling of fornication, and hast made thee a prostitution in every street. And in the beginning of every way thou hast built thy fornications: and thou hast corrupted thy beauty, and hast spread thy legs to every passer-by, and hast multiplied thy fornication: and thou hast fornicated with the sons of Egypt thy neighbors, who are of great flesh, and hast fornicated manifoldly, that thou mightest provoke me to wrath. This which is said a second time, "woe, woe to thee," the Vulgate edition does not have, but it was added from the edition of Theodotion. And again where we said: "And thou hast built thee a brothel," for which the Septuagint translated: "And thou hast built thee a dwelling of fornication," Symmachus and Theodotion interpreted as porneion; Aquila, wishing to express the etymology of the Hebrew word GOB, put bathyron, which we can call a pit (foveam): so as to signify a dive and a dug-out and dark cave, in which the lust of prostitutes is occupied.

Quodque sequitur: Et fecisti tibi prostibulum in cunctis plateis, pro quo Septuaginta transtulerunt ἔκθεμα, in Hebraico habet RAMA: et tam Aquila, quam Symmachus et Theodotio, excelsum sive sublime interpretati sunt. Denique et in consequentibus, ubi scriptum est: Ad omne caput viae aedificasti signum prostitutionis tuae, pro signo et fornicatione, rursum in Hebraeo habet RAMA, quod nos vel prostibulum, vel signum interpretati sumus, cum apud Hebraeos unum vocabulum sit. Hoc autem ponitur, quod excelsus sit; ut volens videri, in excelso et prominenti loco stet. Hoc est etiam quod scriptum est: In excelsis collibus sacrificabat idolis. Et interpretatio Aegypti est afflictio, sive coangustans, aut elidens. Jerusalem ergo, quia fuerat civitas magni Regis, et post notitiam legis Dei et templi in ea aedificati, prostituerat se daemonibus, et invitarat eos ad amplexum sui erroris, lupanar commune et fovea dicitur fornicationum, quae in omni platea et in capite omnis viae sitae sunt, ut nemo pertransiret qui ejus non inquinaretur immunditia. Et quia fornicata es cum filiis Aegypti, id est, illius provinciae errores secuta est, quorum caro est magna, id est, quorum erroris opus est amplissimum, ut bestiarum quoque monstra colant, et mundi res turpissimas: propterea dicitur multiplicasse fornicationes suas, ut irritaret Dominum ad iracundiam.

(Vers. 27.) Ecce ego extendi [Vulg extendam] manum meam super te, et auferam justificationem tuam [Vulg jus tuum], et dabo te animis [Vulg in animas] odientium te, filiarum Palaestinarum, quae erubescunt [Al ardescunt] in via tua scelerata. LXX: Si autem extendero manum meam super te, et auferam legitima tua, et dabo te in animas odientium te, filiarum alienigenarum, quae te declinare fecerunt de via tua. Quodque sequitur: ἠσέβησας, hoc est, impie egisti, juxta Septuaginta sequenti capitulo coaptatur, juxta caeteros finis superioris est. Extendit autem Dominus super Jerusalem manum suam, ut corrigat delinquentem, et auferat legitima ejus, quae quamdiu Dei praecepta servabat, legitima Domini dicebantur. Quando vero adoravit idola, et religionem in impietatem mutavit, nequaquam legitima illius appellantur. Quod non solum in lege et caeremoniis, sed in sabbatis quoque et diebus festis et neomeniis accipiendum est. Dans enim legem, ait: Sabbata mea et dies festos meos. Quando autem recesserunt a Deo, dicitur eis: Neomenias vestras, et sabbata, et diem magnum non recipiam:

And that which follows: "And thou hast made thee a house of prostitution in all the streets," for which the Septuagint translated ekthema, in the Hebrew has RAMA: and both Aquila, as well as Symmachus and Theodotion, interpreted it as "high" (excelsum) or "sublime." Finally, also in the consequences, where it is written: "At every head of the way thou hast built a sign of thy prostitution," for "sign" and "fornication," again in the Hebrew it has RAMA, which we have interpreted either as "house of prostitution" (prostibulum), or "sign," since among the Hebrews it is a single word. This, moreover, is put because it is high (excelsus); so that one wishing to be seen may stand in a high and prominent place. This is also that which is written: "On the high hills he sacrificed to the idols." And the interpretation of Egypt is "affliction," or "one who narrows," or "one who crushes." Jerusalem therefore, because she had been the city of the great King, and after the knowledge of the law of God and the temple, having been built in her, had prostituted herself to the demons, and had invited them to the embrace of her error, is called a common brothel and a dive of fornications, which are situated in every street and at the head of every way, that no one might pass by who would not be stained by her uncleanness. And because she fornicated with the sons of Egypt, that is, she followed the errors of that province, whose flesh is great, that is, the work of whose error is very broad, so that they worship even the monsters of the beasts, and the most foul things of the world: for this reason it is said that she multiplied her fornications, that she might provoke the Lord to wrath.

(Vers. 27.) Behold I will extend my hand upon thee, and will take away thy justification [Vulg thy right], and will give thee to the souls [Vulg into the souls] of them that hate thee, of the daughters of the Palestinians, who blush [Al burn] in thy wicked way. LXX: But if I shall extend my hand upon thee, and will take away thy lawful things, and will give thee into the souls of them that hate thee, of the daughters of the foreigners, who have made thee to decline from thy way. And that which follows: esebesas, that is, thou hast acted impiously, according to the Septuagint is joined to the following chapter, according to the rest it is the end of the preceding one. Moreover, the Lord extends His hand upon Jerusalem, that He may correct the delinquent, and take away her lawful things, which as long as she observed the precepts of God, were called the lawful things of the Lord. But when she adored idols, and changed religion into impiety, they are by no means called her lawful things. Which is to be understood not only in the law and ceremonies, but also in the Sabbaths and feast days and new moons. For giving the law, He says: "My Sabbaths and My feast days." But when they departed from God, it is said to them: "Your new moons, and Sabbaths, and the great day I will not receive:

Jejunium et otium, et solemnitates vestras odit anima mea (Exod XXXI; Deut V; Isai I, 14). Quod e de populo scriptum est (Deut VII). Qui enim prius Dei populus vocabatur, postquam recessit a Domino, dicitur de eo ad Moysen: Peccavit populus tuus quem eduxisti de terra Aegypti (Exod XXXII, 7). Quae hic extensio manus, alibi elevatio, sive visitatio dicitur. Quando enim peccantem non corripit Deus, contrahit manum suam. Sin autem peccaverit, et in Dei lege coeperit aegrotare, mittitur ad eum visitatio; juxta illud quod in psalmo canitur: Si dereliquerunt filii ejus legem meam, et in judiciis meis non ambulaverint: visitabo in virga iniquitates eorum (Psal LXXXVIII, 31, 32). Et in hoc propheta scriptum est: Terra si peccaverit mihi ut delinquat delictum, extendam manum meam super eam, et conteram firmamentum panis ejus, et reliqua. In quo quaerimus, quid sit inter extensionem manus, et contractionem manus. Quando la mano de Dios se extiende, hiere; quando se contrae, cesa de herir. Unde etiam He dice al ángel que hería al pueblo en la era de Areuna: Basta, ahora contrae tu mano (II Rey XXIV, 16). Pues así como nosotros, cuando queremos herir a alguno a distancia, extendemos la mano: así Dios se dice extender su mano cuando hiere a los que están lejos de Él. Et observemos que Jerusalén, que había estado fornicando with the Egyptians and Assyrians, is given into the hands of the daughters of the Palestinians, that is, the Philistines, who, although they were idols and foreigners, yet blushed at the wickedness of Jerusalem, because she had exceeded the measure of all errors, and in her fornications had excelled even the most impious nations.

(Vers. 28, 29.) Et fornicata es in filiis Assyriorum: eo quod necdum fueris expleta, et postquam fornicata es, nec sic es satiata. Et multiplicasti fornicationem tuam in terra Chanaan cum Chaldaeis, et nec sic satiata es. LXX: Impie egisti, et fornicata es in filios Assur; et nec sic satiata es: et fornicata es, et non es repleta; et multiplicasti testamenta tua ad terram Chanaan, et Chaldaeorum; et neque in istis expleta es. Supra scriptum est, Jerusalem fornicatam cum filiis Aegypti vicinis suis, qui sunt magnarum carnium: hic altera Assyriorum vicinitas indicatur. Et propterea utrisque traduntur gentibus, quia utrarumque simulacra venerati sunt, ingredientesque Chaldaeam, quae est terra Chanaan, imitati sunt eorum errores quorum imperio subjacebant. Secundum tropologiam de aliis peccatis ad alia saepe transimus.

My soul hateth your fasting and rest, and your solemnities" (Exod XXXI; Deut V; Isai I, 14). Which is also written of the people (Deut VII). For they who before were called the people of God, after they departed from the Lord, it is said of them to Moses: "Thy people hath sinned, whom thou hast led out of the land of Egypt" (Exod XXXII, 7). This extension of the hand here, is elsewhere called an elevation, or visitation. For when God does not correct one who sins, He contracts His hand. But if he shall have sinned, and begun to grow sick in the law of God, a visitation is sent to him; according to that which is sung in the psalm: "If his sons shall have forsaken My law, and have not walked in My judgments: I will visit their iniquities with a rod" (Psal LXXXVIII, 31, 32). And in this prophet it is written: "The land if it shall have sinned against Me so as to commit a fault, I will extend My hand upon it, and will crush the staff of its bread," and the rest. In which we ask, what is between the extension of the hand, and the contraction of the hand. When the hand of God is extended, it strikes; when it is contracted, it ceases from striking. Whence also He says to the angel striking the people in the threshing-floor of Areuna: "It is enough, now contract thy hand" (II Kings XXIV, 16). For just as we, when we wish to strike someone at a distance, extend our hand: so God is said to extend His hand, when He strikes those who are far from Him. And let us observe that Jerusalem, which had been fornicating with the Egyptians and Assyrians, is given into the hands of the daughters of the Palestinians, that is, the Philistines, who, although they were idols and foreigners, yet blushed at the wickedness of Jerusalem, because she had exceeded the measure of all errors, and in her fornications had excelled even the most impious nations.

(Vers. 28, 29.) And thou hast fornicated in the sons of the Assyrians: because thou wast not yet satisfied, and after thou hast fornicated, not even so wast thou satiated. And thou hast multiplied thy fornication in the land of Canaan with the Chaldeans, and not even so wast thou satiated. LXX: Thou hast acted impiously, and hast fornicated in the sons of Assur; and not even so wast thou satiated: and thou hast fornicated, and art not filled; and thou hast multiplied thy covenants toward the land of Canaan, and of the Chaldeans; and not even in these wast thou satisfied. Above it was written, that Jerusalem fornicated with the sons of Egypt her neighbors, who are of great flesh: here another neighborhood of the Assyrians is indicated. And therefore they are delivered to both nations, because they worshipped the idols of both, and entering Chaldea, which is the land of Canaan, they imitated the errors of those to whose empire they were subject. According to tropology, we often pass from some sins to others.

Cumque non egerimus priorum scelerum poenitentiam, augemus delicta delictis, et nullo errore satiamur, sed quasi fune longo et corrigia jugi vitulae, trahimus peccata, et testamentum nostrum, sive fornicationem multiplicamus in terra Chanaan, quae interpretatur, quasi fluctuatio, et cum Chaldaeis, qui et ipsi nobiscum sonant, quasi daemonia (Psal. XXXIX, 3). Semperque vestigia habemus in salo, et numquam possumus dicere: statuit supra petram pedes meos. Haereticorumque pravitatibus subjicimur, qui habent similitudinem daemonum: sive ipsis Daemonibus, de quibus Paulus scribit: Non est nobis pugna adversus carnem et sanguinem, sed adversum rectores tenebrarum istarum, adversum spiritualia nequitiae in coelestibus (Ephes. VI, 12).

(Vers. 30, 31.) In quo mundabo cor tuum, ait Dominus Deus, cum facias haec omnia opera mulieris meretricis, et procacis? Quia fabricata es lupanar tuum in capite omnis viae, et excelsum tuum fecisti in omni platea: nec facta es quasi meretrix fastidio 171 augens pretium. LXX: Quid faciam cordi tuo, dicit Adonai Dominus, cum feceris haec omnia opera mulieris fornicariae, et impudentis? ÷ et fornicata es tripliciter in filiabus tuis ** quando aedificasti lupanar tuum in principio omnis viae, et basim tuam fecisti in omni platea: et non fuisti quasi meretrix congregans mercedes. Quodque dixere Septuaginta: Et fornicata es tripliciter in filiabus tuis, in Hebraico non habetur, nec aliorum Interpretum quispiam posuit. Ἐπαπορητικῶς (contentiose) autem haec omnia ad Jerusalem loquitur Deus, quod invenire non valeat, quo aegrotantem et seminecem possit curare medicamine; juxta illud quod scribit Isaias: Quid est quod debui ultra facere vineae meae, et non fecerim ei (Isa. V, 4)? Et Osee: Quid tibi faciam, Ephraim? quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens (Osee VI, 4). Idololatria enim tua non in occulto, sed tota libertate commissa est, ut in omnibus viarum principiis et compitis poneres aras, et basim, sive excelsum tuum, de quo supra diximus, faceres in omni platea. Nec imitata est callidas meretrices, quae solent difficultate augere libidinis pretium, et ex hoc magis amatores ad insaniam provocare. Sive juxta Septuaginta: Non fuisti quasi meretrix congregans mercedes, sed dedisti quae accipere debueras, ut nec in eo quod fornicata es, et secuta daemones, eorum protegereris auxilio, sed variis oppressa captivitatibus, sentires calamitates tuas. Quod quidem et ad omnem animam Christianam referri potest, quae deserto cultu Dei, vitiis se, luxuriaeque permisit, et saecularem secuta vitam, ne in ea quidem egit feliciter, sed et divitias religionis perdidit, et mundi divitias non accepit: nec in constupranda ea fuit aliqua difficultas, sed ipsa se ingessit amatoribus suis.

And since we have not done penance for previous crimes, we increase faults with faults, and are satiated by no error, but as if with a long rope and the yoke-strap of a young heifer, we draw sins, and multiply our covenant, or fornication, in the land of Canaan, which is interpreted as "as if a fluctuation," and with the Chaldeans, who also sound with us "as if demons" (Psal. XXXIX, 3). And we always have our footsteps in the salt sea, and can never say: "He hath set my feet upon a rock." And we are subjected to the depravities of heretics, who have the likeness of demons: or to the demons themselves, of whom Paul writes: "Our wrestling is not against flesh and blood, but against the rulers of this darkness, against the spiritual things of wickedness in the high places" (Ephes. VI, 12).

(Vers. 30, 31.) In what shall I cleanse thy heart, says the Lord God, since thou doest all these works of a harlot woman, and an impudent (bold) one? Because thou hast built thy lupanar (brothel) at the head of every way, and hast made thy high place in every street: nor hast thou become as a harlot increasing the price through fastidiousness. LXX: "What shall I do to thy heart, says the Lord Adonai, when thou hast done all these works of a fornicating and impudent woman? ÷ and thou hast fornicated triply in thy daughters ** when thou didst build thy lupanar at the beginning of every way, and madest thy base in every street: and thou wast not as a harlot gathering wages." And what the Seventy said: "And thou hast fornicated triply in thy daughters," is not in the Hebrew, nor did any other of the Interpreters put it. But God speaks all these things to Jerusalem controversially (contentiose), that He cannot find what medicine He might heal the sick and half-dead one with; according to that which Isaiah writes: "What is there that I ought to have done more to my vineyard, and have not done to it?" (Isa. 5:4). And Hosea: "What shall I do to thee, Ephraim? what shall I do to thee, Judah? Your mercy is as a morning cloud, and as the dew passing away in the morning" (Hosea 6:4). For thy idolatry was committed not in secret, but with all liberty, so that in all the beginnings of the ways and at the crossroads thou didst set altars, and didst make thy base, or thy high place, of which we spoke above, in every street. Nor did she imitate the clever harlots, who are accustomed to increase the price of lust by difficulty, and by this to provoke lovers more to madness. Or according to the Seventy: "Thou wast not as a harlot gathering wages," but thou gavest what thou oughtest to have received, so that not even in that which thou hast fornicated and followed demons, wast thou protected by their help, but oppressed by various captivities, thou didst feel thy calamities. Which indeed can also be referred to every Christian soul, which having deserted the worship of God, permitted itself to vices and luxury, and following a secular life, did not even act happily in it, but both lost the riches of religion, and did not receive the riches of the world: nor was there any difficulty in debauching her, but she herself thrust herself upon her lovers.

Est autem et alia fornicatio spiritualis, quando deserentes Ecclesiam, haereticis jungimur, et aedificamus lupanar nostrum in capite omnis viae, quibus praecipit sermo divinus: State in viis, et quaerite semitas Domini sempiternas, et videte quae sit via bona, et ambulate in ea (Jerem. VI, 46), Moysi videlicet, Jesu, Judicum et Regum libris, Isaiaque et Jeremia, et aliis prophetis. 172 In omnibus viarum principiis fabricatur lupanar suum, qui ad perversitatem doctrinae, testimoniis male abutitur Scripturarum et dicit: Haec ait Isaias: haec dicit Osee: haec locutus est Moyses: haec Daniel. Et pulchre non in mediis viis, nec in viarum terminis ponit lupanar suum, sed in principio. Si enim ad scientiam, et profunda divinorum venerit librorum, errare non poterit. Excelsum quoque suum, sive basim, facit in omni platea, Ethnicorum se, et impiorum lasciviae vitiisque permittens, etiam inter ipsos haereticos cum ab eis fuerit deturpata, non habens gratiam, sed patens contemptui, quia facile praeteritam fidei perdidit castitatem. Hoc autem quod (ut supra diximus) in Hebraico non habetur: Fornicata es tripliciter in filiabus tuis, sive ad Jerusalem juxta litteram dicitur, quod omni genere in suis oppidis, et viculis fornicata sit; et nullus remanserit angulus vel platea, ubi non idololatriae signa condiderit: sive Ecclesiae credentibusque deceptis, qui non audierunt illud Apostoli: Ipse autem Deus pacis sanctificet vos per omnia, ut integer spiritus vester, et anima, et corpus sine querela in die adventus Domini nostri Jesu Christi servetur (I Thess. V, 23); sed omni genere fornicati sunt et corpore, et anima, et spiritu. Legimus in Proverbiis: Tu autem scribe ea tripliciter, ut respondeas sermones veritatis, qui proponuntur tibi (Prov. XXII, 20, 21). Et jubetur nobis, ut eloquia veritatis, id est, Scripturas sanctas, intelligamus tripliciter. Primum, juxta litteram; secundo, medie per tropologiam; tertio, sublimius, ut mystica quaeque noscamus. Secundum litteram, illud est: Neque fornicemur, sicut quidam eorum fornicati sunt, et ceciderunt una die viginti tria millia (I Cor. X, 8). Et: Nolite murmurare, sicut quidam de eis murmuraverunt et perierunt ab exterminatore (I Cor. X, 10). Medie autem et juxta tropologiam, quando recedimus a littera, et paululum ad altiora conscendimus, dicente Apostolo: Scriptum est: Non alligabis os bovi trituranti. Statimque sequitur: Numquid de bobus cura est Deo? An propter nos utique locutus est? (I Cor. IX, 9). Extrema autem, id est, tertia et sublimis sacraque intelligentia, juxta illud ejusdem 173 Apostoli: Propterea relinquet homo patrem et matrem, et adhaerebit uxori suae. Sacramentum hoc magnum est. Ego autem dico in Christo, et in Ecclesia (Ephes. V, 31, 32). Filiae autem sunt Ecclesiae fornicantis, credentium prius, et postea deceptorum in haeresi animae, quarum culpa refertur ad matrem.

But there is also another spiritual fornication, when deserting the Church, we are joined to heretics, and we build our lupanar at the head of every way, to whom the divine word commands: "Stand in the ways, and seek the eternal paths of the Lord, and see which is the good way, and walk in it" (Jer. 6:16), namely in the books of Moses, Joshua, Judges and Kings, and Isaiah and Jeremiah, and the other prophets. In all the beginnings of the ways he builds his lupanar, who for the perversity of doctrine, badly abuses the testimonies of the Scriptures and says: "Thus says Isaiah: thus says Hosea: thus spoke Moses: thus Daniel." And beautifully not in the middle of the ways, nor at the ends of the ways does he set his lupanar, but in the beginning. For if he comes to knowledge, and the depths of the divine books, he will not be able to err. His high place also, or base, he makes in every street, permitting himself to the lasciviousness and vices of the pagans (Ethnici) and the impious, even among the heretics themselves when he has been defiled by them, not having grace, but lying open to contempt, because he easily lost the past chastity of faith. But this which (as we said above) is not found in the Hebrew: "Thou hast fornicated triply in thy daughters," is either said to Jerusalem according to the letter, that she fornicated in every kind in her towns and villages; and no corner or street remained, where she did not establish the signs of idolatry: or to the Church and the deceived believers, who did not hear that of the Apostle: "But may the God of peace Himself sanctify you through all things, that your whole spirit and soul and body may be preserved without complaint in the day of the coming of our Lord Jesus Christ" (1 Thess. 5:23); but they have fornicated in every kind both in body, and soul, and spirit. We read in Proverbs: "But do thou write them triply, that thou mayest answer the words of truth, which are proposed to thee" (Prov. 22:20, 21). And it is commanded to us, that we understand the utterances of truth, that is, the holy Scriptures, triply. First, according to the letter; second, medially through tropology; third, more sublimely, that we may know mystical things. According to the letter, that is: "Neither let us fornicate, as some of them fornicated, and twenty-three thousand fell in one day" (1 Cor. 10:8). And: "Neither do you murmur, as some of them murmured and perished by the destroyer" (1 Cor. 10:10). Medially, however, and according to tropology, when we depart from the letter, and climb a little to higher things, the Apostle saying: "It is written: Thou shalt not bind the mouth of the ox that treads out the corn." And immediately follows: "Has God care for oxen? Or did he speak altogether for our sakes?" (1 Cor. 9:9). But the last, that is, the third and sublime and sacred understanding, according to that of the same Apostle: "For this cause shall a man leave father and mother, and shall cleave to his wife." This is a great sacrament. But I speak in Christ, and in the Church" (Eph. 5:31, 32). But the daughters are of the fornicating Church, of the souls first believing and afterwards deceived in heresy, whose fault is referred to the mother.

(Vers. 32 seqq.) Sed quasi mulier adultera, quae super virum suum inducit alienos. Omnibus meretricibus dantur mercedes: tu autem dedisti mercedes cunctis amatoribus tuis, et donabas eis ut intrarent ad te undique ad fornicandum tecum. Factumque est in te contra consuetudinem mulierum in fornicationibus tuis, et post te non erit fornicatio. In eo enim quod dedisti mercedes, et mercedes non accepisti: factum est in te contrarium. LXX: Mulier adultera ÷ similis tui: ** a viro suo accipiens mercedes: omnibus qui fornicabantur cum ea dabat mercedes: et tu dedisti mercedes cunctis amatoribus tuis, et onerabas illos ut venirent ad te, per circuitum in fornicatione tua. Et factum est in te perversum contra mulieres in fornicatione tua, et post te non sunt fornicatae: in eo quod dares mercedes, et mercedes non sunt datae tibi: et factum est in te perversum. Hoc quod in LXX scriptum est, similis tui, in Hebraico non habetur, et lectionis conturbat ordinem, et facit non minimam quaestionem, quae mulier, cujus similis sit: cum Jerusalem ipsa mulier adultera esse dicatur. Tulit igitur Jerusalem rerum omnium abundantiam, qua fuerat viri liberalitate donata, et dedit eam alienis, daemonibus videlicet et idolis, juxta illud quod scriptum est in Osee: Et haec non cognovit, quia ego dedi ei triticum, et vinum, et oleum, et argentum multiplicavi ei: ipsa vero argentea et aurea fecit Baalim (Osee II, 8). Unde iratus statim infert: Propterea convertam, et auferam triticum meum in tempore suo, et vinum meum in tempore suo; et tollam vestimenta mea, et linteamina mea, ut non operiam ultra ignominiam ejus: et nunc revelabo immunditiam ejus in conspectu amatorum illius, et nemo eruet eam de manu mea. Cumque omnes mulieres fornicantes solean accipere mercedes ab amatoribus suis, Jerusalem fecit contrarium, ut magis daret quam acciperet. Et ut largitatem mercedis ostenderet: Onerabat (Al. Honorabat), inquit, eos ut venirent ad se per circuitum; ne quis esset vicinus qui ejus ignominiam ignoraret.

(Vers. 35 seqq.) Propterea, meretrix, audi verbum Domini. Haec dicit Dominus Deus: Quia effusum est aes tuum, et revelata est ignominia tua in fornicatione tua (Vulg. fornicationibus tuis) super amatores tuos, et super idola abominationum tuarum in sanguine filiorum tuorum, quos dedisti eis. Ecce ego congregabo omnes amatores tuos, quibus commixta es, et omnes quos dilexisti cum universis quos oderas, et congregabo eos super te undique, et nudabo ignominiam tuam coram eis et videbunt omnem turpitudinem tuam.

(Vers. 32 seqq.) But as an adulterous woman, who bringeth in strangers upon her husband. To all harlots wages are given: but thou hast given wages to all thy lovers, and didst give them gifts that they might enter in to thee from every side to fornicate with thee. And it has come to pass in thee contrary to the custom of women in thy fornications, and after thee there shall be no fornication. For in that thou hast given wages, and hast not received wages: the contrary has happened in thee. LXX: An adulterous woman similar to thee: receiving wages from her husband: to all who fornicated with her she gave wages: and thou hast given wages to all thy lovers, and didst load them that they might come to thee, round about in thy fornication. And it has become in thee perverse contrary to women in thy fornication, and after thee they have not fornicated: in that thou shouldst give wages, and wages have not been given to thee: and it has become in thee perverse. This which is written in the LXX, "similar to thee," is not had in the Hebrew, and it disturbs the order of the reading, and makes no small question, which woman, similar to whom: since Jerusalem herself is said to be an adulterous woman. Jerusalem therefore took the abundance of all things, with which she had been gifted by the liberality of her husband, and gave it to strangers, namely to demons and idols, according to that which is written in Hosea: "And she has not known, that I gave her corn, and wine, and oil, and multiplied silver to her: but she made silver and gold for Baalim" (Hosea II, 8). Whence being angry He immediately brings in: "Therefore I will return, and will take away My corn in its time, and My wine in its time; and I will take away My garments, and My linens, that I may no longer cover her ignominy: and now I will reveal her uncleanness in the sight of her lovers, and no one shall rescue her from My hand." And since all fornicating women are accustomed to receive wages from their lovers, Jerusalem did the contrary, so that she gave rather than received. And that He might show the bounty of the reward: He loaded [Al. honored], He says, them that they might come to her round about; lest there should be any neighbor who [would not know?] her ignominy.

(Vers. 35 seqq.) Wherefore, O harlot, hear the word of the Lord. Thus saith the Lord God: Because thy money is poured out, and thy ignominy is revealed in thy fornication (Vulg. fornications) over thy lovers, and over the idols of thy abominations in the blood of thy children, whom thou hast given to them. Behold, I will gather all thy lovers, with whom thou hast been joined, and all whom thou hast loved with all whom thou hast hated, and I will gather them over thee from every side, and I will uncover thy ignominy before them and they shall see all thy turpitude.

Et judicabo te judiciis adulterarum, et effundentium sanguinem, et dabo te in sanguine (Vulg. sanguinem) furoris et zeli, et dabo te in manus eorum, et destruent lupanar tuum, et demolientur prostibulum tuum, et denudabunt te vestimentis tuis, et auferent vasa decoris tui, et derelinquent te nudam, plenamque ignominia. Et adducent super te multitudinem, et lapidabunt te lapidibus, et trucidabunt (Al. truncabunt) te gladiis suis. Et comburent domos tuas igni, et facient in te judicia in oculis mulierum plurimarum, et desines fornicari et mercedes ultra non dabis. Et requiescet indignatio mea in te, et auferetur zelus meus a te, et quiescam, nec irascar amplius: eo quod non fueris recordata dierum adolescentiae tuae, et provocasti me in omnibus his. Quapropter et ego vias tuas in capite tuo dedi, ait Dominus Deus, et non feci juxta scelera tua in omnibus abominationibus tuis. LXX: Propterea, meretrix, audi verbum Domini: Haec dicit Adonai Dominus: Quia effudisti aes tuum, et revelabitur ignominia tua in fornicatione tua ad amatores tuos, et in omnes cogitationes iniquitatum tuarum, et in sanguine filiorum tuorum, quos dedisti eis. Ideo ecce ego super te congregabo omnes amatores tuos, quibus commixta es, et omnes quos dilexisti cum universis quos oderas, et congregabo eos super te per circuitum, et revelabo malitias tuas ad eos, et videbunt cunctam ignominiam tuam. Et ulciscar te ultione adulterarum et effundentium sanguinem, et ponam te in sanguine furoris et zeli, et tradam te in manus eorum: et suffodient lupanar tuum, et destruent basim tuam, et nudabunt te vestimentis tuis, et tollent vasa gloriationis tuae, et derelinquent te nudam et plenam ignominiae, et adducent super te multitudinem, et lapidabunt te lapidibus, et truncabunt te gladiis suis. Et succendent domos tuas igni, et facient in te ultiones coram mulieribus plurimis: et avertam te a fornicatione, et mercedes ultra non dabis: et immittam furorem meum super te, et auferetur zelus meus a te, et requiescam, et non ero ultra sollicitus: quia non es recordata diei infantiae tuae, et contristabas me in his omnibus. Et ecce ego vias tuas in caput tuum dabo, dicit Adonai Dominus: et sic fecisti iniquitatem super cunctis iniquitatibus tuis.

Primum historiae fundamenta jacimus. Quia haec et illa fecisti, quae superior sermo comprehendit: idcirco audi, meretrix, quae feceris, et quae passura sis. Effudisti aes tuum quod a me acceperas, et dedisti mercedem amatoribus tuis, quae accipere debueras, et interfecisti filios tuos, dum eos offerres idolis: ut non solum adultera, sed et parricida exstiteris.

And I will judge thee with the judgments of adulterous women, and of those that shed blood, and I will give thee in the blood (Vulg. blood) of fury and zeal, and I will give thee into their hands, and they shall destroy thy brothel, and they shall demolish thy house of prostitution, and they shall strip thee of thy garments, and they shall take away the vessels of thy beauty, and they shall leave thee naked, and full of ignominy. And they shall bring a multitude upon thee, and they shall stone thee with stones, and they shall slay (Al. cut off) thee with their swords. And they shall burn thy houses with fire, and shall execute judgments in thee in the eyes of many women, and thou shalt cease to fornicate and shalt give wages no more. And My indignation shall rest in thee, and My zeal shall be taken away from thee, and I will rest, nor will I be angry any more: because thou hast not remembered the days of thy youth, and hast provoked Me in all these things. Wherefore also I have given thy ways upon thy head, saith the Lord God, and I have not done according to thy crimes in all thy abominations. LXX: Wherefore, O harlot, hear the word of the Lord: Thus saith Adonai the Lord: Because thou hast poured out thy money, and thy ignominy shall be revealed in thy fornication to thy lovers, and in all the thoughts of thy iniquities, and in the blood of thy children, whom thou hast given to them. Therefore behold I will gather over thee all thy lovers, with whom thou hast been joined, and all whom thou hast loved with all whom thou hast hated, and I will gather them over thee round about, and I will reveal thy malices to them, and they shall see all thy ignominy. And I will avenge thee with the vengeance of adulterous women and of those that shed blood, and I will set thee in the blood of fury and zeal, and I will deliver thee into their hands: and they shall dig down thy brothel, and they shall destroy thy base, and they shall strip thee of thy garments, and they shall take the vessels of thy glory, and they shall leave thee naked and full of ignominy, and they shall bring a multitude upon thee, and they shall stone thee with stones, and they shall cut thee off with their swords. And they shall set thy houses on fire, and shall execute vengeances in thee before many women: and I will turn thee away from fornication, and thou shalt give wages no more: and I will send My fury upon thee, and My zeal shall be taken away from thee, and I will rest, and I will no longer be anxious: because thou hast not remembered the day of thy infancy, and didst sadden Me in all these things. And behold I will give thy ways upon thy head, saith Adonai the Lord: and so thou hast done iniquity over all thy iniquities.

First we lay the foundations of the history. Because thou hast done these and those things, which the previous discourse comprehended: therefore hear, O harlot, what thou hast done, and what thou art about to suffer. Thou hast poured out thy money which thou hadst received from Me, and thou hast given a reward to thy lovers, which thou oughtest to have received, and thou hast killed thy children, while thou didst offer them to idols: so that thou hast stood forth not only as an adulteress, but also as a parricide.

Idcirco congregabo super te omnes amatores tuos, cum quibus fornicata es, tam eos quos dilexisti, quam illos quos oderas, et adulterarum te lege nudabo, ut omnes videant turpitudinem tuam, et genitalia propter quae prius amoris amentia ferebantur. Haec autem omnia per metaphoram mulieris adulterae et homicidae, quae non solum contra virum suum fornicata sit, sed et filios interfecerit, dicuntur ad Jerusalem, et quod congregandae sint universae gentes adversum eam, quarum adoraverit idola, et omnia Dei munera in cultum eorum converterit, et destruatur templum Baal, et arae omnis civitatis incendio subvertantur, nihilque in ea remaneat. Et sicut solent contra adulteram omnes lapides jacere, et trucidare meretricem, ut singulorum vulneribus occidatur: ita ut omnes mulieres poenam videant fornicariae: sic in conspectu aliarum in circuitu civitatum, et omnium nationum deserendam Jerusalem. Et hoc fieri, ut desinat fornicari, et non det ultra mercedes amatoribus suis, et requiescat indignatio Dei, nec irascatur ei quam amare desierit. Ex quo perspicimus grandem offensam esse, nequaquam curae haberi a Deo, sed permitti hominem sceleribus suis atque peccatis. Auferetur, inquit, zelus meus a te, et requiescam, nec irascar amplius, quasi alienae, et quae a me recesserit, et quam aeternae tradiderim nuditati. Si autem hoc passa est Jerusalem, quia cum idolis fornicata est, quid eam passuram putamus, quando Dei Filium trucidarit? Et haec, ait, universa fecisti, oblita beneficiorum pristinorum, et me ad iracundiam provocasti, sive contristasti me, quem bonis operibus debueras ad gaudia provocare. Propterea, et ego reddidi tibi opera tua in caput tuum. Et cum te subvertero, o adultera, tamen minus in te irae meae exercebo, quam meruisti: quo et in hoc divina clementia demonstretur, ut majora sint peccata quam poenae.

Juxta tropologiam, omnis anima accipit a Deo pecuniam spiritualem, secundum illud Evangelii (Mat. XXV, Luc. XIX) quod dicitur in parabolis quinque et duum, et unius talentorum, et servorum decem mnas singulas accipientium. Qui cum egerint negligenter, debitores fiunt quinquaginta [Al. decem] denariorum et quingentorum. Et propter hoc praesentibus amatoribus, quos daemones, contrariasque virtutes intelligimus, revelatur ignominia Jerusalem, vel in die judicii, vel in tempore poenitentiae quando corripiuntur.

Therefore I will gather over thee all thy lovers, with whom thou hast fornicated, as well those whom thou hast loved, as those whom thou hast hated, and I will strip thee by the law of adulterous women, that all may see thy turpitude, and the genitals for which they were previously carried away by the madness of love. Now all these things are said to Jerusalem through the metaphor of an adulterous and homicidal woman, who not only has fornicated against her husband, but has also killed her children; and that all nations are to be gathered against her, whose idols she has adored, and has converted all the gifts of God into their worship, and the temple of Baal is to be destroyed, and the altars of the whole city are to be overturned by fire, and nothing is to remain in it. And as they are accustomed to throw all stones against an adulteress, and to slay a harlot, that she may be killed by the wounds of each: so that all women may see the punishment of the fornicatress: so Jerusalem is to be deserted in the sight of other cities round about, and of all nations. And this is done, that she may cease to fornicate, and give no more wages to her lovers, and that the indignation of God may rest, nor should He be angry with her whom He has ceased to love. From which we perceive that it is a great offense, by no means to be cared for by God, but that a man be permitted to his crimes and sins. My zeal, He says, shall be taken away from thee, and I will rest, nor will I be angry any more, as if with a stranger, and one who has departed from Me, and whom I have delivered to eternal nakedness. If however Jerusalem has suffered this, because she has fornicated with idols, what do we think she will suffer, when she has slain the Son of God? And all these things, He says, thou hast done, forgotten of former benefits, and thou hast provoked Me to wrath, or thou hast saddened Me, whom thou oughtest to have provoked to joys by good works. Therefore, I also have rendered thy works upon thy head. And when I shall have subverted thee, O adulteress, nevertheless I will exercise less of My wrath in thee than thou hast deserved: whereby also in this the divine clemency is shown, so that the sins are greater than the punishments.

According to the tropology, every soul receives from God spiritual money, according to that of the Gospel (Matt. XXV, Luke XIX) which is said in the parables of the five and the two, and the one talent, and of the ten servants receiving each one mina. Who when they have acted negligently, become debtors of fifty [Al. ten] and five hundred denarii. And because of this, in the presence of the lovers, whom we understand as demons and contrary powers, the ignominy of Jerusalem is revealed, either in the day of judgment, or in the time of penitence when they are rebuked.

Et prius quidem solus omnipotens Deus cernit occulta, dicente sermone Evangelico: Et Pater qui videt in abscondito (Mat. VI, 6). Et in alio loco: Scrutans corda et renes Deus (Ps. VII, 10). Et in Regum volumine: Tu solus nosti corda cunctorum filiorum hominis (IV Reg. VIII). Quando vero fuerit expletum: Non est absconditum quod non manifestetur, et opertum quod non reveletur (Luc. XII, 2). Et in alio loco: Nolite ante tempus judicare, donec veniat Dominus, qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium, et tunc laus unicuique erit a Deo (I Cor. IV, 5); et cum correptionis tempus advenerit, tunc implebitur illud Osee: Nunc circumdederunt eos cogitationes suae (Osee VII, 2). Et in alio loco: Inter se cogitationibus accusantibus, sive defendentibus, in die quando judicabit Deus abscondita hominum (Rom. II, 15). Et rursum: Ecce homo, et opera ejus ante faciem illius. Et videbunt omnes turpitudinem ejus qui prius cum ea fuerant fornicati, et dabit eam Deus in sanguine furoris et zeli. Plenus est enim furor viri contra uxorem adulteram, et nullo pretio potest redimi. Sanguis autem filiorum sic intelligi potest, ut filios appellemus Jerusalem λογισμοὺς καλοὺς, id est, cogitationes bonas, quae a Deo hominibus insitae sunt; quos interficit adultera, quando ad mala opera declinaverit. Prodest quoque Jerusalem, ut suffodiatur lupanar ejus, et omnis fornicationis ejus seminarium destruatur. Cum enim hoc factum fuerit, mercedes ultra non dabit, et requiescet Dei indignatio, et nequaquam eam zelabitur, de illius castitate securus: videlicet juxta eos qui in bonam partem accipiunt quae dicuntur. Alii vero, ut supra diximus, ad contrariam partem referunt, ut magnae irae Dei sit non irasci, cum semel contempserit fornicantem, et de salute illius desperaverit. Sin autem haeretici qui vetus non recipiunt Instrumentum, juxta Septuaginta editionem, in hoc loco reprehenderint illud quod dictum est: Et contristabas me in omnibus istis; eo quod Deus non solum iram recipiat, sed et moerori subjaceat atque tristitiae, interrogemus eos quomodo illud suscipiant, quod certe boni Dei mandatum est: Nolite contristare Spiritum sanctum Dei, in quo signati estis in die redemptionis (Ephes. IV, 30). Quidquid enim dixerint in defensionem illius testimonii, hoc nos in satisfactionem praesentis sermonis aptabimus.

(Vers. 44.) Ecce omnis qui dicit vulgo proverbium, in te assumet illud, dicens: Sicut mater, ita et filia ejus. Filia matris tuae es, quae projecit virum suum, et filios suos, et soror sororum tuarum tu, quae projecerunt viros suos, et filios suos. LXX: Haec sunt omnia quae dixerunt contra te in parabola, dicentes: Sicut mater, et filia. Filia matris tuae tu es, quae repulit virum suum, et filios suos: et sorores sororum tuarum quae repulerunt viros suos, et filios suos.

And first indeed only the almighty God sees hidden things, as the Gospel discourse says: "And thy Father who seeth in secret" (Matt. VI, 6). And in another place: "God searching the hearts and reins" (Ps. VII, 10). And in the volume of Kings: "Thou alone knowest the hearts of all the children of men" (1 Kings VIII). But when that shall have been fulfilled: "There is nothing hidden that shall not be made manifest, and covered that shall not be revealed" (Luke XII, 2). And in another place: "Judge not before the time, until the Lord come, who will enlighten the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God" (1 Cor. IV, 5); and when the time of rebuke shall have arrived, then shall that of Hosea be fulfilled: "Now their own thoughts have encompassed them" (Hosea VII, 2). And in another place: "Their thoughts accusing them among themselves, or also defending them, in the day when God shall judge the hidden things of men" (Rom. II, 15). And again: "Behold the man, and his works before his face." And all shall see the turpitude of her who previously had fornicated with her, and God will give her in the blood of fury and zeal. For full is the fury of a man against an adulterous wife, and it can be redeemed with no price. Moreover, the blood of the children can be so understood, that we call the good thoughts (λογισμοὺς καλοὺς) of Jerusalem children, which are implanted in men by God; which the adulteress kills, when she has turned aside to evil works. It also profits Jerusalem, that her brothel be dug down, and the nursery of all her fornication be destroyed. For when this shall have been done, she will give no more wages, and the indignation of God will rest, and He will by no means be jealous for her, being secure of her chastity: namely according to those who take what is said in a good part. Others indeed, as we have said above, refer it to the contrary part, that it is a great wrath of God not to be angry, when He has once despised the fornicatress, and has despaired of her safety. But if the heretics who do not receive the Old Testament, according to the Seventy edition, should have blamed in this place that which was said: "And thou didst sadden Me in all these things"; because God not only receives wrath, but is also subject to grief and sadness, let us ask them how they receive that, which is certainly a mandate of the good God: "Sadden not the Holy Spirit of God, in whom you are sealed in the day of redemption" (Ephes. IV, 30). For whatever they shall have said in defense of that testimony, this we shall fit to the satisfaction of the present discourse.

(Vers. 44.) Behold, every one that sayeth a proverb commonly, shall take it up in thee, saying: As the mother, so also her daughter. Thou art the daughter of thy mother, who cast out her husband, and her children; and thou art the sister of thy sisters, who cast out their husbands, and their children. LXX: All these are the things which they have said against thee in a parable, saying: As the mother, so also the daughter. Thou art the daughter of thy mother, who rejected her husband, and her children: and the sisters of thy sisters who rejected their husbands, and their children.

Post κατάλογον vitiorum et correptionis [Al. correptiones] Jerusalem, per quam retrahitur ad salutem, aptatur ei tritum vulgi sermone proverbium, sive ut Septuaginta transtulere, parabola: Qualis mater, talis et filia. Mater autem Jerusalem, sicut et supra et in consequentibus scriptum est, Chethaea appellatur, interpretaturque insaniens, sive in amentiam vertens: per quae saeculi hujus incentiva monstrantur, quae captivam animam ducunt ad interitum, et a viro suo separant (haud dubium quin verbum Dei doctrinaque dicatur). Et soror sororum suarum, ut post paululum lecturi sumus, Sodoma vocatur, et Samaria: quarum altera gentilem vitam luxuriamque significat, altera haereticorum decipulas. Porro quod in Septuaginta legitur: sorores sororum tuarum, quae repulerunt viros suos, et filios suos, non habet sensum. Quas enim alias sorores habebant Sodoma et Samaria, quae sorores sunt Jerusalem? Et hoc quaerendum, quos viros Sodoma Samariaque dimiserint, et quos projecerint filios? Nisi forte possimus hoc dicere, quod semper errantium fluctuent pedes, nec sint solida vestigia quae contra veritatem sunt; sed huc illucque discurrant, et circumferantur omni vento doctrinae, dum de falsitate transeunt ad aliam falsitatem (Ephes. IV). Et cum in primis frustra se sudasse cognoverint, ad secunda tertiaque transcendant.

(Vers. 45 seqq.) Mater vestra Hethaea (Al. Chethaea), et pater vester Amorrhaeus, et soror tua major Samaria: ipsa et filiae ejus quae habitant ad sinistram tuam. Soror autem tua minor te, quae habitat a dextris tuis, Sodoma et filiae ejus. Sed nec in viis earum ambulasti, neque secundum scelera earum fecisti paulo [Vulg. pauxillum] minus: pene sceleratiora fecisti illis in omnibus viis tuis. LXX: Mater vestra Chethaea, et pater vester Amorrhaeus, soror vestra senior Samaria: haec et filiae ejus quae habitant a sinistris tuis et soror tua junior te, quae habitat a dextris tuis, Sodoma et filiae ejus: et nec sic quidem in viis ejus ambulasti, neque secundum iniquitates illius egisti paulo minus, et transgressa es eas in omnibus viis tuis.

Supra dixerat: Pater tuus Amorrhaeus, et mater tua Chethaea; hic ordine et numero commutato: Mater vestra Chethaea, et pater vester Amorrhaeus. Cum enim scelera profecerint, scinduntur in partes; et unione deserta, in turbam proficiunt ac multitudinem, quae cum Jesu non valet ad montana conscendere. Sorores autem Jerusalem Samariam, et Sodomam quarum altera a sinistris, altera a dextris est, etiam secundum intelligentiam corporalem si de templo Jerusalem Orientem aspicias, approbabis.

After the catalogue of the vices and the rebuke of Jerusalem, through which she is drawn back to salvation, there is fitted to her a proverb worn by the speech of the common people, or as the Seventy have translated, a parable: Like mother, like daughter. Now the mother of Jerusalem, as is written both above and in the following things, is called the Hittite (Chethaea), and is interpreted as "insane," or "turning into madness": through which the incentives of this world are shown, which lead the captive soul to destruction, and separate it from its husband (no doubt but that the word of God and doctrine is meant). And she is the sister of her sisters, as we are about to read after a little while, called Sodom, and Samaria: of which the one signifies the gentile life and luxury, the other the snares of the heretics. Furthermore, that which is read in the Seventy: "the sisters of thy sisters, who rejected their husbands, and their children," has no sense. For what other sisters did Sodom and Samaria have, which are the sisters of Jerusalem? And this is to be sought, what husbands Sodom and Samaria have dismissed, and what children they have cast out? Unless perhaps we can say this, that the feet of those that err always fluctuate, nor are the footsteps solid which are against the truth; but they run hither and thither, and are carried about by every wind of doctrine, while they pass from falsehood to another falsehood (Ephes. IV). And when they have known that they have toiled in the first things in vain, they transcend to second and third things.

(Vers. 45 seqq.) Your mother was a Hittite (Hethaea), and your father an Amorite, and thy elder sister Samaria: she and her daughters that dwell at thy left hand. And thy younger sister, who dwelleth at thy right hand, is Sodom and her daughters. But neither hast thou walked in their ways, nor hast thou done according to their crimes a little less: thou hast done almost more wicked things than they in all thy ways. LXX: Your mother was a Hittite, and your father an Amorite, your elder sister Samaria: she and her daughters who dwell at thy left hand: and thy younger sister, who dwelleth at thy right hand, is Sodom and her daughters: and not even thus indeed hast thou walked in her ways, nor hast thou acted according to her iniquities a little less, and thou hast transgressed them in all thy ways.

Above he had said: "Thy father was an Amorite, and thy mother a Hittite"; here, the order and number being changed: "Your mother was a Hittite, and your father an Amorite." For when crimes have progressed, they are split into parts; and unity being deserted, they progress into a crowd and multitude, which is not able to ascend to the mountains with Jesus. Moreover, you will approve the sisters of Jerusalem, Samaria and Sodom, of which the one is on the left, the other on the right, also according to the bodily understanding if you look from the temple of Jerusalem toward the East.

Majorque dicitur Samaria, quia prior peccavit, et ab Assyriis ducta est in captivitatem: et minor ac junior Sodoma, quae refertur ad gentium turbam. Alioquin eo tempore Sodoma non erat, quae prius quam in Scripturis legamus Jerusalem, cum Gomorra, Adama et Seboim, divino fuerat igne deleta (Genes. XIX). Media autem inter duas sorores Jerusalem, quae alio nomine appellatur Juda, a Chaldaeis ducta est in Babylonem: multoque Jerusalem sceleratiora peccavit quam Samaria et Sodoma, in templo adorans idolum Zeli, et postea Dei Filium interficiens.

Porro secundum tropologiam, Samaria et Sodoma, id est, haeretici et Ethnici, saepe leviora committunt, quam hi qui putantur Jerusalem, hoc est, Ecclesiastici. Unde ad Corinthios dicitur, qui credebant quidem in Christum, sed malis operibus premebantur: Omnino auditur inter vos fornicatio, et talis fornicatio qualis nec inter gentes quidem, ita ut uxorem patris quis habeat (I Cor. V, 1), et caetera. Solent haeretici, qui tamen vetus suscipiunt Instrumentum, tres naturas ex hoc loco intelligere, spiritualem, animalem, atque terrenam. Et spiritualem referunt ad Jerusalem; animalem, ad Samariam; terrenam, ad Sodomam. Quos breviter interrogemus, quomodo tres naturae, spiritualis, animalis, et terrena, quae utique inter se diversae sunt, unam matrem et unum patrem habere dicantur? quod figmento eorum non congruit. Et quomodo animalis, et terrena natura, juxta hunc eumdem prophetam restituantur in antiquum statum, id est in spiritualem? quod et ipsum eorum rationibus contrarium est. Quod autem Samaria intelligatur in haeresibus, et in Osee propheta, et in multis aliis locis, praecipueque illo testimonio comprobatur: Vae qui despiciunt Sion, et qui confidunt in monte Samariae, vindemiaverunt principia gentium (Amos VI, 1). Omnes enim haeretici despiciunt Sion, quae interpretatur, specula, et refertur ad Ecclesiam; et confidunt sibi in monte Samariae, in superbia videlicet dogmatum perversorum, quae putant esse sublimia, et per has praedicationes fraudulentas, vindemiant atque populantur principia gentium; ut miraculo doctrinarum, potentes quosque gentilium ad errorem haereticum pertrahant.

(Vers. 48, 49.) Vivo ego, dicit Dominus: quia non fecit Sodoma soror tua ipsa et filiae ejus, sicut fecisti tu et filiae tuae. Ecce haec fuit iniquitas Sodomae sororis tuae: superbia, saturitas panis, et abundantia, et otium ipsius, et filiarum ejus; et manum egeno et pauperi non porrigebant. Et elevatae sunt, et fecerunt abominationes coram me, et abstuli eas sicut vidisti [Al. vidi]. Et Samaria dimidium peccatorum tuorum non peccavit; sed vicisti eam sceleribus tuis, et justificasti sorores tuas in omnibus abominationibus tuis quas operata es.

And Samaria is called the elder, because she sinned first, and was led into captivity by the Assyrians: and Sodom is the smaller and younger, which refers to the crowd of the nations. Otherwise at that time Sodom was not, which before we read of Jerusalem in the Scriptures, had been destroyed by divine fire along with Gomorrah, Adama and Seboim (Gen. XIX). But Jerusalem, which is called by another name Judah, in the middle between the two sisters, was led by the Chaldeans into Babylon: and Jerusalem sinned much more wickedly than Samaria and Sodom, adoring the idol of Zeal in the temple, and afterwards killing the Son of God.

Furthermore, according to the tropology, Samaria and Sodom, that is, the heretics and the Ethnici (pagans), often commit lighter things than those who are thought to be Jerusalem, that is, the Ecclesiastics. Whence it is said to the Corinthians, who indeed believed in Christ, but were pressed down by evil works: "It is absolutely heard that there is fornication among you, and such fornication as not even among the nations, so that one should have his father's wife" (1 Cor. V, 1), and the rest. The heretics, who nevertheless receive the Old Testament, are accustomed to understand three natures from this place, the spiritual, the animal, and the earthly. And they refer the spiritual to Jerusalem; the animal to Samaria; the earthly to Sodom. Whom let us briefly ask, how three natures, spiritual, animal, and earthly, which are certainly diverse among themselves, are said to have one mother and one father? which does not agree with their figment. And how the animal and earthly nature, according to this same prophet, should be restored to their ancient state, that is, into the spiritual? which itself is contrary to their reasons. Moreover, that Samaria is understood in the heresies, both in the prophet Hosea and in many other places, is proved especially by that testimony: "Woe to them that despise Zion, and that trust in the mountain of Samaria, they have gathered the vintages of the principles of the nations" (Amos VI, 1). For all heretics despise Zion, which is interpreted as "watch-tower," and refers to the Church; and they trust themselves in the mountain of Samaria, namely in the pride of perverse dogmas, which they think to be sublime, and through these fraudulent preachings, they gather the vintage and lay waste the principles of the nations; so that by the miracle of doctrines, they draw away whoever of the powerful of the nations to the heretical error.

(Vers. 48, 49.) As I live, saith the Lord: because Sodom thy sister hath not done, she and her daughters, as thou hast done and thy daughters. Behold, this was the iniquity of Sodom thy sister: pride, fullness of bread, and abundance, and her idleness, and that of her daughters; and they did not stretch out their hand to the needy and the poor. And they were lifted up, and committed abominations before Me, and I took them away as thou hast seen [Al. I have seen]. And Samaria hath not committed half of thy sins; but thou hast surpassed her in thy crimes, and hast justified thy sisters in all thy abominations which thou hast wrought.

LXX: Vivo ego, dicit Adonai Dominus: sic fecit Sodoma soror tua haec, et filiae ejus sicut fecisti tu et filiae tuae. Verumtamen fuit iniquitas Sodomae sororis tuae superbia in saturitate panum, et in abundantia, Deliciis affluebat ipsa et filiae ejus ÷ hoc habebat ipsa et filiae ejus ** et manum pauperis et egeni non assumebant, et gloriabantur magnifice, et fecerunt iniquitates in conspectu meo, et abstuli eas sicut vidisti. Et Samaria dimidium peccatorum tuorum non peccavit, et multiplicasti iniquitates tuas super eas: et justificasti sorores tuas in omnibus iniquitatibus tuis, quas operata es.

Quod posuere LXX, hoc habebat ipsa et filiae ejus, in Hebraico non habetur. In veteri Testamento Dei juramentum est: Vivo ego, dicit Dominus (Num. XIV, 21). In novo autem: Amen, amen dico vobis (Joan. XIII, 16). Sin autem hoc commune cum caeteris est: Deus Abraham, Deus Isaac, et Deus Jacob, non est Deus mortuorum, sed viventium (Marc. XII, 16, 27). Et in alio loco: Placebo Domino in regione viventium (Psal. CXIV, 9): quaerimus, qua ratione commune vocabulum proprie sibi vindicet Deus. Sed quomodo dicitur, arbor bona, et bonus homo, et bonus pastor, et bonus servus (Luc. XVIII); nemo autem absolute bonus, nisi solus Deus: sic cum angeli caeteraeque virtutes, patriarchae quoque et prophetae, atque apostoli sint viventes comparatione Dei omnipotentis, mortui appellantur. Quis est enim homo qui vivit, et non videbit mortem (Psal. LXXXVIII, 49)? Unde et apostolus Paulus de Deo: Qui solus, inquit, habet immortalitatem, et lucem habitat inaccessibilem (I Tim. VI, 16). Et de fonte viventium: Vita, inquit, nostra abscondita est cum Christo in Deo (Coloss. III, 3). Iste igitur qui jurat, et loquitur: Vivo ego, dicit Dominus, describens Sodomae, et filiarum ejus scelera, primam superbiam posuit, proprium diaboli, primumque peccatum. Unde idem Apostolus: Ne inflatus, ait, superbia, in judicium incidat diaboli (I Tim. III, 6), propter quam de coelo corruit. Dixerat enim: Fortitudine faciam, et sapientia intelligentiae auferam terminos gentium, et robur earum devastabo, et commovebo civitates habitatas, et orbem terrarum totum apprehendam manu sicuti nidum, et sicut confracta ova auferam (Isai. X, 13, 14). Et: Superbis Deus resistit; humilibus autem dat gratiam (Jacob IV, 6). Legimus et in alio loco: Quid superbis, terra et cinis? Et Evangelium refert Pharisaei superbiam, publicani humilitate superatam (Luc. VIII): cujus seminarium est saturitas panum, et rerum omnium abundantia, et otium; sive ut LXX transtulerunt, deliciarum luxuriaeque opulentia.

LXX: As I live, saith Adonai the Lord: so hath Sodom thy sister done, this one, and her daughters, as thou hast done and thy daughters. Truly the iniquity of Sodom thy sister was pride in the fullness of breads, and in abundance, she was flowing with delights, herself and her daughters ÷ this she had, herself and her daughters ** and they did not take up the hand of the poor and the needy, and they boasted magnificently, and committed iniquities in My sight, and I took them away as thou hast seen. And Samaria has not committed half of thy sins, and thou hast multiplied thy iniquities over them: and thou hast justified thy sisters in all thy iniquities, which thou hast wrought.

That which the LXX have placed, "this she had, herself and her daughters," is not had in the Hebrew. In the Old Testament is the oath of God: "As I live, saith the Lord" (Num. XIV, 21). But in the New: "Amen, amen I say to you" (John XIII, 16). But if this is common with the rest: "The God of Abraham, the God of Isaac, and the God of Jacob, is not the God of the dead, but of the living" (Mark XII, 16, 27). And in another place: "I will please the Lord in the region of the living" (Psalm CXIV, 9): we ask, for what reason does God claim the common word properly for Himself? But as it is said, a good tree, and a good man, and a good shepherd, and a good servant (Luke XVIII); but no one is absolutely good, except God alone: so although the angels and the other powers, the patriarchs also and the prophets, and the apostles are living in comparison with the almighty God, they are called dead. For who is the man who lives, and shall not see death (Psalm LXXXVIII, 49)? Whence also the apostle Paul says of God: "Who alone," he says, "hath immortality, and dwelleth in light inaccessible" (1 Tim. VI, 16). And of the fountain of the living: "Our life," he says, "is hidden with Christ in God" (Coloss. III, 3). This one therefore who swears, and speaks: "As I live, saith the Lord," describing the crimes of Sodom and her daughters, placed first pride, the proper sin of the devil, and the first. Whence the same Apostle says: "Lest being puffed up," he says, "with pride, he fall into the judgment of the devil" (1 Tim. III, 6), because of which he fell from heaven. For he had said: "In strength I will do it, and in the wisdom of my intelligence I will take away the boundaries of the nations, and I will lay waste their strength, and I will move the inhabited cities, and I will take hold of the whole world with my hand like a nest, and as broken eggs I will take them away" (Isaiah X, 13, 14). And: "God resisteth the proud; but giveth grace to the humble" (James IV, 6). We read also in another place: "Why art thou proud, earth and ashes?" And the Gospel relates the pride of the Pharisee, overcome by the humility of the publican (Luke VIII): the nursery of which is fullness of breads, and abundance of all things, and idleness; or as the LXX translated, opulence of delights and luxury.

Dives ille in Evangelio purpuratus (Luc. XVI) nihil aliud refertur habuisse criminis, nisi quod opibus et divitiis affluens, in tantam eruperat superbiam, ut manum egeno et pauperi Lazaro non porrigeret: et sic oblitus sit conditionis suae, ut ne hoc quidem misero daret, quod projiciendum erat. Ob quam causam et in alio loco scribitur: Omnis qui se exaltat, humiliabitur; et qui se humiliat, exaltabitur (Luc. XIV, 11). Superbia, saturitas panis, rerum omnium abundantia, otium et deliciae, peccatum Sodomiticum est, et propter hoc sequitur Dei oblivio, quae praesentia bona putat esse perpetua, et numquam sibi necessariis indigendum. Quapropter et lege praecipitur: Attende, ne comedens et bibens et saturatus, aedificatis domibus optimis, habensque oves et boves, argentum, et aurum, obliviscaris Domini Dei tui (Deut. VIII, 11). Et in alio loco de Israel scriptum est: Manducavit et bibit, et saturatus est, et impinguatus, et calcitravit dilectus (Deut. XXXII, 15). Quod sciens et sapientissimus omnium Salomon in Proverbiis deprecatur: Tribue mihi necessaria et quae sufficiant: ne saturatus mendax fiam, et dicam: quis me videbit? aut pauper effectus, furer et pejerem nomen Dei mei (Prov. XXX, 8, 9). Quodque sequitur: et justificasti sorores tuas in cunctis abominationibus tuis, quas operata es, non simpliciter justas Sodomam et Samariam esse decernit, sed comparatione deteriorum: quomodo et Publicanus, de quo supra diximus, non absolute justus dicitur, sed collatione pejoris. Et tamen cum tales sint Sodoma et Samaria, ne dimidium (Al. dimidiam) quidem peccaverunt comparatione Jerusalem. Servus enim qui scit voluntatem domini sui, et non facit eam, vapulabit multis (Luc. XII, 47). Et: Potentes potenter tormenta patientur (Sap. VI, 7). Porro quod pro deliciis (Al. divitiis) otium in Hebraico continetur, sciendum ad illum sensum pertinere: In desideriis est omnis anima otiosi; quod videlicet semper aliquid agendum sit: ne ager pectoris nostri, cessante manu, malarum cogitationum sentibus occupetur.

(Vers. 52.) Ergo et tu porta confusionem tuam, quae vicisti sorores tuas peccatis tuis, sceleratius agens illis [Al. ab eis]: justificatae enim sunt a te. LXX: Et tu sustine tormentum tuum in eo quod corruperis sorores tuas in peccatis tuis, quibus inique egisti super eas, et justificasti illas super te. Secunda post naufragium tabula est, cum peccaveris, erubescere; et non illi subjacere increpationi, quae contra Jerusalem dicitur: Facies meretricis facta est tibi: nescis erubescere (Jerem. III, 3).

That rich man in the Gospel clothed in purple (Luke XVI) is related to have had no other crime, except that flowing with wealth and riches, he had broken out into such pride, that he did not stretch out his hand to the needy and poor Lazarus: and thus he was forgotten of his condition, that he would not give even to this miserable one, that which was to be cast away. For which cause also in another place it is written: "Every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted" (Luke XIV, 11). Pride, fullness of bread, abundance of all things, idleness and delights, is the Sodomitic sin, and because of this follows the forgetfulness of God, which thinks present goods to be perpetual, and that it will never be in need of necessaries. Wherefore also it is commanded in the law: "Take heed, lest when thou hast eaten and art full, having built goodly houses, and having sheep and oxen, silver and gold, thou forget the Lord thy God" (Deut. VIII, 11). And in another place it is written of Israel: "He ate and drank, and was filled, and grew fat, and the beloved kicked" (Deut. XXXII, 15). Which knowing also Solomon, the wisest of all, prays in Proverbs: "Give me necessaries and what may suffice: lest being filled I become a liar, and say: who shall see me? or being made poor, I should steal and forswear the name of my God" (Prov. XXX, 8, 9). And that which follows: "and thou hast justified thy sisters in all thy abominations, which thou hast wrought," does not simply decree Sodom and Samaria to be just, but by comparison of the worse: as also the Publican, of whom we have spoken above, is not called absolutely just, but by collation of the worse. And yet since Sodom and Samaria are such, they have not sinned even half in comparison with Jerusalem. For the servant who knoweth the will of his lord, and doth it not, shall be beaten with many stripes (Luke XII, 47). And: "The powerful shall suffer torments powerfully" (Wisd. VI, 7). Furthermore, because for "delights" (Al. riches) "idleness" is contained in the Hebrew, it is to be known that it pertains to that sense: "In desires is every soul of the idle"; namely that something is always to be done: lest the field of our breast, the hand ceasing, be occupied by the thorns of evil thoughts.

(Vers. 52.) Therefore do thou also bear thy confusion, who hast surpassed thy sisters with thy sins, acting more wickedly than they [Al. than those]: for they are justified by thee. LXX: And do thou sustain thy torment in that thou hast corrupted thy sisters in thy sins, by which thou hast acted iniquitously over them, and hast justified them over thee. The second plank after shipwreck is to blush when thou hast sinned; and not to lie under that rebuke which is said against Jerusalem: "The face of a harlot is become to thee: thou knowest not how to blush" (Jerem. III, 3).

Portat autem tormentum suum, qui propria torquetur conscientia, et in isto saeculo sustinet propria voluntate cruciatum, ne aeterna tormenta sustineat (Genes. IV). Corrumpimusque fratres nostros, vel sorores peccatis nostris, quando per nostra peccata ad majora scelera provocantur. Quod dico, ita fiet manifestius: Finge aliquem in sacerdotali culmine constitutum non bene vivere, et deturpare operibus dignitatem. Nonne imitatione vitiorum ejus, laicus frater corrumpitur? Nam et qui unum de minimis scandalizaverit, mola collo alligata, praecipitatur in profundum (Matth. XVIII, 6). Sorores quoque Jerusalem Sodoma, et Samaria justificantur: non quo per se justae sint, sed ut diximus, comparatione pejoris.

Ergo et tu confundere; et porta ignominiam tuam, quae justificasti sorores tuas. Septuaginta: Et tu confundere, et suscipe ignominiam tuam: eo quod justificaveris sorores tuas. Confusionem sequitur ignominia: ignominiam correptio: correptionem consolatio: consolationem salus: juxta illud Apostoli: Tribulatio operatur patientiam: patientia probationem: probatio spem: spes autem non confundit (Rom. V, 3-5). Haud dubium quin in futurum: quia in praesentiarum sua per confusionem peccata delevit. Tale quid et illud Evangelii sonat: Est confusio quae ducit ad mortem, et est confusio quae ducit ad vitam (Eccli. IV, 25). Spiritus quoque sanctus peccatores hortatur in Psalmis: Confundantur et revereantur omnes inimici mei: convertantur retrorsum, et confundantur valde velociter (Psal. XXXIX, 15). Scriptum est et alio in loco: Dic tu primum peccata tua, ut justificeris (Isa. XLIII, 26, sec. LXX). Et rursum: Justus accusator sui est in principio sermonis (Prov. XVIII, 17). Non igitur mirum si provocetur Jerusalem ad confusionem, et ignominiam; quae intantum peccaverit, ut justificaret sorores suas: cui deinceps dicitur: Et tu, et filiae tuae revertimini in antiquum statum.

(Vers 53, 54.) Et convertam restituens eas conversione Sodomorum cum filiabus suis, et conversione Samariae, et filiarum ejus: et convertam reversionem [Al. conversionem] tuam in medio earum, ut portes ignominiam tuam, et confunderis [Al. confundaris] in omnibus quae fecisti consolans eas. LXX: Et convertam conversiones earum conversione Sodomorum et filiarum ejus, convertam conversionem Samariae, et filiarum ejus, et convertam conversionem tuam in medio earum, ut portes tormentum tuum: et habeas ignominiam ex omnibus quae fecisti, ut me ad iracundiam provocares.

Grandis profectus Jerusalem, ut post confusionem, et ignominiam, quam illatam sibi Dei judicio libenter excepit atque portavit dicens: Iram Domini sustinebo, quoniam peccavi ei, promittatur ei restitutio in antiquum statum.

Now he bears his torment, who is tortured by his own conscience, and in this world sustains torture by his own will, lest he sustain eternal torments (Gen. IV). And we corrupt our brothers or sisters with our sins, when through our sins they are provoked to greater crimes. What I say will thus become more manifest: Imagine someone established in the priestly summit not living well, and defiling his dignity by his works. Is not the lay brother corrupted by the imitation of his vices? For also he who shall have scandalized one of the least, a millstone being tied to his neck, is cast headlong into the deep (Matt. XVIII, 6). The sisters of Jerusalem also, Sodom and Samaria, are justified: not that they are just by themselves, but as we said, by comparison of the worse.

Therefore do thou also be confounded; and bear thy ignominy, who hast justified thy sisters. Septuagint: And do thou be confounded, and receive thy ignominy: in that thou hast justified thy sisters. Ignominy follows confusion: rebuke follows ignominy: consolation follows rebuke: salvation follows consolation: according to that of the Apostle: "Tribulation worketh patience: patience trial: trial hope: and hope confoundeth not" (Rom. V, 3-5). No doubt but in the future: because at present she has deleted her sins through confusion. Something such also that of the Gospel sounds: "There is a confusion that leadeth to death, and there is a confusion that leadeth to life" (Ecclus. IV, 25). The Holy Spirit also exhorts sinners in the Psalms: "Let all my enemies be confounded and be ashamed: let them be turned backward, and be very speedily confounded" (Psalm XXXIX, 15). It is written also in another place: "Say thou first thy sins, that thou mayest be justified" (Isa. XLIII, 26, according to LXX). And again: "The just is the accuser of himself in the beginning of his speech" (Prov. XVIII, 17). It is not therefore a wonder if Jerusalem be provoked to confusion and ignominy; who has sinned to such an extent, that she justified her sisters: to whom it is said next: "And thou, and thy daughters, return to your ancient state."

(Vers. 53, 54.) And I will bring back, restoring them by the restoration of Sodom with her daughters, and by the restoration of Samaria and her daughters; and I will bring back thy returning [Al. restoration] in the midst of them, that thou mayest bear thy ignominy, and be confounded in all things which thou hast done, comforting them. LXX: And I will bring back their restorations by the restoration of Sodom and her daughters, I will bring back the restoration of Samaria and her daughters, and I will bring back thy restoration in the midst of them, that thou mayest bear thy torment: and have ignominy from all things which thou hast done, so as to provoke me to wrath.

Great is the progress of Jerusalem, that after the confusion (shame) and ignominy, which she willingly accepted and bore when brought upon her by the judgment of God, saying: "I will bear the wrath of the Lord, because I have sinned against him," restoration to the ancient state (antiquum statum) is promised to her.

Sed tamen quoniam comparatione scelerum ejus, justificata est Sodoma, et Samaria, quarum altera a dextris, altera a sinistris est; primum restituitur conversio, sive captivitas Sodomae, ut interpretatus est Aquila: secundo captivitas Samariae, ut idem Aquila et Symmachus transtulerunt: et novissima restituetur Jerusalem, quae majore fuerat iniquitate depressa, et peccatrices sorores comparatione sui justas esse monstraverat. Cui enim dubium, quin inter tres peccatores, immo impios, gentilem, haereticum, ecclesiasticum, multo majoribus poenis dignus sit, qui majoris fuerit dignitatis? Potentes enim, ut diximus, potenter tormenta patientur (Sap. VI, 7). Qui autem minimus fuerit, dignus est misericordia. Et servus qui scit voluntatem domini sui, et non facit eam, vapulabit multis (Luc. XII, 47). Unde et Petrus: Tempus, inquit, est ut incipiat judicium a domo Domini (I Pet. IV, 17). Et in hoc eodem propheta praecipitur secures habentibus: A sanctis meis incipite (Supra IX, 6), ut extrema Jerusalem, sororibus ante conversis et restitutis in pristinum statum, portet ignominiam suam, et confundatur, et erubescat super his quae peccaverat, et in omnibus consoletur sorores suas.

(Vers. 55.) Et soror tua Sodoma et filiae ejus revertentur ad antiquitatem suam. Et Samaria, et filiae ejus revertentur ad antiquitatem suam. Et tu et filiae tuae revertemini [Al. revertimini] ad antiquitatem vestram. LXX: Et soror tua Sodoma, et filiae ejus restituentur sicut fuerant a principio: et Samaria, et filiae ejus restituentur sicut fuerant a principio. Et tu et filiae tuae restituemini, sicut fuistis ab initio.

Judaei inter caeteras fabulas, et interminabiles genealogias, et deliramenta quae fingunt, etiam hoc somniant, in adventu Christi sui, quem nos Antichristum scimus, et in mille annorum regno, Sodomam esse restituendam, in antiquum statum, ita ut sit quasi paradisus Dei, et quasi terra Aegypti; et Samariam pristinam recipere felicitatem, ut de Assyriis revertantur in terram Judaeam (IV Reg., XVII, XVIII). Legimus enim decem tribus captas a Phul, et Salmanassar, et Teglathphalassar regibus Assyriorum, et usque hodie ibi esse captivas. Jerusalem quoque tunc esse fabricandam, et omnes filias ejus, urbes videlicet, et viculos, et castella, quae sub ipsius futura sint potestate, florituras ut prius floruerunt, et ipsam Jerusalem auro et argento, et pretiosis lapidibus exstruendam, de qua 186 et Isaias vaticinetur: Constituam judices tuos sicut prius, et consiliarios tuos sicut a principio, et post haec vocaberis civitas justitiae, mater civitatum, fidelis Sion (Isa. I, 26); et nostra loquatur Apocalypsis (Apoc. XXI): Et David cantat: Bene fac, Domine, in bona voluntate tua Sion, et aedificentur muri Jerusalem (Ps. L, 20).

But nevertheless, since by comparison of her crimes, Sodom and Samaria were justified, one of which is on the right and the other on the left; first the restoration, or captivity (captivitas) of Sodom is restored, as Aquila interpreted; secondly the captivity of Samaria, as the same Aquila and Symmachus translated; and last of all Jerusalem shall be restored, which had been weighed down by greater iniquity, and had shown her sinful sisters to be just in comparison with herself. For who can doubt that among three sinners, or rather the impious—the gentile, the heretic, and the ecclesiastic (ecclesiasticus)—he is worthy of much greater punishments who was of greater dignity? For the powerful, as we have said, shall suffer torments powerfully (Wisd. VI, 7). But he who is the least is worthy of mercy. And the servant who knows the will of his lord and does it not, shall be beaten with many stripes (Luke XII, 47). Whence also Peter says: "It is time that judgment begin from the house of the Lord" (I Pet. IV, 17). And in this same prophet it is commanded to those having axes: "Begin from my sanctuary" (Supra IX, 6), so that Jerusalem, being the last, with her sisters previously converted and restored to their former state, may bear her ignominy, and be confounded, and blush over those things in which she had sinned, and in all things comfort her sisters.

(Vers. 55.) And thy sister Sodom and her daughters shall return to their ancient state. And Samaria and her daughters shall return to their ancient state. And thou and thy daughters shall return to your ancient state. LXX: "And thy sister Sodom, and her daughters shall be restored as they were from the beginning: and Samaria, and her daughters shall be restored as they were from the beginning. And thou and thy daughters shall be restored, as you were from the beginning."

The Jews, among other fables, and endless genealogies, and the ravings (deliramenta) which they feign, also dream this, that in the coming of their Christ, whom we know to be the Antichrist, and in the thousand-year reign, Sodom is to be restored to its ancient state, so that it may be as the paradise of God, and as the land of Egypt; and that Samaria is to receive its former happiness, so that they may return from the Assyrians to the land of Judea (4 Kings 17, 18). For we read that the ten tribes were taken by Phul, and Shalmaneser, and Tiglath-Pileser, kings of the Assyrians, and that they are captives there even to this day. Also that Jerusalem is then to be built, and all her daughters, namely the cities, and villages, and castles, which are to be under her power, will flourish as they flourished before, and that Jerusalem herself is to be built with gold and silver and precious stones, concerning which 186 Isaiah also prophesied: "I will establish thy judges as before, and thy counselors as from the beginning, and after these things thou shalt be called the city of justice, the mother of cities, faithful Sion" (Isa. 1:26); and our Apocalypse speaks (Apoc. 21): And David sings: "Do good, O Lord, in thy good will to Sion, and let the walls of Jerusalem be built" (Ps. 50:20).

Et in alio loco: Aedificabuntur civitates Judae, et habitabunt, et commorabuntur ibi, et semen eorum in aeternum dirigetur (Ps. LXVIII, 36). Nos autem horum perfectam scientiam, Dei judicio relinquentes, immo liquido confitentes [Al. confidentes], post secundum adventum Domini Salvatoris, nihil humile, nihil futurum esse terrenum; sed regna coelestia quae primum in Evangelio promittuntur, hoc dicimus, quod in Ecclesiae statu, cuncta completa sint, et quotidie compleantur. Sodoma revertitur in antiquum statum, quando naturae suae reddita gentilis prius, et impia anima intelligit Creatorem. Samaria recipit antiquam beatitudinem, haereticorum errore contempto, et juncta doctrinae, et fidei Christianae. Cumque illae reversae fuerint, et Jerusalem, visio pacis, quae interpretatur Ecclesia, revertetur in pristinum statum. De qua scriptum est: Factus est in pace locus ejus (Psal. LXXV, 2); et: Jerusalem quae aedificatur ut civitas: cujus participatio ejus in idipsum (Ps. CXXI, 3); et in Apostolo: Quae autem sursum est Jerusalem, libera est, quae est mater nostra (Galat. IV, 25); et in eodem: Accessistis ad Sion montem, et ad civitatem Dei viventis Jerusalem coelestem, et millia angelorum frequentium [Al. frequentiam] (Hebr. XII, 22). Et revertitur cum filiabus suis, quae in toto orbe dispersae sunt. De quo plenius in Isaiae explanationibus disseruimus.

(Vers. 56 seqq.) Non fuit autem Sodoma soror tua audita in ore tuo in die superbiae tuae antequam revelaretur malitia tua, sicut hoc tempore in opprobrium filiarum Syriae, et cunctarum in circuitu tuo filiarum Palaestinarum, quae ambiunt te per girum. Scelus tuum, et ignominiam tuam tu portasti, ait Dominus Deus. LXX: Nisi fuissent Sodoma soror tua ad audiendum in ore tuo in diebus superbiae tuae antequam revelarentur malitiae tuae, sicut nunc est filiarum Syriae, et nisi hoc fuisset, quid factum esset tibi, et omnium in circuitu tuo filiarum alienigenarum, quae circumdant te per girum? impietates tuas, et iniquitates tuas tu porta.

Symmachus hunc locum ita interpretatus est: Quia non fuit Sodoma soror tua in auditu per os tuum in die superbiae tuae, antequam revelaretur ignominia tua, sicut in tempore opprobrii filiarum Syriae, et omnium quae in circuitu tuo sunt filiarum Palaestinarum, quae te ambiunt per gyrum. Scelus tuum et nefas tuum tu portabis. Theodotio hoc modo: Et non erat Sodoma soror tua in auditu oris tui, in die superbiae tuae, antequam revelaretur malitia tua: sicut tempus opprobrii filiarum Syriae, et omnium per circuitum ejus filiarum alienigenarum, quae abominantur te per gyrum.

And in another place: "The cities of Judah shall be built, and they shall dwell, and they shall abide there, and their seed shall be directed forever" (Ps. 68:36). We, however, leaving the perfect knowledge of these things to the judgment of God, or rather clearly confessing [Al. trusting], that after the second coming of the Lord the Savior, nothing will be humble, nothing will be earthly; but the heavenly kingdoms which are first promised in the Gospel, we say this, that in the state of the Church, all things have been completed, and are completed daily. Sodom returns to its ancient state, when the soul, formerly gentile and impious, restored to its nature, understands its Creator. Samaria receives its ancient blessedness, the error of heretics being despised, and joined to the doctrine and faith of Christ. And when those shall have returned, Jerusalem also, the "vision of peace," which is interpreted as the Church, shall return to its former state. Concerning which it is written: "His place has been made in peace" (Ps. 75:2); and: "Jerusalem which is built as a city: whose participation is in itself" (Ps. 121:3); and in the Apostle: "But the Jerusalem which is above is free, which is our mother" (Gal. 4:26); and in the same: "You have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels" (Heb. 12:22). And she returns with her daughters, who are dispersed in the whole world. Concerning which we have discussed more fully in the explanations of Isaiah.

(Vers. 56 seqq.) And thy sister Sodom was not heard in thy mouth in the day of thy pride, before thy malice was revealed, as at this time for a reproach (opprobrium) of the daughters of Syria, and of all the daughters of the Palestinians round about thee, who encompass thee on every side. Thy crime and thy ignominy (ignominiam) thou hast borne, saith the Lord God. LXX: Unless Sodom thy sister had been for hearing in thy mouth in the days of thy pride, before thy malices were revealed, as now she is [a reproach] of the daughters of Syria, and unless this had been, what would have been done to thee, and of all the daughters of the aliens (alienigenarum) round about thee, who encompass thee on every side? thy impieties and thy iniquities do thou bear.

Symmachus interpreted this place thus: Because thy sister Sodom was not in hearing through thy mouth in the day of thy pride, before thy ignominy was revealed, as in the time of the reproach of the daughters of Syria, and of all the daughters of the Palestinians who are round about thee, who encompass thee on every side. Thy crime and thy wickedness thou shalt bear. Theodotio in this way: And thy sister Sodom was not in the hearing of thy mouth, in the day of thy pride, before thy malice was revealed: as the time of the reproach of the daughters of Syria, and of all the daughters of the aliens round about her, who abominate thee on every side.

Fornicationem tuam, et contaminationes tuas, tu portasti, dicit Adonai Dominus. Editioni Aquilae congruit nostra translatio; quas omnes posui, ut ex collatione cunctarum, alicujus sensus possimus reperire vestigium, et interim absque aliorum praejudicio, sic nobis videtur lectionis ordo reddendus: In diebus superbiae tuae, quando peccabas, non es recordata eversionis Sodomae sororis tuae, antequam pateret malitia tua, quae hoc tempore revelata est in tantum, ut cunctis urbibus Syriae et Palaestinae quae in circuitu tuo sunt, fieres opprobrium. Quia igitur vicisti in scelere sororem tuam, nec ejus exemplo territa es, ne similia sustineres, et prohiberes pedem tuum: nunc autem revelata est ignominia tua, Dei ausculta sententiam.

(Vers. 59 seqq.) 188 Quia haec dicit Dominus Deus: Et faciam tibi sicut despexisti juramentum, ut irritum faceres pactum. Et recordabor ego pacti mei tecum in diebus adolescentiae tuae: et suscitabo tibi pactum sempiternum. Et recordaberis viarum tuarum, et confunderis cum receperis sorores tuas tecum majores cum minoribus tuis: et dabo tibi eas in filias, sed non ex pacto tuo. Et suscitabo tibi pactum meum tecum, et scies quia ego Dominus, ut recorderis, et confundaris, et non sit tibi ultra aperire os prae confusione tua: cum placatus fuero tibi in omnibus quae fecisti, ait Dominus Deus. LXX: Haec dicit Adonai Dominus: Et faciam in te sicut fecisti, sicut despexisti haec, ut praeterires testamentum meum. Et recordabor ego testamenti mei, quod feci tecum in diebus adolescentiae tuae, et suscitabo tibi testamentum sempiternum, et recordaberis viae tuae, et despicieris cum receperis sorores tuas te majores cum junioribus tuis, et dabo eas tibi in probationem, et non ex testamento tuo, et suscitabo ego testamentum meum tecum, et cognosces quia ego Dominus: ut recorderis, et confundaris, et non sit tibi ultra aperire os a facie ignominiae tuae, cum propitius fuero tibi juxta omnia quae fecisti, dicit Dominus Deus.

Ideo tibi dixi: scelus tuum et ignominiam tuam tu porta, sive portasti, aut portatura es; ut recipias quod mereris: quia despexisti juramentum meum, et irritum fecisti pactum meum. Cum autem fuerit expletum, ego occidam, et ego vivificabo: ego percutiam, et ego sanabo (Deut. XXXII, 39): tunc recordabor pacti mei, quod olim tecum habui.

Thy fornication and thy contaminations thou hast borne, saith Adonai the Lord. Our translation agrees with the edition of Aquila; all of which I have placed, so that from the collation of them all, we might be able to find some trace (vestigium) of the sense, and meanwhile, without prejudice to others, the order of the reading seems to us to be rendered thus: In the days of thy pride, when thou didst sin, thou didst not remember the overthrow of thy sister Sodom, before thy malice was exposed, which at this time has been revealed to such an extent, that thou shouldst become a reproach to all the cities of Syria and Palestine which are round about thee. Because, therefore, thou hast surpassed thy sister in crime, and wast not terrified by her example, lest thou shouldst sustain similar things, and shouldst restrain thy foot: now however thy ignominy is revealed; listen to the sentence (sententiam) of God.

(Vers. 59 ff.) 188 For thus says the Lord God: And I will do to thee as thou hast despised the oath, to make void the covenant. And I will remember my covenant with thee in the days of thy youth: and I will raise up to thee an eternal covenant. And thou shalt remember thy ways, and be confounded when thou shalt receive thy sisters with thee, the elder with thy younger: and I will give them to thee for daughters, but not from thy covenant. And I will raise up to thee my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember, and be confounded, and it may not be for thee any more to open thy mouth for thy confusion: when I shall be appeased to thee in all things that thou hast done, says the Lord God. LXX: "Thus says the Lord Adonai: And I will do in thee as thou hast done, as thou hast despised these things, that thou mightest pass over my testament. And I will remember my testament, which I made with thee in the days of thy youth, and I will raise up to thee an eternal testament, and thou shalt remember thy way, and thou shalt be despised when thou shalt receive thy sisters, those greater than thee with thy younger ones, and I will give them to thee for a proof, and not from thy testament, and I will raise up my testament with thee, and thou shalt know that I am the Lord: so that thou mayest remember, and be confounded, and it may not be for thee any more to open thy mouth from the face of thy ignominy, when I shall be propitious to thee according to all things that thou hast done, says the Lord Adonai."

Therefore I have said to thee: carry thy crime and thy ignominy, or thou hast carried, or art about to carry; that thou mayest receive what thou deservest: because thou hast despised my oath, and hast made void my covenant. But when it shall have been fulfilled, "I will kill, and I will make alive: I will strike, and I will heal" (Deut. 32:39): then I will remember my covenant, which I once had with thee.

Et suscitabo tibi pactum, nequaquam Legis quod praeteriit, sed pactum Evangelii sempiternum: ut cum recordata fueris viarum tuarum, et receperis sorores tuas majores, vel minores Samariam et Sodomam earumque socias, tribuam tibi eas in filias, sive in probationem (oportet enim (I Cor. XI, 19) et haereses esse, ut probati quique manifesti fiant), non ex tuo merito, sed ex mea misericordia, et tunc scias quod ego sim Dominus; et recorderis beneficiorum meorum, et confundaris, et dicas juxta Apostolum: Qui non sum dignus vocari Apostolus: quia persecutus sum Ecclesiam Dei (I Cor. XV, 9). Et non sit tibi ultra aperire os prae confusione tua. Sanctorum enim est aperire os juxta 189 Apostolum qui ait: Os meum ad vos patet, o Corinthii (II Cor. VI, 11): et Domini Salvatoris, qui aperiens os suum, docebat eos (Matth. V), dicens et in psalmo: Aperiam, inquit, in parabolis os meum (Ps. LXXVII, 2). Peccatori autem dicitur: Peccasti: quiesce (Genes. IV). Et: Ut quid tu assumis testamentum meum per os tuum (Ps. XLIX, 16)? Et: Non est pulchra laudatio in ore peccatoris (Eccli. XV, 9). Sanctisque meretur audire: Aperi os tuum, et implebo illud (Ps. LXXX, 11). Ex quo intelligimus, etiam cum per misericordiam Dei receperimus pristinam gloriam, immo acceperimus pactum Evangelii sempiternum, postquam placatus fuerit nobis Dominus in omnibus quae fecimus, memoriam praeteriti nos habere peccati, et semper os claudere, quia non ex operibus nostris, sed ex Dei gratia salvati sumus.

(Cap. XVII.---Vers. 1 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, propone aenigma, narra parabolam ad domum Israel, et dices: Haec dicit Dominus Deus: Aquila grandis magnarum alarum, longo membrorum ductu, plena plumis et varietate venit ad Libanum, et tulit medullam cedri. Summitatem frondium ejus evellit, et transportavit eam in terram Chanaan, in urbe negotiatorum posuit illam. Et tulit de simine terrae, et posuit illud in terra pro semine ut firmaret radices super aquas multas, in superficie posuit illud. Cumque germinasset, crevit in vineam latiorem humili statura: respicientibus ramis ejus ad eam et radices ejus sub illa erant. Facta est ergo vinea, et fructificavit in palmites, et emisit propagines.

LXX: Et factus est sermo Domini ad me, dicens: Fili hominis, narra narrationem, et dic parabolam ad domum Israel, et dices: Haec dicit Adonai Lord: Aquila magna magnarum alarum, longo ductu plena unguium quae habet ductum intrandi in Libanum, et tulit electa cedri. Summitates teneritudinis avellit, et attulit eas in terra Chanaam.

And I will raise up to thee a covenant, by no means of the Law which has passed away, but the eternal covenant of the Gospel: so that when thou shalt have remembered thy ways, and shalt have received thy sisters, the elder, or the younger, Samaria and Sodom and their associates, I may grant them to thee for daughters, or for a proof (for there must also be heresies, so that those who are approved may be made manifest (1 Cor. 11:19)), not from thy merit, but from my mercy, and then thou shalt know that I am the Lord; and thou shalt remember my benefits, and be confounded, and say according to the Apostle: "Who am not worthy to be called an Apostle: because I persecuted the Church of God" (1 Cor. 15:9). And it may not be for thee any more to open thy mouth for thy confusion. For it belongs to the saints to open their mouth according to 189 the Apostle who says: "Our mouth is open to you, O Corinthians" (2 Cor. 6:11): and of the Lord the Savior, who opening His mouth, taught them (Matt. 5), saying also in the psalm: "I will open," he said, "my mouth in parables" (Ps. 77:2). But to the sinner it is said: "Thou hast sinned: be still" (Gen. 4). And: "Why dost thou take my testament through thy mouth" (Ps. 49:16)? And: "Praise is not beautiful in the mouth of a sinner" (Ecclus. 15:9). And the saint deserves to hear: "Open thy mouth, and I will fill it" (Ps. 80:11). From which we understand, even when we shall have received the former glory through the mercy of God, or rather shall have received the eternal covenant of the Gospel, after the Lord has been appeased to us in all things that we have done, that we have memory of past sin, and always close the mouth, because we have been saved not from our works, but from the grace of God.

(Chap. XVII.—Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, propose an enigma (aenigma), tell a parable (parabolam) to the house of Israel, and thou shalt say: Thus saith the Lord God: A great eagle with great wings, with long reach of limbs, full of feathers and variety, came to Lebanon and took the marrow (medullam) of the cedar. He plucked off the summit of its foliage, and transported it into the land of Canaan, in a city of merchants he placed it. And he took of the seed of the land, and placed it in the ground for seed, that it might fix its roots over many waters, on the surface he placed it. And when it had budded, it grew into a wider vine of low stature: with its branches looking back toward it, and its roots were under it. It became therefore a vine, and it brought forth fruit into shoots, and sent out branches.

LXX: And the word of the Lord came to me, saying: Son of man, tell a narration, and speak a parable to the house of Israel, and thou shalt say: Thus saith Adonai the Lord: A great eagle of great wings, with long reach full of talons, which has the reach of entering into Lebanon, and took the choice things of the cedar. He plucked off the summits of its tenderness, and brought them into the land of Canaan.

In civitate murata posuit illud, et tulit de semine terrae, et dedit illud in campo plantationem super aquas multas: ut respiceretur, posuit illud: ortumque est, et factum in vineam infirmam et parvulam magnitudine, ut tantum apparerent rami ejus sub ea, et radices illius subter illam erant. Et facta est in vineam magnam, et fecit propagines, et extendit ramos suos.

Quando prophetae dicitur: Propone aenigma, narra parabolam, sive ut LXX transtulerunt: narra narrationem, et dic parabolam, ostenditur obscurum esse quod dicitur. Nulli enim dubium, aenigma, et parabolam aliud proferre in verbis, aliud tenere in sensibus. Et Salvator enim ad populum loquebatur in parabolis, quas secreto apostolis disserebat. Duae autem in praesenti Ezechielis prophetia Aquilae proponuntur.

(Vers. 7 seqq.) Et factum est aquila altera grandis, magnis alis, multisque plumis. Et ecce vinea ista quasi mittens radices suas ad eam, palmites suos extendit ad illam, ut irrigaret eam de areolis germinis sui. In terra bona, super aquas multas plantavit eam: ut faciat frondes, et portet fructum, et [Vulg. ut] sit in vineam grandem. Dic: Haec dicit Dominus Deus: Ergone prosperabitur? Nonne radices ejus evellet, et fructum ejus distringet, et siccabit omnes palmites germinis ejus, et arescet, et non in brachio grandi, neque in populis multis [Vulg. populo multo] ut evelleret eam radicitus? Ecce plantata est, ergone prosperabitur? Nonne cum tetigerit eam ventus urens, siccabitur, et in areis germinis sui arescet?

LXX: Et facta est aquila altera grandis magnarum alarum, plurimis unguibus: et ecce vinea haec implicata erat ad eam, et radices ejus ad illam, et ramos suos extendit ad illam, ut irrigaret eam cum gleba plantationis suae. In campo bono, super aquam multam ipsa impinguata est: ut faceret germina et afferret fructum, et esset in vineam grandem. Propterea dic: Haec dicit Adonai Dominus: Si dirigetur? Nonne radices teneritudinis ejus, et fructus illius computrescent, et arescent omnia quae ex ea orta sunt? Et non in brachio magno, neque in populo multo, ut evellat eam a radicibus suis: et ecce impinguatur. Numquid dirigetur? Nonne statim ut tetigerit eam ventus urens, arescet, ac siccabitur ariditate: cum gleba germinis sui arescet?

Aquila secunda, id est, altera, et ipsa magna, plena plumis, multorum unguium, propter rapacitatem, et vastationem gentium plurimarum, rex Aegypti est Pharao. Et ecce vinea ista subauditur rex Sedecias, qui a Nabuchodonosor in Jerusalem fuerat constitutus, coepit, inquit, mittere propagines suas ad eam, id est, ad regem Aegyptiorum, legatos dirigere, et ab eo contra regem, cui subditus erat, auxilium postulare. Hoc est enim quod Scriptura nunc dicit, ut irrigaret eam de areolis germinis sui.

In a walled city he placed it, and took of the seed of the land, and gave it in a field for a plantation over many waters: that it might be looked upon, he placed it: and it sprang up, and became a weak vine and small in size, so that only its branches appeared under it, and its roots were beneath it. And it became a great vine, and made branches, and extended its boughs.

When it is said to the prophet: "Propose an enigma, tell a parable," or as the LXX translated: "tell a narration, and speak a parable," it is shown that what is said is obscure. For to no one is it a doubt that an enigma and a parable proffer one thing in words, and hold another in senses. For the Savior also spoke to the people in parables, which he discussed secretly with the apostles. Now two Eagles are proposed in the present prophecy of Ezekiel.

(Vers. 7 seqq.) And there was another great eagle, with great wings and many feathers. And behold, this vine, as if sending its roots toward it, extended its shoots toward it, that it might water it from the beds of its budding. In a good land, over many waters, he planted it: that it might bring forth leaves, and bear fruit, and [Vulg. that] it might be a great vine. Say: Thus saith the Lord God: Shall it prosper then? Shall he not pluck up its roots, and pull off its fruit, and wither all the shoots of its budding, and it shall wither, and not with a great arm, nor with many people [Vulg. with much people], as if to pluck it up by the roots? Behold it is planted: shall it prosper then? Shall it not, when the burning wind (ventus urens) has touched it, be withered, and wither in the beds of its budding?

LXX: And there was another great eagle of great wings, with very many talons: and behold, this vine was entwined toward it, and its roots toward it, and it extended its branches toward it, that it might water it with the clod of its plantation (gleba plantationis). In a good field, over much water, it was fattened: that it might make buds and bring forth fruit, and be a great vine. Therefore say: Thus saith Adonai the Lord: Shall it be directed? Shall not the roots of its tenderness and its fruits rot, and all things that have sprung from it wither? And not with a great arm, nor with much people, so as to pluck it up from its roots: and behold, it is fattened. Shall it be directed? Shall it not, as soon as the burning wind has touched it, wither, and be withered with dryness: with the clod of its budding it shall wither?

The second eagle—that is, the other—and itself great, full of feathers, of many talons because of the rapacity and devastation of very many nations, is Pharaoh the king of Egypt. And behold this vine: King Zedekiah is understood, who had been established in Jerusalem by Nebuchadnezzar; he began, it says, to send its branches toward it—that is, toward the king of the Egyptians—to direct legates, and from him to ask help against the king to whom he was subject. For this is what the Scripture now says, "that it might water it from the beds of its budding."

(Vers. 11 seqq.) Et factum est verbum Domini ad me, dicens: Dic ad domum exasperantem: Nescitis quid ista significent? Dic: Ecce venit rex Babylonis Jerusalem, et assumet regem et principes ejus, et adducet eos ad semetipsum in Babylonem. Et tollet de semine regni, ferietque cum eo foedus, et accipiet ab eo jusjurandum: sed et fortes terrae tollet, ut sit regnum humile, et non elevetur, sed custodiat pactum ejus, et servet illud. Qui recedens ab eo, misit nuntios ad Aegyptum, ut daret sibi equos et populum multum. Numquid prosperabitur, vel consequetur salutem, qui fecit haec? Et qui solvit pactum, numquid effugiet? Vivo ego, dicit Dominus Deus: quoniam in loco regis qui constituit eum regem, cujus fecit irritum juramentum, et solvit pactum quod habebat cum eo, in medio Babylonis morietur. Et non in exercitu grandi, neque in populo multo faciet contra eum Pharao praelium in jactu aggeris, et in exstructione vallorum, ut interficiat animas multas. Spreverat enim juramentum, ut solveret foedus. Et ecce dedit manum suam: et cum omnia haec fecerit, non effugiet.

Hoc est aenigma, haec est parabola, quod sub duabus aquilis et vinea, duos reges Babylonis et Aegypti Scriptura monstraret; et regem Sedeciam, qui contra jusjurandum, deserta amicitia Nabuchodonosor, se ad regem Aegyptium transtulit. Feriet, inquit, cum eo foedus, et accipiet ab eo jusjurandum, ut custodiat pactum ejus, et servet illud. Qui dissolvit, ait, pactum, numquid effugiet? Ex quo discimus, etiam inter hostes servandam fidem, et non considerandum cui, sed per quem juraveris. Multo enim fidelior inventus est ille, qui propter nomen Dei tibi credidit, et deceptus est, te qui per occasionem divinae majestatis hosti tuo, immo jam amico, es molitus insidias.

(Vers. 19 seq.) Propterea haec dicit Dominus Deus: Vivo ego, quoniam juramentum quod sprevit, et foedus quod praevaricatus est, ponam in caput ejus. Et extendam [Vulg. expendam] super eum rete meum, et comprehendetur sagena mea: et adducam eum in Babylonem, et judicabo illum ibi in praevaricatione qua despexit me. Et omnes profugi ejus, cum universo agmine [Vulg. addit suo] in gladio cadent, residuique in omnem ventum dispergentur: et scietis quia ego Dominus locutus sum.

(Vers. 11 seqq.) And the word of the Lord came to me, saying: Say to the exasperating house (domum exasperantem): Know you not what these things signify? Say: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and shall bring them to himself into Babylon. And he shall take of the seed of the kingdom (semine regni), and shall make a covenant (foedus) with him, and shall take an oath (jusjurandum) of him: but he shall also take away the strong of the land, that the kingdom may be humble, and may not be lifted up, but may keep his covenant (pactum), and observe it. Who, departing from him, sent messengers to Egypt, that it might give him horses and much people. Shall he prosper then, or shall he obtain salvation, that hath done these things? And he that hath broken the covenant, shall he escape? As I live, saith the Lord God: in the place of the king that established him king, whose oath he hath made void, and hath broken the covenant that he had with him, in the midst of Babylon shall he die. And not in a great army, nor with much people shall Pharaoh fight against him a battle in the casting up of a mound, and in the building of ramparts, to kill many souls. For he had despised the oath, so as to break the covenant. And behold he hath given his hand: and when he hath done all these things, he shall not escape.

This is the enigma (aenigma), this is the parable (parabola), that under two eagles and a vine, the Scripture should show two kings of Babylon and Egypt; and King Zedekiah, who against the oath, having deserted the friendship of Nebuchadnezzar, transferred himself to the Egyptian king. He shall make, it says, a covenant with him, and shall take an oath of him, that he may keep his covenant, and observe it. He who dissolves the covenant, it says, shall he escape? From which we learn that faith is to be kept even among enemies, and it is not to be considered to whom, but by whom thou hast sworn (non considerandum cui, sed per quem juraveris). For he is found much more faithful who believed thee because of the name of God and was deceived, than thou who, by the occasion of the divine majesty, hast moved snares against thy enemy, or rather now thy friend.

(Vers. 19 seq.) Therefore thus saith the Lord God: As I live, because the oath which he hath despised, and the covenant (foedus) which he hath transgressed, I will lay upon his head. And I will spread my net over him, and he shall be taken in my dragnet (sagena): and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me. And all his fugitives, with all [Vulg. addeth, his] army, shall fall by the sword, and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

Sententia saecularis est: ... dolus, an virtus, quis in hoste requirat? Quam solent nobis opponere, qui dicunt hostes fraude decipiendos. Cui ut acquiescamus, multo pejus fecit Sedecias: non enim hostem decepit, sed amicum, cui foedere Domini fuerat copulatus. Ergo quamdiu non jures, et pactum non ineas sub nomine Domini, prudentiae est, et fortitudinis, vel decipere, vel superare adversarium utcumque potueris. Cum autem te constrinxeris juramento, nequaquam adversarius, sed amicus est qui tibi credidit: et sub occasione jusjurandi, id est Dei nuncupatione, deceptus est. Propterea Scriptura nunc dicit: Juramentum quod sprevit, et foedus quod praevaricatus est, ponam in caput ejus. Ac ne putaremus juramentum et foedus, et pactum, regis esse Babylonii, vel Sedeciae qui fecerat, sequitur: In prevaricatione qua despexit me. Ergo qui contemnit juramentum, illum despicit per quem juravit: illique facit injuriam, cujus nomini credidit adversarius. Propter quam causam expandam, inquit, super eum rete meum, et comprehendetur sagena mea, et adducam eum in Babylonem, et judicabo eum illic. Quidquid igitur contra Sedeciam fecit Nabuchodonosor, non suis fecit viribus, sed ira Dei, in cujus nomine fuerat pejeratum.

Secundum an agogen, licet violenta videatur interpretatio, hoc sciendum, quod quomodo caetera animantia, et ad bonam et ad malam partem referri solent; ita et de aquila, et de leone. In bonam partem dicitur: Catulus leonis Juda (Genes. XLIX, 9). In contrariam: Adversarius noster diabolus quasi leo rugiens circuit (II Petr. V, 8). Et illud in psalmo: Insidiatur in absconditis, sicut leo in cubili suo: insidiatur ut rapiat pauperem (Ps. IX, 9). In bonam partem de aquila dicitur, quod justus dives effectus faciat sibi alas sicut aquilae, ut possit reverti in domum praecessoris sui. Et in Isaia scriptum est, quod justi pennas afferant sicut aquilae (Isa. XL): currant et non lassentur: ambulent, et non esuriant.

(Vers. 22 seqq.) Haec dicit Dominus [Vulg. addit Deus]: Et sumam ego de medulla cedri sublimis, et ponam de vertice ramorum ejus; tenerum distringam, et plantabo super montem excelsum et eminentem: in monte sublimi Israel plantabo illud. Et erumpet in germen, et faciet fructum, et erit in cedrum magnam, et habitabunt sub ea omnes volucres: universum volatile sub umbra frondium ejus nidificabit. Et scient omnia ligna regionis, quia ego Dominus humiliavi lignum sublime, et elevavi [Vulg. exaltavi] lignum humile, et siccavi lignum viride, et frondere feci lignum aridum, ego Dominus locutus sum et feci.

There is a secular sentence: ... deceit or valor, who would ask in an enemy? (Vergil, Aen. II, 390) Which those who say that enemies are to be deceived by fraud are wont to oppose to us. To which that we may acquiesce, Zedekiah did much worse: for he did not deceive an enemy, but a friend, to whom he had been joined by the covenant of the Lord. Therefore, as long as thou dost not swear, and dost not enter into a covenant under the name of the Lord, it is of prudence and of fortitude either to deceive or to overcome an adversary in whatever way thou canst. But when thou hast bound thyself by an oath, by no means is he an adversary, but a friend who believed thee: and under the occasion of the oath—that is, the invocation of God—he was deceived. Therefore the Scripture now says: "The oath which he hath despised, and the covenant which he hath transgressed, I will lay upon his head." And lest we should think that the oath and the treaty and the covenant (pactum) were merely of the Babylonian king, or of Zedekiah who had made them, it follows: "In the transgression by which he hath despised me." Therefore he who contemns an oath, despises Him by whom he has sworn: and he does injury to Him whose name the adversary believed. For which cause, it says, "I will spread my net over him, and he shall be taken in my dragnet, and I will bring him into Babylon, and I will judge him there." Whatever therefore Nebuchadnezzar did against Zedekiah, he did not by his own strength, but by the wrath of God, in whose name perjury (pejeratum) had been committed.

According to anagoge (anagogen), although the interpretation may seem violent, this is to be known: that just as other animals are wont to be referred both to the good and to the bad part, so also of the eagle and of the lion. In the good part it is said: "A lion's whelp is Judah" (Gen. XLIX, 9). In the contrary: "Our adversary the devil as a roaring lion goeth about" (I Pet. V, 8). And that in the psalm: "He lieth in wait in secret places, as a lion in his den: he lieth in wait that he may catch the poor man" (Ps. IX, 9). In the good part it is said of the eagle, that the just man having been made rich makes to himself wings like those of an eagle, that he may be able to return to the house of his predecessor. And in Isaiah it is written, that the just shall bring forth feathers like eagles (Isa. XL): "they shall run and not be weary; they shall walk and not faint."

(Vers. 22 seqq.) Thus saith the Lord [Vulg. addeth God]: And I will take of the marrow (medulla) of the lofty cedar, and will set it from the top of its branches; I will pluck a tender one, and will plant it upon a high and eminent mountain: on the high mountain of Israel I will plant it. And it shall break forth into a bud, and shall bear fruit, and shall be into a great cedar, and all birds shall dwell under it: every volatile thing shall nestle under the shadow of its foliage. And all the trees of the region shall know that I the Lord have humbled the lofty tree, and have exalted (elevavi) the humble tree, and have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and have done it.

LXX: Quia haec dicit Adonai Lord: Et auferam ego de electis cedri de vertice + et dabo de capite ramorum ejus ** de corde eorum auferam, et plantabo super montem excelsum, et suspendam illud in monte sublimi Israel, et plantabo, et afferet germen, et faciet fructum, et erit in cedrum magnam, et requiescet sub ea omnis avis, et omne volatile sub umbra ejus requiescet ÷ et rami ejus restituentur ** et scient omnia ligna campi, quia ego Dominus qui humilio lignum excelsum, et exalto lignum humile: et arefacio lignum viride, et germinare facio lignum aridum. Ego Dominus locutus sum et facio.

Hoc quod in Septuaginta legitur: Et dabo de capite ramorum ejus, de Theodotionis editione additum est. Rursumque quod sequitur: Et rami ejus restituentur, obelo praenotandum est, quia in Hebraico non habetur.

Verus Nabuchodonosor propterea sumit de medulla cedri sublimis, de vertice ramorum ejus, ut sit regnum ejus humile, et non elevetur. Dominus autem Deus Pater omnipotens, qui locutus est ad Ezechielem, tollit de stirpe regia, et de genere David; et plantat super montem excelsum et eminentem, qui loquitur in psalmo: Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus (Ps. II, 6). Defecerat enim princeps de Juda, et dux de Israel, donec veniret cui repositum est: et ipse erit exspectatio gentium (Genes. XLIX).

LXX: Because thus saith Adonai the Lord: I will also take from the choice things of the cedar from the top + and I will give from the head of its branches ** from their heart I will take, and will plant it upon a high mountain, and will suspend it on the high mountain of Israel, and will plant it, and it shall bring forth a bud, and shall bear fruit, and shall be into a great cedar, and every bird shall rest under it, and every volatile thing shall rest under its shadow ÷ and its branches shall be restored ** and all the trees of the field shall know that I am the Lord who humble the lofty tree, and exalt the humble tree: and dry up the green tree, and make the dry tree to germinate. I the Lord have spoken and I do it.

That which is read in the Septuagint: "And I will give from the head of its branches," has been added from the edition of Theodotion. And again what follows: "And its branches shall be restored," is to be noted with an obelus, because it is not had in the Hebrew.

The true Nebuchadnezzar for this reason takes from the marrow of the lofty cedar, from the top of its branches, that his kingdom may be humble and not be lifted up. But the Lord God the Father Almighty, who spoke to Ezekiel, takes from the royal stock and from the lineage of David; and plants it upon a high and eminent mountain, who speaks in the psalm: "But I am appointed king by him over Zion his holy mountain" (Ps. II, 6). For the prince from Judah and the leader from Israel had failed, until he should come for whom it is laid up: and he himself shall be the expectation of the nations (exspectatio gentium) (Gen. XLIX).

LIBER SEXTUS.

197-198 Putabam quod, medio serpente confosso, non reviviscerent hydrae novella plantaria, et juxta fabulas poetarum, Scylla mortua, nequaquam in me Scyllaei saevirent canes, qui latrare non cessant: et haereticis Dei percussis manu, ne tentarentur, si fieri potest, etiam electi Dei (Matth. XXIV), haeresis ipsa non moritur, haereditariis contra nos odiorum suorum catulis derelictis, qui nostra simulantes, genitricis antiquae, et pellacis Ulyssis venena non deserunt: labiaque tantum melle circumlinunt; et juxta eloquia Scripturarum (Ps. LIV), mollierunt verba sua super oleum: ipsi autem sunt jacula, et jacula ignita, quae scuto fidei repellenda simul et exstinguenda sunt.

Haec dixi, filia Eustochium, ut laborantem me in opere prophetali, et haereticis resistentem, orationibus juves, et sextum volumen Explanationum in Ezechiel, meo ore, suo sensu Dominus explicet; ejusdemque Spiritus gratia, quo prophetis revelata sunt quae scripta legimus, nobis quoque disserentibus revelentur, ut possimus dicere: Os meum aperui, et attraxi spiritum (Psal. CXVIII, 131).

(Cap. XVIII.---Vers. 1, 2.) Et factus est sermo Domini ad me, dicens: Quid est quod inter vos parabolam vertitis in proverbium istud in terra Israel, dicentes: Patres comederunt uvam acerbam, et dentes filiorum obstupuerunt [Vulg. obstupescunt]? LXX: Et factus est sermo Domini ad me, dicens: ÷ Fili hominis ** quae est parabola haec in filios Israel, dicentium: Patres comederunt uvam acerbam, et dentes filiorum obstupuerunt? Hoc quod Septuaginta dixerunt, fili hominis, in Hebraico non habetur. Monet autem divina Scriptura illud quod in Exodo dictum est: Ego sum Dominus Deus tuus. Deus aemulator, qui reddo peccata patrum super filios, usque ad tertiam et quartam generationem his qui oderunt me, et facio misericordiam in millia his qui diligunt me, et custodiunt praecepta mea (Exod. X, 5; Deut. V, 9, 10).

BOOK SIX.

197-198 I thought that, the middle serpent having been pierced, the new shoots (novella plantaria) of the hydra would not revive, and according to the fables of the poets, Scylla being dead, the Scyllaean dogs (Scyllaei canes) would by no means rage against me, who do not cease to bark: and the heretics having been struck by the hand of God, lest even the elect of God be tempted, if it be possible (Matt. XXIV), heresy itself does not die, hereditary whelps (haereditariis catulis) of their hatreds having been left behind against us, who, feigning our things, do not desert the poisons of their ancient mother and of the deceptive Ulysses: and they only smear their lips with honey; and according to the utterances of the Scriptures (Ps. LIV), "they have softened their words above oil": but they themselves are darts, and fiery darts (jacula ignita), which are at once to be repelled and extinguished by the shield of faith.

These things I have said, daughter Eustochium, so that thou mayest help me with thy prayers as I labor in the prophetic work and resist the heretics, and that the Lord may explain the sixth volume of the Explanations on Ezekiel (Explanationum in Ezechiel) by my mouth, through His own sense; and that by the grace of the same Spirit by which those things which we read written were revealed to the prophets, they may be revealed also to us as we discuss them, so that we may be able to say: "I opened my mouth, and drew in the spirit" (Psalm CXVIII, 131).

(Chap. XVIII.---Vers. 1, 2.) And the word of the Lord came to me, saying: What is it that you turn among yourselves this parable into this proverb in the land of Israel, saying: The fathers have eaten a sour grape, and the teeth of the children are set on edge [Vulg. are set on edge]? LXX: And the word of the Lord came to me, saying: ÷ Son of man ** what is this parable among the children of Israel, of those who say: The fathers have eaten a sour grape, and the teeth of the children are set on edge? That which the Seventy (Septuaginta) said, "son of man," is not found in the Hebrew. Moreover, the divine Scripture warns of that which was said in Exodus: "I am the Lord thy God." A jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments" (Exod. XX, 5; Deut. V, 9, 10).

Et iterum: Descendit Dominus in nube et astitit juxta Moysen, et invocavit Moyses nomen Domini, et transiit Dominus ante faciem ejus, et invocavit eum, dicens: Domine Deus miserator et misericors, patiens et multae misericordiae, et verax, et justitiam servans, et misericordiam in millia, auferens iniquitates, et injustitias, et peccata: et non emundabit 199 iniquitates patrum super filios et super filios filiorum, in tertiam et quartam generationem (Exod. XXXIV, 5 seq.), sic accipi debere, quasi proverbium, et parabolam, ut aliud in verbis sonet, aliud in sensu teneat; quod in parabola quoque duarum aquilarum supra diximus. Unde et Dominus in septuagesimo septimo psalmo: Aperiam, inquit, in parabolis os meum: loquar propositiones ab initio (Ps. LXXVII, 15). Et in Evangelio parabolam sementis, et lolii, et sinapis, quod cum sit minimum omnium seminum, in magnam consurgit arborem (Matth. XIII), ita proponit, ut aliud praetendat in verbis, aliud in sensibus teneat. Et nos usque in praesentem diem putabamus duo testimonia Exodi, quae supra (Isa. XXIX) posuimus non esse parabolam, sed simplicem explicare sententiam. Et quamquam non auderemus quidpiam dicere, nec vas fictile loqui contra figulum, quare ita, vel ita me fecisti: tamen scandalum patiebamur occultum, quod injustitia videretur Dei, alium peccare, et alium luere peccata. Si enim reddit peccata patrum super filios in tertiam et quartam generationem, injustum videtur ut alius peccet, et alius puniatur. Sed ex eo quod sequitur: his qui me oderunt, comminationis, sive praecepti scandalum solvitur. Non enim ideo puniuntur in tertia et quarta generatione, quia deliquerunt patres eorum, cum patres potius qui fuerunt peccatores puniri debuerint; sed quia patrum exstiterunt aemulatores, et oderunt Deum haereditario malo, et impietate in ramos quoque de radice crescente.

Solent in hoc loco haeretici, qui vetus non recipiunt Instrumentum, contra creatorem dicere: Quam bonus et justus Deus Legis et Prophetarum, qui quiescens, et silens ad peccata patrum, reddit his qui non peccaverunt; immo quanta in eo crudelitas, ut iram suam usque ad tertiam et quartam extendat generationem! Quibus nos respondebimus, et in hoc Dei Creatoris clementiam demonstrari. Non enim truculentiae est, et severitatis, iram tenere usque ad tertiam et quartam generationem, sed signum misericordiae poenam differre peccati.

And again: "The Lord descended in a cloud and stood beside Moses, and Moses called upon the name of the Lord, and the Lord passed before his face, and he called upon Him, saying: Lord God, merciful and gracious, patient and of much mercy, and true, and keeping justice, and mercy unto thousands, taking away iniquities, and injustices, and sins: and he will not cleanse the iniquities of the fathers upon the children and upon the children's children, unto the third and fourth generation" (Exod. XXXIV, 5 seq.), it ought to be accepted thus, as a proverb and a parable, so that it sounds one thing in the words, but holds another in the sense; which we also said above in the parable of the two eagles. Whence also the Lord in the seventy-seventh psalm: "I will open," He says, "my mouth in parables: I will utter propositions from the beginning" (Ps. LXXVII, 15). And in the Gospel, the parable of the seed, and of the cockle, and of the mustard seed, which though it be the least of all seeds, grows into a great tree (Matth. XIII), He so proposes it, that it pretends one thing in the words, and holds another in the senses. And we even unto the present day thought that the two testimonies of Exodus, which we placed above (Isa. XXIX), were not a parable, but explained a simple sentence. And although we did not dare to say anything, nor should the vessel of clay speak against the potter, why hast Thou made me thus, or thus: yet we suffered an occult scandal, because it seemed an injustice of God, that one should sin, and another should pay for the sins. For if He visits the sins of the fathers upon the children unto the third and fourth generation, it seems unjust that one should sin, and another be punished. But from that which follows: "to them that hate me," the scandal of the threat or of the precept is dissolved. For they are not punished in the third and fourth generation because their fathers sinned, when rather the fathers who were sinners ought to have been punished; but because they existed as emulators of their fathers, and hated God by an hereditary evil, and with impiety growing also into the branches from the root.

Heretics, who do not receive the Old Testament (Instrumentum), are accustomed in this place to say against the Creator: How good and just is the God of the Law and the Prophets, who, resting and silent at the sins of the fathers, visits them upon those who did not sin; nay, how great is the cruelty in Him, that He should extend His wrath even unto the third and fourth generation! To whom we shall respond, that even in this the clemency of God the Creator is demonstrated. For it is not of truculence and severity to hold wrath unto the third and fourth generation, but a sign of mercy to defer the punishment of sin.

Quando enim dicit: Domine Deus miserator, et misericors, patiens et multae miserationis; et infert: 200 reddens iniquitatem patrum super filios, et filios filiorum, hoc indicat, quod tantae misericordiae sit, ut non statim puniat, sed sententiam differat puniendi. Sin autem vindicta peccantium differtur in tertiam et in quartam generationem, cum justis sanctisque quid amplius facit. Sequitur: Et servans justitiam et misericordiam in multa millia, his qui custodiunt mandata ejus, et faciunt praecepta illius. Scriptum est in Proverbiis: Sicut uva acerba dentibus noxia est, et fumus oculis: sic iniquitas his qui utuntur ea (Prov. X, 26). Ex quo perspicuum est, non aliorum dolere dentes et obstupescere, sed eorum qui uvam acerbam comederint. Est autem loci istius hic sensus: quomodo si quis velit dicere: Patres uvam acerbam comederunt, et dentes filiorum obstupuerunt, ridiculum est, et nullam habens consequentiam: sic iniquum est atque perversum peccare patres, et filios nepotesque cruciari.

Sunt qui hoc quod in Exodo scriptum est: Reddens iniquitates patrum super filios in tertiam et quartam generationem, ita edisserant, ut ad animam humanam sententiam referant, patrem in nobis levem [Al. lenem] punctum sensuum et incentiva vitiorum esse dicentes; filium vero, si cogitatio peccatum conceperit; nepotes, si quod cogitaveris atque conceperis, opere perpetraveris; pronepotem autem, hoc est, quartam generationem, si non solum feceris quod malum est et scelestum, sed in tuis sceleribus glorieris, secundum illud quod scriptum est (Ibid., XVIII, 3): Impius cum in profundum malorum venerit, contemnit [Al. contemnet]. Deus igitur primos et secundos stimulos cogitationum, quas Graeci Ï€ÏÎ¿Ï€Î±Î¸Îµá½·Î±Ï, vocant, sine quibus nullus hominum esse potest, nequaquam punit; sed si cogitata quis facere decreverit, aut ipsa quae fecerit, noluerit corrigere poenitentia. Unde scriptum est: Nullus hominum sine peccato, nec si unius quidem diei fuerit vita ejus. Numerabiles autem anni vitae illius (Prov. XX, 9). Et in alio loco: Quis gloriabitur castum se habere cor? Et rursum: Astra quoque non sunt munda in conspectu ejus: et adversus Angelos suos perversum quid excogitavit (Job XXV, 5). Sin autem sublimis illa natura peccato non caret, quid dicendum est de hominibus, qui fragili carne circumdati, debent loqui cum Apostolo: 201 Miser ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)? Et illud, ut cum omnia fecerimus, debeamus dicere: Servi inutiles sumus: quod debuimus facere, fecimus (Luc. XVII, 10). Et: Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam: nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam (Psal. CXXVI, 1, 2).

For when He says: "Lord God, merciful and gracious, patient and of much mercy"; and adds: "visiting the iniquity of the fathers upon the children, and the children's children," this indicates that He is of such great mercy that He does not punish immediately, but defers the sentence of punishment. But if the vengeance of the sinners is deferred unto the third and fourth generation, what more does He do with the just and the holy? It follows: "And keeping justice and mercy unto many thousands, to them that keep his commandments, and do his precepts." It is written in Proverbs: "As a sour grape is harmful to the teeth, and smoke to the eyes: so is iniquity to them that use it" (Prov. X, 26). From which it is clear that it is not the teeth of others that ache and are set on edge, but those of them who have eaten the sour grape. Moreover, this is the sense of this place: just as if someone should wish to say: "The fathers ate a sour grape, and the teeth of the children are set on edge," it is ridiculous and has no consequence: so it is unjust and perverse that the fathers should sin, and the children and grandchildren be tortured.

There are those who thus explain that which is written in Exodus: "Visiting the iniquities of the fathers upon the children unto the third and fourth generation," so that they refer the sentence to the human soul, saying that the father in us is a light point of the senses and the incentives of vices; but the son, if the thought has conceived a sin; the grandchildren, if what thou hast thought and conceived, thou hast perpetrated by work; but the great-grandson, that is, the fourth generation, if thou hast not only done what is evil and wicked, but gloriest in thy crimes, according to that which is written (Ibid., XVIII, 3): "The wicked man, when he is come into the depth of evils, contemneth." God, therefore, does not at all punish the first and second goads of thoughts, which the Greeks call propatheias, without which no man can be, but if one has decreed to do the things thought, or if he has not willed to correct by repentance the very things he has done. Whence it is written: "No man is without sin, not even if his life were of one day. But the years of his life are numerable" (Prov. XX, 9). And in another place: "Who shall glory that he hath a clean heart?" And again: "The stars also are not clean in his sight: and against his angels he hath thought some perverse thing" (Job XXV, 5). But if that sublime nature is not without sin, what must be said of men, who, surrounded by fragile flesh, ought to speak with the Apostle: "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. VII, 24)? And this, that when we have done all things, we ought to say: "We are unprofitable servants: we have done that which we ought to do" (Luke XVII, 10). And: "Unless the Lord build the house, they labor in vain that build it: unless the Lord keep the city, he watcheth in vain that keepeth it" (Psalm CXXVI, 1, 2).

Ad probationem autem hujus rei, quod nequaquam primus pulsus cogitationis, immo parvus mentis instinctus puniatur a Deo, sed si quod mente conceperis, opere consumes, illud de Genesi proferendum est: Cham peccavit, irridens nuditatem patris; et sententiam non ipse qui risit, sed filius ejus suscepit Chanaam: Maledictus, ait, Chanaan; servus erit fratrum suorum (Genes. IX). Quae enim justitia est, ut pater peccaverit, et in filium sententia proferatur? Necnon quod in contrariam partem ponit Apostolus (I Tim. II), salvam esse mulierem, si filii ejus permanserint in fide, et sanctitate, et pudicitia, videtur sententia justitiam non habere, ut si filii boni fuerint et nepotes, salventur parentes. Quanti enim parentes sancti sunt, et malos habent filios: et e contrario quanti parentes peccatores, justos et sanctos filios generant? Ergo secundum hunc sensum cuncta accipienda quae supra diximus, peccata parentum atque generantium, in ramis, non in radice puniri. Hoc interim de proverbio sive parabola dixisse sufficiat: quod Lex et Prophetae, hoc est, Exodus et Ezechiel, immo ipse Deus qui et hic et ibi locutus est, nequaquam in sententiis discrepare videatur, aut hic corrigere, quod ibi male dixerit. Si quis autem vel meliorem, vel alterum sensum potuerit reperire, qui contrariorum inter se testimoniorum scandalum tollat, illius magis acquiescendum sententiae est.

(Vers. 3, 4.) Vivo ego, dicit Dominus, si erit vobis ultra parabola haec in proverbium in Israel. Ecce omnes animae meae sunt: ut anima patris, ita et anima filii mea est. Anima quae peccaverit, ipsa morietur. LXX: Vivo ego, dicit Adonai Dominus, si fuerit ultra, ut dicatur haec parabola in Israel: quia omnes animae meae sunt. Quomodo anima patris, ita anima filii 202 mea est. Anima quae peccaverit ipsa morietur. Quid significet, Vivo ego, dicit Dominus, et parabola, vel proverbium, supra plenius diximus: quae nequaquam dicetur in Israel, sed in his qui Dei notitiam non habent, nec possunt perspicere veritatem. Omnes, inquit, animae meae sunt; juxta creaturam, non juxta meritum: ut Moyses appellabatur homo Dei, de quo scriptum est: Oratio Moysi hominis Dei (Deut. XXXIII, 1). Et Elias qui ad quinquaginta militum principem loquebator: Et si homo Dei ego sum, descendat ignis de coelo super te, et super quinquaginta viros (IV Reg. I, 12). Homo vero peccati et filius iniquitatis, non vocatur homo Dei, sicut servus et famulus Dei hi appellantur, de quibus dici non potest: Omnis qui facit peccatum, servus est peccati (Joan. VIII, 34). Et iterum: A quo enim quis vincitur, ejus et servus est (II Petr. II, 19). Sicut peccata filiorum non nocent patribus, sic peccata patrum ad filios non redundant; sed anima quae peccaverit, ipsa morietur: non abolitione substantiae, sed ex ejus consortio, qui dicit: Ego sum vita (Joan. XIV, 6). Et alibi loquitur: Omnis qui vivit et credit in me, non morietur in aeternum (Ibid. XI, 26).

Moreover, for the proof of this matter, that the first impulse of thought is by no means punished, or rather a small instinct of the mind is not punished by God, but if what thou hast conceived in the mind, thou consumest by work, that from Genesis is to be brought forward: Ham sinned, mocking the nakedness of his father; and not he himself who laughed received the sentence, but his son Canaan: "Cursed," he says, "be Canaan; a servant shall he be to his brethren" (Gen. IX). For what justice is it, that the father should have sinned, and the sentence be brought forth against the son? Also that which the Apostle places on the contrary part (I Tim. II), that a woman is saved if her children remain in faith, and holiness, and chastity, the sentence seems not to have justice, so that if the children and grandchildren be good, the parents should be saved. For how many parents are holy, and have evil children: and on the contrary, how many parents are sinners, and beget just and holy children? Therefore, according to this sense all things are to be accepted which we said above, that the sins of the parents and of those begetting are punished in the branches, not in the root. Let it suffice to have said this meanwhile concerning the proverb or parable: that the Law and the Prophets, that is, Exodus and Ezekiel, nay God Himself who spoke both here and there, may by no means seem to disagree in sentences, or here to correct what He said badly there. But if anyone can find either a better or another sense, which may take away the scandal of the testimonies contrary among themselves, one ought rather to acquiesce in his opinion.

(Vers. 3, 4.) As I live, saith the Lord, this parable shall be no more among you for a proverb in Israel. Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die. LXX: As I live, saith Adonai the Lord, it shall be no more, that this parable be said in Israel: because all souls are mine. As the soul of the father, so the soul of the son is mine. The soul that sinneth it shall die. What "As I live, saith the Lord," and "parable," or "proverb" may signify, we have said more fully above: which shall by no means be said in Israel, but in those who have not the knowledge of God, nor can perceive the truth. All souls, He says, are mine; according to creation, not according to merit: as Moses was called the man of God, of whom it is written: "The prayer of Moses the man of God" (Deut. XXXIII, 1). And Elijah who spoke to the captain of fifty soldiers: "And if I be a man of God, let fire come down from heaven upon thee, and upon the fifty men" (IV Kings I, 12). But the man of sin and son of iniquity is not called a man of God, just as these are called the servants and handmaids of God, of whom it cannot be said: "Whosoever committeth sin is the servant of sin" (John VIII, 34). And again: "For by whom a man is overcome, of the same also is he the servant" (II Pet. II, 19). Just as the sins of children do not harm the fathers, so the sins of fathers do not redound to the children; but the soul that sinneth, it shall die: not by the abolition of substance, but by departure from its consortium, who says: "I am the life" (John XIV, 6). And elsewhere he speaks: "Whosoever liveth and believeth in me, shall not die for ever" (Ibid. XI, 26).

Et: Amen, amen dico vobis: qui sermonem meum custodierit, mortem non videbit in sempiternum. Vita enim nostra abscondita est cum Christo in Deo (Ibid. VIII, 51): quia [Al. qua] victuri sumus quando Christus apparuerit vita nostra in gloria (Coloss. III, 3); et implebitur illud quod scriptum est: Amen amen dico vobis: qui sermonem meum audit, et credit ei qui misit me, habet vitam aeternam: et in judicium non venit, sed transibit de morte in vitam (Joan. V, 24). Illud autem quod a Balam dicitur: Moriatur anima mea in animabus justorum (Num. XXIII, 10): hunc habet sensum, ut cupiat mori saeculo atque peccato, ac vivere cum justorum animabus, quorum vita Christus est, et possunt canere: Placebo Domino in regione viventium (Ps. CXIV, 9). Non est enim Deus mortuorum, sed vivorum (Matth. XXII, 32). Et if Balaam, ut verisimile est, in linguam nostram translatum, vanum populum sonat: perspicuum est quod vanus prius gentium populus desideret habere consortium cum animabus justorum, Abraham, Isaac et Jacob, qui eutheÃ®s, id est, recti et 203 justi nuncupantur. Unde et Geneseos liber, ex eorum vocabulo nomen accepit.

(Vers. 5, 6 seq.) Et vir si fuerit justus, et fecerit judicium et justitiam; in montibus non comederit, et oculos suos non levaverit ad idola domus Israel; et uxorem proximi sui non violaverit, et ad mulierem menstruatam non accesserit; et hominem non contristaverit; pignus debitori reddiderit; per vim nihil rapuerit; panem suum esurienti dederit; et nudum operuerit vestimento; et ad usuram non commodaverit; et amplius non acceperit; ab iniquitate averterit manum suam; judicium verum fecerit inter virum et virum; in praeceptis meis ambulaverit, et judicia mea custodierit, ut faciat veritatem: hic justus est, vita vivet, dicit Dominus Deus. LXX; Homo autem qui fuerit justus, qui facit judicium et justitiam; super montes non comederit, et oculos suos non levaverit ad cogitationes domus Israel; et uxorem proximi sui non contaminaverit, et ad mulierem fluentem sanguine non accesserit; et hominem non oppresserit; pignus debitori reddiderit; et rapinam non rapuerit, panem suum esurienti dederit; et nudum operuerit vestimento; et pecuniam suam ad usuram non dederit; et amplius non acceperit; ab iniquitate averterit manum suam; justum judicium fecerit inter virum et inter proximum ejus; in praeceptis meis ambulaverit, justificationes meas custodierit, ut faciat eas: hic justus est, vita vivet, dicit Adonai Dominus.

And: "Amen, amen I say to you: if any man keep my word, he shall not see death for ever. For our life is hidden with Christ in God" (Ibid. VIII, 51): because [Al. by which] we are to live when Christ our life shall appear in glory (Coloss. III, 3); and that which is written shall be fulfilled: "Amen amen I say to you: he that heareth my word, and believeth him that sent me, hath life everlasting: and cometh not into judgment, but shall pass from death into life" (John V, 24). Moreover, that which is said by Balaam: "Let my soul die in the souls of the just" (Num. XXIII, 10): has this sense, that he may desire to die to the world and to sin, and to live with the souls of the just, whose life is Christ, and they can sing: "I will please the Lord in the region of the living" (Ps. CXIV, 9). "For God is not the God of the dead, but of the living" (Matth. XXII, 32). And if Balaam, as is probable, translated into our language, signifies "vain people": it is clear that the previously vain people of the nations should desire to have consortium with the souls of the just, Abraham, Isaac, and Jacob, who are called eutheÃ®s, that is, "upright" and "just." Whence also the book of Genesis received its name from their title.

(Vers. 5, 6 seq.) And if a man be just, and do judgment and justice; has not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and has not defiled his neighbor's wife, nor come near to a menstruous woman; and has not grieved any man; has restored the pledge to the debtor; has taken nothing by violence; has given his bread to the hungry; and has covered the naked with a garment; and has not lent upon usury; and has not taken more; has turned away his hand from iniquity; has executed true judgment between man and man; has walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God. LXX: But a man who is just, who does judgment and justice; has not eaten upon the mountains, and has not lifted up his eyes to the thoughts of the house of Israel; and has not contaminated his neighbor's wife, and has not come near to a woman flowing with blood; and has not oppressed any man; has restored the pledge to the debtor; and has not taken by rapine, has given his bread to the hungry; and has covered the naked with a garment; and has not given his money to usury; and has not taken more; has turned away his hand from iniquity; has done just judgment between man and between his neighbor; has walked in my commandments, has kept my justifications, to do them: he is just, he shall surely live, saith Adonai the Lord.

Vultis, ait, scire hoc quod dictum est: Peccata patrum reddam in tertiam et quartam generationem (Deut. V, 9), non id sonare quod plerique existimant; nec esse simile huic sententiae: Patres comederunt uvam acerbam, et dentes filiorum obstupuerunt (Jerem. XXXI, 29): audite quae illaturus sum: si fuerit pater justus, qui haec fecerit, et illa non fecerit, et habuerit filium pessimum, qui, desertis virtutibus patris, se flagitiis manciparit; nonne et iste vita vivet quia justus est; et ille morte morietur, quia omnia perpetrarit, quae pater vitando justus effectus est? Videamus catalogum virtutum patris, quae mihi videntur in decem et septem partes dividi. Quarum primum est, fecisse judicium; secundum huic simile, judicio copulasse justitiam; tertium, non comedisse in montibus; 204 quartum, oculos non levasse ad idola, sive ut LXX transtulerunt, ad cogitationes domus Israel; quintum, uxorem proximi sui non violasse. Sextum, menstruatae uxoris vitasse complexus. Septimum, hominem non contristasse, sive, ut LXX ediderunt, oppressisse per potentiam; octavum, pignus debitori reddidisse; nonum, per vim nihil rapuisse, vel, juxta LXX, rapinam non rapuisse; decimum, panem suum esurienti dedisse; undecimum, nudum operuisse vestimento; duodecimum, ad usuram pecuniam non dedisse; tertium decimum, nihil ex his quae dederit amplius accepisse; decimum quartum, ab iniquitate avertisse manum suam; decimum quintum, quod simile videtur primo, sed in parte diversum est, judicium verum fecisse inter virum et virum, sive proximum suum; decimum sextum, in praeceptis Domini ambulasse; decimum septimum, judicia et justificationes illius custodisse. Quorum singula quid velint, dicemus in consequentibus.

Si fuerit, ait, vir justus et fecerit judicium. Scriptum est in Proverbiis: Cogitationes justorum judicia (Prov. XII, 5). Qui hanc virtutem possederit, ut nihil sine ratione faciat et judicio, potest illud propheticum dicere: Judicia Domini vera, justificata in semetipsis (Ps. XVIII, 10), et cum recte omnia judicarit, ut non accipiat personam pauperis in judicio, implebit praeceptum Domini: Sicut minorem, sic et majorem judicabis (Prov. XVIII), audacter dicens: Desideravit anima mea desiderare judicia tua in omni tempore (Ps. CXVIII, 10). Et iterum: Viam veritatis elegi, judicia tua non sum oblitus (Vers. 30). Et in eodem psalmo: Cognovi quia justitia [Al. justa] judicia tua (Vers. 75); et in tantam proficiet beatitudinem, ut intelligat judicia Domini, quae sunt abyssus multa; et dicat cum Apostolo: O profundum divitiarum sapientiae et scientiae Dei, quam inscrutabilia sunt judicia ejus, et investigabiles viae illius (Rom. II, 33). Et in oratione commemoret: Quoniam judicia tua jucunda (Psal. CXVIII, 39).

Do you wish, he says, to know that what was said: "I will visit the sins of the fathers upon the third and fourth generation" (Deut. V, 9), does not sound like what most people think; nor is it similar to this sentence: "The fathers have eaten a sour grape, and the teeth of the children are set on edge" (Jerem. XXXI, 29): hear what I am about to bring in: if there be a just father, who has done these things, and has not done those, and has had a very bad son, who, having deserted the virtues of the father, has given himself over to crimes; shall not the former live because he is just; and the latter die by death, because he has perpetrated all the things which the father, by avoiding them, was made just? Let us see the catalog of the virtues of the father, which seem to me to be divided into seventeen parts. Of which the first is, to have done judgment; the second similar to this, to have coupled justice with judgment; the third, not to have eaten upon the mountains; the fourth, not to have lifted up eyes to idols, or as the LXX translated, to the thoughts of the house of Israel; the fifth, not to have defiled his neighbor's wife. The sixth, to have avoided the embraces of a menstruous wife. The seventh, not to have grieved a man, or, as the LXX published, to have oppressed him by power; the eighth, to have restored the pledge to the debtor; the ninth, to have taken nothing by violence, or, according to the LXX, not to have taken by rapine; the tenth, to have given his bread to the hungry; the eleventh, to have covered the naked with a garment; the twelfth, not to have given money to usury; the thirteenth, to have taken nothing more from those things which he gave; the fourteenth, to have turned away his hand from iniquity; the fifteenth, which seems similar to the first, but is different in part, to have done true judgment between man and man, or his neighbor; the sixteenth, to have walked in the commandments of the Lord; the seventeenth, to have kept his judgments and justifications. What each of these means, we shall say in the following.

"If there be," he says, "a just man and he do judgment." It is written in Proverbs: "The thoughts of the just are judgments" (Prov. XII, 5). He who possesses this virtue, so that he does nothing without reason and judgment, can say that prophetic word: "The judgments of the Lord are true, justified in themselves" (Ps. XVIII, 10), and when he has rightly judged all things, so that he does not accept the person of the poor in judgment, he will fulfill the precept of the Lord: "As the lesser, so also the greater shalt thou judge" (Prov. XVIII), boldly saying: "My soul hath desired to desire thy judgments at all times" (Ps. CXVIII, 10). And again: "I have chosen the way of truth, thy judgments I have not forgotten" (Ver. 30). And in the same psalm: "I have known that thy judgments are just" (Ver. 75); and he shall progress to such great blessedness, that he understands the judgments of the Lord, which are a great abyss; and says with the Apostle: "O the depth of the riches of the wisdom and of the knowledge of God, how inscrutable are his judgments, and unsearchable his ways" (Rom. XI, 33). And in prayer he may commemorate: "For thy judgments are pleasant" (Psal. CXVIII, 39).

Post judicium sequitur justitia, quam qui habuerit, Christum liquido possidebit, qui juxta Apostolum factus est nobis justitia, et sanctificatio, et redemptio (I Cor. I); ut faciat justitiam veram, nec personas recipiat in judicio; sed de sua sciat in aliorum judicio justitia judicandum. 205

Tertium est in montibus non comedere, quod Judaei existimant ad idololatriae pertinere peccatum. Crebro enim legimus in Regum et Paralipomenon libris: Verumtamen ab excelsis non recessit. Adhuc populus immolabat in excelsis, et adolebat incensum in sublimibus (III Reg. XV, 22; Paral. XX), hoc Scriptura significante, quod in montibus lucisque, idolis hostias immolaverint, et thura succenderint. Nos autem dicemus comedere eum in montibus, qui dicit cum Pharisaeo: Gratias ago tibi, Deus, quod non sum huic similis publicano: jejuno bis in sabbato: decimas do omnis substantiae meae (Luc. XVIII, 12), etc. Et e contrario Publicanus audiens eum, qui dixerat: Discite a me, quia mitis sum et humilis corde (Matth. XII, 29), percutiebat pectus suum manu, hoc est, pessimarum cogitationum thesaurum, et oculos ad coelum non audebat extollere. Sed et illud quod alibi dicitur: Majora te non requiras, et fortiora te non scruteris (Eccli. III, 22), omnes haereticos arguit in montibus comedere superbiae, et Ecclesiasticam despicere simplicitatem, et nescire de se scriptum: Deus superbis resistit, humilibus autem dat gratiam (Jacob. IV, 6).

Quarto loco ponitur, et oculos suos non levaverit ad idola domus Israel, pro quibus Septuaginta cogitationes transtulerunt. Idola autem, id est, simulacra quae de suo corde finxerunt, omnes haeretici faciunt, ad quae levant cordis oculos, qui falsitatem eorum atque mendacium putaverint veritatem. Domus autem Israel simulacra dicuntur, quae reperiuntur in Ecclesia; et per occasionem falsi nominis scientiae, simplices quosque seducunt, ut philosophorum dogmata introducant in domum Israel, eorum scilicet qui Deum mente conspiciunt.

Quinto loco ponitur: et uxorem proximi sui non violaverit, sive contaminaverit, quod aperte adulterium quidem prohibet; sed ex eo quod additur, proximi sui, nisi omnis homo proximus intelligatur, videtur esse praeceptum, ut ab amicorum nos abstineamus 206 uxoribus; inimicorum vero, et ignotorum conjuges libere polluamus.

After judgment follows justice, which he who has, will clearly possess Christ, who according to the Apostle was made unto us justice, and sanctification, and redemption (I Cor. I); so that he may do true justice, nor receive persons in judgment; but may know that judgment is to be made by his own justice in the judgment of others.

The third is not to eat upon the mountains, which the Jews think pertains to the sin of idolatry. For we read frequently in the books of Kings and Chronicles: "Nevertheless he departed not from the high places. Still the people sacrificed in the high places, and burnt incense in the sublimities" (III Kings XV, 22; Chron. XX), the Scripture signifying by this, that in the mountains and groves, they sacrificed victims to idols, and kindled incense. But we shall say that he eats upon the mountains, who says with the Pharisee: "I give thanks to thee, O God, that I am not as this publican: I fast twice in the sabbath: I give tithes of all my substance" (Luke XVIII, 11-12), etc. And on the contrary the Publican hearing him, who had said: "Learn of me, because I am meek and humble of heart" (Matth. XI, 29), beat his breast with his hand, that is, the treasury of the worst thoughts, and dared not lift up his eyes to heaven. But also that which is said elsewhere: "Seek not the things that are too high for thee, and search not into things that are above thy strength" (Ecclus. III, 22), argues that all heretics eat upon the mountains of pride, and despise Ecclesiastical simplicity, and know not what is written of them: "God resisteth the proud, but giveth grace to the humble" (James IV, 6).

In the fourth place is put, and has not lifted up his eyes to the idols of the house of Israel, for which the Seventy translated "thoughts." Moreover, all heretics make idols, that is, simulacra which they have fashioned from their own heart, to which they lift up the eyes of the heart, who have thought their falsehood and lie to be the truth. Moreover, they are called the simulacra of the house of Israel, which are found in the Church; and by the occasion of the falsely named knowledge, they seduce all the simple, so that they may introduce the dogmas of the philosophers into the house of Israel, namely of those who behold God with the mind.

In the fifth place is put: and has not defiled, or contaminated, his neighbor's wife, which openly prohibits adultery indeed; but from that which is added, "of his neighbor," unless every man is understood as neighbor, it seems to be a precept, that we should abstain from the wives of friends; but that we may freely pollute the spouses of enemies and of strangers.

Proximus ergo omnis homo hominis accipiendus, juxta parabolam Evangelii, quae a Salvatore proponitur, cujusdam hominis qui Jericho [Al. Hierichum] descendens, a latronibus vulneratus est: quando interrogat Pharisaeus, quis fuerit proximus ejus, docens illum esse proximum, qui bene fecerit. Potest juxta mysticos intellectus uxor intelligi sancti viri, sapientia, dicente Salomone: Ama illam, et amplexabitur te: dilige illam, et custodiet te (Prov. IV, 6). Quam contaminare desiderat, qui aliorum benedicta reprehendit, et facibus accensus invidiae, sancta violat, casta corrumpit, pura contaminat.

Sextum est: Et ad mulierem, sive uxorem menstruatam non accesserit. Per singulos menses, gravia atque torpentia mulierum corpora, immundi sanguinis effusione relevantur. Quo tempore si vir coierit cum muliere, dicuntur concepti foetus vitium seminis trahere: ita ut leprosi et elephantiaci ex hac conceptione nascantur, et foeda in utroque sexu corpora, parvitate [Al. pravitate] vel enormitate membrorum, sanies corrupta degeneret. Praecipitur ergo viris, ut non solum in alienis mulieribus, sed in suis quoque, quibus videntur lege conjungi Scriptura dicente: Crescite et multiplicamini, et replete terram (Genes. I, 28), certa concubitus norint tempora, quando coeundum, quando ab uxoribus abstinendum sit. Quod quidem et Apostolus et Ecclesiastes sonant: Tempus amplexandi, et tempus longe fieri a complexibus (Eccles. III, 6). Caveat ergo et uxor, ne forte victa desiderio coeundi illiciat virum, et maritus, ne vim faciat uxori, putans omni tempore subjectam sibi esse debere conjugii voluptatem. Unde et Paulus: Ut noverit, inquit, unusquisque possidere vas suum in sanctitate et pudicitia (I Thess. IV, 4). Pulchre in Xysti Pythagorici sententiolis dicitur: Adulter est uxoris propriae, amator ardentior. Quem librum quidam in Latinam linguam 207 transferens, martyris Xisti nomine voluit illustrare: non considerans in toto volumine, quod in duas partes frustra divisit, Christi nomen et Apostolorum omnino reticeri. Nec mirum, si gentilem philosophum in martyrem et Romanae urbis episcopum transtulerit: cum Eusebii quoque Caesariensis primum pro Origene librum, Pamphili martyris vocabulo commutarit, ut facilius tali laudatore libros impiissimos Ï€ÎµÏá½¶á¼€ÏÏ‡á¿¶Î½ Romanis conciliaret auribus.

Therefore every man is to be accepted as neighbor of man, according to the parable of the Gospel, which is proposed by the Savior, of a certain man who descending to Jericho, was wounded by robbers: when the Pharisee asks, who was his neighbor, teaching that he was neighbor, who did well. According to mystical understandings the wife of a holy man can be understood as wisdom, Solomon saying: "Love her, and she shall embrace thee: cherish her, and she shall keep thee" (Prov. IV, 6). Which he desires to contaminate, who reprehends the blessings of others, and kindled by the torches of envy, defiles holy things, corrupts chaste things, contaminates pure things.

The sixth is: And has not come near to a menstruous woman or wife. Through each month, the heavy and torpid bodies of women are relieved by the effusion of unclean blood. At which time if a man cohabits with a woman, the conceived fetuses are said to draw the vice of the seed: so that lepers and elephantisiacs are born from this conception, and the foul bodies in both sexes, by the smallness or enormity of the members, the corrupted gore degenerates. It is commanded, therefore, to men, that not only in strange women, but also in their own, to whom they seem to be joined by law, Scripture saying: "Increase and multiply, and fill the earth" (Gen. I, 28), they should know certain times of coitus, when to cohabit, when to abstain from wives. Which indeed both the Apostle and Ecclesiastes sound: "A time of embracing, and a time to be far from embraces" (Eccles. III, 5). Let the wife also beware, lest perhaps overcome by the desire of cohabiting she entice the husband, and the husband, lest he do violence to the wife, thinking that the pleasure of marriage ought to be subject to him at all times. Whence also Paul: "That every one," he says, "should know how to possess his vessel in holiness and honor" (I Thess. IV, 4). It is beautifully said in the sentences of Sixtus the Pythagorean (Xysti Pythagorici): "An adulterer of his own wife is a more ardent lover." Which book someone translating into the Latin language, wished to illustrate by the name of the martyr Sixtus: not considering in the whole volume, which he divided in vain into two parts, that the name of Christ and of the Apostles is altogether silent. Nor is it a wonder, if he translated a gentile philosopher into a martyr and bishop of the Roman city: since he also changed the first book of Eusebius of Caesarea (Eusebii Caesariensis) for Origen, into the title of Pamphilus the martyr, so that he might more easily by such a praiser reconcile the most impious books On First Principles (Peri Archon) to Roman ears.

Sequitur in loco septimo: Et hominem non contristaverit, sive, ut LXX transtulerunt, non oppresserit per potentiam. Quo vitio atque peccato nescio quis alienus sit. Et Aegyptii enim opprimebant Hebraeos per potentiam. Unde et Abacuc queritur, quare impius opprimat justum (Abac. I). Atque utinam de solis his diceretur qui foris sunt, et non de his qui intus. Solent enim et principes Ecclesiarum opprimere plebem per superbiam. De quibus scriptum est: Principem te constituerunt, ne eleveris: esto inter eos quasi unus ex ipsis (Eccli. XXXII, 1). Et Salvator praecepit: Qui vult inter vos esse primus, sit omnium minimus [Al. novissimus] (Matth. XX, 27). Quod autem juxta Hebraicum dicitur, et hominem non contristaverit, Apostolico congruit testimonio: Nolite contristare Spiritum sanctum, qui habitat in vobis (Ephes. IV, 30). Et in Evangelio quod juxta Hebraeos Nazaraei legere consueverunt, inter maxima ponitur crimina, qui fratris sui spiritum contristaverit. Si autem tristitia alterius interficit contristantem, quid de iniquitate et tyrannica mente dicendum est, cui illud convenit: Quid gloriatur terra et cinis (Eccli. X, 9)? ut oblitus conditionis suae quomodo plenus pituitis, felle, stercoribus, et post paululum vermibus exarandus, ponat in coelum os suum, et lingua ejus pertranseat usque in terram, et dicat cum vero Nabuchodonosor: Ascendam in coelum, super sidera coeli ponam thronum meum, et ero similis Altissimo (Isa. XIV, 12).

Octavum est: Pignus debitori reddiderit. Non omni debitori, alioquin multis occasio recipiendorum pignorum, fiet divitiarum materia: sed ei debitori, de quo in lege scribitur, quod pauper sit, et proprium opposuerit vestimentum, et ante solis occasum operimentum recipere debeat (Deut. XXIV), 208 ne cruciatus frigore, clamet ad Dominum, qui ultor est ejus injuriae. Sin autem juxta ea quae sequuntur, panem esurienti dare debemus, et nudum operire vestimento (Exod. II): quanto magis suum reddere, si tamen debitoris indubitata paupertas est? Possumus quoque pignus reddere debitori, quando ei, cui dilectione conjungimur, et qui nobis debet mutuam charitatem, reddimus pignus suum, nihil debiti ejus apud nos ultra retinentes.

Nonum possidet locum: Per vim nihil rapuerit, sive juxta Septuaginta, rapinam non rapuerit. De raptoribus et Apostolus loquitur, quod inter caeteros peccatores ne vescendum quidem cum hujuscemodi sit: omnisque rapina mixta violentiae est (I Cor. VI). Nisi enim vis fuerit illata, rapina non proficit. Est autem et sancta violentia, rapinaque optabilis, de qua scribit et Evangelium: A diebus Joannis Baptistae regnum coelorum vim patitur, et violenti diripiunt illud (Matth. XI, 12).

It follows in the seventh place: And has not grieved a man, or, as the LXX translated, has not oppressed him by power. From which vice and sin I know not who is alien. For the Egyptians also oppressed the Hebrews by power. Whence also Habakkuk complains, why the wicked man oppresses the just (Habak. I). And would that it were said only of those who are without, and not of those who are within. For the princes of the Churches also are accustomed to oppress the people through pride. Of whom it is written: "They have made thee a prince, be not exalted: be among them as one of themselves" (Ecclus. XXXII, 1). And the Savior commanded: "He that will be first among you, let him be the least of all" (Matth. XX, 27). Moreover, that which according to the Hebrew is said, "and has not grieved a man," agrees with the Apostolic testimony: "Grieve not the Holy Spirit, who dwelleth in you" (Ephes. IV, 30). And in the Gospel which the Nazarenes are accustomed to read according to the Hebrews, it is placed among the greatest crimes, he who has grieved the spirit of his brother. But if the sadness of another kills the one grieving him, what is to be said of iniquity and a tyrannical mind, to which that fits: "Why is earth and ashes proud?" (Ecclus. X, 9); so that forgotten of his condition, how he is full of phlegm, bile, dung, and after a little while to be plowed by worms, he sets his mouth in heaven, and his tongue passes through even unto the earth, and says with the true Nebuchadnezzar: "I will ascend into heaven, above the stars of heaven I will set my throne, and I will be like the Most High" (Isa. XIV, 13).

The eighth is: Has restored the pledge to the debtor. Not to every debtor, otherwise to many the occasion of receiving pledges will become the material of riches: but to that debtor, of whom it is written in the law, that he is poor, and has pledged his own garment, and before the setting of the sun ought to receive the covering (Deut. XXIV), lest tortured by cold, he cry to the Lord, who is the avenger of that injury. But if according to those things which follow, we ought to give bread to the hungry, and cover the naked with a garment (Exod. II): how much more to restore his own, if however the poverty of the debtor is indubitable? We can also restore the pledge to the debtor, when to him to whom we are joined by love, and who owes us mutual charity, we restore his pledge, retaining nothing of his debt further with us.

The ninth holds the place: Has taken nothing by violence, or according to the Seventy, has not taken by rapine. Of robbers also the Apostle speaks, that among other sinners one ought not even to eat with such as these: and all rapine is mixed with violence (I Cor. VI). For unless force has been brought in, rapine does not profit. Moreover there is also a holy violence, and a desirable rapine, of which also the Gospel writes: "From the days of John the Baptist the kingdom of heaven suffereth violence, and the violent bear it away" (Matth. XI, 12).

De qua et Judas frater Jacobi loquitur: Et alios quidem de igne rapite: aliorum vero qui judicantur miseremini (Judae 23). Et e contrario adversariae potestates in perniciem eorum quos rapiunt, praedam rapere festinant. Quod significat et Jacob, dicens: Bestia mala comedit eum: bestia mala rapuit Joseph (Genes. XXXVII, 33). Unde et oves Domini quae sequuntur eum, no rapiuntur de manibus ejus. Et ipse dicit: Pater quod dedit mihi, omnibus majus est, et nemo potest rapere de manu [Al. addit mea] Patris mei (Joan. X, 29). Ex quo perspicitur, una Patris Filiique potestas, virtus atque substantia. Si enim de Filii manu, quae dedit Pater, nemo potest rapere, et haec eadem in Patris manu sunt quae non rapiuntur ab eo, liquido comprobatur, omnia Patris et Filii esse communia, et in Filii manu tenere Patrem, sicut Patris manu tenentur quae Filii sunt.

Decimum est: Panem suum esurienti dederit. Per quod docemur eleemosynam non saturis faciendam, sed esurientibus: nec dandum panem his qui ructant plenitudine, sed his qui inanitate cruciantur. In pane autem omnis continetur cibus. Et significanter dicitur, suum: ne de rapinis, et usuris et alieno malo quaesitum panem, vertamus in misericordiam: Redemptionem enim animae viri (Prov. XIII, 7), 209 propriae divitiae. Quod multos facere conspicimus, clientes et pauperes, et agricolas; ut taceam de militantium et judicum violentia, qui opprimunt per potentiam, vel furta committunt, ut de multis parva pauperibus tribuant, et in suis sceleribus glorientur. Publiceque diaconus in Ecclesiis recitet offerentium nomina: tantum offert illa, tantum ille pollicitus est, placentque sibi ad plausum populi, torquente eos conscientia. Damusque materiam miseris, ut gaudeant, ad ea quae tribuunt, et non lugeant ad ea quae rapuerint. Metius autem est ut intelligamus panem justi eum esse qui dicit: Ego sum panis vivus, qui de coelo descendi (Joan. VI, 51); et quem in oratione nobis tribui deprecamur: Panem nostrum substantivum, sive superventurum da nobis (Matth. VI, 11); ut quem postea semper accepturi sumus, in praesenti saeculo quotidie mereamur accipere. Hunc panem justus esurientibus tribuit, de quibus scriptum est: Beati qui esuriunt et sitiunt (Matth. V, 6). Quia qui justus est, communem omnium panem, suum facit proprium, qui defecerat in Judaea, propheta dicente: Auferam ab eis fortitudinem, sive baculum panis.

Of which also Jude the brother of James speaks: "And some indeed snatch from the fire: but have mercy on others who are judged" (Jude 23). And on the contrary the adversary powers hasten to snatch the prey to the destruction of those whom they snatch. Which also Jacob signifies, saying: "An evil beast hath eaten him: an evil beast hath snatched Joseph" (Gen. XXXVII, 33). Whence also the sheep of the Lord which follow him, are not snatched from his hands. And he himself says: "What the Father hath given to me, is greater than all, and no one can snatch from the hand of my Father" (John X, 29). From which it is perceived, that there is one power, virtue, and substance of the Father and the Son. For if from the Son's hand, which the Father gave, no one can snatch, and these same things are in the Father's hand which are not snatched from him, it is clearly proved, that all things of the Father and the Son are common, and that the Father holds in the Son's hand, just as those which are of the Son are held in the Father's hand.

The tenth is: Has given his bread to the hungry. By which we are taught that alms are not to be made to the full, but to the hungry: nor bread to be given to those who belch from fullness, but to those who are tortured by emptiness. Moreover in bread all food is contained. And significantly it is said, "his": lest from rapines, and usuries and the evil of another we turn bread sought into mercy: "For the redemption of the soul of a man" (Prov. XIII, 8), his own riches. Which we see many do, clients and paupers, and farmers; to say nothing of the violence of soldiers and of judges, who oppress by power, or commit thefts, so that they may bestow small things on the poor from many, and glory in their crimes. And publicly let the deacon recite in the Churches the names of the offerers: such a woman offers so much, such a man has promised so much, and they please themselves at the applause of the people, their conscience tormenting them. And we give material to the wretched, so that they may rejoice at those things which they bestow, and not mourn at those things which they have snatched. Moreover it is better that we understand that the bread of the just man is he who says: "I am the living bread, who came down from heaven" (John VI, 51); and whom we pray to be given to us in prayer: "Give us our substantial, or super-coming bread" (Matth. VI, 11); so that what we are always to receive hereafter, we may deserve to receive daily in the present world. This bread the just man bestows on the hungry, of whom it is written: "Blessed are they that hunger and thirst" (Matth. V, 6). Because he who is just, makes the common bread of all, his own proper bread, which had failed in Judea, the prophet saying: "I will take away from them the strength, or the staff of bread."

Hoc quod loquimur, si tamen Christi sumus immo quod propheta commemorat, panis credentium est et esurientium. Qui omnino non dandus est his, qui manducaverunt et biberunt et saturati sunt, et incrassati calcitraverunt, de quibus dicitur: Vae qui saturati estis nunc, quia esurietis (Luc. VI, 25), ne evomant illum, dicente Salomone: Evomet enim et contaminabit sermones tuos bonos (Prov. XXIII). Quod aliis verbis Salvator loquitur: Ne detis sanctum canibus: neque mittatis margaritas vestras ante porcos (Matth. VII, 6).

Undecimum possidet locum: Et nudum operuit vestimento. Qui sermo juxta superioris versiculi explanationem, dupliciter disserendus est: ut et nudis tribuamus operimentum, Salvatore dicente: Nudus eram, et operuistis me (Matth. XXV), et nudis fide atque virtutibus tribuamus vestimentum Christi, de quo scriptum est: Quotquot enim in Christo baptizati estis, Christum induistis (Galat. III, 27). Hoc vestimento nudus 210 erat, qui vestem non habens nuptialem, projectus est de convivio. De hac nuditate, et ad Jerusalem Dominus loquitur: Tu autem eras nuda et confusione [Al. confusionis] plena (Supra XVI, 7).

Duodecimum numerum tenet: Et ad usuram non commodaverit, sive ut LXX transtulerunt, pecuniam suam ad usuram non dederit. In Hebraico cunctarum specierum usura prohibetur; in LXX tantum pecuniae. Juxta quod et in quarto decimo psalmo scriptum est: Qui pecuniam suam non dedit ad usuram (Psal. XIV, 5). Et quomodo dicitur: Fatri tuo non fenerabis, alieno autem fenerabis (Deut. XV, 6, et XXIII, 10). Sed vide profectum: In principio Legis a fratribus tantum fenus tollitur; in propheta ab omnibus usura prohibetur, dicente Ezechiele: Pecuniam suam non dedit ad usuram. Porro in Evangelio virtutis augmentum est, praecipiente Domino: Feneramini his a quibus non speratis recipere (Luc. VI, 35).

Sequitur in tertio decimo loco: Et amplius non acceperit. Putant quidam usuram tantum esse in pecunia. Quod praevidens Scriptura divina, omnis rei aufert superabundantiam, ut plus non recipias quam dedisti. Solent in agris frumenti et milii, vini, et olei, caeterarumque specierum usurae exigi, sive ut appellat sermo divinus, abundantiae: verbi gratia, ut hyemis tempore demus decem modios, et in messe recipiamus quindecim, hoc est, amplius partem mediam.

This which we speak, if however we are Christ's nay what the prophet commemorates, is the bread of believers and of the hungry. Which is by no means to be given to those, who have eaten and drunk and are filled, and being fattened have kicked, of whom it is said: "Woe to you that are filled now, for you shall hunger" (Luke VI, 25), lest they vomit it, Solomon saying: "For he will vomit and contaminate thy good words" (Prov. XXIII). Which in other words the Savior speaks: "Give not that which is holy to dogs: neither cast your pearls before swine" (Matth. VII, 6).

The eleventh holds the place: And covered the naked with a garment. Which speech according to the explanation of the superior verse, is to be discussed in two ways: that we may also bestow a covering on the naked, the Savior saying: "I was naked, and you covered me" (Matth. XXV), and that we may bestow the garment of Christ on those naked of faith and virtues, of whom it is written: "For as many of you as have been baptized in Christ, have put on Christ" (Galat. III, 27). With this garment he was naked, who not having a wedding garment, was cast out from the banquet. Of this nakedness, the Lord also speaks to Jerusalem: "But thou wast naked and full of confusion" (Above XVI, 7).

The twelfth number it holds: And has not lent upon usury, or as the LXX translated, has not given his money to usury. In the Hebrew the usury of all kinds is prohibited; in the LXX only of money. According to which also in the fourteenth psalm it is written: "Who hath not given his money to usury" (Psal. XIV, 5). And how it is said: "To thy brother thou shalt not lend upon usury, but to a stranger thou shalt lend" (Deut. XV, 6, and XXIII, 19-20). But see the progress: In the beginning of the Law interest is taken only from brothers; in the prophet usury is prohibited from all, Ezekiel saying: "He has not given his money to usury." Furthermore in the Gospel is the increase of virtue, the Lord commanding: "Lend to those from whom you do not hope to receive" (Luke VI, 35).

It follows in the thirteenth place: And has not taken more. Some think usury is only in money. Which the divine Scripture foreseeing, takes away the superabundance of every thing, so that thou mayest not receive more than thou hast given. They are accustomed in the fields to exact usuries of wheat and millet, of wine, and of oil, and of other kinds, or as the divine speech calls it, "abundances": for example, that in the time of winter we give ten bushels, and in the harvest we receive fifteen, that is, a half part more.

Qui justissimum se putaverit, quartam plus accipiet portionem, et solent argumentari ac dicere: Dedi unum modium, qui satus fecit decem modios. Nonne justum est, ut medium modium de meo plus accipiam, cum ille mea liberalitate, novem et semis de meo habeat? 211 Nolite errare, inquit Apostolus, Deus non irridetur (Galat. VI, 7). Respondeat enim nobis breviter fenerator misericors: utrum habenti dederit, an non habenti? Si habenti, utique dare non debuerat, sed dedit quasi non habent. Ergo quare plus exigit quasi ab habente? Alii pro pecunia fenerata solent munuscula accipere diversi generis, et non intelligunt usuram appellari et superabundantiam, quidquid illud est, si ab eo quod dederit, plus acceperint.

Quartus decimus gradus: Ab iniquitate, ait, averterit manum suam, ut omni opere fugiat iniquitatem. Non enim solum manu, sed et aliis membris committitur iniquitas, dicente Salomone: Iniqua labia procul a te remove (Prov. IV, 24). Et in Psalmis: Iniquitatem in excelso locuti sunt (Ps. LXXII, 8). Pes quoque currit ad iniquitatem, et oculus si alienam mulierem concupiscat, nec sit ejus imitator, de quo dicitur: Iniquitatem non fecit, et dolus non est inventus in ore ejus (Isa. LIII, 9). Unde et de iniquo mammona jubemus facere nobis amicos, qui nos in aeterna recipiant tabernacula.

Quintum decimum est: Judicium verum fecerit inter virum et virum, sive proximum suum. Quod videtur idem sonare quod primum, ubi scriptum est: Si fuerit justus, et fecerit judicium; sed addita veritate judicii: quod facit inter virum et virum, sive proximum suum, á¼Ï€á½·Ï„Î±ÏƒÎ¹Î½ cernitur habere virtutum. Unde et in Proverbiorum exordio, post multa praecepta, correptio infertur judicii. Scire, inquit, sapientiam et disciplinam, et intelligere verba prudentiae, suscipere versutias sermonum, et nosse justitiam veram, et post omnia corrigere judicium (Prov. I, 2, 3). Quamobrem et Apostolus (I Cor. VI) reprehendit eos qui in Ecclesia constituti sunt, quod habeant inter se judicia, minimusque eligitur, atque contemptus, qui juxta Evangelium primus est, ut judicet inter virum et virum, qui destruxit ea quae parvuli sunt, et pervenit usque ad perfectum virum; et tamen majori sententia indiget, ut possit ad veritatem judicii pervenire.

He who thinks himself most just, will receive a fourth part more, and they are accustomed to argue and say: I gave one bushel, which when sown made ten bushels. Is it not just, that I should receive a half bushel more of mine, when he by my liberality, has nine and a half of mine? "Be not deceived," says the Apostle, "God is not mocked" (Galat. VI, 7). For let the merciful usurer respond to us briefly: whether he gave to one having, or to one not having? If to one having, certainly he ought not to have given, but he gave as to one not having. Therefore why does he exact more as from one having? Others for lent money are accustomed to receive small gifts of different kinds, and do not understand that it is called usury and superabundance, whatever that is, if from that which he gave, they have received more.

The fourteenth step: From iniquity, he says, he has turned away his hand, so that by every work he may flee iniquity. For not only by the hand, but also by other members is iniquity committed, Solomon saying: "Remove far from thee iniquitous lips" (Prov. IV, 24). And in the Psalms: "They have spoken iniquity in the high" (Ps. LXXII, 8). The foot also runs to iniquity, and the eye if it should covet another's wife, nor be an imitator of him, of whom it is said: "He did no iniquity, neither was guile found in his mouth" (Isa. LIII, 9). Whence also from the iniquitous mammon we are commanded to make for ourselves friends, who may receive us into eternal tabernacles.

The fifteenth is: Has executed true judgment between man and man, or his neighbor. Which seems to sound the same as the first, where it is written: "If he be just, and do judgment"; but with the truth of judgment added: which he does between man and man, or his neighbor, it is seen to have an epitasin (intensification) of virtues. Whence also in the beginning of Proverbs, after many precepts, the correction of judgment is brought in. "To know," he says, "wisdom and discipline, and to understand the words of prudence, to receive the subtilties of speeches, and to know true justice, and after all things to correct judgment" (Prov. I, 2, 3). Wherefore also the Apostle (I Cor. VI) reprehends those who are constituted in the Church, that they have judgments among themselves, and the least is chosen, and contemptible, who according to the Gospel is first, that he may judge between man and man, who has destroyed those things which are of a child, and has reached unto a perfect man; and yet he needs a greater sentence, so that he can reach unto the truth of judgment.

Sequitur in sexto decimo loco: In praeceptis meis ambulaverit. Et in decimo septimo: Judicia et justificationes meas custodierit, ut faciat ea, factaque custodiat. Quorum utrumque multiplicem habet intelligentiam, si velimus omnia legis mandata replicare, in quibus praecepta Domini, et in quibus justificationes esse dicuntur. 212 Plenus est praeceptorum et justificationum centesimus octavus decimus psalmus, et ex parte octavus decimus, in quo scriptum est: Justitiae Domini rectae, laetificantes corda, et praeceptum Domini lucidum, illuminans oculos (Ps. XVIII, 9). In quo quaeritur, quomodo in hoc eodem propheta dixerit Deus: Dedi eis justificationes non bonas, in quibus non vivant in eis (Infra XX, 28). Facilisque responsio est et plenior in consequentibus, non vivere Judaeos sequentes occidentem litteram, et vivere Christianos intelligentes spiritum vivificantem. Longum est, si voluerimus probare testimoniis, ubi praecepta Domini, et ubi justificationes esse dicantur, et quibus singula, vel diversitatibus, vel obscuritatibus involvantur. Unde et in praesenti loco infertur: Hic justus est, vita vivet, ait Dominus Deus. Qui haec fecerit, et illa non fecerit, nequaquam punietur delictis patris, sed suis vivet virtutibus.

(Vers. 10 seqq.) Quod si genuerit filium latronem, effundentem sanguinem, et fecerit unum de istis (sive ut LXX transtulerunt, et fecerit peccata: in via patris sui justi non ambulaverit), et haec quidem omnia non facientem, sed in montibus comedentem, et uxorem proximi sui polluentem, egenum et pauperem contristantem (sive opprimentem), rapientem rapinas, pignus non reddentem, et ad idola levantem oculos suos, abominationem facientem, ad usuras dantem, et amplius accipientem, numquid vivet? Cum universa detestanda haec fecerit, morte morietur: sanguis ejus in ipso erit. Pro latrone in Hebraico scriptum habet PHARIS (parits), quod Aquilae secunda editio, peccatorem; Symmachus, transgressorem, Septuaginta et Theodotio pestilentem interpretati sunt. Quomodo autem pestilentia morbos creat, et passim regiones in quibus incubuerit, vastare consuevit, sic pestilens homo universa populatur.

Dicamusque primum juxta historiam, ut sciatis iniquitates patrum non redundare ad filios. Si justus fecerit quae superior sermo per ordinem texuit, vita vivet. Quod si genuerit filium recedentem a Domini servitute, et patris virtutes vitiis commutantem, ut faciat quae ille non fecit, et non faciat quae ille operatus est: numquid vivere poterit? Certe non vivet, sed erit reus sanguinis sui.

It follows in the sixteenth place: Has walked in my commandments. And in the seventeenth: Has kept my judgments and justifications, to do them, and to keep them when done. Each of which has a manifold understanding, if we wish to repeat all the mandates of the law, in which the commandments of the Lord, and in which justifications are said to be. The hundred and eighteenth psalm is full of commandments and justifications, and in part the eighteenth, in which it is written: "The justices of the Lord are right, rejoicing hearts, and the commandment of the Lord is light, enlightening the eyes" (Ps. XVIII, 9). In which it is asked, how in this same prophet God said: "I gave them justifications that were not good, in which they should not live in them" (Below XX, 25). And the response is easy and fuller in the following, that the Jews following the killing letter do not live, and the Christians understanding the vivifying spirit do live. It is long, if we should wish to prove by testimonies, where the commandments of the Lord, and where the justifications are said to be, and by what each are involved, either by diversities or obscurities. Whence also in the present place it is brought in: "He is just, he shall surely live, saith the Lord God." He who has done these things, and has not done those, shall by no means be punished for the sins of the father, but shall live by his own virtues.

(Vers. 10 seqq.) But if he beget a son that is a robber, a shedder of blood, and do one of these things (or as the LXX translated: and do sins, and has not walked in the way of his just father), and doing indeed none of these things, but eating upon the mountains, and defiling his neighbor's wife, grieving (or oppressing) the needy and the poor, taking by rapine, not restoring the pledge, and lifting up his eyes to idols, doing abomination, giving upon usury, and taking more: shall he live? Since he has done all these detestable things, he shall die by death: his blood shall be in himself. For "robber" (latrone) the Hebrew has PHARIS (parits), which the second edition of Aquila translated as "sinner," Symmachus as "transgressor," and the Septuagint and Theodotion as "pestilent" (pestilentem). Moreover, just as a pestilence creates diseases and is accustomed to lay waste the regions in which it has settled, so the pestilent man depopulates all things.

And let us speak first according to the history, that you may know that the iniquities of the fathers do not redound upon the sons. If the just man has done those things which the superior discourse has woven in order, he shall surely live. But if he beget a son departing from the service of the Lord, and exchanging the virtues of his father for vices, so that he does what the former did not do, and does not do what the former performed: shall he be able to live? Certainly he shall not live, but shall be guilty of his own blood.

Porro juxta intelligentiam spiritualem, justus vir Ecclesiasticus, si fidem Evangelicam praedicaverit, et filius ejus atque discipulus haeretico fuerit errore deceptus, vocabitur pestilens. De quo et in primo psalmo scribitur: Et in cathedra pestilentiae non sedit (Psal. I, 1). Et in proverbiis confidens et procax, et superbus pestilens appellatur (Prov. XXI, 24). Iste effudit sanguinem deceptorum, et omnia in se peccata congeminat; comedens in montibus superbiae, et Ecclesiam proximi sui polluens, egenos et pauperes in scientia Scripturarum contristans, opprimens atque supplantans: rapinam rapiens, cos quos de Ecclesia seduxerit: pignus non reddens, quod a magistro acceperat, ut impleret quod scriptum est: Gratis accepistis, gratis date (Matth. X, 8). Et ad idola atque simulacra, quae de suo corde finxit, levans oculos suos, cunctasque faciens abominationes: et dans ad usuram pecuniam, ut errorem magistri discipulorum augeat diligentia; et repetens ab his quibus tribuit, amplius quam dederat: certe vivere non poterit, sed in suo sanguine morietur.

(Vers. 14 seqq.) Quod si genuerit filium, qui videns omnia peccata patris sui quae fecit, timuerit, et non fecerit similiter: super montes non comederit, et oculos suos non levaverit ad idola domus Israel, et uxorem proximi sui non violaverit, et virum non contristaverit, pignus non retinuerit, et rapinam non rapuerit, panem suum esurienti dederit, et nudum operuerit vestimento, a pauperis injuria averterit manum suam, usuram et superabundantiam non acceperit, judicia mea fecerit, in praeceptis meis ambulaverit: hic non morietur in iniquitate patris sui, sed vita vivet. Pater ejus, qui calumniatus, et vim fecit fratri, et malum operatus est in medio populi sui: hic mortuus est in iniquitate sua.

Nec, inquit, miremini, si justi viri filius declinans ad vitia atque peccata, morte moriatur. Cum econtrario filius peccatoris et impii, si viderit perversitatem viarum patris sui, et converterit se, ut mala non faciat et faciat bona, reus paternorum scelerum non teneatur. Quod et in nobis accipi potest, quibus in Psalmis dicitur: Audi, filia, et vide, et inclina aurem tuam, et obliviscere populum tuum, et domum patris tui: et concupiscet rex decorem tuum (Ps. XLIV, 11). Et qui de gentium sumus stirpe generati, ut relinquamus parentum crimina, et faciamus judicium atque justitiam, et vivamus in ea. Repetit itaque quae supra latius prosecuti sumus. Et ideo breviter cuncta percurrimus, ad illa quae obscuriora et nova sunt transire cupientes.

Furthermore, according to spiritual understanding, the just Ecclesiastical man, if he has preached the Evangelical faith, and his son and disciple has been deceived by heretical error, he shall be called "pestilent." Of whom it is also written in the first psalm: "And he hath not sat in the chair of pestilence" (Psalm I, 1). And in Proverbs the confident and forward and proud man is called "pestilent" (Prov. XXI, 24). This man has shed the blood of the deceived, and doubles all sins in himself; eating upon the mountains of pride, and defiling the Church of his neighbor, grieving the needy and the poor in the knowledge of the Scriptures, oppressing and supplanting them: taking by rapine those whom he has seduced from the Church: not restoring the pledge which he had received from his teacher, so that he might fulfill what is written: "Freely have you received, freely give" (Matth. X, 8). And lifting up his eyes to the idols and simulacra which he has fashioned from his own heart, and doing all abominations: and giving money to usury, so that the diligence of the disciples may increase the error of the teacher; and requiring more than he had given from those to whom he bestowed it: certainly he shall not be able to live, but shall die in his own blood.

(Vers. 14 seqq.) But if he beget a son, who seeing all the sins of his father which he has done, shall be afraid, and shall not do the like: has not eaten upon the mountains, and has not lifted up his eyes to the idols of the house of Israel, and has not defiled his neighbor's wife, and has not grieved the man, has not retained the pledge, and has not taken by rapine, has given his bread to the hungry, and has covered the naked with a garment, has turned away his hand from the injury of the poor, has not taken usury and superabundance, has done my judgments, has walked in my commandments: he shall not die in the iniquity of his father, but shall surely live. His father, who calumniated, and did violence to his brother, and wrought evil in the midst of his people: he is dead in his iniquity.

Nor, he says, be amazed if the son of a just man, declining to vices and sins, should die by death. When on the contrary the son of a sinner and an impious man, if he shall see the perversity of the ways of his father, and shall turn himself so that he does not do evil and does good, he is not held guilty of the paternal crimes. Which can also be accepted in us, to whom it is said in the Psalms: "Hear, O daughter, and see, and incline thy ear, and forget thy people, and thy father's house: and the king shall desire thy beauty" (Ps. XLIV, 11). And we who are generated from the stock of the Gentiles, so that we may leave the crimes of our parents, and do judgment and justice, and live in it. He repeats, therefore, those things which we have pursued more broadly above. And therefore we run through all things briefly, desiring to pass to those things which are more obscure and new.

(Vers. 19, 20.) Et dicitis: Quare non portavit [Al. portabit] filius iniquitatem patris? Videlicet, quia filius judicium et justitiam operatus est, omnia praecepta mea custodivit et fecit illa: vita vivet. Anima quae peccaverit, ipsa morietur. Filius non portabit iniquitatem patris: et pater non portabit iniquitatem filii. Justitia justi super eum erit, et impietas impii erit super illum. Solvit quaestionem, quam e contrario poterat auditor opponere. Soletis, ait, dicere: Quare filius justus non portavit iniquitatem patris? Ad quae ipse respondet: Videlicet, quia filius bene operatus est, et patris delicta non fecit. Justumque est, ut quomodo peccator in suo scelere moritur; sic justus in suis vivat virtutibus: et moriatur anima quae peccaverit; et vivat quae Dei praecepta custodierit.

(Vers. 21, 22.) Si autem impius egerit poenitentiam ab omnibus peccatis suis quae operatus est, et custodierit universa praecepta mea, et fecerit judicium et justitiam: vita vivet, et non morietur. Omnium iniquitatum ejus quas operatus est, non recordabor. In tantum, ait, peccata patrum ad filios non redundant, nec justum filium sceleratus praegravat pater: neque alii pro aliorum sceleribus puniuntur, ut ipse unus atque idem qui prius impius fuit atque peccator, si postea egerit poenitentiam, et ad meliora conversus pristina peccata deleverit, non judicetur vetustate peccati: sed in meum suscipiatur gregem, innovatione virtutis. Simulque considerandum, qualem impium et peccatorem suscipiat poenitentem. Si ab omnibus, inquit, peccatis suis quae operatus est, averterit se, et custodierit universa praecepta Domini, quo scilicet omnia crimina derelinquat, et cunctas virtutes sequatur: si omnia bona fecerit, et cuncta deseruerit mala; et ego omnium iniquitatum ejus, quas operatus est, obliviscar.

In justitia sua, quam operatus est, vivet. Non tam mea quam sua vivet justitia: licet justitiae meae sit, bonis bona, et malis mala reddere. Numquid voluntatis meae est mors impii, dicit Dominus Deus: et non ut convertatur a viis suis, et vivat? Ergo Domini voluntatis est, omnes salvos fieri, et ad notitiam veritatis venire. Ubicumque autem Dei videtur severa et truculenta sententia, non homines, sed peccata condemnat.

(Vers. 19, 20.) And you say: Why has not the son borne the iniquity of the father? Namely, because the son has wrought judgment and justice, has kept all my commandments and done them: he shall surely live. The soul that sinneth, the same shall die. The son shall not bear the iniquity of the father: and the father shall not bear the iniquity of the son. The justice of the just shall be upon him, and the impiousness of the impious shall be upon him. He solves the question which, on the contrary, the hearer could oppose. You are accustomed, he says, to say: Why has the just son not borne the iniquity of the father? To which he responds: Namely, because the son has wrought well, and has not done the offenses of the father. And it is just that, even as the sinner dies in his own crime, so the just man should live in his own virtues: and the soul that sinneth should die, and that which has kept the commandments of God should live.

(Vers. 21, 22.) But if the impious man shall do penance for all his sins which he has wrought, and shall keep all my commandments, and do judgment and justice: he shall surely live, and shall not die. All his iniquities which he has wrought, I will not remember. To such an extent, he says, the sins of the fathers do not redound upon the sons, nor does the wicked father weigh down the just son: nor are others punished for the crimes of others, that the very one and same who was formerly impious and a sinner, if he afterwards does penance, and being turned to better things has deleted his former sins, he should not be judged by the antiquity of his sin: but should be received into my flock by the innovation of virtue. And at the same time it must be considered what kind of impious and sinner he receives as penitent. If from all, he says, his sins which he has wrought, he shall turn himself away, and shall keep all the commandments of the Lord, so that namely he leaves all crimes and follows all virtues: if he has done all good things, and has deserted all evil things; then I also shall forget all his iniquities which he has wrought.

In his justice, which he has wrought, he shall live. He shall live not so much by mine as by his own justice: although it belongs to my justice to render good things to the good, and evil things to the evil. Is it my will the death of the impious, saith the Lord God: and not that he should be converted from his ways, and live? Therefore it is the will of the Lord that all should be saved and come to the knowledge of the truth. Moreover, wherever a severe and ferocious sentence of God is seen, he condemns not men, but sins.

Si autem averterit se justus a justitia sua, et fecerit iniquitatem secundum omnes abominationes quas operari solet impius: numquid vivet? Omnes justitiae ejus quas fecerat non erunt in memoria [Vulg. recordabuntur]. In praevaricatione qua praevaricatus est, et in peccato suo quo [Vulg. quod] peccavit, in ipsis morietur. Sicut justum antea peccatorem non praegravant antiqua delicta: sic peccatorem qui prius justus fuerit, non juvant veteres justitiae. Unusquisque enim in quo invenietur, in eo judicabitur.

Et dixistis: Non est aequa via Domini. Audite [Vulg. addit ergo], domus Israel: Numquid via mea non est aequa: et non magis viae vestrae pravae sunt? Reddit causas quare Domini justa sententia sit. Putatis me, ait iniquum, ut peccata patrum reddam filiis (Deut. XXIV); et aliis comedentibus uvam acerbam, aliorum dentes obstupescant (Jerem. XXXI)? Ecce unusquisque in suo peccato moritur, et in sua justitia vivificatur: in utroque non praeterita, sed praesentia [judicatur]. Quin potius vestra iniqua sententia est, qui putatis parabolam non esse parabolam: sed sic eam accipitis, quasi historiae veritatem, ut aliorum scelera in aliis puniantur.

Cum enim averterit se justus a justitia sua et fecerit iniquitatem, morietur in eis. In iniquitate [Vulg. injustitia] quam operatus est morietur. Potest et hoc intelligi: Justus prius populus Israel, avertit se a justitia sua, quia justitiae reliquit auctorem, et fecit iniquitatem, Dei Filium denegando. In peccato atque scelere quod operatus est morietur: non in pluribus, sed in uno, haeredem interficiens, ut perderet haereditatem.

(Vers. 27, 28.) Et cum averterit se impius ab impietate sua quam operatus est, et fecerit judicium atque justitiam, ipse animam suam vivificabit. Considerans enim vertit [Vulg. et avertens] se ab omnibus iniquitatibus suis quas operatus est, vita vivet, et non morietur. E contrario, ait, gentium populus non habens notitiam Dei, et impius, si se averterit ab impietate sua, quam prius operatus est in idololatria, et fecerit ea quae Israeli lege praecepta sunt: ipse prius mortuus vivificabit animam suam. Videnque se interisse in iniquitatibus quas operatus est, credet in eum qui dicit: Ego sum via, veritas et vita (Joan. XIV, 6): vita vivet, et non morietur.

But if the just man shall turn himself away from his justice, and shall do iniquity according to all the abominations which the impious man is accustomed to work: shall he live? All his justices which he had done shall not be in memory. In the prevarication by which he has prevaricated, and in his sin in which he has sinned, in them he shall die. Just as ancient offenses do not weigh down the formerly just sinner: so old justices do not help the sinner who was previously just. For every one shall be judged in that in which he shall be found.

And you have said: The way of the Lord is not equal. Hear [therefore], O house of Israel: Is not my way equal: and are not rather your ways perverse? He renders the causes why the sentence of the Lord is just. You think me, he says, iniquitous, that I should visit the sins of the fathers upon the children (Deut. XXIV); and that while others eat the sour grape, the teeth of others should be set on edge (Jerem. XXXI)? Behold, every one dies in his own sin, and is quickened in his own justice: in both he is judged not by past things, but by present things. Nay rather, your sentence is iniquitous, who think the parable is not a parable: but you accept it thus, as the truth of history, that the crimes of others should be punished in others.

For when the just man shall turn himself away from his justice and shall do iniquity, he shall die in them. In the iniquity [injustice] which he has wrought he shall die. This can also be understood: The people of Israel, previously just, turned away from their justice because they left the author of justice, and did iniquity by denying the Son of God. In the sin and crime which they wrought they shall die: not in many, but in one, killing the heir so that they might lose the inheritance.

(Vers. 27, 28.) And when the impious man shall turn himself away from his impiousness which he has wrought, and shall do judgment and justice, he shall quicken his own soul. For considering he turns himself away from all his iniquities which he has wrought: he shall surely live, and shall not die. On the contrary, he says, the people of the Gentiles not having the knowledge of God, and being impious, if they shall turn away from their impiousness, which they previously wrought in idolatry, and shall do those things which are commanded to Israel by the law: they, who were previously dead, shall quicken their own soul. And seeing that they have perished in the iniquities which they wrought, they shall believe in him who says: "I am the way, the truth, and the life" (John XIV, 6): they shall surely live, and shall not die.

(Vers. 29.) Et dicunt filii Israel: Non est aequa via Domini. Numquid viae meae non sunt aequae, domus Israel: et non magis viae vestrae pravae? Usque hodie Israel blasphemat Deum, cur populum suum reliquerit, et gentium assumpserit multitudinem. Quos arguit Dominus, quod via eorum pravae sint, Domini autem justa sententia, ut perditis colonis prioribus, alios in vineam suam mittat agricolas. Quod intelligentes in Evangelii parabola, dixere Judaei: Non erit istud (Luc. XX, 16).

(Vers. 30.) Idcirco unumquemque juxta vias suas judicabo, domus Israel, ait Dominus Deus. Sive de gentium multitudine, sive de Israel populo sint qui judicantur: Non est personarum acceptio apud Deum (Coloss. III, 25), sed unusquisque sua coronabitur fide: et impietate atque infidelitate damnabitur.

(Vers. 31.) Convertimini et agite poenitentiam ab omnibus iniquitatibus vestris, et non erit vobis in ruinam iniquitas. Projicite a vobis omnes praevaricationes vestras, in quibus praevaricati estis. Proprie ad Israel iste sermo dirigitur, ut agant poenitentiam, et relinquant iniquitates, sive praevaricationes suas, quibus in Deum praevaricati sunt. Potest autem et ad utrumque populum intelligi: ut et Israel, et gentium turba, sua vitia derelinquens, convertatur ad eum qui possit sanare contritiones suas. Et facite vobis cor novum, et spiritum novum. Ut vetustatem litterae deserentes, vivatis in novitate spiritus. Cor novum Israelis, est credere in eum quem prius negaverat. Cor novum gentium, est idola derelinquere, et mortuorum cultura contempta, credere in eum qui est Deus viventium. Et quare moriemini, domus Israel? Melius est, ut supra diximus, exhortationem hanc in qua scriptum est: Convertimini, et agite poenitentiam, super persona accipere Judaeorum, quos non vult mori, et quibus nunc loquitur: quare moriemini, domus Israel, qui habetis patres Abraham, Isaac et Jacob, de quibus scriptum est: Deus vivorum, et non mortuorum (Marc. XII, 27). Cur vestro vitio moriemini, qui patrum merito, et mea debetis vivere misericordia? (Vers. 32.) Quia nolo mortem morientis (Al. peccatoris), dicit Lord Deus: revertimini, et vivite. Nolo, inquit, vos mori, quos in salutem genui. Filios enim genui, et exaltavi: ipsi autem spreverunt me (Isa. I, 2). Revertimini ergo, et vivite. Non dicitur revertimini, nisi his qui prius cum Deo fuerant, et postea ejus deseruere comitatum. Et vivite per poenitentiam qui estis mortui per peccatum. Igitur Israel, quia non revertitur ad pristinum statum, mortuus esse credendus est.

(Vers. 29.) And the children of Israel say: The way of the Lord is not equal. Are not my ways equal, O house of Israel: and are not rather your ways perverse? Even until today Israel blasphemes God, why he should have left his own people and assumed the multitude of the Gentiles. Whom the Lord argues, that their ways are perverse, but the sentence of the Lord is just, so that, the previous husbandmen being lost, he may send other farmers into his vineyard. Which understanding in the parable of the Gospel, the Jews said: "This shall not be" (Luke XX, 16).

(Vers. 30.) Therefore I will judge every one according to his ways, O house of Israel, saith the Lord God. Whether they be of the multitude of the Gentiles, or of the people of Israel who are judged: "There is no respect of persons with God" (Coloss. III, 25), but every one shall be crowned by his own faith: and shall be damned by impiousness and infidelity.

(Vers. 31.) Be converted and do penance for all your iniquities, and iniquity shall not be to you for a ruin. Cast away from you all your prevarications, in which you have prevaricated. This speech is directed properly to Israel, that they may do penance and leave their iniquities, or their prevarications, by which they have prevaricated against God. It can also be understood as for both peoples: so that both Israel and the crowd of the Gentiles, deserting their own vices, may be converted to him who can heal their contritions. And make for yourselves a new heart, and a new spirit. So that deserting the antiquity of the letter, you may live in the novelty of the spirit. The new heart of Israel is to believe in him whom they previously denied. The new heart of the Gentiles is to desert idols and, the culture of the dead being despised, to believe in him who is the God of the living. And why will you die, O house of Israel? It is better, as we said above, to accept this exhortation in which it is written: "Be converted, and do penance," upon the person of the Jews, whom he does not wish to die, and to whom he now speaks: "Why will you die, O house of Israel," who have as fathers Abraham, Isaac, and Jacob, of whom it is written: "The God of the living, and not of the dead" (Mark XII, 27). Why by your own vice will you die, who by the merit of the fathers and by my mercy ought to live? (Vers. 32.) For I desire not the death of the dying (Al. of the sinner), saith the Lord God: return, and live. I do not wish you to die, he says, whom I begot unto salvation. "For I have begotten sons and exalted them: but they have despised me" (Isa. I, 2). Return therefore, and live. It is not said "return" except to those who had previously been with God, and afterwards deserted his company. And live through penance, you who are dead through sin. Therefore Israel, because they do not return to their former state, is to be believed to be dead.

(Cap. XIX.---Vers. 1 seqq.) Et tu assume planctum super principes Israel, et dices: Quare mater tua leaena inter leones cubavit? in medio leunculorum enutrivit catulos suos. Et eduxit unum de leunculis suis, leo factus est: et didicit capere praedam, hominemque comedere. Et audierunt de eo gentes, et non absque vulneribus suis ceperunt eum, et adduxerunt eum in catenis in terram Aegypti. Quae cum vidisset quoniam infirmata est, et periit expectatio ejus, tulit unum de leunculis suis, leonem constituit eum. Qui incedebat inter leones, et factus est leo. Didicit capere praedam, et homines devorare. Didicit viduas facere, et civitates eorum in desertum adducere, et desolata est terra, et plenitudo ejus, a voce rugitus illius. Et convenerunt adversum eum gentes undique de provinciis et expanderunt super eum rete suum: in vulneribus earum captus est. Et miserunt eum in caveam, in catenis adduxerunt eum ad regem Babylonis, miseruntque eum in carcerem ne audiretur vox ejus ultra super montes Israel.

LXX: Et tu accipe lamentum super principem Israel, et dices: Quid mater tua catulus in medio leonum facta est? in medio leonum multiplicavit catulos suos. Et exsilivit unus de catulis ejus: leo factus est, et didicit rapere rapinas: homines comedit, et audierunt contra eum gentes. In corruptione earum captus est, et adduxerunt in chamo in terram Aegypti. Et vidit quoniam ablatus esset ab ea, et perisset substantia ejus, et tulit alium de catulis suis, leonem constituit eum: et conversabatur in medio leonum. Leo factus est, et didicit rapere rapinas: homines comedit, et pascebatur in audacia sua, et civitates eorum ad desertum adduxit, et vastavit terram et plenitudinem ejus a voce rugitus sui. Et dedit super eum gentes per circuitum de regionibus: et expanderunt super eum retia sua. In corruptione earum captus est, et posuerunt eum in chamo, et in cavea venit ad regem Babylonis, et introduxerunt eum in carcerem: ut non audiretur vox ejus ultra super montes Israel.

Scio me in hoc loco multiplicem legisse explanationem, et tantis obscuritatibus impeditam, ut non tam aperuerit, quam involverit lectionem, dum universa quae scripta sunt, refert ad contrarias fortitudines, et in coelesti Jerusalem leones et bella describit: quomodo alter eorum captus sit, et rursum in locum ejus alius constitutus, multaque ponit testimonia: diabolum, et comites ejus, leones appellari solere, ut est illud de apostolo Petro:

(Chap. XIX. — Vers. 1 seqq.) And thou, take up a lamentation for the princes of Israel, and thou shalt say: Why did thy mother, a lioness, lie down among lions? In the midst of young lions she brought up her whelps. And she brought out one of her young lions, and he became a lion: and he learned to catch the prey, and to devour men. And the nations heard of him, and not without their wounds they took him, and they brought him in chains into the land of Egypt. And when she saw that she was weakened, and her expectation was lost, she took another of her young lions, and set him up for a lion. And he walked among the lions, and became a lion. He learned to catch the prey, and to devour men. He learned to make widows, and to bring their cities into a desert, and the land was desolate, and the fullness thereof, by the noise of his roaring. And the nations assembled against him on every side from the provinces, and they spread their net over him: in their wounds he was taken. And they put him into a cage, in chains they brought him to the king of Babylon, and they sent him into prison, that his voice should no more be heard upon the mountains of Israel.

LXX: And thou, take up a lamentation over the prince of Israel, and thou shalt say: What was thy mother? A whelp in the midst of lions; in the midst of lions she multiplied her whelps. And one of her whelps leaped out: he became a lion, and learned to seize rapines: he devoured men, and the nations heard against him. In their corruption he was taken, and they brought him in a muzzle (chamo) into the land of Egypt. And she saw that he was taken away from her, and her substance had perished, and she took another of her whelps, and set him up for a lion: and he conversed in the midst of lions. He became a lion, and learned to seize rapines: he devoured men, and he was fed in his audacity, and he brought their cities to a desert, and he laid waste the land and the fullness thereof by the voice of his roaring. And he gave against him the nations round about from the regions: and they spread over him their nets. In their corruption he was taken, and they put him in a muzzle, and in a cage he came to the king of Babylon, and they introduced him into prison: that his voice should no more be heard upon the mountains of Israel.

I know that I have read a manifold explanation in this place, and impeded by such great obscurities, that it has not so much opened as involved the reading, while it refers all things which are written to contrary powers, and describes lions and wars in the heavenly Jerusalem: how one of them was taken, and again another substituted in his place, and it sets down many testimonies: that the devil and his companions are accustomed to be called lions, as is that word from the Apostle Peter:

Adversarius noster diabolus quasi leo rugiens circuit, et quaerit quomodo possit intrare (I Petr. V, 8); et de Psalmis: Ne tradas bestiis animam confitentem tibi (Psal. LXXIII, 19). Certe ubi ad historiam venit, dicit Johanan filium Careae ductum in Aegyptum: qui quomodo fugiens cum paucis leo appellatus sit, scire non possum: et alterum leonum Sedeciam, qui et ipse ductus in Babylonem sit.

Nos autem istiusmodi explanationes lectoris arbitrio relinquentes, dicemus captivitate vicina, prophetam non tam futura vaticinari, quam narrare praeterita. Post sextum enim Sedeciae annum (siquidem statim in consequentibus legimus: Et factum est in anno septimo, in quinto mense, decima mensis) assumitur planctus super principes, vel principem Israel, et dicitur: Quare mater tua leaena inter leones cubavit? Planctus igitur super principes est, omnes videlicet qui de Josiae stirpe generati sunt. Mater principum Jerusalem leaena appellatur, quae leunculos genuit et nutrivit: unumque de leunculis suis eduxit, et fecit leonem, Joachaz significans filium Josiae, quem Nechao Pharao duxit in Aegyptum, et pro eo constituit Joacim. Quo mortuo, Jechonias filius ejus rex constitutus, cum matre et optimatibus civitatis a Nabuchodonosor ductus est in Babylonem: de quo nascitur Salathiel, pater Zorobabel, qui ex eo quod in Babylone natus est, nomen accepit (IV Reg. XXIII).

Perspicuumque est sub metaphora leaenae, leunculorum, et leonis, rursumque alterius leonis, illa describi quae eo tempore jam facta erant, quo haec propheta dicebat. Postquam enim Jerusalem eduxit de stirpe regia Joachaz filium Josiae, et constituit in regem, tam crudelis in brevi exstitit tempore, ut tropologice cepisse praedas, et homines devorasse memoretur. Ad quem cum venisset Aegyptius, cepit eum non absque vulneribus, sive in fovea, ut proprie in Hebraico continetur: ut conservet tropologicam captionem leonum, qua semper in foveis capi solent. Et adduxit eum in chamo sive in catenis in terram Aegypti, ibique mortuus est. Quod cum vidisset mater ejus Jerusalem, quae eum genuerat, quae nutrierat, quae constituerat in regnum, quod perisset expectatio ejus, tulit de aliis regibus Jechoniam, filium Joacim, et constituit in regem. Qui et ipse praecessoris imitatus crudelitatem, sub leonis feritate describitur, quod homines devorarit, multas viduas fecerit, ad desertum adduxerit civitates;

"Our adversary the devil as a roaring lion goeth about, and seeketh how he may enter" (I Peter V, 8); and from the Psalms: "Deliver not up to the beasts the soul confessing to thee" (Psalm LXXIII, 19). Certainly where it comes to the history, it says that Johanan the son of Kareah was led into Egypt: how he, fleeing with a few, could be called a lion, I cannot know: and the other of the lions, Zedekiah, who himself also was led into Babylon.

But we, leaving such explanations to the judgment of the reader, shall say that, with the captivity being near, the prophet does not so much prophesy future things as narrate past things. For after the sixth year of Zedekiah (since we read immediately in the following: "And it came to pass in the seventh year, in the fifth month, the tenth of the month"), a lamentation is taken up for the princes, or the prince of Israel, and it is said: "Why did thy mother, a lioness, lie down among lions?" The lamentation, therefore, is for the princes, namely all who were generated from the stock of Josiah. The mother of the princes, Jerusalem, is called a lioness, who bore and nourished young lions: and she brought out one of her young lions, and made him a lion, signifying Jehoahaz the son of Josiah, whom Pharaoh Necho led into Egypt, and appointed Jehoiakim in his place. After his death, Jeconiah his son being appointed king, was led into Babylon with his mother and the chief men of the city by Nebuchadnezzar: from whom was born Salathiel, the father of Zerubbabel, who received his name from the fact that he was born in Babylon (IV Kings XXIII).

And it is clear that under the metaphor of the lioness, the young lions, and the lion, and again another lion, those things are described which had already been done at that time when the prophet was saying these things. For after Jerusalem brought out from the royal stock Jehoahaz the son of Josiah, and appointed him as king, he existed as so cruel in a brief time, that tropologically he is remembered to have taken preys and devoured men. To whom when the Egyptian had come, he took him not without wounds, or in a pit (fovea), as is properly contained in the Hebrew: so that it may preserve the tropological capture of lions, by which they are always accustomed to be taken in pits. And he brought him in a muzzle or in chains into the land of Egypt, and there he died. When his mother Jerusalem, who had begotten him, who had nourished him, who had appointed him to the kingdom, saw that her expectation had perished, she took from the other kings Jeconiah, the son of Jehoiakim, and appointed him as king. Who himself also, having imitated the cruelty of his predecessor, is described under the ferocity of a lion, that he devoured men, made many widows, brought cities to a desert;

et ad vocem rugitus ejus territa sit universa provincia, ita ut convenirent ad eum gentes, et expanderent super eum rete suum, et in fovea caperent, et mitterent eum in caveam, et in catenas, non quod hoc Jechoniae factum sit, ipse enim se tradidit regi Babylonio, et in Chaldeam asportatus est; sed ut leonis servetur translatio, qui capitur in foveis, catenisque constringitur, et in caveis reservatur. Alioquin juxta historiam: hoc de Sedecia legimus, qui post Jechoniam rex Jerusalem constitutus est. Et haec fecit occasio, ut quia catenae leguntur, et caveae, et carcer nominatur, Sedeciam potius quam Jechoniam plerique intelligant. Servatus igitur in carcere est, nec interfectus, et tantummodo sublatus e regno. Caeterum Sedeciam caecum ductum in Babylonem, ibique statim occisum, narrat historia.

(Vers. 10 seqq.) Mater tua quasi vinea in sanguine tuo super aquam plantata: fructus ejus et frondes ejus creverunt ex aquis multis. Et factae sunt ei virgae solidae in sceptra dominantium, et exaltata est statura ejus in frondes. Et vidit altitudinem suam in multitudine palmitum suorum: et evulsa est in ira, in terramque projecta, et ventus urens siccabit fructum ejus: emarcuerunt, et arefactae sunt virgae roboris ejus, ignis comedit eam. Et nunc transplantata est in desertum in terra invia et sitienti. Et egressus est ignis de virga ramorum ejus, qui fructus ejus comedit, et non fuit in ea virga fortis, sceptrum dominantium: planctus est, et erit in planctum.

LXX: Mater tua quasi vinea, sicut flos in malis granatis in aqua plantata. Fructus ejus et germen illius factum est ex aqua multa. Et facta est ei virga fortitudinis in tribum ducum: et exaltata est magnitudine sua in medio propaginum. Et vidit magnitudinem suam in multitudine palmitum suorum, et confracta est in furore: in terram projecta est, et ventus urens arefecit electa ejus. Vindicati sunt, et arefacta est virga fortitudinis ejus. Ignis consumpsit eam, et nunc plantaverunt eam in deserto in terra sine aqua, et exivit ignis de virga electorum ejus, et comedit eam, et non erat in ea virga fortitudinis. Tribus in parabolam lamentationis est, et erit in planctum.

Diversis sermonibus una res dicitur. Et quomodo in superioribus legimus Jerusalem pulchrae mulieri comparatam, et rursum leaenae quae in cubili suo leones nutrierit, sic nunc viti vel vineae pulcherrimae comparatur, quae super aquas plantata sit multas, et idcirco humore nutriti palmites in tantum increverint, ut unus palmes, quem Scriptura virgam solidissimam, sive fortissimam nuncupat, profecerit in sceptra dominantium. Pro quo vertere Septuaginta, in tribum ducum, ut scilicet reges ex ea fierint.

and at the voice of his roaring the whole province was terrified, so that the nations assembled against him, and spread their net over him, and took him in a pit, and put him into a cage, and into chains, not because this was done to Jeconiah, for he himself delivered himself to the Babylonian king, and was carried away into Chaldea; but so that the translation of the lion may be preserved, who is taken in pits, and bound with chains, and reserved in cages. Otherwise, according to the history: we read this of Zedekiah, who was appointed king of Jerusalem after Jeconiah. And this made the occasion, that because chains are read, and cages, and a prison is named, most people understand Zedekiah rather than Jeconiah. He was preserved, therefore, in prison, nor killed, and only taken away from the kingdom. Furthermore, history narrates that Zedekiah was led blind into Babylon, and there immediately slain.

(Vers. 10 seqq.) Thy mother is like a vine in thy blood, planted upon the water: her fruit and her branches have grown out of many waters. And she had strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches. And she saw her height in the multitude of her branches: and she was plucked up in wrath, and cast on the ground, and the burning wind shall dry up her fruit: her strong rods are withered, and dried up, the fire has eaten her. And now she is transplanted into the desert, in a land not passable, and dry. And a fire is gone out from a rod of her branches, which has eaten her fruit, and there was no strong rod in her, to be a sceptre of rulers: this is a lamentation, and it shall be for a lamentation.

LXX: Thy mother was as a vine, as a flower on the pomegranates, planted in water. Her fruit and her bud were produced from much water. And she had a rod of strength for a tribe of leaders: and she was exalted in her magnitude in the midst of the offshoots. And she saw her magnitude in the multitude of her branches, and she was broken in fury: she was cast upon the ground, and a burning wind dried up her chosen parts. They were avenged, and her rod of strength was dried up. Fire consumed her, and now they have planted her in the desert in a land without water, and fire went out from the rod of her chosen ones, and ate her, and there was no rod of strength in her. A tribe is for a parable of lamentation, and it shall be for a lamentation.

By different words one thing is said. And even as in the superior parts we read Jerusalem compared to a beautiful woman, and again to a lioness who nourished lions in her den, so now she is compared to a most beautiful vine or vineyard, which was planted upon many waters, and therefore the branches nourished by the moisture increased to such an extent, that one branch, which the Scripture calls a most solid or most strong rod, progressed into the sceptres of rulers. For which the Seventy translated, "into a tribe of leaders," namely that kings should be made from her.

Tantae autem erat ipsa vinea pulchritudinis, ut splendor viroris ejus, floribus mali punici coaequaretur, quod in Hebraico dicitur quasi vinea in sanguine tuo, rubore florum sanguini comparato, exaltata ergo vinea erecta: Quia superbis Deus resistit, humilibus autem dat gratiam (Jac. IV, 6), evulsa est in furore Domini in terramque projecta, ut ruinas Jerusalem, elegans vitis translatio custodiret. Quamvis enim pulchra sit vinea, et longis propaginibus extendatur, si hastilia calamosque subtraxeris, terrae juncta, arescit calore, maxime si ventus urens, quem Graeci kausoma vocant, siccaverit fructum ejus, ut emarcescat, et quasi ignis cremetur ardoribus. Quod autem in Septuaginta additum est: Vindicati sunt, pro eo quod in Hebraico scriptum est, emarcuerunt, quam consequentiam habere possit, scire non valeo. Illa igitur vinea tantae ubertatis, et fructuum, tantaeque pulchritudinis, quomodo nunc transplantata est in desertum, in terra invia et sitienti? Significat autem terram Babylonis ad quam translati sunt, vel Aegyptum, quo confugerunt, aut ipsam terram Judaeam, in qua pauci pauperes remanserunt, quibus praefectus erat Godolias, ut congregaret et regeret reliquias populi (IV Reg. XXV). Contra quem surrexit de stirpe regia, et de virga ramorum vineae Ismael, qui interfecit eum in Maspha, et comedit omnem fructum vineae, et exinde non fuit in ipsa vinea virga fortis, et sceptrum dominantium (Jerem. XL et XLI). Nullus enim remansit de regibus qui populum gubernaret, sed cum Joannam filio Careae ad Aegyptum confugerunt. Idcirco planctus est, et parabola lamentationis, ut plangatur regium genus quod in Judaea ultra cessavit, donec veniret cui repositum est: Et ipse erat exspectatio gentium (Genes. XLIX, 10). Ex quo perspicuum est, et superiorem lectionem, in qua dicitur: Quare mater tua leaena inter leones cubavit? et hanc in qua scriptum est: Mater tua quasi vinea in sanguine tuo super aquam plantata, ad Jerusalem pertinere, quae perdidit leones et palmites suos, et non remansit in ea virga quae consurgeret in tribum, sive in sceptra dominantium. A planctu enim incipit, et finitur in planctu. Assume planctum super principes Israel. Hoc est, in principio et nunc in fine, planctus est; et lamentatione, planctuque parabolae stirps regia prosequenda.

Moreover, the vine itself was of such great beauty, that the splendor of its greenness was equaled to the flowers of the pomegranate, which in the Hebrew is said "as a vine in thy blood," the redness of the flowers being compared to blood. Exalted therefore, the vine was erect: "Because God resisteth the proud, but giveth grace to the humble" (James IV, 6), it was plucked up in the fury of the Lord and cast upon the ground, so that the elegant translation of the vine might preserve the ruins of Jerusalem. For although the vine be beautiful and extended with long offshoots, if thou shalt withdraw the shafts and reeds, being joined to the earth, it withers by heat, especially if a burning wind, which the Greeks call kausoma, shall dry up its fruit, so that it may wither and be burned as if by the ardors of fire. Moreover, what is added in the Seventy: "They were avenged," for that which is written in the Hebrew, "they withered," what consequence it can have, I am not able to know. That vine therefore of such great fertility and fruits, and of such great beauty, how is it now transplanted into the desert, in a land not passable and dry? Moreover, it signifies the land of Babylon to which they were translated, or Egypt, whither they fled, or the land of Judea itself, in which a few poor remained, over whom Gedaliah was prefect, that he might gather and rule the remnants of the people (IV Kings XXV). Against whom arose Ishmael of the royal stock and of the rod of the branches of the vine, who slew him in Mizpah, and ate all the fruit of the vine, and from thence there was no strong rod in the vine itself, and no sceptre of rulers (Jerem. XL and XLI). For none of the kings remained who might govern the people, but they fled to Egypt with Johanan the son of Kareah. Therefore it is a lamentation, and a parable of lamentation, that the royal race should be lamented which ceased further in Judea, until he should come for whom it is laid up: "And he was the expectation of the nations" (Gen. XLIX, 10). From which it is clear, that both the superior reading, in which it is said: "Why did thy mother, a lioness, lie down among lions?" and this in which it is written: "Thy mother is like a vine in thy blood, planted upon the water," pertain to Jerusalem, which lost its lions and its branches, and there remained in it no rod which should rise up into a tribe, or into the sceptres of rulers. For from a lamentation it begins, and in a lamentation it is finished. "Take up a lamentation for the princes of Israel." This is, in the beginning and now in the end, it is a lamentation; and by a lamentation and a lamentation of a parable the royal stock is to be followed.

Porro secundum anagogem, quod alii ad coelestem referunt Jerusalem, ut dicant ex ea in istam vallem lacrymarum plurimos corruisse, et reges esse desisse, et vineam quondam pulcherrimam vento urente siccatam, ita ut nullus in ea virentium palmitum remanserit, quam postea sub urbis figura plangat Jeremias, nos intelligimus (Matth. XXIV) super Ecclesiam, eo quod in novissimo tempore multiplicata iniquitate, refrigescat charitas multorum: ita ut probentur si fieri potest etiam electi Dei, et principes ejus capiantur retibus diaboli, qui non sit unius regis captione contentus, sed quotidie reges et principes capere festinet, secundum illud quod scriptum est: Escae ejus electae (Abac. I, 16). Palmites quoque Ecclesiae qui dudum floribus et rubori sanguinis aequabantur, postea vento siccentur. Quam expositionem et Evangelii quoque parabola sonat, in qua sole orto, ea quae germinaverant, aestuavevunt, et repente siccata sunt (Marc. IV); ita ut vix remaneat unus e palmitibus qui consurgat in virgam, et dignus populi princeps fiat. Quod aliis verbis loquitur Amos: Inducam famen et sitim super terram: non famem panis et sitim aquae, sed famem audiendi sermones Dei (Amos VIII, 11). Unde debemus plangere, et lamentari super principes Israel, quorum vitio et superbia Judaea deserta, et capta est Jerusalem.

(Cap. XX.---Vers. 1.) Et factum est in anno septimo, in quinto, in decima mensis, venerunt viri de senioribus Israel, ut interrogarent Dominum, et sedebant coram me. Post undecim menses, et quinque dies superioris visionis, rursum sermo fit ad prophetam, postquam venerunt viri de senioribus domus Israel, ut interrogarent Dominum et sederunt coram eo. Hanc autem fuisse consuetudinem populi Israel, ut quidquid scire cupiebant a Domino, quaererent per prophetas, multa exempla testantur. Saul quaerens asinas, pergit ad Samuelem, accepitque consilium a puero ut offerat prophetae quartam partem sicli. Aegrotante filio Jeroboam, mittitur in Sylo ad Achiam prophetam uxor ejus, deferens munuscula, panes et colliridas, uvas et lagunculam mellis, ut de filii infirmitate cognosceret (I Reg. IX, III Reg. XIV). David quoque propheta alium interrogat prophetam Nathan, utrum templum Domino aedificare debeat (II Reg. VII). Et Achab sciscitatur, ascendat an non in Ramoth Galaad (III Reg. XXII).

Furthermore, according to anagoge, which others refer to the heavenly Jerusalem, so that they say that from her very many have fallen into this valley of tears, and kings have ceased to be, and the once most beautiful vine has been dried up by a burning wind, so that no one of the green branches has remained in it, which afterwards Jeremiah should lament under the figure of the city, we understand (Matth. XXIV) it of the Church, because in the last time, iniquity being multiplied, the charity of many grows cold: so that even the elect of God be proved if it be possible, and its princes be taken by the nets of the devil, who is not content with the capture of one king, but daily hastens to capture kings and princes, according to that which is written: "His meats are chosen" (Habak. I, 16). The branches also of the Church which formerly were equaled to flowers and the redness of blood, are afterwards dried up by the wind. Which exposition also the parable of the Gospel sounds, in which, the sun being risen, those things which had germinated, were parched, and suddenly were dried up (Mark IV); so that there remains scarcely one of the branches which may rise up into a rod, and become a worthy prince of the people. Which Amos speaks in other words: "I will send forth a famine and a thirst upon the land: not a famine of bread, nor a thirst of water, but of hearing the words of God" (Amos VIII, 11). Whence we ought to wail and lament over the princes of Israel, by whose vice and pride Judea was deserted, and Jerusalem was captured.

(Cap. XX. — Vers. 1.) And it came to pass in the seventh year, in the fifth [month], in the tenth day of the month, that there came men of the ancients of Israel to inquire of the Lord, and they sat before me. After eleven months and five days from the previous vision, again the word is made to the prophet, after men of the ancients of the house of Israel came to inquire of the Lord and they sat before him. Moreover, that this was the custom of the people of Israel, that whatever they desired to know from the Lord, they sought through the prophets, many examples testify. Saul seeking the asses, goes to Samuel, and receives counsel from the boy that he should offer the prophet the fourth part of a sicle. When the son of Jeroboam was sick, his wife was sent to Shiloh to Ahijah the prophet, carrying little gifts, loaves and cakes, raisins and a jar of honey, that she might know concerning the infirmity of her son (I Kings IX, III Kings XIV). David also the prophet inquires of another prophet, Nathan, whether he ought to build a temple to the Lord (II Kings VII). And Ahab inquires whether he should ascend or not to Ramoth Gilead (III Kings XXII).

In Isaia quoque (Isa. XXXVII), et in Regum volumine (IV Reg. XIX), quae Sennacherib ventura sint nuntiantur. Nec mirum si in veteri Testamento, singulis quae ventura sunt prophetae annuntient, cum Agabum legerimus quae Paulo ventura sunt, prophetare (Act. XXI). Scriptum est in Deuteronomio: Gentes quas perditurus est Dominus in conspectu tuo, istae somnia et divinationes audient: tibi autem non sic dedit Dominus Deus tuus (Deut. XVIII, 14). Gentium enim est adire Chaldaeos, harialos, aruspices, divinos, sortilegos, oracula daemonum, quibus errori earum illuditur. Unde et nunc seniores Israel prophetam adeunt, ut interrogent per eum Dominum, et tamen de interrogatione silent, ipso qui interrogandus erat sciente quid interrogarent, ut et in eo miraculum sit scire cur venerint, et ad ea respondere quae tacitus sermo in animo continebat.

(Vers. 2, 3.) Et factus est sermo Domini ad me, dicens: Fili hominis, loquere senioribus Israel, et dices ad eos: Haec dicit Dominus Deus: Numquid ad interrogandum me vos venistis? Vivo ego, quia non respondebo vobis, ait Dominus Deus. Sanctis et congrua interrogantibus datur promissio, adhuc loquente te dicam: Ecce adsum. Peccatoribus autem, quales fuerunt seniores Israel, et quorum scelera in consequentibus propheta describit, non datur responsio; sed increpatio pro peccatis: et addit jusjurandum: vivo ego, ut firmior sit sententia denegantis. Quod autem dixere LXX, si respondero vobis: Symmachus manifestius transtulit, non respondebo vobis.

(Vers. 4.) Si judicas eos: si judicas, fili hominis. LXX: si ultus eos fuero ultione, fili hominis: Illi quidem ad interrogandum me venerunt, cupientes de his, quibus ambigunt, et futura cognoscere; tu autem, fili hominis, judica eos, ut non prophetae sit responsio, sed sententia judicantis pro iniquitatibus quae fecerunt, et patrum secuti sunt scelera. Vel certe, si ultus eos fuero ultione, ut sit sensus: Tanta iniquitate cooperti sunt, ut ne emendatione quidem, et correptione sint digni, secundum illud quod in propheta dicitur: Non visitabo ultra filias vestras, et nurus vestras, cum moechatae fuerint (Osee IV). Unde et peccatores, qui in profundum venere peccati, dimittuntur ut faciant desideria cordis sui (Prov. XVIII). Abominationes patrum suorum ostende eis, et dices ad illos. LXX: Iniquitates patrum eorum contestare eis, et dices ad eos. Si peccata patrum non redundant ad filios, quomodo abominationes, et iniquitates patrum nunc senioribus ponuntur?

In Isaiah also (Isa. XXXVII), and in the volume of Kings (IV Kings XIX), those things which were to come upon Sennacherib are announced. Nor is it a wonder if in the Old Testament, the prophets announce to individuals those things which are to come, since we read that Agabus prophesied those things which were to come upon Paul (Acts XXI). It is written in Deuteronomy: "The nations which the Lord thy God will destroy in thy sight, these shall hear dreams and divinations: but to thee the Lord thy God hath not given so" (Deut. XVIII, 14). For it belongs to the nations to go to Chaldeans, soothsayers, aruspices, diviners, sorcerers, oracles of demons, by which their error is mocked. Whence also now the ancients of Israel come to the prophet, that they may inquire through him of the Lord, and yet they are silent concerning the inquiry, he himself who was to be inquired of knowing what they were inquiring, so that in him also there might be a miracle to know why they came, and to respond to those things which the silent word contained in the mind.

(Vers. 2, 3.) And the word of the Lord came to me, saying: Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Have you come to inquire of me? As I live, I will not answer you, saith the Lord God. To the saints and to those inquiring congruous things a promise is given: "While thou art yet speaking, I will say: Behold I am here." To sinners, however, such as were the ancients of Israel, and whose crimes the prophet describes in the following, a response is not given; but a rebuke for their sins: and he adds an oath: "As I live," that the sentence of him denying may be firmer. Moreover, what the LXX said: "If I shall answer you," Symmachus translated more manifestly: "I will not answer you."

(Vers. 4.) If thou judgest them: if thou judgest, O son of man. LXX: "If I shall avenge them with vengeance, O son of man." They indeed came to inquire of me, desiring concerning these things of which they are in doubt to know also future things; but thou, son of man, judge them, that the response may not be of a prophet, but the sentence of one judging for the iniquities which they have done, and have followed the crimes of their fathers. Or certainly, "If I shall avenge them with vengeance," so that the sense may be: They are covered with such great iniquity, that they are not even worthy of amendment and rebuke, according to that which is said in the prophet: "I will not visit any more your daughters, and your daughters-in-law, when they have committed adultery" (Hosea IV). Whence also sinners, who have come into the depth of sin, are dismissed that they may do the desires of their heart (Prov. XVIII). Show them the abominations of their fathers, and say to them. LXX: "Contest to them the iniquities of their fathers, and say to them." If the sins of the fathers do not redound to the sons, how are the abominations and iniquities of the fathers now placed before the ancients?

Hac videlicet causa, ut ostendantur similia parentibus agere, et haereditario malo, longissimum funem trahere peccatorum, ut quorum imitantur vitia, eorum supplicia pertimescant.

(Vers. 5, 6.) Haec dicit Dominus Deus: In die qua elegi Israel, et levavi manum meam pro stirpe domus Jacob, et apparui eis in terra Aegypti, et levavi manum meam pro eis, dicens: Ego Dominus Deus vester. In die illa levavi manum meam pro eis, ut educerem eos de terra Aegypti in terram quam provideram eis, fluentem lacte et melle: quae est egregia inter omnes terras.

LXX: Haec dicit Dominus Deus: Ex qua die elegi domum Israel, et notus factus sum semini domus Jacob, et cognitus eis in terra Aegypti, et suscepi eos dicens: Ego Dominus Deus vester: in die illa apprehendi eos manu mea, dicens: ut educerem eos de terra Aegypti in terram quam paravi eis, terram fluentem lacte et melle: favus est ultra omnem terram.

Pro eo quod dixere Septuaginta, favus est ultra omnes terras, pro quo nos interpretati sumus, egregia est inter omnes terras, Aquilae prima editio posuit, firmamentum; secunda, inclytum; Symmachus, regionem; Theodotio, fortitudinem; quod videlicet omnium terrarum ista sit fundamentum, quod in ea Dei religio sit, et templum, et ceremoniae, et notitia Dei; et in tantum populus Israel in Aegypto constitutus ignorabat Deum, ut missus ad eos Moyses: Si interrogaverint, ait, me, quis misit te? quid dicam eis? Dic, inquit, ad eos: Qui est, misit me (Exod. III, 13, 14). In Aegypto igitur notus factus est populo, et semini domus Jacob: quando levavit manum suam pro eis contra Aegyptios, et dixit: Ego sum Dominus Deus vester, et elegit eos ut educeret de terra Aegypti, ad terram fluentem lacte et melle. Necdum enim capere poterant solidum cibum: sed quasi parvuli atque lactentes, melle et lacte indigebant infantiae.

Juxta litteram vero inclytam esse terram Judae, et cunctis terris fertiliorem, dubitare non poterit, qui a Rinocorura usque ad Taurum montem, et Euphratem fluvium cunctam consideraverit terram, et urbium potentiam amoenitatemque regionum, Palaestinam videlicet et Phoenicen, Arabiam, Syriam Caelen, Ciliciam, et caeteras regiones, quas Israeli, si Dei praecepta servasset, Dominus repromisit, quas quia non accepit, vitium fuit incredulitatis ejus. Nam et in ipsa Palaestina Judaeaque provincia gentes plurimae remanserunt, quae non sunt ejectae.

For this cause namely, that they may be shown to do similar things to their parents, and by hereditary evil, to draw a very long rope of sins, so that they whose vices they imitate, they may greatly fear their punishments.

(Vers. 5, 6.) Thus saith the Lord God: In the day that I chose Israel, and lifted up my hand for the stock of the house of Jacob, and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God. In that day I lifted up my hand for them, to bring them out of the land of Egypt into a land which I had provided for them, flowing with milk and honey: which is the most excellent among all lands.

LXX: Thus saith the Lord God: From what day I chose the house of Israel, and was made known to the seed of the house of Jacob, and was known to them in the land of Egypt, and I took them up saying: I am the Lord your God: in that day I apprehended them with my hand, saying: to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey: it is a honeycomb beyond every land.

For that which the Seventy said, "it is a honeycomb beyond all lands," for which we have interpreted, "it is most excellent among all lands," the first edition of Aquila put "firmament" (firmamentum); the second, "renowned" (inclytum); Symmachus, "region" (regionem); Theodotion, "strength" (fortitudinem); because namely this is the foundation of all lands, because in it is the religion of God, and the temple, and the ceremonies, and the knowledge of God; and to such an extent the people of Israel established in Egypt were ignorant of God, that Moses being sent to them said: "If they shall ask me, who sent thee? what shall I say to them? Say, he says, to them: He who is, hath sent me" (Exod. III, 13, 14). In Egypt therefore he was made known to the people, and to the seed of the house of Jacob: when he lifted up his hand for them against the Egyptians, and said: "I am the Lord your God," and chose them to lead them out of the land of Egypt, to a land flowing with milk and honey. For they were not yet able to receive solid food: but as little ones and infants, they stood in need of the milk and honey of infancy.

According to the letter, however, that the land of Judah is renowned and more fertile than all lands, he will not be able to doubt, who shall have considered all the land from Rhinocolura even to mount Taurus, and the river Euphrates, and the power of the cities and the pleasantness of the regions, namely Palestine and Phoenicia, Arabia, Coele-Syria, Cilicia, and the other regions, which the Lord promised to Israel if he had kept the commandments of God, which because he did not receive, it was the vice of his incredulity. For also in Palestine itself and the province of Judea very many nations remained, which were not cast out.

Neque enim sponsor in crimine est, si ille cui repromittitur, indignum se fecerit sponsione: praesertim cum proponatur optio promittentis: Si volueritis et audieritis me, quae bona sunt terrae comedetis. Sin autem nolueritis, gladius devorabit vos. Eliguntur ergo praesentia: nec statim qui eligitur, tentari non potest, nec perire; quia et Saul electus in regem, et Judas in Apostolum, suo postea vitio corruerunt. Elevatio autem manus, sive extensio, habitum percutientis ostendit: ut percuteret pro eis Aegyptios, et populum Israel de Aegypto liberaret.

(Vers. 7.) Et dixi ad eos: Unusquisque offensiones oculorum suorum abjiciat, et in idolis Aegypti nolite pollui: ego Dominus Deus vester. LXX: Et dixi ad eos: Unusquisque abominationes oculorum suorum projiciat, et in adinventionibus Aegypti non polluatur: ego Dominus Deus vester. Pro offensionibus, quae Hebraice dicuntur SECUSE, Symmachus interpretatus est, nauseas, Aquilae secunda editio, abscissiones, ut significarent abjiciendas ab oculis lippitudines, et quasi nauseas, quae non solum aspectum impediunt; sed et contra cernentibus vomitum creant. GELULE quoque verbum Hebraicum, est, quod LXX adinventiones; Aquilae prima editio, inquinamenta; secunda, Symmachusque et Theodotio, idola interpretati sunt: quos et nos in praesentiarum secuti sumus. Praecipit autem exeuntibus primum de Aegypto, ut obliviscantur idolorum, quibus multo tempore servierunt, immo abjiciant ea ab oculis suis, ut ne aspectu quidem digna habeant: et quibus multo tempore polluti sunt, ultra non acquiescant. Ego, inquit, Dominus Deus vester; non portenta Aegyptia, non variorum figmenta monstrorum. Sed et nobis, quando eximus de Aegypto, jubetur ut offensiones oculorum nostrorum abjiciamus: ne scilicet his delectemur, quibus antea delectabamur in saeculo, ne simulacris Aegypti polluamur, adinventionibus videlicet philosophorum atque haereticorum, quae recte idola nominantur. A spectaculis quoque, immo offensionibus Aegypti, removeamus oculos, arenae, circi, theatrorum, et omnibus quae animae contaminant puritatem, et per sensus ingrediuntur ad mentem; impleturque quod scriptum est: Mors intravit per fenestras vestras (Jerem. IX, 21).

(Vers. 8.) Et irritaverunt me. LXX: Et recesserunt a me. Sive ut Symmachus interpretatus est: Non acquieverunt mihi. Statimque vocati recedunt a Deo, ut nullum sit spatium inter vocationem, et recessionem. Et hoc notandum, quod nemo recedit a Deo, nisi qui ante cum eo fuerit. Unde et draco in Job volumine, apostata, praevaricator, et recedens appellatur (Job XXXIV).

Nor indeed is the sponsor in crime, if he to whom the promise is made has made himself unworthy of the promise: especially since the option of the promiser is proposed: "If you be willing and will hearken to me, you shall eat the good things of the land. But if you will not, the sword shall devour you." Therefore present things are chosen: nor immediately is he who is chosen such that he cannot be tempted, nor perish; because both Saul chosen for a king, and Judas for an Apostle, afterwards fell by their own vice. Moreover, the lifting up of the hand, or the extension, shows the habit of one striking: so that he might strike for them the Egyptians, and liberate the people of Israel from Egypt.

(Vers. 7.) And I said to them: Let every man cast away the offenses of his eyes, and do not be polluted in the idols of Egypt: I am the Lord your God. LXX: And I said to them: Let every man cast away the abominations of his eyes, and let him not be polluted in the inventions of Egypt: I am the Lord your God. For "offenses," which in Hebrew are called SECUSE, Symmachus interpreted as "nauseas," the second edition of Aquila as "cuttings away" (abscissiones), so that they might signify that the bleariness of the eyes should be cast away, and as it were nauseas, which not only hinder the sight, but also create vomiting in those who look on. GELULE is also a Hebrew word, which the LXX interpreted as "inventions"; the first edition of Aquila as "defilements" (inquinamenta); the second, and Symmachus and Theodotion, as "idols": whom we also have followed in the present circumstances. Moreover, he commands those first going out from Egypt to forget the idols which they served for a long time, nay rather to cast them away from their eyes, so as not to hold them worthy even of a look: and in those things by which they were polluted for a long time, let them no longer acquiesce. I am, he says, the Lord your God; not Egyptian portents, not the figments of various monsters. But also to us, when we go out of Egypt, it is commanded that we cast away the offenses of our eyes: lest namely we be delighted by these things, by which we were previously delighted in the world, lest we be polluted by the idols of Egypt, namely by the inventions of philosophers and heretics, which are rightly called idols. From the spectacles also, nay rather the offenses of Egypt, let us remove our eyes—from the arena, the circus, the theaters, and all things which contaminate the purity of the soul, and enter to the mind through the senses; and that which is written is fulfilled: Death entered through your windows (Jerem. IX, 21).

(Vers. 8.) And they provoked me. LXX: And they departed from me. Or as Symmachus interpreted: They did not acquiesce in me. And immediately being called they depart from God, so that there is no space between the calling and the departure. And this is to be noted, that no one departs from God, except he who was previously with him. Whence also the dragon in the volume of Job is called an apostate, a prevaricator, and one departing (Job XXXIV).

Nolueruntque audire me. Unusquisque abominationes oculorum suorum non projecit, nec idola Aegypti reliquerunt. LXX: Et noluerunt audire me. Abominationes oculorum non projecerunt, et adinventiones Aegypti non reliquerunt. Propterea, inquit, irritaverunt me, et recesserunt a me, quia noluerunt audire me, dum liberum homini servatur arbitrium: et fecerunt omnia, quae ne facerent lege praecepi: statim desperantes salutem, et mussitantes contra Moysen, Deique repromissionibus diffidentes. Unde sequitur:

Et dixi ut effunderem indignationem meam super eos, et implerem iram meam in eis in medio terrae Aegypti. Statim ut praecepi eis relinquere, sive abjicere offensiones oculorum suorum, et in idolis Aegypti nequaquam pollui, irritaverunt me, et noluerunt audire quae dixi, sed e contrario fecerunt quae non facienda praecepi. Ideo decreveram, ut effunderem in eos furorem et indignationem meam, et implerem iram meam quam mente conceperam in medio Aegypti, quia necdum egressi fuerant de Aegypto. Sequitur enim infra: Ejeci ergo eos de terra Aegypti, et eduxi in desertum. Ex quo ostenditur, nec dum eos fuisse egressos de Aegypto, quando effundere voluit indignationem suam, et implere iram suam super eos, et percutere eos in medio terrae Aegypti.

(Vers. 9.) Et feci propter nomen meum, ut non violaretur coram gentibus, in quarum medio erant, et inter quas apparui eis ut educerem eos de terra Aegypti. Quod facere cogitabam propter justitiam, non feci propter clementiae magnitudinem, ne pollueretur nomen meum, et viderer non potuisse complere quod Israel repromiseram. Peperci igitur nomini meo, ne haberent occasionem blasphemandi nationes, inter quas notus factus sum eis in terra Aegypti. Hucusque quid eis promiserit in terra Aegypti constitutis, et quomodo statim offenderint, et quid contra eos Dominus cogitaverit, et tamen non fecerit, propheta describit. Quae sequuntur, egressis de Aegypto locutus est.

(Vers. 10 seqq.) Ejeci ergo eos de terra Aegypti, et eduxi in desertum, et dedi eis praecepta mea, et judicia mea ostendi illis, quae faciat homo, et vivat in eis. Insuper et sabbata mea dedi eis, ut esset signum inter me et eos, et scirent, quia ego Dominus sanctificans eos. Et irritaverunt me domus Israel in deserto: in praeceptis meis non ambulaverunt, et judicia mea projecerunt, quae faciet homo et vivet [Vulg. faciens homo vivet] in eis, et sabbata mea violaverunt vehementer.

And they would not hear me. Every man did not cast away the abominations of his eyes, nor did they leave the idols of Egypt. LXX: And they would not hear me. They did not cast away the abominations of the eyes, and they did not leave the inventions of Egypt. Therefore, he says, they provoked me, and they departed from me, because they would not hear me, while the free will of man is preserved: and they did all the things which I commanded by law that they should not do: immediately despairing of salvation, and murmuring against Moses, and distrusting the promises of God. Whence follows:

And I said that I would pour out my indignation upon them, and fulfill my wrath in them in the midst of the land of Egypt. Immediately as I commanded them to leave, or to cast away the offenses of their eyes, and by no means to be polluted in the idols of Egypt, they provoked me, and would not hear what I said, but on the contrary did what I commanded not to be done. Therefore I had decreed that I would pour out upon them my fury and my indignation, and fulfill my wrath which I had conceived in my mind in the midst of Egypt, because they had not yet gone out from Egypt. For it follows below: I cast them out therefore from the land of Egypt, and led them out into the desert. From which it is shown, that they had not yet gone out from Egypt, when he willed to pour out his indignation, and fulfill his wrath upon them, and strike them in the midst of the land of Egypt.

(Vers. 9.) And I did for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I appeared to them that I might lead them out of the land of Egypt. That which I was thinking to do on account of justice, I did not do on account of the magnitude of clemency, lest my name should be polluted, and I should seem not to have been able to complete what I had promised to Israel. I spared therefore my name, lest the nations, among whom I was made known to them in the land of Egypt, should have an occasion of blaspheming. Thus far the prophet describes what he promised them established in the land of Egypt, and how they immediately offended, and what the Lord thought against them, and yet did not do. What follows, he spoke to those who had gone out from Egypt.

(Vers. 10 seqq.) I cast them out therefore from the land of Egypt, and led them out into the desert, and gave them my precepts, and showed them my judgments, which a man shall do, and live in them. Moreover, I gave them my sabbaths also, that it might be a sign between me and them, and they might know that I am the Lord who sanctifies them. And the house of Israel provoked me in the desert: in my precepts they did not walk, and my judgments they cast away, which a man shall do and live [Vulg. doing a man shall live] in them, and my sabbaths they violated vehemently.

Dixi ergo ut effunderem furorem meum super eos in deserto, et consumerem eos et feci propter nomen meum ne violaretur coram gentibus, de quibus ejeci eos in conspectu earum. Haec ad eos dicuntur qui educti sunt de Aegypto in desertum: ut Aegyptiorum vitiis liberati facilius in solitudine praecepta Dei complerent, et judicia ejus facerent, et sabbata custodirent. Quae in signum data sunt inter eum qui dedit, et eos quibus data sunt, Scriptura dicente: Et locutus est Dominus ad Moysen, dicens: Et tu praecipe filiis Israel, dicens: Videte, et sabbata mea custodite, quod est signum inter me et vos in generationibus vestris; ut sciatis quod ego sum Dominus qui sanctifico vos, et custodite sabbatum, quoniam sanctum est vobis. Qui violaverit illud, morte morietur. Omnis qui fecerit in eo opus, interficietur anima illa de medio populi sui (Exod. XXXI, 13, 14). Ergo sabbatum et circumcisio in signum data sunt veri sabbati, et verae circumcisionis: ut sciamus nobis in perfecto, et aeterno sabbato requiescendum a saeculi operibus, et non praeputium, sed cor circumcidamus. Unde in sex diebus operantes, die septimo requiescimus, ut nihil aliud die ac nocte faciamus, nisi omne quod vivimus, deberi Domino noverimus, et redeunte hebdomade, totos nos ejus nomini consecremus, ut per sanctificationem diei, recordemur Domini qui sanctificat nos. Haec praecepta et justificationes, et observantiam sabbati dedit Dominus in deserto, ut facientes illa viverent in eis: non de illis ad majora transirent, sicut in Evangelio promissum est. Quae illi violaverunt, non semel nec parum. Sed vehementer, ut violationis epitastis monstraretur. Dixit ergo et in sua mente decrevit, ut effunderet furorem suum super eos in deserto, et consumerem eos, quando locutus est ad Moysen: Dimitte me, et iratus furore contra eos, delebo illos (Exod. XXXII, 10). Sed noluit facere, parcens Aegyptiis, et caeteris gentibus, ne scandalizarentur, et ipsis quorum misertus est, exspectans poenitentiam conversorum. Notandumque quod quando constitutis in Aegypto loquebatur post offensam: Feci, ait, propter nomen meum, ut non violaretur coram gentibus de quibus ejeci eos in conspectu earum. Tunc enim adhuc in medio erant, quia necdum exierant. Nunc autem postquam egressi sunt, dicitur, de quibus ejeci eos in conspectu earum.

(Vers. 15.) Ego igitur levavi manum meam super eos in deserto, ne educerem eos in terram quam dedi eis, fluentem lacte et melle: praecipuam terrarum omnium, quia judicia mea projecerant, et in praeceptis meis non ambulaverant, et sabbata mea violaverant. Post idola enim cor eorum gradiebatur, et pepercit oculus meus super eos, ut non interficerem eos, nec consumpsi eos in deserto.

I said therefore that I would pour out my fury upon them in the desert, and consume them: and I did for my name's sake, lest it should be violated before the nations, from which I cast them out in their sight. These things are said to those who were led out of Egypt into the desert: so that, liberated from the vices of the Egyptians, they might more easily in the solitude complete the precepts of God, and do his judgments, and keep the sabbaths. Which were given as a sign between him who gave, and those to whom they were given, the Scripture saying: "And the Lord spoke to Moses, saying: And thou command the children of Israel, saying: See that you keep my sabbaths, because it is a sign between me and you in your generations; that you may know that I am the Lord who sanctify you; and keep the sabbath, because it is holy to you. He who shall violate it, shall die the death. Everyone who shall do work in it, that soul shall be killed from the midst of his people" (Exod. XXXI, 13, 14). Therefore the sabbath and circumcision were given as a sign of the true sabbath, and of the true circumcision: so that we may know that we must rest in the perfect and eternal sabbath from the works of the world, and circumcise not the foreskin, but the heart. Whence working in six days, we rest on the seventh day, so that we may do nothing else day and night, except that we know that all that we live is owed to the Lord, and as the week returns, we may consecrate ourselves entirely to his name, so that through the sanctification of the day, we may remember the Lord who sanctifies us. These precepts and justifications, and the observance of the sabbath the Lord gave in the desert, so that doing those things they might live in them: not that they might pass from them to greater things, as is promised in the Gospel. Which they violated, not once nor a little. But vehemently, so that the intensity (epitasis) of the violation might be shown. He said therefore and decreed in his mind, that he would pour out his fury upon them in the desert, and consume them, when he spoke to Moses: "Let me alone, and being angry with fury against them, I will destroy them" (Exod. XXXII, 10). But he would not do it, sparing the Egyptians, and the other nations, lest they should be scandalized, and those themselves for whom he had mercy, expecting the repentance of those converted. And it is to be noted that when he was speaking to those established in Egypt after the offense: "I did," he says, "for my name's sake, that it might not be violated before the nations" from which I cast them out in their sight. Then indeed they were still in the midst, because they had not yet gone out. But now after they have gone out, it is said, "from which I cast them out in their sight."

(Vers. 15.) I therefore lifted up my hand over them in the desert, that I might not lead them into the land which I gave them, flowing with milk and honey: the most excellent of all lands, because they had cast away my judgments, and in my precepts they had not walked, and my sabbaths they had violated. For their heart went after idols, and my eye spared them, so that I did not kill them, nor did I consume them in the desert.

LXX: Et ego levavi manum meam super eos in deserto, ut omnino non introducerem eos in terram quam dedi eis: terram fluentem lacte et melle: favus est ultra omnem terram: eo quod justificationes meas repulerunt, et in praeceptis meis non ambulaverunt, et sabbata mea violaverunt, et post cogitationes cordium suorum ambulaverunt. Et pepercit oculus meus super eos, ne delerem eos, et non interfeci eos, in consumptionem in deserto.

Decreveram quidem ut totum furorem meum effunderem super eos, et delerem illos atque consumerem: sed feci propter nomen meum ne violaretur in gentibus, Amalecitis videlicet et reliquis (Exod. XVII; Num. XIV), quae contra eos in solitudine dimicarunt, ut nequaquam inducerem eos in terram, quam eis pollicitus sum fluentem lacte et melle, quae praecipua terrarum omnium est, sive favus. Causa autem poenae est istiusque sententiae, quia judicia mea projecerant, et in praeceptis meis non ambulaverant, et sabbata mea violaverant. Ipsiusque causae haec causa est, ut ista non facerent, quia cor eorum Aegypti idola sequebatur. Peperci autem, ait, oculus meus ne interficerem eos atque delerem, nec omnino consumerem. In quo quaeritur, quomodo eis pepercerit, quorum cadavera in solitudine corruerunt, et excepto Jesu Nave, et Caleb filio Jephonae, terram repromissionis nullus ingressus est. Ex quo intelligimus vivere eos, nec aeternis suppliciis reservatos, nec deletos esse de libro viventium, nec consumptos ante faciem Domini. For if from this that they were not introduced into the land of promise, they are to be believed to have perished: then also Moses perished, who only saw the land of promise, and did not enter into it. De quo in libro Jesu Dominus loquitur: Moyses famulus meus mortuus est (Deut. XXXIV, 5). Et in Malachia: Mementote Legis Moysi servi mei (Malach. IV, 4). Et in Jeremia, quasi de amico, et familiarissimo suo loquitur Deus: Si steterint Moyses et Samuel in conspectu meo (Jerem. XV, 1). Alioquin et Moysi preces exauditas esse credendum est, quando pro populo interpellans, ait: Si dimittis eis peccatum, dimitte; sin autem non vis, me dele de libro tuo quem scripsisti (Exod. XXXII, 32, 33). Ut autem sciamus sententiam Dei in filios et famulos, non ad perditionem, sed emendationem fieri, audiamus testimonia Scripturarum. Fili, ne contristeris ad disciplinam Domini, neque deficias quando ab eo argueris (Prov. III, 11). Quem enim diligit Dominus, corripit: flagellat autem omnem filium quem recipit (Hebr. XII, 6). Et in alio loco: Cum interficeret eos, tunc quaerebant eum (Psal. LXXVII, 34). Et in Deuteronomii Cantico: Ego interficiam, et ego vivificabo (Deut. XII, 39). Possumus et hoc juxta litteram dicere quod non deleverit eos, neque consumpserit cum stirpe sua atque progenie, sed interfectis patribus, pepercerit filiis, quos in terram repromissionis induxit.

LXX: And I lifted up my hand over them in the desert, that I might not altogether introduce them into the land which I gave them: a land flowing with milk and honey: it is a honeycomb beyond all the land: because they rejected my justifications, and in my precepts they did not walk, and my sabbaths they violated, and they walked after the thoughts of their hearts. And my eye spared them, lest I should delete them, and I did not kill them, unto consumption in the desert.

I had indeed decreed that I would pour out all my fury upon them, and delete them and consume them: but I did for my name's sake, lest it should be violated in the nations, namely the Amalekites and the rest (Exod. XVII; Num. XIV), who fought against them in the solitude, so that I might by no means induce them into the land, which I promised them flowing with milk and honey, which is the excellent of all lands, or the honeycomb. Moreover, the cause of this punishment and sentence is, because they had cast away my judgments, and in my precepts they had not walked, and my sabbaths they had violated. And of this cause this is the cause, so that they should not do these things, because their heart was following the idols of Egypt. But he spared, he says, my eye lest I should kill them and delete them, nor altogether consume them. In which it is asked, how he spared them, whose carcasses fell in the solitude, and except for Joshua the son of Nun, and Caleb the son of Jephunneh, no one entered the land of promise. From which we understand that they live, and were not reserved for eternal punishments, nor were they deleted from the book of the living, nor consumed before the face of the Lord. For if from this that they were not introduced into the land of promise, they are to be believed to have perished: then also Moses perished, who only saw the land of promise, and did not enter into it. Of whom in the book of Joshua the Lord speaks: "Moses my servant is dead" (Deut. XXXIV, 5). And in Malachi: "Remember the Law of Moses my servant" (Malach. IV, 4). And in Jeremiah, God speaks as if of a friend, and his most familiar: "If Moses and Samuel stood in my sight" (Jerem. XV, 1). Otherwise it is also to be believed that the prayers of Moses were heard, when interceding for the people, he says: "If thou forgive them this sin, forgive; but if thou wilt not, delete me from thy book which thou hast written" (Exod. XXXII, 32, 33). But that we may know that the sentence of God on sons and servants is made not for perdition, but for emendation, let us hear the testimonies of the Scriptures. "My son, be not weary of the discipline of the Lord, nor faint when thou art rebuked by him" (Prov. III, 11). "For whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth" (Hebr. XII, 6). And in another place: "When he slew them, then they sought him" (Psal. LXXVII, 34). And in the Song of Deuteronomy: "I will kill, and I will make to live" (Deut. XII, 39). We can also say this according to the letter, that he did not delete them, nor consume them with their stock and progeny, but the fathers being killed, he spared the sons, whom he introduced into the land of promise.

(Vers. 18 seqq.) Dixi autem ad filios eorum in solitudine: In praeceptis (sive legitimis) patrum vestrorum nolite incedere, nec judicia eorum custodiatis, nec idolis (sive cogitationibus) eorum polluamini. Ego Dominus Deus vester. In praeceptis meis ambulate, et judicia mea custodite, et facite ea, et sabbata mea sanctificate, ut sit signum inter me et vos, et sciatur (sive ut sciatis) quia ego sum Dominus Deus vester. Post interfectionem patrum qui in eremo corruerunt, praecepta dat filiis, in quorum salute misertus est patrum. Et pepercit, inquit, oculus Domini super eos: ne omnino interficeret eos atque deleret, sed patres in filiis reservaret: eademque testatur, quae et patribus est locutus; ut postquam in praeceptis illius ambulaverint, et judicia illius custodierint, et sanctificationem sabbati quod signum datum est, reservaverint: tunc sciant quia ipse sit Dominus Deus eorum. Praecepta autem, et legitima patrum, et judicia eorum, errorem inolitum significat: ne peccata eorum imitentur, quorum tormenta perspiciunt.

(Vers. 21, 22.) Et exacerbaverunt me filii, in praeceptis meis non ambulaverunt, et judicia mea non custodierunt, ut facerent ea, quae cum fecerit homo vivet in eis, et sabbata mea violaverunt. Et comminatus sum ut effunderem furorem meum super eos, et implerem iram meam in eis in deserto. Averti autem manum meam, et feci propter nomen meum, ut non violaretur coram gentibus de quibus ejeci eos in oculis earum. Sed et filii, inquit, parentum scelera sunt secuti, feceruntque omnia quae illi fecerant: unde et similem meruere sententiam; sed eadem qua et patres eorum misericordiae meae magnitudine reservati sunt, et ob easdem causas, quibus et patrum misertus sum: ut unus atque idem Creator amborum, simili iram meam patientia mitigarem. Manifesta percurrimus, et ad obscuriora transimus.

(Vers. 23, 24 seq.) Iterum levavi manum meam in eos in solitudine, ut dispergerem illos in nationibus, et ventilarem in terras: eo quod judicia mea non fecissent, et praecepta mea reprobassent, et sabbata mea violassent, et post idola (sive cogitationes) patrum suorum fuissent oculi eorum. Ergo et ego dedi eis praecepta non bona, et judicia in quibus non vivent, et pollui eos in muneribus suis cum offerrent (sive transducerent) omne quod aperit vulvam propter delicta sua (pro quo LXX transtulerunt, ut delerem eos et quod illi praetermiserunt): et scient quia ego Dominus.

(Vers. 18 seqq.) And I said to their sons in the solitude: In the precepts (or lawful things) of your fathers walk you not, nor keep their judgments, nor be you polluted with their idols (or thoughts). I am the Lord your God. In my precepts walk, and my judgments keep, and do them, and sanctify my sabbaths, that it may be a sign between me and you, and it may be known (or that you may know) that I am the Lord your God. After the killing of the fathers who fell in the desert, he gives precepts to the sons, in whose safety he had mercy on the fathers. And my eye spared them, he says, the eye of the Lord over them: lest he should altogether kill them and delete them, but preserve the fathers in the sons: and he testifies the same things which he also spoke to the fathers; so that after they shall have walked in his precepts, and kept his judgments, and reserved the sanctification of the sabbath which was given as a sign: then they may know that he himself is the Lord their God. Moreover, the precepts, and the lawful things of the fathers, and their judgments, signify an ingrained error: lest they should imitate the sins of those whose torments they behold.

(Vers. 21, 22.) And the sons provoked me, in my precepts they did not walk, and my judgments they did not keep, so as to do them, which when a man shall have done he shall live in them, and my sabbaths they violated. And I threatened that I would pour out my fury upon them, and fulfill my wrath in them in the desert. But I turned away my hand, and did for my name's sake, that it might not be violated before the nations from which I cast them out in their eyes. But also the sons, he says, followed the crimes of the parents, and did all the things which they had done: whence also they deserved a similar sentence; but by the same magnitude of my mercy by which also their fathers were reserved, and for the same causes for which I also had mercy on the fathers: so that the one and same Creator of both, I might mitigate my wrath with similar patience. We run through the manifest things, and pass to the more obscure.

(Vers. 23, 24 seq.) Again I lifted up my hand against them in the solitude, that I might scatter them in the nations, and fan them into the lands: because they had not done my judgments, and had reprobated my precepts, and had violated my sabbaths, and after the idols (or thoughts) of their fathers had been their eyes. Therefore also I gave them precepts not good, and judgments in which they shall not live, and I polluted them in their own gifts when they offered (or led through) all that opens the womb on account of their own delicts (for which the LXX translated, *that I might delete them* and which they omitted): and they shall know that I am the Lord.

Ubi in veteri Testamento contra filios eorum, qui in solitudine corruerunt, Dominus levaverit manum suam, volens eos dispergere in nationes, Scriptura non dicit: sed ex eo quod hic refert, factum esse credendum est. Sive hoc significat, quod postquam terram repromissionis intraverint, variis temporibus ob multa peccata diversis traditi sunt gentibus regibusque, et eo tempore quae natura sua bona erant praecepta Domini, et judicia in quibus possent credentes vivere, facta sint eis non bona, dum nequaquam valent in captivitate legis praecepta servare, et facere quae divinus sermo mandavit. Neque dixit, dedi eis praecepta mala: sed, non bona. Non enim statim sequitur, ut quod bonum non est, sit malum: sicut et Apostolus docet, bonum esse homini uxorem vel mulierem non tangere; sed propter incontinentiam unumquemque possidere vas suum in sanctificatione et castitate (I Cor. VII). Quod si non fecerit, nec bonum nec malum est. Dedit ergo eis Deus dispersis in gentibus praecepta non bona, hoc est, dimisit eos cogitationibus, et desideriis suis, ut facerent quae non conveniunt. Et pollui eos in muneribus suis: sicut Sacerdos leprosos de populo separans, et eos pollutos esse demonstrans; dum idolis offerunt quae Deo offerre deberent. Et transducunt omne quod aperit vulvam per ignem Baali, id est, primogenita; ut postquam deserti fuerint a Deo, et idolorum cultui traditi, tunc intelligant quod ipse sit Dominus, quem suo vitio ad iracundiam concitaverunt. Hunc locum manifestius interpretatus est Symmachus, pro praeterito ponens futurum. Igitur et ego dabo eis praecepta non bona, et judicia propter quae non vivent, et polluam eos propter munera sua, quia consecrant, et transducunt omne quod aperit vulvam, ut deleam eos, et scient quia ego Dominus. Et est sensus: Quia vidi filios patrum sceleribus adaequari, et eadem facere propter quae illi offenderant Deum, volui illos dividere in nationes, et in toto orbe dispergere, et dare illis praecepta non bona; et judicia in quibus non viverent, ut polluerem illos in muneribus suis, quia omnia primogenita idolis consecrabant, et delerem eos in perpetuum, et scirent quod ego essem Dominus. Per quae ostendit non se dedisse eis praecepta non bona qui in eremo morabantur, sed his quos dispergere voluit in nationes, et facere in toto orbe peregrinos, dare cogitasse quae non dedit: ut ibi Dei praecepta bona, vitio suo non bona facerent, dum idolis exhibent quae Deus sibi praeceperat exhibenda.

Where in the Old Testament against their sons, who fell in the solitude, the Lord lifted up his hand, willing to scatter them into the nations, the Scripture does not say: but from that which it relates here, it is to be believed to have been done. Or this signifies, that after they entered the land of promise, at various times on account of many sins they were delivered to various nations and kings, and at that time those which were good by their nature, the precepts of the Lord, and the judgments in which believers could live, were made for them *not good*, while they are by no means able in the captivity to keep the precepts of the law, and to do what the divine word commanded. Nor did he say, I gave them evil precepts: but, not good. For it does not immediately follow, that what is not good, is evil: as also the Apostle teaches, that it is good for a man not to touch a wife or a woman; but on account of incontinence each one should possess his vessel in sanctification and chastity (I Cor. VII). Which if he shall not have done, it is neither good nor evil. God gave them therefore, scattered in the nations, precepts not good, that is, he dismissed them to their own thoughts and desires, so that they might do what is not convenient. And he polluted them in their own gifts: as a Priest separating lepers from the people, and demonstrating them to be polluted; while they offer to idols what they ought to offer to God. And they lead through all that opens the womb through the fire to Baal, that is, the firstborn; so that after they shall have been deserted by God, and delivered to the cult of idols, then they may understand that he himself is the Lord, whom by their own vice they provoked to wrath. This place Symmachus interpreted more clearly, putting the future for the past. Therefore also I will give them precepts not good, and judgments through which they shall not live, and I will pollute them on account of their gifts, because they consecrate and lead through all that opens the womb, so that I may delete them, and they shall know that I am the Lord. And the sense is: Because I saw the sons equalled to the crimes of the fathers, and doing the same things on account of which they had offended God, I willed to divide them into the nations, and to scatter them in all the world, and to give them precepts not good; and judgments in which they should not live, so that I might pollute them in their gifts, because they were consecrating all the firstborn to idols, and I might delete them forever, and they should know that I was the Lord. Through which he shows that he did not give those precepts not good to those who were dwelling in the desert, but to those whom he willed to scatter in the nations, and to make wanderers in all the world, he thought to give what he did not give: so that there the good precepts of God, by their own vice they should make not good, while they exhibit to idols what God had commanded to be exhibited to himself.

Potest et hoc dici, quod ante offensam, decalogum tantum acceperint; post idololatriam vero, et blasphemiam multiplices legis caeremonias, ut Deo potius offerrent victimas, quas daemonibus offerebant, et comparatione sacrilegii, levius fieret quod non erat per se bonum, et nequaquam malum, quia Deo offerebatur, et tamen non bonum, quia boni auctorem offenderant.

(Vers. 27, 29 seq.) Quamobrem loquere ad domum Israel, fili hominis, et dices ad eos: Haec dicit Dominus Deus: Adhuc et in hoc blasphemaverunt me patres vestri, cum sprevissent me contemnentes, et induxissem eos in terram super quam levavi manum meam, ut darem eis: viderunt omnem collem excelsum, et omne lignum nemorosum, et immolaverunt ibi victimas suas, et dederunt ibi irritationem oblationis suae, et posuerunt ibi odorem suavitatis suae, et libaverunt ibi libationes suas. Et dixi ad eos: Quid est excelsum ad quod vos ingredimini? Et vocatum est nomen ejus excelsum usque in hunc diem. LXX: Idcirco loquere ad domum Israel, fili hominis, et dices ad eos: Haec dicit Adonai Dominus: Usque ad hoc me ad iracundiam provocaverunt patres vestri in delictis suis, quibus corruerunt in me, et introduxi eos in terram super quam levavi manum meam ut traderem eam illis. Videruntque omnem collem excelsum, et omne lignum nemorosum, et immolaverunt ibi diis suis, et posuerunt ibi furorem munerum suorum, et posuerunt ibi odorem fragrantiae eorum, et libaverunt ibi libamina sua. Et dixi ad eos: Quid est abbana, quia vos intratis illuc? Et vocaverunt nomen ejus abbana usque in hodiernum diem.

Volui, inquit, eos in solitudine delinquentes in cunctas dispergere nationes, et dare illis praecepta non bona, ut quod mihi offerre debuerunt, idolis immolarent, et omne primitivum suum consecrarent eis per ignem, ut interficerem eos atque delerem. Quando autem dicit, volui, ostendit se non fecisse quod voluit. Illudque quod sequitur: Et scient quia ego sum Dominus, in LXX non habetur. Non enim eis videbatur consequens post interfectionem nosse, quod ipse sit Dominus. Sed tu, fili hominis, rursum loquere ad eos, hoc est, ad seniores domus Israel, qui te interrogare venerunt: Patres vestri, de quorum vos stirpe descendistis, etiam in hoc blasphemaverunt me, et duxere pro nihili; postquam introduxi eos in terram quam mea fortitudine possederunt, quam ego ad possidendum dederam, illi verterunt ad exasperandum me.

It can also be said that before the offense, they received only the decalogue; but after the idolatry and blasphemy, the multiple ceremonies of the law, so that they might rather offer victims to God, which they were offering to demons, and by comparison of the sacrilege, that should become lighter which was not good in itself, and by no means evil, because it was offered to God, and yet not good, because they had offended the author of good.

(Vers. 27, 29 seq.) Wherefore speak to the house of Israel, son of man, and you shall say to them: Thus says the Lord God: Yet in this also your fathers blasphemed me, when they had despised me, contemning me, and I had led them into the land over which I lifted up my hand, that I might give it to them: they saw every high hill, and every leafy tree, and they sacrificed their victims there, and gave there the provocation of their offering, and placed there the odor of their sweetness, and poured out their libations there. And I said to them: What is the high place to which you enter? And its name was called "High Place" even to this day. LXX: Therefore speak to the house of Israel, son of man, and you shall say to them: Thus says Adonai the Lord: Even to this your fathers provoked me to wrath in their offenses, in which they fell away against me, and I introduced them into the land over which I lifted up my hand that I might deliver it to them. And they saw every high hill, and every leafy tree, and they sacrificed there to their gods, and placed there the fury of their gifts, and placed there the odor of their fragrance, and poured out their libations there. And I said to them: What is the *abbana*, because you enter there? And they called its name *abbana* even to this day.

I willed, he says, to scatter them, offending in the solitude, among all nations, and to give them precepts not good, so that they might sacrifice to idols what they ought to have offered to me, and consecrate all their firstborn to them through fire, so that I might slay them and delete them. But when he says, "I willed," he shows that he did not do what he willed. And that which follows: "And they shall know that I am the Lord," is not found in the LXX. For it did not seem consistent to them to know, after the slaying, that he himself is the Lord. But you, son of man, speak again to them, that is, to the elders of the house of Israel, who came to inquire of you: Your fathers, from whose stock you have descended, even in this they blasphemed me, and considered me as nothing; after I introduced them into the land which by my strength they possessed, which I had given to be possessed, they turned to exasperating me.

Cum enim vidissent omnem collem excelsum, lignumque nemorosum, sacrificabant in montibus, et in lucis et saltibus, et idolis victimas immolabant, et liba fundebant, quod cum vidissem, dixi ad eos: Quid est, BAMA? hoc enim interpretatur excelsum: aut cur ingredimini istiusmodi locum quem vobis in cunctis collibus elegistis, ita ut usque hodie istiusmodi loca appellentur BAMOTH, et antiquus error nomen pristinum teneat? Pro BAMA, quod nos in excelsum vertimus, in Septuaginta editione error obtinuit, ut scribatur ἀββανὰ, quod Hebraico sermone nil resonat. Potest BAMA, si utramque syllabam in duo dividas verba, significare, in quo; sed praesenti loco sensus iste non congruit. Ubicumque autem in Regum, et Paralipomenon libris scribitur: Adhuc populus adolebat incensum, et immolabat in excelso: BAMA singulariter, et BAMOTH pluraliter excelsa significat.

(Vers. 30, 31.) Propterea dic ad domum Israel: Haec dicit Dominus Deus: In via patrum vestrorum vos polluimini, et post offendicula eorum vos fornicamini. Et in oblatione donorum vestrorum, cum traducitis filios vestros per ignem, vos polluimini in omnibus idolis vestris usque hodie, et ego respondebo vobis, domus Israel? Vivo ego, dicit Dominus Deus, quia non respondebo vobis. Patrum vestrorum imitamini vitia, et per easdem inceditis vias, ut delicta similia similem mereantur et poenam, et in tantum scelus profecistis, ut filios vestros per ignem daemonibus consecretis: nec semel hoc fecisse sufficiat, sed usque in praesentiarum agatis eadem. Non quod haec seniores in captivitate faciant, sed quod illi qui Jerosolymis morabantur, et quibus captivitas imminebat, haec omnia facere non cessent. Et cum tantis flagitiis obligati sitis, responsionem, inquit, meam quaeritis? Vivo ego, dicit Dominus Deus, et juro per memetipsum, quia non respondebo vobis, quodque sequitur:

(Vers. 32, 33.) Neque cogitatio mentis vestrae fiet, dicentium, erimus sicut gentes, et sicut cognationes terrae, ut colamus ligna et lapides. Vivo ego, dicit Dominus Deus, quoniam in manu forti, et in brachio extento, et in furore effuso regnabo super vos. Hunc habet sensum: Ne putetis cogitationes vestras quibus contra me basphematis posse compleri; dicitis enim: Nolumus esse sub Domino, nec populus illius appellari: sed sicut cunctae in toto orbe sunt nationes, et unaquaeque gens suo vivit arbitrio, ut colat ligna, et lapides, et idolis serviat, etiam nos una gens erimus e pluribus.

For when they had seen every high hill, and leafy tree, they were sacrificing in the mountains, and in groves and thickets, and immolating victims to idols, and pouring out libations; which when I had seen, I said to them: What is BAMA? for this is interpreted as "high place": or why do you enter a place of this sort which you have chosen for yourselves on all the hills, so that even to this day places of this sort are called BAMOTH, and the ancient error holds its former name? For BAMA, which we translate as "high place," in the Septuagint edition an error prevailed, so that it is written *abbana*, which resonates with nothing in the Hebrew language. BAMA can, if you divide both syllables into two words, signify "in what"; but in the present place this sense is not suitable. But wherever in the books of Kings and Chronicles it is written: "Still the people burnt incense, and sacrificed in the high place," BAMA signifies "high place" in the singular, and BAMOTH signifies "high places" in the plural.

(Vers. 30, 31.) Therefore say to the house of Israel: Thus says the Lord God: Are you polluted in the way of your fathers, and do you fornicate after their offenses? And in the offering of your gifts, when you lead your sons through the fire, are you polluted in all your idols even to this day, and shall I answer you, house of Israel? As I live, says the Lord God, because I will not answer you. You imitate the vices of your fathers, and you walk through the same ways, so that similar crimes may deserve a similar punishment, and you have advanced into such great wickedness, that you consecrate your sons to demons through fire: nor let it suffice to have done this once, but even unto the present you do the same things. Not that these elders do these things in captivity, but that those who were dwelling in Jerusalem, and upon whom captivity was imminent, did not cease to do all these things. And since you are bound by such great atrocities, do you seek my response? As I live, says the Lord God, and I swear by myself, because I will not answer you, and that which follows:

(Vers. 32, 33.) Nor shall the thought of your mind come to pass, who say: We shall be like the nations, and like the kindreds of the earth, that we may worship wood and stone. As I live, says the Lord God, because with a strong hand, and with an outstretched arm, and with poured out fury, I will reign over you. He has this sense: Do not think that your thoughts with which you blaspheme against me can be fulfilled; for you say: We do not want to be under the Lord, nor to be called his people: but as all nations in all the world are, and each race lives by its own judgment, that it may worship wood and stones, and serve idols, we also shall be one nation from many.

Ad quae respondet Deus, juratque per semetipsum et dicit: Non vos relinquam neque contemnam, ut fugaces servos domini negligentes solent contemnere, sed ad meum retraham imperium, et brachio extento ac percutiente ac furore effuso, in pristinam vos redigam servitutem, et regnabo super vos: ut velitis nolitis, me habeatis regem, et sentiatis regem iratum, cujus clementiam neglexistis.

(Vers. 34.) Et educam vos de populis, et congregabo vos de terris in quibus dispersi estis: in manu valida et brachio extento, et in furore effuso regnabo super vos. Nec vos, ait, patiar esse in gentibus, nec aeterna captivitate retineri, sed educam de populis, et congregabo de terris in quas vos ad serviendum hostilis necessitas huc illucque dispersit. Haec autem faciam, non ut perdam vos et deleam, sed ut rex vester sim. Ex quo intelligimus etiam eam quam appellant haeretici Creatoris crudelitatem, sonare clementiam: dum ad hoc irascitur, et desaevit, et totum effundit furorem, ut retrahat eos ad regnum suum, qui daemonum tyrannidem ad serviendum elegerunt.

(Vers. 35, 36, seq.) Et adducam vos in desertum populorum, et judicabor vobiscum ibi facie ad faciem. Sicut judicio contendi adversus patres in deserto terrae Aegypti, sic judicabo vos, dicit Dominus. Et subjiciam vos sceptro meo, et inducam vos in vinculis foederis, et eligam de vobis transgressores et impios: de terra incolatus eorum educam illos, et in terram Israel non ingredientur, et scietis quia ego Dominus. Faciam, ait Dominus, vobis qui estis in Babylone, et nunc servitis idolis, quod feci patribus vestris in Aegypto, ut educam vos in desertum populorum, et ibi judicer vobiscum facie ad faciem, sicut adversus illos judicio contendi, quando egressi sunt de Aegypto. Et postquam vos judicavero, subjiciam vos sceptro meo et imperio, et inibo pactum vobiscum, et inducam vos in terram vestram in vinculis charitatis, ut ligati amore meo, nequaquam a me possitis recedere. Transgressores autem et impios, qui cordis duritia in malis operibus perseverant, eligam de vobis, non ad possidendum, sed ad abjiciendum. Et educam quidem eos de terra incolatus eorum, ut educti non ingrediantur terram Israel; sed in diversis pereant regionibus: et distinctione bonorum et malorum, cognoscatis quia ego sum Dominus, qui facio cuncta judicio. Ad reliqua festinat oratio, breviterque percurrimus singula, ut sensum tantum legentibus praebeamus.

To which God responds, and swears by himself and says: I will not leave you nor despise you, as masters neglecting fugitive slaves are wont to despise them, but I will draw you back to my empire, and with an outstretched and striking arm and with poured out fury, I will reduce you to your former servitude, and I will reign over you: so that whether you will or not, you may have me as king, and feel an angry king, whose clemency you have neglected.

(Vers. 34.) And I will lead you out from the peoples, and I will gather you from the lands in which you were scattered: in a strong hand and an outstretched arm, and in poured out fury, I will reign over you. Nor will I suffer you, he says, to be among the nations, nor to be held in eternal captivity, but I will lead you out from the peoples, and I will gather you from the lands into which hostile necessity scattered you here and there for serving. But these things I will do, not that I may lose you and delete you, but that I may be your king. From which we understand that even that which the heretics call the cruelty of the Creator, sounds of clemency: while he is angry to this end, and rages, and pours out all his fury, that he may draw back to his kingdom those who chose the tyranny of demons for serving.

(Vers. 35, 36, seq.) And I will lead you into the desert of the peoples, and I will be judged with you there face to face. As I contended in judgment against your fathers in the desert of the land of Egypt, so I will judge you, says the Lord. And I will subject you to my scepter, and I will lead you in the bonds of the covenant, and I will choose from you the transgressors and the impious: from the land of their sojourning I will lead them out, and they shall not enter into the land of Israel, and you shall know that I am the Lord. I will do, says the Lord, to you who are in Babylon, and now serve idols, what I did to your fathers in Egypt, that I may lead you into the desert of the peoples, and there be judged with you face to face, just as I contended in judgment against them, when they went out from Egypt. And after I have judged you, I will subject you to my scepter and empire, and I will enter into a pact with you, and I will lead you into your land in the bonds of charity, so that bound by my love, you may by no means be able to recede from me. But the transgressors and the impious, who persevere in evil works with hardness of heart, I will choose from you, not for possessing, but for casting away. And indeed I will lead them out from the land of their sojourning, so that having been led out they may not enter the land of Israel; but they shall perish in various regions: and by the distinction of good and evil, you may know that I am the Lord, who do all things with judgment. The discourse hastens to the rest, and we briefly run through each thing, so that we may provide only the sense to the readers.

(Vers. 39.) Et vos, domus Israel, haec dicit Dominus Deus: singuli post idola vestra ambulate, et servite eis. Quod si et in hoc non audieritis me, et nomen meum sanctum pollueritis ultra in muneribus vestris, et in idolis vestris. LXX: Et vos, domus Israel, haec dicit Adonai Dominus: Unusquisque adinventiones suas auferat: et post haec si vos audieritis me, et nomen meum sanctum non pollueritis ultra in muneribus vestris, et in studiis vestris. Hunc locum manifestius interpretatus est Symmachus: Unusquisque idolis suis euntes servite, quia noluistis audire me: nomen autem meum sanctum nolite ultra polluere per munera vestra atque simulacra. In monte vero sancto meo, in monte excelso Israel, ait Dominus Deus, ibi serviet mihi omnis domus Israel. Symmachi translatio hunc habet sensum: Quia mihi servire non vultis, ite et servite idolis, et simulacrorum vestrorum calcate vestigia. Me enim audire non vultis, ut nequaquam mihi hostias immoletis, nec adoleatis incensum, nec meus populus appellemini. Mihi enim nequaquam in lucis, et fanis, et idolorum locis servient cultores mei, quod vos facitis: sed in monte sancto meo, in monte excelso Israel. Porro Septuaginta proprium explicant sensum. Derelinquite cogitationes vestras pristinas, et malarum adinventionum auferte peccata: et si post haec audieritis me, et nomen meum non pollueritis in muneribus vestris atque simulacris: tunc in monte meo sancto offeretis mihi victimas, et servietis, o omnis domus Israel. Aquila vero Symmacho ex parte consentiens, in parte discordat: Ite, inquit, post idola vestra, et servite eis, quia indigni estis meo imperio, nec me vestra cultura delectat. Quod si et in hoc nequaquam audieritis me, sed nomen sanctum meum pollueritis, dum mihi offerre simulatis quae offertis idolis, et nomini meo tantum blasphemiam facitis, ut qui idolorum cultores estis, meos vos esse dicatis; hoc scitote, quod in monte sancto meo, in monte excelso Israel, ibi servitura sit mihi omnis domus Israel, non vos qui servitis idolis: sed omnis domus Israel quae postea creditura est.

(Vers. 40, 41.) In monte vero sancto meo, in monte excelso Israel, ait Dominus Deus: ibi serviet mihi omnis domus Israel: omnes inquam in terra in qua placebunt mihi, et ibi requiram primitias vestras, et initium decimarum vestrarum, in omnibus sanctificationibus vestris, in odore suavitatis suscipiam vos, cum eduxero vos de populis, et congregavero de terris in quas vos dispersi estis, et sanctificabor in vobis in oculis nationum, et scietis quia ego Dominus. De hoc monte in quo servitura est Deo omnis domus Israel, Isaias et Michaeas pari voce cecinerunt: In novissimis diebus erit manifestus mons domus Domini in vertice montium, et elevabitur super colles, et fluent ad eum omnes gentes, et ibunt populi multi, et dicent: Venite ascendamus in montem Domini, et in domum Dei Jacob, et docebit nos vias suas, et ambulabimus in semitis ejus. De Sion enim exibit lex, et verbum Domini de Jerusalem (Is. II seq.; Mich. IV, 1, 2).

(Vers. 39.) And you, house of Israel, thus says the Lord God: Walk each one after your idols, and serve them. But if even in this you will not hear me, and you shall pollute my holy name anymore in your gifts and in your idols. LXX: And you, house of Israel, thus says Adonai the Lord: Let each one take away his inventions: and after these things if you will hear me, and you shall not pollute my holy name anymore in your gifts and in your pursuits. Symmachus has interpreted this place more clearly: Go each one and serve his idols, because you would not hear me: but my holy name do not pollute anymore through your gifts and images. In my holy mountain, in the high mountain of Israel, says the Lord God, there all the house of Israel shall serve me. Symmachus's translation has this sense: Because you do not want to serve me, go and serve idols, and tread in the footsteps of your images. For you do not want to hear me, so that you may by no means immolate victims to me, nor burn incense, nor be called my people. For my worshippers shall by no means serve me in groves, and fanes, and places of idols, as you do: but in my holy mountain, in the high mountain of Israel. Furthermore, the Seventy explain their own sense. Forsake your former thoughts, and take away the sins of your evil inventions: and if after these things you will hear me, and you shall not pollute my name in your gifts and images: then in my holy mountain you shall offer victims to me, and you shall serve, O all the house of Israel. Aquila, however, agreeing in part with Symmachus, disagrees in part: Go, he says, after your idols, and serve them, because you are unworthy of my empire, nor does your culture delight me. But if even in this you will by no means hear me, but you shall pollute my holy name, while you pretend to offer to me what you offer to idols, and you do only blasphemy to my name, so that you who are worshippers of idols say that you are mine; know this, that in my holy mountain, in the high mountain of Israel, there all the house of Israel is to serve me, not you who serve idols: but all the house of Israel which is afterwards to believe.

(Vers. 40, 41.) In my holy mountain, in the high mountain of Israel, says the Lord God: there all the house of Israel shall serve me: all, I say, in the land in which they shall please me, and there I will require your firstfruits, and the beginning of your tithes, in all your sanctifications, in the odor of sweetness I will receive you, when I shall have led you out from the peoples, and gathered you from the lands into which you were scattered, and I will be sanctified in you in the eyes of the nations, and you shall know that I am the Lord. Concerning this mountain in which all the house of Israel is to serve God, Isaiah and Micah sang with one voice: In the last days the mountain of the house of the Lord shall be manifest on the top of the mountains, and it shall be elevated above the hills, and all nations shall flow to it, and many peoples shall go, and say: Come, let us go up into the mountain of the Lord, and into the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths. For from Zion shall go forth the law, and the word of the Lord from Jerusalem (Is. II seq.; Mich. IV, 1, 2).

Et rursum Isaias: In montem, inquit, excelsum ascende qui annuntias Sion: eleva et exalta vocem tuam qui evangelizas Jerusalem (Isa. XL). Quem montem Sion, aut Ecclesiam intelligimus quae interpretatur specula, et in altitudine sanctorum dogmatum constituta est: aut ipsum Dominum Salvatorem, in quo et primitiae, et decimae, et omnis cultura in odorem vertitur suavitatis: ut omnes in circuitu nationes videntes populum Domini esse salvatum, glorificent Deum, et cognoscant qui salvati fuerint, quod ipse sit Dominus.

(Vers. 42.) Cum induxero vos ad terram Israel: in terram pro qua levavi manum meam, ut darem eam patribus vestris. Tunc scietis quod ego sim Dominus, quando induxero, ait, vos in terram Israel, pro qua levavi manum meam, ut inducerem in eam patres vestros, quam illi suo vitio perdiderunt, et vos non tam vestro merito, quam mea clementia recepistis.

(Vers. 43, 44.) Et recordabimini viarum vestrarum, et omnium scelerum vestrorum, quibus polluti estis in eis: et displicebitis vobis in conspectu vestro in omnibus malitiis vestris quas fecistis, et scietis quia ego Dominus, cum benefecero vobis propter nomen meum: non secundum vias vestras malas, et secundum scelera vestra pessima domus Israel, ait Dominus Deus. Non possumus recordari scelerum nostrorum atque vitiorum, nisi inducti fuerimus in terram Israel, ibique positi dicamus cum Apostolo: Qui non sum dignus vocari Apostolus, quia persecutus sum: Ecclesiam Dei (I Cor. XV, 9). Et displicebitis, ait, vobis in conspectu vestro in omnibus malitiis vestris quas fecistis. Sive ut interpretatus est Symmachus. Et parvuli vobis videbimini propter omnes malitias vestras quas estis operati (Jacob. IV), ut postquam excelsi fuerint, humiles se esse credant: quia Dominus humilibus dat gratiam. Et in alio loco scriptum est: Ante contritionem exaltabitur cor viri, et ante altitudinem humiliatur (Prov. XVIII, 12). Superbiam enim contritio, et humilitatem sequitur exaltatio. Et scietis quia ego Dominus, cum benefecero vobis. Et Dominum Salvatorem tunc magis cognovimus, quando benefecit nobis, et passus est pro peccatis nostris, et portavit iniquitates nostras, et pro nobis doluit; non pro aliquo merito eorum qui salvantur, sed propter nomen suum. Alioquin viae nostrae, et scelera pessima, non misericordiam meruere, sed poenam. Quidquid autem de populo diximus Israel, qui liberatus de Aegypto, in solitudine multa commisit, et offendit Deum, et postea in terram repromissionis inductus, veneratus est idola, lignaque et lapides coluit, et postea Dei clementia conservatus est:

And again Isaiah: Go up, he says, into the high mountain, you who announce Zion: lift up and exalt your voice, you who evangelize Jerusalem (Isa. XL). Which mountain we understand as Zion, or the Church, which is interpreted as "watchtower," and is established in the height of holy dogmas: or the Lord Savior himself, in whom both firstfruits, and tithes, and all culture is turned into an odor of sweetness: so that all nations in the circuit seeing that the people of the Lord have been saved, may glorify God, and those who have been saved may know that he himself is the Lord.

(Vers. 42.) When I shall have led you into the land of Israel: into the land for which I lifted up my hand, that I might give it to your fathers. Then you shall know that I am the Lord, when I shall have led you, he says, into the land of Israel, for which I lifted up my hand, that I might lead your fathers into it, which they lost by their own vice, and you received not so much by your merit, as by my clemency.

(Vers. 43, 44.) And you shall remember your ways there, and all your crimes by which you were polluted in them: and you shall be displeased with yourselves in your own sight in all your malices which you have done, and you shall know that I am the Lord, when I shall have done good to you for my name's sake: not according to your evil ways, and according to your worst crimes, house of Israel, says the Lord God. We cannot remember our crimes and vices unless we have been led into the land of Israel, and being placed there we may say with the Apostle: Who am not worthy to be called an Apostle, because I persecuted the Church of God (I Cor. XV, 9). And you shall be displeased, he says, with yourselves in your own sight in all your malices which you have done. Or as Symmachus has interpreted. And you shall seem small to yourselves on account of all your malices which you have wrought (James IV), so that after they have been high, they may believe themselves to be humble: because the Lord gives grace to the humble. And in another place it is written: Before contrition the heart of a man shall be exalted, and before height he is humbled (Prov. XVIII, 12). For contrition follows pride, and exaltation follows humility. And you shall know that I am the Lord, when I shall have done good to you. And then we more greatly knew the Lord Savior, when he did good to us, and suffered for our sins, and carried our iniquities, and grieved for us; not for any merit of those who are saved, but for his own name's sake. Otherwise our ways, and worst crimes, deserved not mercy, but punishment. Moreover, whatever we have said concerning the people of Israel, who being liberated from Egypt, committed many things in the solitude, and offended God, and afterwards being introduced into the land of promise, worshipped idols, and cultivated wood and stones, and afterwards was preserved by the clemency of God:

referamus ad eos qui de Aegypto saeculi hujus manu excelsa Domini liberati sunt, et introducti in vitiorum solitudinem, rursum Aegyptum suspirarunt, et fecerunt ea, per quae puniri debuerant: sed nihilominus per poenitentiam non suo merito, sed Domini clementia conservati sunt.

let us refer it to those who have been liberated from the Egypt of this world by the high hand of the Lord, and being introduced into the solitude of vices, again sighed for Egypt, and did those things through which they ought to have been punished: but nevertheless through penance, not by their own merit, but by the clemency of the Lord, they were preserved.